

CHURCH & STATE - 1989

JUNE → ~~JULY~~ ~~DECEMBER~~ DECEMBER

CME Traps 1/6/89 (28) ~~28~~

# Elections 'a charade'

Political Staff

THE general election on September 6 was a charade which would hardly deal with the critical question of political power for all South Africans, Archbishop Desmond Tutu said yesterday.

With only 11 years to go before the 21st century, people like he and Chief Mangosuthu Buthelezi were not able to take part in the election in the land of their births, he said.

He stopped short of directly calling for a boycott of the election by those entitled to vote.

"How can fellow Anglicans who have the franchise still want to participate in a charade which will hardly deal with the critical question, the question of political power for all South Africans?"

In his charge to the three-yearly provincial synod in Durban of the Anglican

## Real question missed — Tutu

Church in Southern Africa, he said that on September 6 the country would go to the polls for "a fatally flawed tricameral Parliament".

"In 1989, eleven years before the coming of the 21st century, it is possible for someone like Chief Buthelezi, much admired by many, not to take part in a general election in the land of his birth, the land of his forebears.

"In 1989, eleven years before the 21st century, it is possible for the Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa not to take part in a general election in a country of his birth.

"In 1989, eleven years before the 21st century, it is possible for 73% of the population of South Africa to be excluded from a general election in the land of their birth.

"How could this even remotely be called democratic?" Archbishop Tutu asked.

● Archbishop Tutu yesterday paid tribute to the outgoing State President, Mr P W Botha.

He admitted, however, that President Botha "might consider it the kiss of death".

He said: "We must honour him for his courage and wish him well in his forthcoming retirement.

"He missed the golden opportunity of ushering in a new dispensation for all South Africans.

"Sadly, he lacked the convictions of his courage, to adapt an English expression."

# Tutu may ask world to end sanctions

Political Staff

ARCHBISHOP Desmond Tutu, said yesterday that he was ready to appeal to the international world to suspend sanctions against South Africa if the government met four "minimal" conditions. These were the lifting of the state of emergency, the release of all detainees and all political prisoners, the unbanning of all political organisations and the repeal of three key race laws.

Archbishop Tutu, the head of the Anglican Church in Southern Africa, made this call in his charge to the three-yearly provincial synod of the church in Durban.

If the government could meet these four conditions, he said, he would be ready to appeal to the international community to put its sanctions programme on hold.

The government would have to repeal the Population Registration Act, the Group Areas Act and the Separate Amenities Act.

It should also be "ready to negotiate with authentic representatives a new non-racial and truly democratic society".

Archbishop Tutu's more conciliatory approach to the sanctions issue reflects a determination to help create an environment in which negotiations between the government and the anti-apartheid organisations can take place.



# Tutu calls for an end to violence in Natal townships

**The Argus Correspondent**

DURBAN. — The Anglican Archbishop of Cape Town, the Most Rev Desmond Tutu, has added his voice to those calling for an end to the carnage in Natal townships.

He was delivering his charge as metropolitan head of the Anglican Church in Southern Africa at the start of its 26th provincial synod in Durban last night.

The synod, which is being held at St Thomas's Church in Musgrave Road, will continue until Thursday next week.

In a sweeping attack on apartheid, which he said spawned violence, the archbishop condemned the use of violence by both those who perpetrated an evil and oppressive system such as apartheid and those who sought to overthrow it.

"We are deeply distressed at the violence, especially here in

Natal, and while recognising that apartheid is the ultimate cause of it, we still have to call on those involved to do all they can to end the carnage," he said.

## Corruption

The archbishop said it was not surprising that "much corruption in public life" had come to light. Apartheid could not help itself, that was how it had to operate.

"No one expects light to be produced by darkness," he said. "It is no wonder that we are labouring under our third successive state of emergency with severe restrictions on the media and with stringent regulations the order of the day.

"The government has thereby conceded that it is unable to rule this country, even with the draconian legislation ordinarily available to it."

He said the violence of apartheid produced further violence so that political assassi-

nations, arson and "dirty tricks" were becoming a feature of South African life.

Many of apartheid's opponents had been "mysteriously eliminated". The police had an appalling record of failing to bring the culprits to book, he said.

The archbishop said he was willing to pay tribute to President Botha: "We must honour him in his courage and wish him well in his forthcoming retirement.

"He missed the golden opportunity of ushering in a new dispensation for all South Africans. Sadly, he lacked the conviction of his courage, to adapt an English expression.

"He spoke about reforming apartheid instead of destroying it."

Archbishop Tutu said he was not wed to sanctions.

"If we can bring about the end of apartheid without sanctions I would be the first to say 'alleluia'."



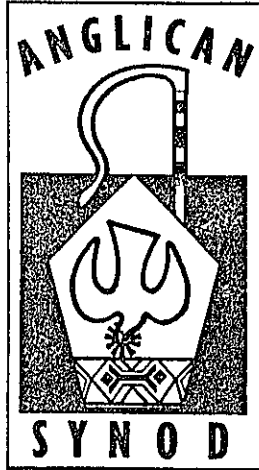
# Archbishop pleads for life of Wit Wolf

The Argus Correspondent

ARGUS 1/6/89 (2P) [Signature]

DURBAN. — Archbishop Desmond Tutu said here today that he forgave mass-murderer Barend Strydom and called for his reprieve.

"I forgive him for what he has done. It is not easy, but this is what we are called to do. If we cannot forgive, what hope is there for this country?" he said in an interview.



Wit Wolf Strydom received the death sentence eight times in Pretoria for killings in the street.

Last night the controversial archbishop called for the reprieve of Strydom and the Uprising 14 at the opening of the Anglican provincial synod at St Thomas's Church here.

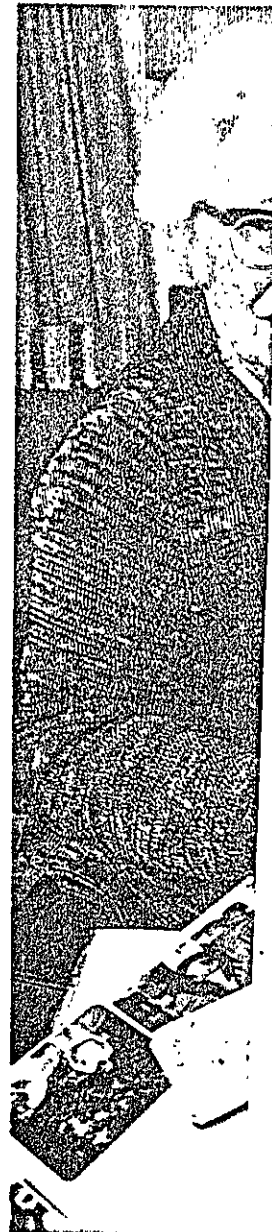
In his text the archbishop called for the abolition of the death penalty and for an amnesty for all those on Death Row.

Interviewed today he said: "We are not allowed to take the life of another — no matter what he has done.

"We have to find another form of punishment. Punishment is not meant to be merely punitive. It should also be rehabilitative.

"I would not like to see anyone hanged, including Barend Strydom."

Archbishop Tutu said Strydom was really a product of "a ghastly upbringing" in which he was indoctrinated to hate.



(28)

The four of us have come to Washington D.C. at the invitation of our friends in the American Forum on South Africa.

We express our deep appreciation for their efforts towards the achievement of justice and peace in our country.

We come at a time when there is a growing emphasis in international relations on resolving conflict situations by negotiated, peaceful settlements instead of violent confrontation.

We welcome this trend warmly, more especially because it reflects the desire of black South Africans as repeatedly expressed for the past 80 years.

We believe that throughout South Africa's history our people have been reasonable.

Since before South Africa was formed as a country in 1910, they have worked unceasingly for a negotiated, non-violent settlement in our country.

The award of the Nobel Peace Prize to Chief Albert Luthuli, president-general of the African National Congress, in 1961 bore witness to our people's commitment to non-violence.

Those of our liberation movements which have adopted the military option did so in the early 1960s, after half a century of peaceful pleading had failed.

Even though the liberation movements chose that option, it is only one element of their strategy and its aim to force the South African government to the negotiating table.

Internally, our other political organisations have worked for peaceful, negotiated change.

Both the liberation movements and the political organisations inside the country co-operated with the Commonwealth Eminent Persons' Group in its effort to promote a negotiated settlement.

More recently, members of our delegation have been involved in negotiations with the South African government in an attempt to secure the release of detainees after many of them went on hunger strikes because they were jailed without trial.

During this period, the obstacle to a negotiated settlement has been the South African government which banned Chief Luthuli.

It was the South African government which outlawed our liberation movements, prompting them to resort to arms.

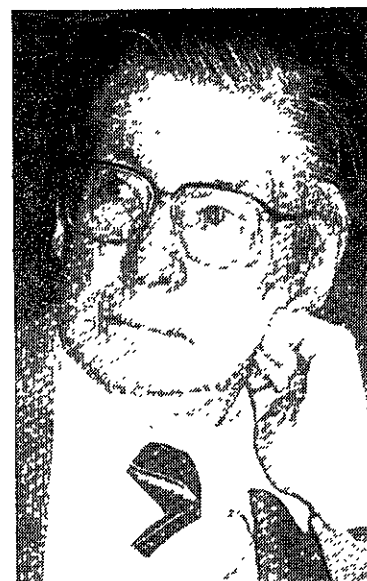
It was the South African government which deliberately smashed the



Dr Allan Boesak, Moderator of the NG Sendingkerk (Dutch Reformed Mission Church) and President of the World Alliance of Reformed Churches



The Rev Frank Chikane, General Secretary of the South African Council of Churches (SACC)



Dr C F Beyers Naude, former General Secretary of the SACC



Archbishop Desmond Tutu, Anglican Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa "

# 'No negotiations without pressure'

**Four key South African church leaders recently went on the campaign trail in the United States for greater economic pressure on the South African government. In an appeal to the American people, Dr Allan Boesak, Archbishop Desmond Tutu, Dr Beyers Naude and the Reverend Frank Chikane, said they remained convinced that the South African government would not be "brought to the negotiating table" without pressure. The following is a full text of their statement:**

Commonwealth peace initiative by bombing South Africa's neighbouring states.

It has been the South African government which, over the years, has banned nearly all the political organisations of our people for doing nothing more than working peacefully for democracy.

The South African government has been an intransigent government, and Western countries have helped to keep it in power.

We believe President Bush's administration stands on the verge of an important threshold.

In the past, too many US administrations have propped up unjust regimes because of perceived US economic interests and theoretical ideological considerations.

Too often the US has been forced to take late, reactive and defensive steps to protect its interests when a government is about to fall after the people of a country have decided they will tolerate oppression no longer.

During the life of this administration, our people will take decisive steps towards attaining freedom.

We believe that you in the United States, together with your allies, have the means to get the South African government to the negotiating table.

You have in South Africa an opportunity to open a new chapter in your history by taking early, pro-active and creative decisions which place you at the cutting edge of international support for the movement for democracy in our country.

There has been speculation that the British prime minister, Mrs Thatcher, wants to be peace broker in Southern Africa.

We do not place much hope in the prospect of the British government becoming the pre-eminent broker.

While Mrs Thatcher might conceivably play a useful role in reassuring fearful white South Africans during negotiations, neither she nor her government have the credibility among

among black South Africans to be accepted as impartial brokers.

If Americans are to play a role in bringing peace to Southern Africa, you would need to make a fundamental policy shift in your approach to the South African crisis.

Such a change would involve a clear recognition:

- That the movement for democracy in South Africa is legitimate;
- That the system which represses that movement is illegitimate and incapable of reform;
- That the current South African government urgently needs to be replaced by one which represents all the people; and
- That every possible peaceful, effective step needs to be taken to bring about negotiations between all political groups in South Africa which will result in representative government.

The Commonwealth EPG, in consultations with the democratic movement inside and outside South Africa and with the South African

government, has developed a negotiating concept for South Africa.

Time and again, our people have spelled out in South Africa and internationally their proposals for a just, non-racial and democratic South Africa in which black and white can share.

Among the latest to have been tabled were the constitutional guidelines of the African National Congress.

We urge the US administration and the rest of the international community to press the South African government to take the following preliminary steps, without which negotiations cannot begin:

- To lift the State of Emergency.
- To release all detainees and political prisoners and to allow exiles to return home.
- To unban the African National Congress, the Pan Africanist Congress and all other banned and restricted political organisations.
- To guarantee free political activity and to amend the Internal Security Act and all other laws accordingly.
- To repeal the Population Registration Act, the Separate Amenities Act, the Group Areas Act and all other laws which organise South African Society on the basis of race.

## Sanctions

It is well known that, short of taking up arms, the application of various forms of economic and diplomatic pressure is the only way in which those outside South Africa can force that government to sit down and talk to our people.

At present, there is a new emphasis on the ways in which financial sanctions in particular could achieve that aim.

We are monitoring the exploration of that option closely.

use to put pressure on the South African government are secondary to the main issue, which is to get it to the negotiating table.

If it can be done without sanctions, so much the better.

Nevertheless, we reiterate that we remain totally convinced that the South African government will not be brought to the negotiating table without pressure and therefore that the time is not appropriate to lift the campaign to exert such pressure.

### **Democracy**

A decision by the United States to support fully the struggle for freedom and democracy in South Africa could have an international impact as dramatic as the Soviet Union's policy of "glasnost".

As we move towards the 21st century, countries of Southern African and the so-called "Third World" will become more powerful in international politics.

Against this background, a bold decision now would serve the long-term global interests of the United States.

Moreover, vigorous backing for democracy in South Africa would be in line with your best historic traditions.

South Africans aspire to no more than the fundamental freedoms Americans have enjoyed for most of their history.

# Police raid churches' offices

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Crime Reporter

CRIM TIPS 2/6/89

SECURITY police yesterday raided the Salt River offices of the Western Province Council of Churches and seized about 1500 copies of their May edition of "Crisis News".

Staff at the council's offices in Community House described the police search as thorough and the largest raid so far this year.

In September last year police confiscated thousands of copies of "Crisis News" because of an article which dealt with the call by church leaders for the boycotting of the October municipal elections.

Eight security policemen arrived at Community House at 10.30am and spent 45 minutes searching the offices.

According to Ms Claire Keeton, a staff writer for "Crisis News", the police did not specify what article contravened the security regulations saying that they "objected to the entire publication as it suggested the country was ungovernable".

The edition contained articles on vigilante violence, the Upington trial of 25 people convicted for the death of a municipal policeman, restrictions of released detainees and capital punishment.

The council printed 40 000 copies of the edition, most of which have already been distributed.



**POLICE RAID . . .** Ms Claire Keeton speaks to the press in the WPCC office soon after security policemen raided their offices.

Picture: RICHARD BELL



# Detention without trial is an insidious disease, says Dean

Star 2/16/89  
Own Correspondent

DURBAN — Detention without trial was an "insidious disease" in South Africa, the Very Reverend Colin Jones, the Anglican Dean of Cape Town, said yesterday.

He was speaking at the provincial Anglican Synod, which is being held at St Thomas Church in Durban.

In proposing a motion about detainees, Dean Jones said the South African Government had detained about 30 000 people in a two-year period after the implementation of the second state of emergency.

"Since then, I am sure that no institution knows exactly how many people have been detained and most of them have never been brought to trial," he said.

He said the last few months had seen a new development, which was largely initiated by Archbishop Desmond Tutu:

"It is a well-known fact that he has gone out of his way to negotiate with the Minister of Law and Order, Dr Adriaan Vlok, about the release of detainees.

"We have seen some movement of detainees, but what is distressing is

that many of those who have been released have had severe restrictions placed on them in their own homes."

Dean Jones said the Government was turning South Africa into a prison.

"We as Christians allowed this to happen virtually unchallenged. There are many here who will feel angry or distressed when I say this."

He said there were thousands of people in their communities who were still in detention.

"We know it is very easy to overlook that there are families of these people in our parishes."

Dean Jones said many detainees had been physically, emotionally and psychologically damaged. "By letting them stay in detention, we are showing our willingness to live with oppression.

"We need to remember that people who suffer in detention are as much a part of the body of Christ as we are."

He said the recent hunger strike by detainees had moved the church from its apathy for a while.

"What more has to happen before we as a church will not tolerate the imprisonment of our fellow beings without the recourse of justice?"

## Tutu urges banks to pressure SA

Archbishop Desmond Tutu and other anti-apartheid church leaders have urged foreign bankers to refuse to reschedule South Africa's debt payments unless the Government makes major political concessions.

An interim debt agreement expires on June 30 next year, and South Africa is faced with payments of at least \$8 billion (more than R20 billion) by 1991 unless new terms are established.

The four clergymen said bankers should negotiate a new agreement only in exchange for Government promises to lift the state of emergency, free political prisoners, lift bans on opposition groups, repeal discriminatory laws and begin talks on granting full political rights to blacks.

"Without such linkage, rescheduling will amount to an extension of time and credit to the apartheid regime to continue brutalising the oppressed majority in South Africa," said a letter released by the South African Council of Churches.

The letter was signed by Archbishop Tutu, head of the Anglican Church in southern Africa; the

Rev Frank Chikane, general secretary of the Council of Churches; the Rev Allan Boesak, president of the World Alliance of Reformed Churches, and the Rev Beyers Naude.

Two weeks ago, the governor of the Reserve Bank, Dr Gerhard de Kock, warned that the country's economy faced stagnation unless there was "adequate progress in the field of political and constitutional reform."

The loan freeze has had more impact on South Africa than have other forms of economic sanctions.

The four anti-apartheid leaders, on a visit to the United States last month, launched a new campaign seeking to target economic pressure more specifically.

"We did not go (to Washington) to ask for more sanctions," Archbishop Tutu said on Wednesday night.

"We went to ask for help to get negotiations going that would bring an end to apartheid and to usher in the new South Africa." — Associated Press.

# DETENTIONS UNDER FIRE

## Insidious disease top cleric tells synod



DETENTION without trial was an "insidious disease" in South Africa, the Very Reverend Colin Jones, the Anglican dean of Cape Town, said yesterday.

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# Churchmen set terms for easing of SA debt pressure

By HILARY JOFFE

PRO-SANCTIONS church leaders are going to use South Africa's debt crisis — which comes to a head next year — to pressurise the government to negotiate.

This was made clear this week in a letter four key church leaders wrote to South Africa's creditor banks.

The letter also makes it clear that the church leaders are, for the first time, asking for specific, and limited, conditions to be met before South Africa is relieved from its debt pressure.

In the letter, the Anglican Church's Archbishop Desmond Tutu, the NGK Sendkingkerk's Reverend Allan Boesak, former South African Council of Churches secretary-general Dr Beyers Naude and the SACC's current secretary-general Reverend Frank Chikane said the banks should refuse to reschedule South Africa's debt when the interim debt agreement ends in June next year, unless certain conditions were met.

The conditions are:

- The State of Emergency is ended.
- All political detainees and prisoners are released
- All political organisations are unbanned.
- The Group Areas Act, Land Act, Separate Amenities Act and Population Registration Act and "all other flagrant racist legislation" are repealed
- A process to negotiate a new constitution for a democratic non-racial and unitary South Africa is established.

The church leaders also urged the banks to end trade credits to South Africa, end their participation in gold swaps or gold loans and demand the separation of South African gold on the Zurich and London market, unless the conditions were met.

The four church leaders returned recently from the United States where they met President George Bush and addressed legislators and anti-apartheid groups.

In their letter, sent to all the banks on the team negotiating a new debt agreement, the churchmen said the debt rescheduling should be "linked to demands for a just political order in South Africa" rather than being decided only on technical criteria.

So far they have received replies from Britain's National Westminster Bank and Standard Chartered Bank. Both banks have expressed opposition to apartheid although they have not "categorically" committed themselves to the church leaders' proposals, the South African Council of Churches said.

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## Die Stem may lose its voice

THE national anthem, *Die Stem*, will no longer be sung at church or church school functions, if a resolution before the Anglican synod in Durban is approved.

The motion is one of a number of contentious issues to be debated by the provincial synod of the Church of the Province of South Africa this week.

The motivation for scrapping *Die Stem* notes that it is "unsuitable and unacceptable as a national anthem" as it does not place God above all. "On the contrary, it encourages people to place their country before God. In this way it idolises the state."

Backers of the motion say it has not been accepted by the majority of South Africans, and call for the synod to discourage its use at institutions which have any connection with the CPSA, including church schools.

These institutions are to be encouraged to use *Nkosi Sikelel' iAfrica* at major occasions and festivals.

Other contentious issues include the ordination of women as priests and bishops.

There is also a resolution declaring that it is "manifestly inappropriate" for members of the security police to hold office as parish councillors or wardens.

Conscientious objection to military conscription is likely to be given the backing of the synod, and another resolution commits the Anglican church to join other prominent church bodies in refusing to comply with the new Foreign Funding Act.

Natal Bishop Michael Nuttall has proposed a resolution on the political violence in the province, which commends peace initiatives aimed at ending the conflict, regrets the refusal of the government to agree to appoint a judicial commission of enquiry into the causes of the violence and asks again for the appointment of such a commission.

The synod, which began on Wednesday night, lasts until June 8.



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# 'MUSLIMS HAVE DUTY TO OPPOSE APARTHEID'

**I**n the Western Cape, mosques have become a venue for political meetings. Instead of the rousing "Amandla", a new warcry has taken root, and a new group has entered the battle against apartheid.

"The injection of the Islamic ideology into the liberation movement changed the texture and content of the Western Cape's resistance to apartheid," according to an article in *Resistance in the Townships*.

No longer confined to the conventional ritual of prayer, the invocation Allah u Akbar (God is the Greatest) had the implication that the government that had usurped God's authority. Precisely for this reason, Muslims had to oppose apartheid.

Analysing the involvement by Cape Muslims in township resistance, Cape Muslim Shamil Jeppe traces the influences which shaped a militant awareness among Muslim youth.

"The involvement by Cape Muslims in township resistance is hardly accidental. It is the continuation of the tradition of resistance embedded in their slave history. In the past such resistance was disparagingly dismissed as the Malay tendency to run amok."

According to Jeppe, when Cape Muslims speak of jihad (holy war) today, they speak of jihad against apartheid, "of a freedom struggle that includes the entire body of the oppressed".

**S**TUDENTS, influenced by the Iranian revolution, took the decisions. "The clergy and the older generation generally remained aloof and at times even hostile to the revivalist youth organisations," says Jeppe.

The Muslim slave revolt in the last century, says Jeppe, was triggered by the Muslims' demand to bury their dead at the time and place of their choice.

"The Iranian revolution of 1979 is a key factor. That event more than any other explains why they did not become absorbed in the 1976 and 1980 township resistance movement why their incorporation in the black resistance movement was delayed by almost a decade.

"Increasingly the leadership in the Western Cape became conscious of revolutionary mass demonstrations of revolutionary awareness."

On each occasion the Muslims defied the authorities and never applied for permission to bury their dead, as required by the emergency regulations. Each funeral re-energised the commitment of the people against apartheid.

# Anglicans vote 'no' to women priests

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5/16/87  
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DURBAN. — The provincial synod of the Anglican Church in Southern Africa disapproved the ordination of women priests, although a majority of delegates favour the change, the church announced.

A majority of bishops, clergy and lay representatives separately voted at the gathering here on Saturday to declare the time appropriate for the ordination of women to the priesthood.

But because the proposal had been declared a controversial one, a two-third majority was needed. The voting was 121-79, with 134 needed for approval, according to an announcement from the office of Archbishop Desmond Tutu.

The bishop who presided over the consecration of Bishop Barbara Harris, the first woman to be ordained a bishop in the Anglican Church, said here yesterday that he had been pained and hurt by the decision of the synod.

The cleric, Bishop Edmund Browning, presiding bishop of the Episcopal Church in the United States, which is linked to the world-wide Anglican Communion, was the guest preacher at an outdoor service attended by 5 000 people to launch a new prayer book for the Anglican Church.

He said there was a correlation between the struggle for racial justice and the struggle for women to be ordained to the priesthood.

A motion stating that the time was appropriate to authorise bishops of the Anglican Church to ordain women to the priesthood if they had the support of their diocesan synods did not receive the necessary two-thirds majority of the combined synod. The motion was ruled to be a controversial motion, which requires a two-thirds majority.

Of the delegates, 121 voted for the motion and 79 against. The motion would have been passed had 13 more people voted for it. — Own Correspondent and Sapa-AP

Nov 6/6/89



## Anglicans probe pressure on SA<sup>(28)</sup> debt rescheduling

DURBAN — The governing body of the Anglican Church in southern Africa voted by an overwhelming majority yesterday to urge bishops to investigate a halt to the rescheduling of South Africa's foreign debt as a means to ending apartheid.

The Provincial Synod also said the possibility of cutting South Africa's foreign air links should be studied.

In its resolution, the synod voted to support the stand taken by bishops earlier this year on the use of "economic pressures" in which "carefully selected and specifically targeted forms of pressure, including economic and diplomatic pressure . . ." would be applied to end apartheid.

The resolution was proposed by the Very Rev. Colin Jones, Dean of Cape Town. — Sapa.



# Probe Natal violence, synod asks Tutu

AM 7/14/89 6/16/89  
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## Own Correspondent

DURBAN.—The synod of the Anglican Church in Southern Africa resolved yesterday to ask the head of the church, Archbishop Desmond Tutu, to consider appointing an independent commission of inquiry into the ongoing violence in Natal, preferably with other church leaders.

The synod asked that the commission should be presided over by a suitably qualified legal person.

The body acknowledged a message of goodwill from the chief minister of KwaZulu and president of Inkatha, Chief Mangosuthu Buthelezi.

It asked Chief Buthelezi to receive a group of synod members before Thursday for talks on the present peace initiatives.

The proposer of the motion, Bishop Michael Nuttall, Bishop of Natal, said that in correspondence with President P W Botha he had said he believed the violence represented the "bitter fruit" of apartheid.

Mr Botha maintained it was the result of conflict in a tribal situation.

"The government says it has conducted its own investigations and knows what the causes are. We question that profoundly," Bishop Nuttall said.

● The synod voted by an overwhelming majority yesterday to urge bishops to investigate a halt to the rescheduling of South Africa's foreign debt as a means to ending apartheid and oppression.

It also said the possibility of cutting South Africa's foreign air links should be studied.

The synod said the investigation ought to take place unless the government ended the state of emergency, released political prisoners and detainees, unbanned political organisations, allowed exiles to return, moved to repeal racial legislation and began negotiations with "genuine" leaders.

The resolution was proposed by the Very Rev Colin Jones, Dean of Cape Town, and seconded by the Rev Sid Luckett of Cape Town.

The motion, carried by an overwhelming majority with only five delegates voting against, replaced a stronger motion on the subject of economic pressure against the government.

Opposing the original resolution, Dr Mary Jean Silk of Johannesburg said the synod could cause considerable unintended harm by making resolutions of an economic nature.

Delegates would be like "fools rushing in where angels feared to tread".



# Church plans probe on pressuring government

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The Argus Correspondent

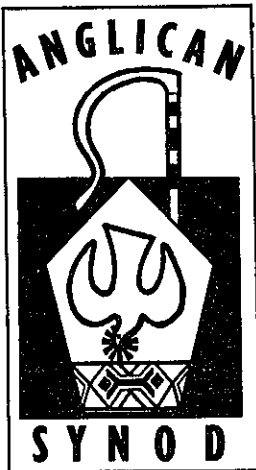
DURBAN. — The provincial synod of the Anglican Church has voted for a study into economic measures that could be used to put pressure on the South African government.

The measures include stopping the re-scheduling of South Africa's foreign debt, the denial of landing rights to South African airlines and stopping all foreign airlines landing in South Africa.

## Measures

The measures could be applied to put pressure on the government for an end to the state of emergency, the unconditional release of all political prisoners and detainees, the unbanning of all political organisations, the unconditional return of political exiles, realistic steps toward the repeal of all laws that organised South African society on the base of race, and beginning negotiations with genuine leaders of the majority on a non-racial, democratic and united South Africa.

The motion in its original



form called simply for the application of economic pressures, but after much debate this was changed.

The proposer of the original motion, Dean of Cape Town the Very Rev Colin Jones, said apartheid was a system based on greed and power. The threat of economic pressures in the past had seen a change in conscience in the business community and the political effect had sometimes been astounding.

Cape Town businessman Mr

Geoff Burton said sanctions were usually circumvented and these measures "will be too".

"But they will be felt," he said.

Meanwhile a call to Archbishop Desmond Tutu to consider the appointment of an independent commission of inquiry into the Natal violence has been overwhelmingly supported by the Anglican Church in Southern Africa.

The synod, which includes the diocese of Mozambique, acknowledged a message of goodwill from Kwazulu Chief Minister Mangosuthu Buthelezi and asked him to receive a group of its members to discuss peace initiatives before the end of the synod.

## Inner hurt

In proposing the motion, Bishop of Natal the Rt Rev Michael Nuttall said in the past three years more than 2 000 people had died in the Maritzburg area and the inner hurt people now felt would take many years to heal.

It was urgent that solutions to the violence be found now.

# Two protest against veto of women priests

The Argus Correspondent

DURBAN. — A priest refused to wear his clerical collar and another wanted to relinquish his licence in protest against the Anglican synod's veto of the ordination of women.

Canon Torquil Paterson of St Paul's College in Grahamstown attended the synod yesterday in a collar and tie.

The Rev Chris Ahrends of Cape Town, chaplain to Archbishop Desmond Tutu, has written asking that his licence as a priest be withdrawn.

Canon Paterson was asked by the Archbishop whether he was properly dressed for the synod.

He said that after the vote on ordaining women, he would "not be performing priestly functions in this church".

Today he wore his cassock and clerical collar as he "did not want to be objectionable".

Mr Ahrends has asked to be allowed to work as a deacon until women are ordained as priests in the Anglican Church.

He said this was a "symbolic gesture of solidarity with women who have been denied the right to priesthood".



Owen Cardinal McCann, Archbishop Emeritus of Cape Town (second from left), flanked by Father F Wilkinson on his right, and Mgr A Kelly and Father Vic Kotze on his left, con-celebrated Mass with five bishops and 25 priests at the Standard Bank Arena in Johannesburg yesterday. The service was held to commemorate the 100th anniversary of the Marist Brothers' arrival in Johannesburg. The cardinal is a Marist old boy. He went to school at Marist, Rondebosch.

## 'Tempest of change sweeps SA'

By Winnie Graham

The "winds of change" which first blew in South Africa 29 years ago had grown into a tempest which was clearing the way for a new South Africa, the Archbishop of Durban, the Rt Rev Denis Hurley, said yesterday.

He was giving a homily at the Marist Brothers centenary Mass in Johannesburg.

The mass at the Standard Bank arena was celebrated by Owen Cardinal McCann, Archbishop Emeritus of Cape Town; Archbishop Hurley; the Bishop of Johannesburg, the Rt Rev Reginald Ormond; the Bishop of Umtata, the Rt Rev ZA Brook; the Bishop of Rustenburg, the Rt Rev HP Hallett; and the Auxillary Bishop of Johannesburg, the Rt Rev Patrick Mvemve.

Other VIPs at the service included the Rev Brother Richard Dunleavy, the delegate of the

Superior General of the Marist Brothers in Rome; the Provincial of the Marists Brothers, South Africa, the Rev Brother Brendan O'Shea; and the Mayor of Johannesburg, Mr Koos Roets.

Outlining the Marist Brothers' century of work in Johannesburg, Archbishop Hurley said "great changes" had occurred in the past 25 years. The church's religious congregations had faced up to these challenging changes in South African society, as was "clearly illustrated in the composition of our schools".

He prayed for unity in South Africa where people would be "less concerned with differences and more concerned with human needs".

The centenary Mass was followed by lunch at the Mariston Hotel — built on the site of the first Marist Brothers School in Johannesburg. The brothers sold the property in 1965.

AK645 7/6/89 (28)

## Violence: Anglicans meet Chief Buthelezi

**A** PROVINCIAL Synod delegation from the Anglican Church yesterday met Inkatha leader Dr Mangosuthu Buthelezi to try to resolve the deadlock in peace talks between Inkatha on the one hand and the Congress of South African Trade Unions and the United Democratic Front on the other.

The church delegation included the Bishop of Natal, the Rt Rev Michael Nuttall.

The main issue discussed was a venue for the peace talks aimed at curbing the political violence in Natal and KwaZulu.

Talks between the Cosatu/UDF alliance and Inkatha reached an impasse some weeks ago when the two groups could not agree on a venue.

Dr Buthelezi told the church delegation yesterday that the violence was "an indictment both against all the political groupings involved and against the Church which has not been able to play its reconciling role".

He said the lack of working relationships between church and political leaders had been felt so keenly as a disadvantage in KwaZulu and Natal.

Dr Buthelezi, who is also Chief Minister of KwaZulu, said that more than 100 Inkatha peace prayer meetings had been held in KwaZulu and Natal recently.

"These meetings are generating the goodwill towards Cosatu and the UDF which is needed in Inkatha."

# Botha urged: Create army alternatives

The Argus Correspondent in Durban

THE Church of the Province of South Africa has called on President Botha and the Minister of Justice, Mr Adriaan Vlok, to end military conscription and to provide alternative services.

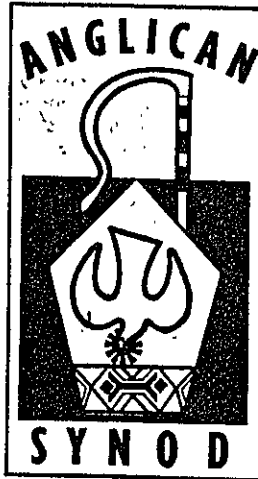
A motion proposed by Dean Robin Briggs of Pretoria at the provincial synod sitting in Durban called on the synod to "take steps as a matter of urgency to end conscription to military service or to provide for appropriate forms of alternative service for all who, in conscience, are unwilling to serve in the SADF at this time".

The motion was overwhelmingly supported.

Dean Briggs said conscription was not an issue that would go away but would instead become increasingly critical as more and more families met across racial boundaries.

"More and more, whites are going to hear that the SADF and the SAP are services in retention of political power and resources and support a system of domination," he said.

"For some the alternatives to military conscription are adequate. For others they are not. We need to call for alternative service for those whose grounds for refusing to serve are not necessarily religious.



"People like Charles Bester, Saul Batzofin, Ivan Toms and David Bruce are only the tip of the iceberg of moral discontent."

The father of three conscientious objectors, Mr Michael Milligan of Port Elizabeth, said theirs was a good example of how difficult life could be for objectors.

"One difficulty is because of the pervasive thought in our community that those who don't do military service are being disloyal to their country. I say they are not because they serve the whole community."

The Synod also sent its support to Charles Bester, David Bruce and others who are serving jail sentences for objecting to their call-up.

28

# Tutu's 'pain' at move on women

## Own Correspondent

DURBAN. — Archbishop Desmond Tutu yesterday said he felt "very deep anguish and pain" at his church's failure to approve the ordination of women as priests.

Meanwhile, at the Anglican Synod in Durban, the archbishop's chaplain, the Rev Chris Ahrends, has asked to relinquish his licence as a priest in protest at the outcome of the vote on Saturday on the issue of the ordination of women. A motion in this connection failed to secure the necessary two-thirds majority.

Yesterday the synod approved a new motion requesting the Synod of Bishops of the Church to keep the ordination of women to the priesthood under review and to encourage the fullest consideration of the subject amongst the clergy and laity. Only one person voted against the motion.

Archbishop Tutu told the synod that he believed in the ordination of women "with all his being" in view of his own ministry in seeking to work for justice.

He could not oppose apartheid

which refuses to give access to people because of the colour of their skin, and then not support the ordination of women.

Archbishop Tutu said the bishops of the Anglican Church had held two meetings on the subject since Saturday. At the second meeting, he said, people were "crying all over the place".

"Many of us have felt a very deep anguish," he said.

Father Ahrends has asked to be allowed to work as a deacon until women are ordained as priests in the Anglican Church in Southern Africa.

He said yesterday that this was an attempt to give a "symbolic gesture of solidarity with women who have been denied the right to priesthood".

Father Ahrends's decision to step down will mean that he will not be able to celebrate Holy Communion at Bishops court chapel in Cape Town. The administrative side of his chaplaincy work will continue.

The synod also:

● Called on the State President and the Minister of Justice to take steps to end conscription or to

provide for appropriate forms of military service for all who, in conscience, are unwilling to serve in the South African Defence Force at present.

The Synod passed a motion sending greetings and encouragement to conscientious objectors Charles Bester, David Bruce, Saul Batzofin and Dr Ivan Toms, who have all been given sentences of up to six months for being unwilling to serve in any way in the SADF.

● Expressed concern at society's apparent rejection of the traditional attitudes of the church on pre-marital sexual abstinence.

It has also articulated its concern that "pre-marital cohabitation" (living together) is "fast becoming an acceptable practice in many parts of our society".

Yesterday the synod passed a motion calling on the head of the Church, Archbishop Desmond Tutu, to constitute a commission designed, inter alia, to "build the image of Christian marriage and Christian family life as an attractive and vital alternative to the norms of society".

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# Buthlezi gives the nod to peace talks

DURBAN. — The Chief Minister of KwaZulu, Chief Mangosuthu Buthelezi, has agreed to ask one or two of his cabinet colleagues to meet at any agreed venue with UDF/Cosatu officials for initial talks on the Maritzburg violence.

The agreement was made with a delegation from the Anglican Provincial Synod (now sitting in Durban) who met Chief Buthelezi in Ulundi.

The Anglican Bishop of

Natal, Bishop Michael Nuttall, who led the church delegation, said though the bishops had found it impossible to resolve the deadlock completely, Chief Buthelezi and his cabinet had indicated their readiness to meet at different venues such as Ulundi and the Cosatu headquarters in Johannesburg.

The synod hopes to meet Cosatu/UDF officials today to report on the Ulundi meeting.

Chief Buthelezi said he was also hoping for a meeting of the presidents of the ANC, Inkatha, UDF and Cosatu to draw up a plan for a peace initiative in Natal.

The chief minister said he would hold a mass meeting in KwaMashu on June 18 to mobilise the backing for peace. — Sapa

mb



# Bishops take tough stand



Archbishop Desmond Tutu

THE provincial synod of the Anglican Church this week gave full support to the stand taken by the church's bishops on the use of economic pressure on the South African government.

The synod, the governing body of the Anglican church, voted by an overwhelming majority to urge the bishops to investigate the imposition of a halt to the re-scheduling of South Africa's foreign debt.

The investigation will go ahead unless the state of emergency is lifted and political organisations are unbanned.

The synod also said the possibility of cutting South Africa's foreign air-links should be investigated.

28 Smith 8-14/6/89

# Anglican Church rejects anthem

DURBAN — A motion calling the South African national anthem "Die Stem" "unsuitable and unacceptable" was yesterday passed by the Provincial Synod of the Anglican Church in Southern Africa with one delegate voting against.

The motion said "Die Stem" did not place God above all, but it encouraged people to place the country first, and in this way idolised the State.

The resolution urged the synod to discourage the use of "Die Stem" at institutions and church services, and called on members of the Church and associated institutions to use "Nkosi Sikelel' iAfrika" at major occasions.

## 'PAIN AND SUFFERING'

The Rev Courtney Sampson mentioned a line in "Die Stem" concerning the need for strength to keep the "heritage of our fathers".

He said this was not a noble heritage, but one of hurt, pain and suffering for many. The wording of "Nkosi Sikelel' iAfrika", on the other hand, had been accepted by the majority.

The synod passed a resolution supporting the Synod of Anglican Bishops, the Southern African Catholic Bishops' Conference and the South African Council of Churches in their refusal to comply with the provisions of the Disclosure of Foreign Funding Act.

It expressed its "deep distress" at the "sinister intentions" of the Act as it was aimed at "crippling the work of anti-apartheid groups by freezing funds of a reporting organisation or person".

It called on President Botha to establish an independent judicial commission of inquiry to investigate reported incidents of torture in interrogation in South Africa. — Sapa.

# Harvard votes Tutu on to board

BOSTON. — Nobel Peace Prize winner Archbishop Desmond Tutu has won a seat on the Harvard University board of overseers from which he will press the university to divest its investments related to South Africa, the Boston Globe reported yesterday.

The announcement of the election of Archbishop Tutu and four other candidates to the board, one of two bodies which govern the Ivy League university, was expected later during Harvard's commencement exercises, the Globe said.

Archbishop Tutu was one of 15 candidates for five vacancies on the 30-member board. He and five other candidates were sponsored by the Harvard-Radcliffe Alumni Against Apartheid, which is pressing the university to divest of \$160 million (about R432m) in investments related to South Africa.

The other 10 candidates were nominated by the Harvard Alumni Association.

The Globe said the other winners were not immediately known but that a source reported that Archbishop Tutu was the only anti-apartheid candidate to be elected this year.

Executive director of the anti-apartheid alumni group Mr Robert Wolff said: "The moral leadership of Harvard has now passed from (Harvard President Derek) Bok to Archbishop Tutu." — UPI

## Shot in the arms for disinvestment

WASHINGTON. — Congress has given an important shot in the arm to state and local authorities seeking to drive remaining US companies out of South Africa.

By a vote of 69 to 29, the Senate yesterday joined the House of Representatives in permitting local authorities to violate federal contracting regulations by refusing to accept low bids if tendered by firms active in the Republic. This followed moves by the Department of Transportation to deny federal construction funds to New York, Seattle and other cities on the grounds that their anti-apartheid ordinances rendered bidding on road projects uncompetitive.

*Copy to file 7/16/87*  
**Church  
leader  
'exposed  
to poison'**

**JOHANNESBURG. —**  
The Rev Frank Chikane, SA Council of Churches general secretary, had been contaminated by a poisonous compound causing him to be hospitalised on several occasions locally and in the United States.

This was revealed in a statement from Mr Chikane, who is currently in the US, and physician attending to him there.

The physician said he had been exposed to some form of "organophosphate anticholinesterase or pharmacologically similar compound".

According to a Johannesburg doctor, organophosphates are found in pesticides and are poisonous.

There has been widespread concern regarding Mr Chikane's illness, believed previously to have been a pancreas infection.

In the statement Mr Chikane said that since April he had been hospitalised four times following "four strange episodes of sudden illness".

The symptoms included vomiting, blurred vision, hyperventilation and loss of consciousness.

Confirmation on exposure to the toxic compound would be made on further tests, the statement said.

**THE CAPTIVE**

# Anglican Synod rejects 'Die Stem'

CHC-709 28  
4/6/89

## Pressure needed, says Runcie

HARARE. — The Archbishop of Canterbury, Dr Robert Runcie, said on his arrival here yesterday that there had been occasions when Christians had believed that when all other avenues had failed, violence in defence of human rights and peace in the long-term was justified.

He told reporters that the Anglican Church was "hostile to apartheid without qualification" and said he believed a mixture of pressure and dialogue was required to bring an end to it.

He did not, however, declare a direct opinion on the morality of the armed struggle in South Africa.

Dr Runcie, who was embraced on arrival by the Archbishop of Central Africa, Archbishop Khotso Makhulu, said he would be reluctant to say armed struggle could never be used in defence of human liberties.

### Own Correspondent

DURBAN. — A motion stating that the South African national anthem, Die Stem, was "unsuitable and unacceptable" was passed by the provincial synod of the Anglican Church in Southern Africa yesterday with only one delegate voting against the clause concerned.

The motion said Die Stem did not place God above all. On the contrary, it encouraged people to place their country before God and in this way idolised the state.

The resolution urged the synod to discourage the use of Die Stem at institutions and church services that had any connection with the Anglican Church.

It called upon members of the church and its associated institutions to use Nkosi Sikelele Africa at major occasions and festivals.

Introducing the motion, the Rev Courtney Sampson spoke of a line in Die Stem which spoke of the need for strength to keep the "heritage of our fathers".

He said this was not a noble heritage, but one of hurt, pain and suffering for many people.

The wording of Nkosi Sikelele Africa, on the other hand, had been accepted by the majority of the people of South Africa.

● The synod passed a resolution supporting the synod of Anglican bishops, the Southern African Catholic Bishops' Conference and the South African Council of Churches in their refusal to comply with the provisions of the Disclosure of Foreign Funding Act.

It expressed its "deep distress" at the "sinister intentions" of the act as it was aimed at "crippling the work of anti-apartheid organisations by freezing funds of a reporting organisation or person".

● The gathering called on President P W Botha to establish an independent judicial commission of inquiry to investigate and report on all reported incidents of torture in interrogation in South Africa.

It expressed its "grave disquiet" at suggestions contained in repeated reports in newspapers and elsewhere which implied that the use of torture had become a regular and normal part of police procedure.

● The synod said it was "manifestly inappropriate" for members of the security police to hold office in the Anglican Church either as churchwardens or parish councillors.

● The meeting also asked the synod of bishops to address the issue of people in the church with a homosexual orientation and to take whatever action they deemed necessary to enable it to deal caringly with their rights.

# Anglican ban on security police in church office

*M645 9/2/89*  
The Argus Correspondent

DURBAN. — Security police have been described at the Anglican synod as being "at the cutting edge of a politically repressive regime" and may no longer be parish councillors or church wardens.

A motion declaring it "manifestly inappropriate" for security police officers to hold office in the church was passed yesterday.

A speaker said security police were like the "shock troops" of the government and were not accountable to anyone.

"They assume extraordinary powers and often resort to torture," he said. "It is contradictory for this synod to want a democratic society while at the same time knowing that some of our parish councillors are in the security branch."

The Rev Charles Claasens said a church councillor in Mossel Bay was a high-ranking security police officer.

"I know he is informing on all my activities and everything we do in the group goes back to the security branch. All I want people to understand is my fear and the fear of others. But what can we do? Our hands are tied," he said.

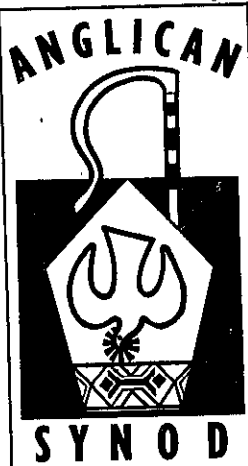
Speaking against the motion, Canon Ezra Tisani said the church had a responsibility to members of the security police themselves and was required to help them to do their work in a Christian manner.

● The Anglican Church will not comply with government regulations required by the Foreign Funding Act to disclose information about money it received from overseas sources.

In a motion passed by the synod the church added its support to a similar stand taken by the Southern African Catholic Bishops' Conference, the South African Council of Churches and the Anglican Church's own synod of bishops.

The motion said that the Act had "sinister intentions" and was aimed at crippling the work of anti-apartheid organisations.

Proposing the motion, the Rev Rubin Phillip, said that an acceptance of the motion was intended to show civil disobedience towards a government that aimed to "prevent organisations, the church in particular, from opposing government policies".



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9-14/6/89

# Breakthrough in Natal peace talks deadlock — Anglicans

By CARMEL RICKARD,  
Durban

A MAJOR breakthrough is imminent for the Natal peace talks, deadlocked over the question of a venue.

A senior delegation from both sides in the conflict have agreed "in principle" to meet and were yesterday trying to finalise a venue and a date for a meeting between Inkatha, the Congress of South African Unions and the United Democratic Front.

This week the Anglican synod, meeting in Durban, approved a motion that Inkatha's president, Mangosuthu Buthelezi, be asked to receive a delegation to discuss peace initiatives with him.

Buthelezi, who is an Anglican, agreed and a team including four bishops flew to Ulundi the next day for discussions.

Buthelezi's prepared memorandum did not indicate that any breakthrough might be possible. In the text he reiterated his refusal to leave Ulundi for talks with the UDF and Cosatu.

He said the rejection (of Ulundi as a venue) by Cosatu/UDF was "a political statement ... totally incompatible with a genuine desire for peace".

Despite this stand, which seemed an unpromising start for any breakthrough, the delegation returned to the synod with three possibilities which emerged during discussions and which could see a start to the long-awaited peace talks.

Natal's Bishop Michael Nuttall said there were two opposing positions on the venue question and the delegation "found it impossible to resolve this deadlock".

He said, however, that during discussions Buthelezi had agreed "to ask one or two of his colleagues to meet at any agreed venue with UDF/Cosatu to have an initial meeting".

The UDF and Cosatu are particularly interested in this proposal and Cosatu's general secretary, Jay Naidoo, said yesterday: "We welcome the fact that a senior delegation of Inkatha has agreed to meet us at a neutral venue.

"We have been meeting urgently and we will be finalising details together with Inkatha about the precise venue and date of such a meeting."

The other two possibilities outlined by Nuttall were that Buthelezi and his cabinet had indicated their readiness to meet alternately at different venues such as Ulundi and the Cosatu headquarters and that they also indicated their hope that a meeting would take place between the presidents of the African National Congress, the UDF, Cosatu and Inkatha to look for "a consensus and a plan for a peace initiative in Natal".

Nuttall said kwaZulu recognised and accepted that such a meeting would have to be at a mutually acceptable venue outside the country.

These three possibilities were discussed with representatives from Cosatu and the UDF during a full briefing on the bishops' visit to Ulundi.

In addition to authorising a delegation to visit Ulundi, the synod also approved a second way of dealing with the violence.

Delegates regretted the government's refusal to agree that a commission of inquiry be set up to establish the causes of the violence.

In view of the government's refusal Anglican Archbishop Desmond Tutu was mandated to consult other church leaders about setting up a church-backed independent commission headed by a lawyer to investigate and make recommendations.

# STEM VOTED UNSINGABLE

SOUTH Africa's national anthem, Die Stem, was branded idolatrous, an embarrassment and no longer singable at the provincial synod of the Congregation of the Province of Southern Africa yesterday.

Proposing a motion to discourage the use of Die Stem and singing instead Nkosi Sikelel' iAfrika, the Rev Courtney Sampson said that Die Stem was a way in which Afrikaner nationalism was furthered and that this heritage was one of a denial of human rights. Nkosi Sikelel' iAfrika, on the other hand, was accepted by the majority of the people.

"In Die Stem the state places the country before God. In Christian terms we need to choose on the basis of our faith the song which is closest to us, Nkosi Sikelel' iAfrika."

## Embarrassing

Seconding the motion, Canon Christopher Gregorowski said that if apartheid were a heresy, then Die Stem was idolatry: "It is more and more embarrassing to sing this anthem. Some people would no more sing Die Stem

than they would take up arms against their countrymen. This song deserves to be buried and forgotten forever. It is no longer singable by members of this church."

Speaking against the motion the Rt Rev George Swartz said that denouncing Die Stem was not the way to address the hurt that people in the country had endured: "We don't have to tell people not to sing this anthem. They already don't."

## Very angry

Speaking before the vote, the Most Rev Desmond Tutu, Archbishop of Cape Town, said that he would get "very, very angry" with people who intimidated those whose opinions differed from their own.

"We are learning what it means to have a free South Africa and part of that is the freedom to say exactly what we feel. It will not do for us to be like-minded and we cannot have people being afraid to say what they think."

The motion was carried by a large majority.



# Chikane was poisoned, say doctors

28  
W. M. M. M.  
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**BY THANDEKA GQUBULE**  
FRANK CHIKANE, general secretary of the South African Council of Churches, has narrowly escaped death after being mysteriously poisoned.

Chikane has collapsed four times in recent weeks while travelling in Namibia and the US, and has been admitted to hospital each time. On one occasion, he stopped breathing and had to be put on a respirator.

His most recent collapse forced him to miss a meeting two weeks ago with US President George Bush.

A medical investigation at the University of Wisconsin Medical School has pointed to a commonly-available insecticide, which has a similar effect on the human body to nerve gas.

It is believed Chikane absorbed this poison through his skin from the clothes in his baggage. He said in a statement last night that he did not know if the poison had been deliberately applied to his clothes.

The first attack was on April 23, when Chikane was travelling to Namibia to see Martti Ahtisaari, the United Nations representative in Namibia. "I started to vomit and was showing signs of weakness," he said in a statement issued in Wisconsin last night.

The next attack came when he travelled to the US to see Bush and others. He fell seriously ill and was taken to St Mary's Hospital. He was later transferred to Wisconsin.

"At the time he experienced nausea, vomiting, abdominal pain and respiratory distress," according to Professor Daniel J Smith, who treated him in Wisconsin.

Chikane stopped breathing and he had to be put on an artificial respiratory system.

He was treated for inflammation of the pancreas and recovered rapidly after a week in hospital.

But barely a day after being discharged on May 20, he was re-

●To PAGE 2

The contents of this newspaper have been restricted in terms of the Emergency regulations

**AN EYEWIT**

## Chikane was poisoned, say US doctors

●From PAGE 1

admitted, suffering from weakness of the muscles and repeated vomiting.

"I felt nauseous, I started salivating and vomited. My body started shaking and twitching. My eyes became watery and my vision was blurred.

"I could hardly walk or turn my body when in a sleeping position. All this followed hyperventilation." He recovered and was released after a week.

Forty-eight hours later Chikane was again hospitalised at the university hospital, and again recovered rapidly.

"In all the four episodes, the symptoms and experiences were almost identical, although they differed in their degree of severity," he said.

He was extensively evaluated during this admission. According to Professor Smith, this revealed "that except during the acute illness, the Reverend Chikane is in excellent physical health".

Chikane was also greatly surprised by the sudden change in his state of health.

According to experts, pancreatitis is a condition that can recur but it often does not recur at such short intervals.

The possibility of poisoning was considered.

In the words of his medical report, "the clinical syndrome and metabolic abnormalities ... were all consistent with exposure to an organophosphate anticholinesterase or pharmacologically similar compound."

Further tests are under way to confirm this diagnosis.

Chikane said last night that an investigation of how he came to be poisoned left his travelling baggage "as the only common denominator of all the episodes". He then minimised his contact with his baggage, "and the cycle was broken".



This also explained why there had been two weeks between the first and the next incident — Chikane had been on retreat in that period and had used other clothes.

Chikane does not know whether the poisoning was deliberate or accidental. "I must say we do not know and that it falls out of the scope of the investigation of Dr Smith and his team.

"I believe that it will be to everyone's interest that this matter be thoroughly investigated back at home to clear up any uncertainties, suspicions and even speculations."

According to experts in Johannesburg, the insecticide named by Chikane's US doctor interferes with those parts of the nervous system that control sweating, heartbeat, the dilation of eye pupils, respiratory functions and sweat glands.

If one is exposed to the chemical, certain parts of the nervous system become hyperactive, resulting in the malfunctioning of a number of organs.

There have been numerous attacks on the family and property of the soft-spoken theologian. Last year, a hand grenade was found in the post box of his mother, Ereiah Chikane, at her home in Tladi.

Police were called, but took two-and-a-half hours to respond. "It is clear that the intention was to maim or kill her," Chikane said at the time.

BUSINESS

# And now ... Goodyear takes itself home

GOODYEAR South Africa had always had an American managing director. The last one was transferred to India several months ago and a South African caretaker MD was appointed. That, says one industry source, was when he became suspicious.

The Goodyear Tire and Rubber Company this week announced it would sell its Uitenhage manufacturing operations to Anglovaal subsidiary Consol Glass for an expected R178-million.

This makes Goodyear the second United States company to take itself home — Firestone Tire and Rubber sold its remaining 25 percent stake in

**Sanctions, double taxation in the US and the falling rand were cited by Goodyear management this week as reasons for the firm's withdrawal from South Africa, reports HILARY JOFFE**

the local company in 1987 to Federale Volksbeleggings, which had been the controlling shareholder since 1981.

Of the two other tyre companies in South Africa, Dunlop is British-owned and the parent company is said to have been looking for a buyer for some time, while General Tyres is a South African-owned company

which manufactures under licence.

Goodyear's chairman, president and chief executive Tom Barrett said this week from the corporation's Ohio headquarters that it regretted leaving but "it is becoming increasingly difficult for American companies to obtain adequate returns on investments there".

He cited US sanctions against South Africa, double taxation of the earnings of US companies' South African subsidiaries and the likelihood of continuing devaluation of the rand.

The agreement between Consol and Goodyear will include a 10-year technical and service arrangement, de-

scribed by Barrett as "an essential part of a viable acquisition for the new owners who have limited experience in tyre and general products manufacturing".

He said Anglovaal had said it intended to keep the current workforce of 2 400 people, most of them black and "coloured".

Mike McNamara, chairman and managing director of Goodyear South Africa, said the company would "continue to operate under present employment policies, practices and benefits, and all existing agreements and arrangements with our two trade unions remain unaltered".

Goodyear, which began manufacturing tyres in South Africa in 1947, adhered to the Sullivan Code and said it had spent more than \$10-million on education, housing, community and social programmes for blacks.

In addition to tyres, Goodyear makes conveyor belting (mostly for the mines), plastic food packaging and other rubber products.

Consol, which makes glass and plastic packaging, has been looking for acquisition opportunities in packaging and for a chance to diversify into other mass-produced products.

The tyre business is doing well at present, and there is a shortage of new tyres particularly for tractors and earthmoving equipment, says an industry source. It's a business which tends to be recession-proof because when people aren't buying new cars they have to replace the tyres on their old ones.

Other disinvesting companies which the Anglovaal group has acquired this year include Mooi River Textiles and Hewlett Packard.

The Goodyear sale, due to take effect on July 1, has to be approved by Consol's shareholders although this is automatic since Anglovaal, the majority shareholder, will vote in favour. The purchase price is subject to the financial results of Goodyear South Africa for the first six months of this year.

The National Union of Metalworkers (Numsa) which represents more than 1 300 Goodyear workers, met with company shop stewards this week, but by yesterday had not commented on the disinvestment. The company had notified shop stewards of the sale shortly before the press announcement, an official said.

## Church sets its sights on new target: SA's debt underbelly

SOUTH AFRICAN church leaders have launched a new and more sophisticated sanctions approach, involving a clear shift away from past calls for total and comprehensive sanctions.

The new strategy appears to be designed to win over reluctant conservative bankers and governments to apply greater pressure on the South African government to start negotiations with legitimate black leaders and movements.

The church leaders are Archbishop Desmond Tutu, Dr Allan Boesak, the Reverend Frank Chikane and Dr Beyers Naude.

Last week the four announced they had written to foreign creditor banks, asking that when South Africa's foreign debt agreement comes up for negotiation before June 30 next year — the date of expiry — rescheduling "should be linked to demands for a just political order in South Africa".

They said the banks should refuse to reschedule South Africa's debt, end trade credits to South Africa and demand that South African gold be separated on the London and Zurich markets unless certain conditions were met.

These were that the Emergency was lifted, all political detainees and prisoners released, all political organisations unbanned, racial laws repealed and "a process to negotiate a new constitution for a democratic non-racial and unitary South Africa is established".

The approach is in contrast to 1985, when Tutu and Naude called on the debt negotiations mediator, Swiss banker Fritz Leutweiler, to ask banks not to reschedule South Africa's debt unless the government resigned.

And earlier this week, the synod of the Anglican Church adopted a resolution urging the bishops to investigate a halt to the rescheduling of South African foreign debt as a means of ending apartheid. It supported an earlier stand of the bishops

By HENNIE SERFONTEIN

calling for "carefully selected and specifically targeted forms of pressure".

The church leaders are going for South Africa's soft underbelly, focusing international attention on the financial sanctions which have cost the country billions of rand in capital and which have damaged the economy more than have trade sanctions.

They are also linking their demands to the growing international consensus among even the most conservative governments that Nelson Mandela and other jailed leaders should be released, the African National Congress unbanned and that negotiations between the government and the ANC should start in earnest.

The latest developments follow the church leaders' historic visit to US president George Bush two weeks ago. For the first time, the churchmen did not ask the US government to impose new sanctions.

In a memorandum they explained: "The methods which you use to put pressure on the South African government are secondary to the main issue, which is to get it to the negotiating table.

"If it can be done without sanctions, so much the better. Nevertheless, we reiterate that we remain totally convinced that the South African government will not be brought to the negotiating table without pressure, and therefore the time is not appropriate to lift the campaign to exert such pressure."

In an interview on the eve of his departure for the US, Boesak stressed that he preferred specifically targeted, selected sanctions.

Explaining the churchmen's mission, he said: "I think the crucial question will be not whether the US should impose more sanctions against South Africa. The question is what the US can do today to get the South African government to par-



Archbishop Desmond Tutu

ticipate in a process of negotiation with the black majority.

"We will say to the US: We have the feeling that we have reached in South Africa a situation where it has become possible, or where it must be made possible, to talk about negotiation with the black majority.

"You can help us, and the only way to do this is to say to South Africa: 'Unless you concede to realities and unless you do the following things (Boesak then reiterated the demands sent to the banks) to make possible the negotiation process, we will follow with new sanctions.'"

Boesak stressed that developments in Namibia did not mean existing sanctions should be lifted. "The pressure that was exerted on South Africa with regard to Namibia must now also be exerted on South Africa with regard to its domestic situation. Then it is guaranteed that we will eventually get the same response," he said.

In the interview, Boesak said Shell should withdraw from South Africa — "the sooner the better".

But he stated three conditions on which Shell could stay. These were that it should refuse to pay taxes, provide financial support to the mass democratic movement, and join the church delegation next year to the international bankers to discuss conditions for the rescheduling of South Africa's international debt.

A ROOM full of men wearing ankle-length dresses in a range of colours, all with intricate buttoning detail, inverted pleats and sashes, some with ruffles at the wrist and flashy jewelry, solemnly debated whether women were by nature qualified to join them.

To be fair, the Anglican synod, meeting in Durban for the last nine days, also included a number of laymen and women — and a majority voted in favour of ordaining women to the priesthood.

But the issue was the most divisive on the whole synod programme. — rescheduling of foreign debts, conscientious objection and capital punishment — were passed with at most a dozen dissenting voices.

The issue of women priests, however, was debated for virtually a whole day, at the end of which 121 voted in favour and 79 against.

This was just 13 votes short of the two-thirds majority needed to change church law on the subject, and has led to expressions of anger, frustration and bitterness by a number of women — and to unexpected protest action by several (male) priests.

At issue was whether individual bishops who approved women's ordination would be allowed to go ahead in their own dioceses. There was never any question of a bishop opposed to ordaining a woman being forced to do so.

Much but not all of the debate was on theological grounds: an argument

**A room full of men in dresses, debating the rights of women**

**The most contentious issue at the Anglican synod was not sanctions of conscientious objection or capital punishment. It was women in the pulpit**

**CARAMEL RICKARD reports**

by those against was that God created women and men to fulfil different functions and that it was men's function to lead. They argued that men should head families, countries and church parishes.

Those in favour, like Bishop Duncan Buchanan of Johannesburg, said the Gospel was intended to free people from "the slavery of precisely this sort of isolation and prejudice so that in Christ we are neither Jew nor Greek, male nor female".

There were men and women on either side of the debate, with one woman commenting that the church managed for 2 000 years without woman priests. "Surely the church can wait another two or three generations?" asked Memory Walker from the diocese of Kimberley and Kurun-

She added that she came from a rural area where men would not be willing to accept a woman priest.

This unwillingness of some men was graphically illustrated when Fikile Magxaki from Port Elizabeth said he was totally opposed to women being ordained on the grounds that it was contrary to black culture. If his wife were ordained and had to take early morning services, who would make his breakfast, he demanded.

She would also need to attend church wardens' meetings at night, and he would never allow his wife to meet with another man after dark. The voting on the issue was in "houses" — laity, clergy and bishops. In each house there was a majority in favour, but the majority was far higher among the laity than in the other two houses.

Immediately after the results were announced, Archbishop Desmond Tutu, who personally supports the ordination of women, prayed for all those who would feel deeply hurt and rejected by the decision.

Despite expressions of concern, during the rest of synod there were several informal meetings of women distressed by the decision, and one woman said she did not know whether she could stay on in a church which discriminated against women while claiming to be against discrimination of any form.

She said she was hurt by the fact that the bishops had been less in favour than the clergy and accused them of "wanting to hold on to power" at the expense of women.

Despite this criticism, a number of the clergy have protested against the decision against women priests.

Tutu's personal chaplain, Chris Ahrends, has requested that he be allowed to step down as a priest.

He said this was a symbolic gesture of solidarity with women.

If Tutu grants his request Ahrends will revert to the status of deacon — a order to which women are admitted.

Subsequently another priest, theology lecturer Torquil Paterson, stood up to speak at the synod and was called to order because he was wearing a suit and tie instead of priest's robe.

Seen not to wear a cassock to indicate his support for women who were not allowed to wear the robes.

# 'Plot to poison' Chikane

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*[Handwritten signature]*

CAF T&S  
 10/6/89



Chang Becker Edberg

## Chang fulfils dream as youngest finalist

PARIS. — Seventeen-year-old American Michael Chang defeated Soviet Andrei Chesnokov yesterday to become the youngest-ever finalist at the \$4.5 million (R12m) French Open.

"It's definitely a dream," said Chang, the number 15 seed and number 19 in the world.

Chang, who conquered world number one Ivan Lendl earlier this week, is also the first American since John McEnroe in 1984 to reach the men's final at Roland Garros Stadium. No American has won the French crown since Tony Trabert in 1955.

His opponent in Sunday's final will be Stefan Edberg of Sweden, the number three seed who downed second-seeded Boris Becker 6-3, 6-4, 6-7, 3-6, 6-2 in a match-up of last year's Wimbledon final.

Chang completely outgunned Chesnokov in the first set, as the Soviet,

ranked 27th in the world, looked nervous and slow.

The youngster from Placentia, California, said of his achievement in becoming the youngest ever to reach the French final: "It makes me feel really good inside. It's just something special I'll always have with me."

Spaniard Jose Higueras, who has been coaching Chang on clay this year, said that the teenager had the hallmarks of a great player.

"He has the mind of a champion. I think that is the basis of his success, together with his game," said Higueras, himself a semi-finalist here in 1982 and 1983.

"Champions raise their game for the occasion and that is what he does. I don't think he has got weaknesses," said Higueras. — UPI and Sapa-Renteria

● Match report — Page 12

JOHANNESBURG. — The mysterious poisoning of Rev Frank Chikane was a plot to kill the general secretary of the SA Council of Churches, it was claimed here yesterday.

The president of the World Alliance of Reformed Churches, Dr Allan Boesak, called it "a deliberate attack ... to eliminate enemies of apartheid".

Doctors from the University of Wisconsin Medical School, where Mr Chikane is visiting his wife, have diagnosed his illness as a disease caused by a poison commonly used in insecticides, according to SACC president Dr Manas Buthelezi.

Dr Boesak and Dr Buthelezi gave details of the poisoning at a news conference yesterday.

Mr Chikane, 38, said the first incident of illness occurred on his way to Namibia on April 23.

"I started to vomit and was showing signs of weakness," he said in a statement.

He was taken to hospital in Ondangwa and transferred to a Johannesburg clinic, where he was discharged four days later.

Mr Chikane left for the US on May 10 as part of a church delegation to see President George Bush and fell ill within 24 hours of his arrival. He was discharged within a week but had to be re-admitted twice.

The assistant professor of medicine at the University of Wisconsin Medical School, Dr Daniel Smith, said an exogenous toxin was considered when Mr Chikane's illness was being diagnosed because "there were derangements of the function of multiple organ systems during the acute episodes".

An evaluation "revealed that except during the acute illness he is in excellent physical health".

### Toxin in clothes

Dr Buthelezi said the toxin was traced to Mr Chikane's clothing.

"Medical experts are of the opinion that, had he died, the nature of the poison would have made it impossible to determine the cause of his death.

"Without proof, we are not in a position to level accusations."

But against a background of escalating attacks by the government and right-wing extremists on the church, Dr Buthelezi added: "We are entitled to question the validity of accidental contamination and ask instead whether it was not a deliberate attempt to assassinate our general secretary."

Police spokesman Lieutenant Peet Bothma said he was aware of the allegations and said the case would be investigated if formally brought to the attention of the police.

Dr Max Coleman, of the Human Rights Commission, said the attempt on Mr Chikane's life nearly added him to the list of 120 political assassinations, every one unsolved.

A soft-spoken activist, Mr Chikane has been detained by police a number of times. In July last year, a hand grenade was found in the mailbox of his mother's home in Soweto and police subsequently raided his home.

The New Nation said the publication recalled the case of former Daily Dispatch editor Mr Donald Woods whose five-year-old daughter received a T-shirt in the post which was saturated with an acid-based substance causing her to scream with pain and leaving her skin stained for two days. — Sapa, UPI and Own Correspondent.

## Mum appeals to suspect in Rive murder

THE mother of one of the men linked by detectives to the murder of author Dr Richard Rive has issued an urgent plea to her 22-year-old son, Mr Donald Aploon, to give himself up before anything happens to him.

Mrs Maureen Aploon said yesterday.

Police have issued warrants of arrest for Mr Aploon of Bonteheuvel and his 17-year-old companion Mr Suleiman Turner of Mitchells Plain.

The pair are thought to be heading towards the Witwatersrand, possibly Johannesburg, after aban-

## Prof's murder theory in cot deaths

Cape 'Prog' purge in new party

PAGE 2

# CHIKANE POISON RIDDLE

5/6  
RR64  
10/16/89

CLOTHES belonging to the Rev Frank Chikane, general secretary of the South African Council of Churches, have been found by laboratory technicians at the University of Wisconsin to contain traces of agricultural poison.

Dr Alan Boesak has claimed Mr Chikane was deliberately poisoned.

After Mr Chikane's return to South Africa from Wisconsin next week the SACC executive will decide whether to lay charges.

Dr Boesak said yesterday: "It is difficult because we don't know where the poisoning happened. It must have been done here in South Africa, because that's where he first fell ill. You would become ill within hours if you wore clothes contaminated with this poison."

There had been evidence from the US that suggested Mr Chikane's illness had been a result of an attempt on his life.

Mr Chikane had been admitted to hospital four times in six weeks and had once been put on a respirator when his heart stopped briefly.

Dr Boesak said it was absurd to suggest that Mr Chikane had been accidentally poisoned because his lifestyle in recent weeks would not have exposed him to the toxin.

"The poisoning marks a chilling escalation of the war on those who fight against apartheid and injustice."

■ Turn to Page 3

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## Chikane riddle

28

■ From Page 1

tion of the war on those who fight against apartheid and injustice."

Mr Chikane is in Madison, Wisconsin where he was visiting his wife, who is at university there.

He is being treated by Dr Daniel Smith, assistant professor of medicine at Wisconsin University.

South African police have promised to investigate the alleged poisoning if a statement is submitted to them. — Weekend Argus Correspondent and Sapa.

# National Song 'must be for

Weekend Argus Reporters

NATIONAL symbols such as the anthem and the flag will have to be decided by the acknowledged leaders of all communities, says a senior member of the Ned Geref Kerk.

Dr Pieter Rossouw, the church's chief executive officer, was reacting to the rejection of *Die Stem* by the Anglican church at its provincial synod in Durban this week.

Stressing that he was giving a personal opinion, Dr Rossouw said: "We are a community in transition in South Africa. It is accepted now that the future of the country must be decided by all the acknowledged political and cultural leaders.

"They will also have to look at matters such as the national symbols, including the anthem and the flag."

The anthem was never sung at synodical meetings because it was not part of Afrikaans reformed church tradition, he said.

"The N G Kerk is not an official state church, so the national symbols such as the anthem do not figure," Dr Rossouw said.

## LEADING AFRIKANERS REACT TO REJECTION OF DIE STEM

Church members at the Anglican synod this week voted to discourage the use of *Die Stem* at churches, church schools and any institutions connected to the Church of the Province of South Africa.

This was because *Die Stem*, rather than placing God above all, "encourages people to place their country before God. In this way it idolises the State."

*Die Stem* was also not accepted by the majority of South Africans.

The Anglicans said they believed Christians served their country best when they put God and his values first.

"This involves promoting those things which make for peace, the peace which is based on

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Weekend Argus 10/6/89

God's justice. We believe that Christians are called to discourage those things which divide people in ways which are contrary to the demands of the Kingdom (of God)."

The synod decided to encourage the use of the hymn *Nkosi Sikelel' iAfrika* at all major occasions and festivals.

Professor Sample Terreblanche of Stellenbosch said the issue of the national anthem was one that called for serious thought.

"In the process of nation-building we must seek symbols that are unifying and not divisive, as most of the existing symbols are.

"*Die Stem* as national anthem should be looked at, because it can never be a symbol to unify South Africa's 37-million people. In saying

# all'

that, I do not deny the special meaning which *Die Stem* has for the Afrikaans-speaking section of the population."

He suggested the use of *Nkosi Sikelel' iAfrika* alongside *Die Stem* as national anthem.

Sister Brigid, associate secretary general of the Southern African Catholic Bishops Conference, said: "I couldn't tell you when we last sang *Die Stem*. In our church services, where the majority of our people are black, we sing *Nkosi Sikelel' iAfrika*, which is a prayer.

"We have never discussed *Die Stem* so I cannot say we have rejected it, it is just not a religious song."

Mr Jan van Eck, Democratic Party MP for Claremont, said the Anglican decision was symptomatic of the deep divisions in South African society.

"It starkly illustrates the lack of a broad South Africanism. The decision is likely to cause unhappiness among many members.

# Tutu elected to Harvard board

ANGLICAN Archbishop Desmond Tutu was elected to Harvard University's governing board of overseers on Thursday, despite strong opposition from the institution's alumni association.

Earlier this year Tutu vowed to return his honorary Harvard degree if he was not elected to the board, one of Harvard's two governing bodies.

He was nominated by a Harvard alumni group which opposes apartheid and has pressured the university to divest \$160 million in investments related to SA.

The election provoked a bitter public battle. Harvard officials, normally neutral in such elections, authorised advertisements in the alumni magazine urging alumni not to vote for "single-issue candidates". - Sapa.

# Anglicans criticised for rejecting Die Stem

Star  
15/6/87

Staff Reporter

In rejecting "Die Stem" as South Africa's national anthem, the Anglican church was acting with insensitivity, the Afrikaans newspapers *Beeld* and *Transvaler* said in editorials.

Both papers commented that the anthem was a symbol of liberation to a whole generation of South Africans who had witnessed it replacing the British anthem.

The *Transvaler* said on Tuesday the insensitivity of the Anglican Church towards the Afrikaner's "love, hard work and ideals" for his country should be strongly condemned.

The paper added, however, the decision also carried an important message to all Afrikaners: that just as they could not reconcile themselves to God Save the King, so black South Africans experienced problems with "Die Stem".

*Beeld* said yesterday although a new constitutional dispensation in South Africa would inevitably increase the need to create new or additional national symbols, the official rejection of "Die Stem" by the Anglican Church proves just how difficult it will be to create a new South Africa.

The paper added that, in addition to the national anthem, the national flag — and even the official languages — could be threatened.

National symbols should be the "organic" product of a nation, *Beeld* said, and not the result of a political decision "from above".





Demonstrators at St Andrews Anglican Church in Pimville holding a placard protest against their priest, Reverend Stephen Montjane yesterday.

# FACTIONS CLASH AT CHURCH

*Sowetan 12/6/89*

(28)

CHAOS broke out at the St Andrews Anglican Church in Pimville yesterday when a group of sjambok-wielding people clashed with church-goers.

This followed a move to oust the priest, Father Stephen Montjane.

During a heated exchange, swear words were used freely by the two warring factions.

Some church goers commented: "Re bona manyala".

Police arrived and prevented what could have turned into a full-scale fight.

Youths dancing the "toyi-toyi" tried to prevent vicar general Peter Lee from starting the church service.

They carried placards denouncing the presiding priest, Father Montjane.

They accused him of:

- Neglecting old people and the sick and attending to his favourites;
- Charging them to perform church functions such as unveiling tombstones, church confirmation and bury-

By JOSHUA RABOROKO

ing the dead;  
 • Causing misunderstanding regarding church finances.

But Father Montjane denied all the allegations, saying he attended to everybody and even non Anglicans who needed help.

He said it was

ridiculous for him to charge people to perform certain functions when he was their minister.

### Baffled

Montjane said he was baffled by the sudden demonstration, although there were certain elements who tried to cause disunity in the church.

Lee said he believed the church's problems should be solved peacefully. If there were disagreements they could be solved "prayerfully".

The church was to call other Christians in a bid to solve the problems at St Andrews, he said. Another meeting to discuss the church problems is to be held on June 21 at 7pm

## Groups warn against SA's 'cultivated black leadership'

By Jo-Anne Collinge

The policy of foreign governments should be aimed at making it possible "for the true engine of change in South Africa, the mass democratic movement, to continue burrowing at apartheid until it finally crumbles", a recent study concludes.

The report, entitled "Human Rights and Repression in South Africa: The Apartheid Machine Grinds", is published by the Human Rights Commission, the South African Council of Churches and the Southern African Catholic Bishops' Conference.

Assessing the cumulative effect of repression after three continuous years of emergency rule, the report sounds a pointed warning to the international community against according Pretoria recognition for "talking to the black 'leadership' that it has cultivated under the shield of repression".

The report states: "The mass democratic movement in South Africa, on retreat as it is from state repression, is not prepared to grant the South African Government the space in which it can achieve this objective."

The report concludes that the Government's "overkill with repression and the indications it is

# Change lies in 'democratic opposition'

giving that it cannot live without the state of emergency is indicative of a political paralysis that has gripped it".

The Government has retreated from reform and has no clear vision of how South Africa can be transformed, the study argues.

The magnitude of state repression is suggested by various statistics contained in the report, which states that:

- More than 50 000 people were detained without trial in the last four years, of whom more than a quarter were children and young people and 10 percent women.

- In the last 18 months, 32 anti-apartheid organisations, including the United Democratic Front, were banned under emergency measures from engaging

in any activity whatsoever and the Congress of South African Trade Unions was prohibited from pursuing "political" activities.

- Almost 1 000 people were subjected to emergency restriction orders curtailing their freedom of movement, ability to engage in political activity and even to work or study.

- In the year ending June 1988, 51 political trials involving 165 accused were completed, with 80 convictions and 85 acquittals. A further 58 trials were in progress, involving 258 accused.

- Early this year, about 290 people were on Pretoria's death row, about 80 of them sentenced for "political acts".

The report details the counter-revolutionary strategies of the National Management Sys-

tem — a system which has no constitutional status but which has "effectively appropriated many executive and decision-making powers for itself".

It outlines the functions of the 500-odd Joint Management Centres (JMCs) which co-ordinate the two-pronged security/welfare strategy of "eliminating" activists and "winning hearts and minds" of the masses.

Assessing the impact of the JMCs, the report argues that an increasingly isolated South Africa does not have an economy able to meet the demands of such a welfare-linked strategy.

The much publicised upgrade schemes have had an impact in no more than three or four townships, it contends, adding: "Even if the state and the economy were able to meet the demands which have accumulated over the last 40 years, there is no evidence that a more materially comfortable population will forget that it lacks political representation."

"This is made all the more true by the fact that no one understands where government policy is going to. It is very difficult to 'win hearts and minds' for the incomprehensible and exclusive constitution which the National Party imposed in 1984 or for the unknown schemes of the future."

# Plea on Chikane poisoning

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**JOHANNESBURG.** — The deputy detective chief, Major-General Jaap Joubert, has called on anyone with information on the attempt to poison the Rev Frank Chikane to come forward.  
Last week it was alleged that insecticide poison had been used in an attempt to kill Mr Chikane, the general-secretary of the Council of Churches.  
General Joubert was reacting to allegations by Human Rights Commission spokesman Dr Max Coleman that if the minister of law and order wanted to find out who was responsible for attacks on anti-apartheid activists, he should "begin by looking in the ranks of his own police force".  
General Joubert said he hoped Dr Coleman had substantiation for his allegations, as they were

"of a very serious nature".  
"If he has any information in this regard, I would value it if he would come forward with it," General Joubert said.  
"He has, however, made these allegations before, and though the police have invited him many times to bring any evidence to us, he has never reacted.  
"I would like personally to invite him to come and see me if he has any information."  
Dr Coleman made the remark while addressing a press conference dealing with the alleged poisoning of Mr Chikane.  
Mr Chikane has claimed from his hospital bed in America that he was the victim of a possible poisoning attack.  
Mr Chikane has recovered since he first became ill and is

apparently on the road to full recovery.  
Dr Hafer Mohammed, a doctor called in by the SACC, said the source of the poison had been traced to his clothes. "Since he has not worn the clothes, he has not been sick," the doctor said.  
Dr Allan Boesak, president of the World Alliance of Reformed Churches, said as far as he is concerned, Mr Chikane had been "deliberately poisoned".  
A doctor at Johannesburg Hospital's poison information centre said at the weekend that it would be possible for a person to become extremely ill, or possibly die, if his clothing was contaminated by pesticides or weed killers containing organophosphate anticholinesterase, such as that found in Mr Chikane's clothing.

Tutu <sup>12645</sup>  
<sup>14/6/89</sup>  
'outraged'  
by curbs <sup>(28)</sup>  
on Gumede

By KAREN STANDER  
Religion Reporter

ARCHBISHOP Desmond Tutu, said today he was "outraged" by restrictions placed on United Democratic Front leader Mr Archie Gumede and asked Minister of Law and Order, Mr Adriaan Vlok, to remove them immediately.

Archbishop Tutu telephoned Mr Vlok yesterday and said that unless he lifted the restriction order "I will regard statements professing commitment to peace as so many lies".

He said Natal and national church leaders had been trying to end the conflict for more than 18 months.

#### "HINDER"

"During this period the government has acted only to hinder the process. It has refused to contemplate an independent inquiry into the causes of the violence and it has imposed restriction orders affecting one of the parties to the talks."

Last week a fresh peace initiative involving Inkatha and the UDF-Cosatu alliance appeared to have been bogged down in a dispute over a venue for talks. The church's synod had sent a delegation of bishops to talk to both sides and, minutes before the synod ended on Thursday, they heard of an apparent breakthrough.

#### STRONG VOICE

"Now, two days after talks about peace were to have started, Mr Vlok has restricted the activities of Mr Gumede, one of the strongest voices for peace in the region.

"Mr Vlok has shown in negotiations over hunger strikers that he is amenable to reason. If he does not display this quality now, history will judge him and his colleagues very harshly for their contribution to the terrible killing, maiming and destruction taking place in Natal."

• Brigadier Leon Mellet, Press secretary to Mr Vlok, said he was unable at this stage to confirm Archbishop Tutu's telephone conversation with Mr Vlok, or set out Mr Vlok's view of the matter, because he had not had a chance to discuss it with the Minister. Mr Vlok would not be available until later as he was attending a Cabinet meeting.

# Chikane tests: 'Toxin' present

JOHANNESBURG. — The results of further tests on the Rev Frank Chikane, general-secretary of the South African Council of Churches, received on June 9, show p-Nitrophenol was present in Mr Chikane's urine during his last hospitalization, Dr Daniel J Smith, assistant professor of medicine at the University of Wisconsin Medical School, said in a medical report released at the weekend.

The report, released in Johannesburg by the (SACC) yesterday, said the presence of p-Nitrophenol, a breakdown product of many organophosphate anticholinesterases, along with the results of previous reported tests, provided strong evidence Mr Chikane had been exposed to an organophos-

phate, an allegedly exogenous toxic substance.

Last week, Dr Smith said while the findings then were very suggestive of exposure to an organophosphate anticholinesterases or pharmaceutically similar compound, exposure to the compound would only be confirmed with further tests, then underway.

Police have removed all items Mr Chikane brought from South Africa and will submit them to further tests.

The FBI has been involved in the investigation, according to the SACC.

Mr Chikane will receive an honorary doctorate in theology from the State University Groningen in the Netherlands tomorrow for his "outstanding contribution in the development of an authentic contextual theology for South Africa", the SACC said yesterday. — Sapa

# Poisoning of Chikane: still no answers

(28)



Wmair  
15-22/6/89

SOUTH African Council of Churches general secretary Rev Frank Chikane, whom doctors say was the victim of poisoning, is to return to South Africa in a few days.

According to his physician at the University of Wisconsin Hospital, the church leader is in excellent health.

Final tests conducted on Chikane in the United States show that his urine contained large quantities of P-nitrophenol, suggesting that he had been exposed to a toxic organophosphate.

There is still no clarity as to whether anyone was responsible for poisoning the anti-apartheid church leader.

Police in the US this week took all the items Chikane brought with him from South Africa for further tests.

● Chikane has been awarded an honorary doctorate in theology by the Groningen State University, in the Netherlands.

The award was in recognition of his spiritual leadership and work at the Institute for Contextual Theology in Johannesburg.

The citation refers to "his practice of theology, which seeks to interpret the contradicting forces and motives in a conflict-ridden society".

# SACC to probe Chikane poisoning

JOHANNESBURG. — A top-level investigation comprising international and South African specialists is expected to be launched soon by the South African Council of Churches into the mysterious poisoning of its general-secretary, the Rev Frank Chikane.

More details about the composition of the investigation team will be released next week, SACC speakers said at a press conference here yesterday.

According to the SACC, Mr Chikane was poisoned. He first fell ill on April 23 in Namibia and again when he travelled to America.

The investigation will also look into "the seemingly orchestrated and systematic attack on persons, organisations and their property who oppose the system of apartheid in South Africa", the SACC said.

The police force came under attack at the press conference for its failure to bring the perpetrators of these acts to justice or to solve the attacks and "disappearances" of known activists.

Other organisations who pledged their support include Cosatu, the Human Rights Commission, the National Medical and Dental Association, the Black Sash, the Institute for Contextual Theology and the South African Catholic Bishops' Conference.

An SACC statement said: "The apparent inability of the state's investigative machinery to bring to book any of those who are guilty of attacks against the opponents of the system of apartheid has convinced us that if justice is to be done we have to conduct our own investigations.

"In spite of all the incidents that have led us to lose confidence in the state's ability and/or willingness to investigate crimes committed against its opponents, we hope that this time the state's investigative machinery will prove us wrong by co-operating with us in our investigation." — Sapa

# Why not 2 anthems? Kerkbode

CAM 7145 21/6/89 28

By REHANA ROSSOUW, Staff Reporter  
SUPPORT for the use of *Nkosi Sikelel' iAfrika* as a national anthem alongside *Die Stem* has been voiced in the latest edition of *Die Kerkbode*, the official organ of the N.G. Church.

South Africa had different cultures, languages and preferences where place should be made for more than one of many things, the article said.

There were three capitals and two official languages.

The Kerkbode posed the question whether the possibility of two anthems was inconceivable.

"Will the acknowledgement of *Nkosi Sikelel' iAfrika* as a second anthem (without the political hubbub about it, it is a moving prayer to God) not be a symbolic gesture of reconciliation?"

The decision by the Anglican Synod that *Die Stem* encouraged people to place their country before God, was sharply criticised.

It came as a bitter blow to loyal South Africans who expressed their love for their fatherland omnipotence of God when singing *Die Stem*.

The article said the Anglican Church had offended emotions unnecessarily by their decision.



# Stop the murder of children - Chikane

By ALI MPHAKI

THE South African Government has murdered enough black children and has no right to continue murdering them, said the Rev Frank Chikane.

The secretary-general of the South African Council of Churches told this to a service of solidarity for the Uppington 14 held in Johannesburg yesterday.

The Uppington 14 were convicted for the murder in November 1985 of a municipal policeman, Mr Lucas Sethwala, who was necklaced. The legal doctrine of common purpose was applied in their conviction.

Chikane said it was disheartening for our society to legally murder so many people in a year, adding that "this exercise of murder must come to an end."

## Lost

He appealed to all churches to ensure that no single life is lost on the basis of what he termed injustice. "The law in this country has become a law of injustice and for that reason the courts are part and parcel of the repressive machinery of the State," he said.

Chikane, who shared the stage with Miss Maureen Lekanyane, a sister to two of the 14 now on death row, added that the right to life is the most precious of human rights. "We have a Government whose constitution



**MAUREEN LEKANYANE** is to maintain the interests of the minority by using violence. And because of that our people are bound to use violence," Chikane said.

He added that he no longer has confidence in the judicial system of this country because "it represents the evil and sickness of apartheid."

Chikane appealed to the international community to continue exerting pressure on the South African Government to grant clemency to all those on death row.

## Victims

"The majority of all those on death row are victims of apartheid," he said.

In a brief speech, Lekanyane, whose two brothers Andrew (29) and David (25) are among the 14, said her family has taken all to God in prayer.

# Support for <sup>28</sup> ~~1978~~ *Sowetan* 24/6/87 **Nkosi Sikelel'**

SUPPORT has been voiced in *Die Kerkbode*, for the use of *Nkosi Sikelel' iAfrika* as a national anthem alongside *Die Stem*.

An article in the latest issue of the journal, the official organ of the NG Church, said South Africa had different cultures, languages and preferences where place should be made for more than one of many things.

There were three capitals and two official languages.

The *Kerkbode* posed the question whether the possibility of two anthems was inconceivable.

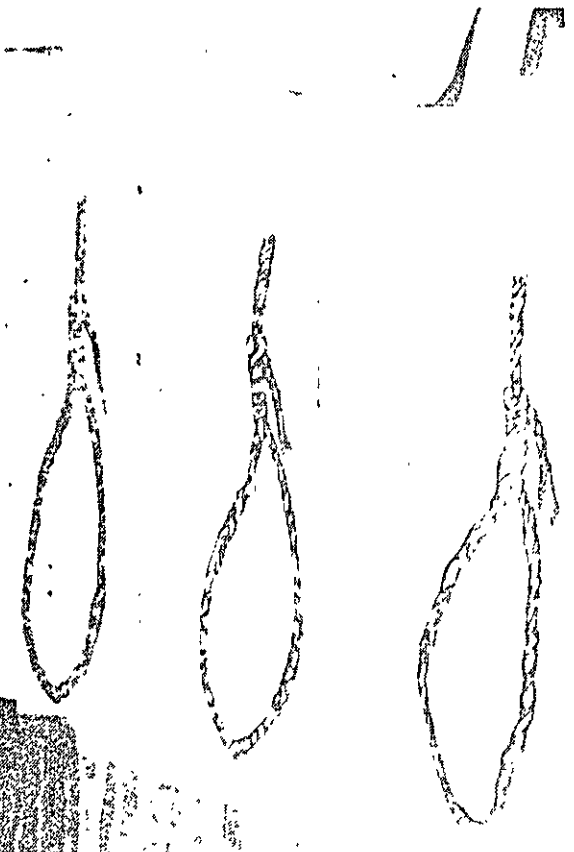
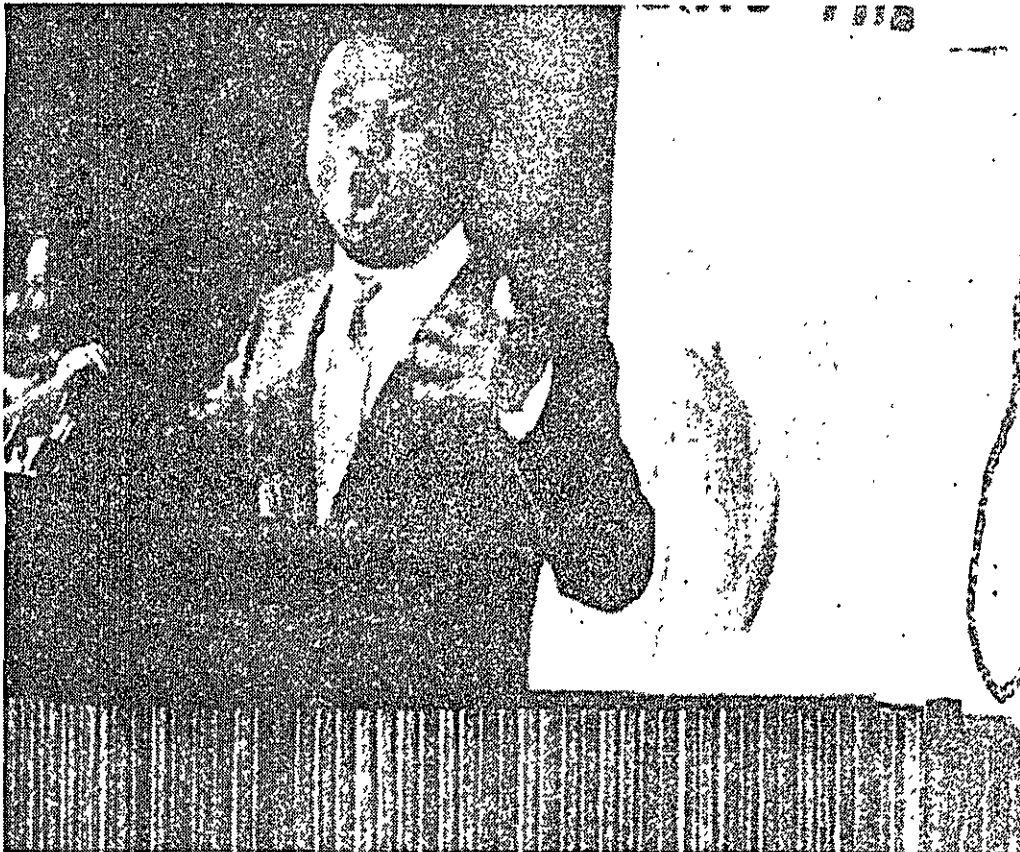
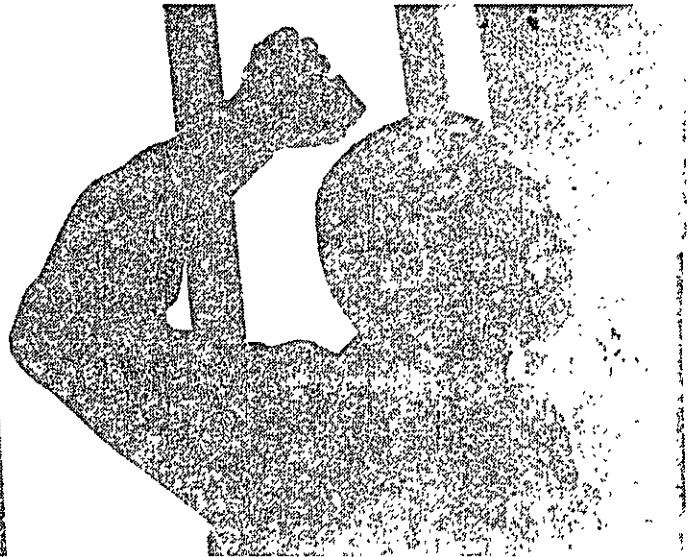
"Will the acknowledgement of *Nkosi Sikelel' iAfrika* as a second anthem not be a symbolic gesture of reconciliation?"

*Die Kerkbode* said that without the political association about it, *Nkosi Sikelel' iAfrika* is a moving prayer to God.

The article also criticised the Anglican synod decision that *Die*

*Stem* encouraged people to put their country before God. It had come as a blow to loyal South Africans who expressed their love for their fatherland and omnipotence of God when singing *Die Stem*.

The Anglican Church had offended emotions unnecessarily by their decision, *Die Kerkbode* said. — Sapa.



The Rev Frank Chikane addresses the crowd at the prayer service for the Upington 14 sentenced to death. (Above) The stained glass window of the church opposite a fist-waving member of the audience. © Pictures by Ken Oosterbroek.

By Jo-Anne Collinge

Hundreds of people attended a Johannesburg prayer service in solidarity with the Upington 14, condemned to death in a single trial last month for the murder of a policeman, and with the estimated 290 other inmates of Death Row in Pretoria.

About 20 family members of the Fourteen attended the ceremony, which ended with a singing throung moving through Smal Street Mall with about a dozen police in pursuit. There were no violent incidents and it appeared that no arrests were made.

The South African Council of Churches general secretary, the Rev Frank Chikane, addressed the service, arguing that there were reasons over and above the Christian concern for the sanctity of life which caused him to call for an end to executions in South Africa.

He emphasised that the law itself in South Africa allowed policemen and other officials to act against human rights. Political deci-

## State has no right to kill, says Chikane

sions in South Africa were made on the basis of negating human rights and preserving the privileged few, he said.

"Because we are a violent society no organ of the State has the right to execute anyone — because the State itself is violent," said Mr Chikane.

People in the community were brutalised by officials acting with the force of law — their schools were raided as well as their homes, they were detained, released without charge and re-detained.

It was small wonder that youths subjected to such treatment began to think that the

best way to solve their problems was to resort to violence, he said.

Youth respresenative Mr Peter Mokaba noted that the Upington 14 had been convicted according to the legal concept of common purpose — because they had associated themselves with the mob which killed the policeman, not because they themselves had inflicted the fatal injuries.

If the same doctrine were applied to Wit Wolf Barend Strydom, Mr Mokaba said, the death penalty should "apply to the apartheid regime as a whole".

Therefore, Mr Mokaba said, the youth did not call for the execution of Strydom but for an end to the system of apartheid.

He called on the international community to campaign vigorously to save those on death row. Mr Mokaba said that international business interests claimed they remained in South Africa to save lives. "Let them stop the hangings," Mr Mokaba challenged.

*Journal* 23-29/6/89

IN a meeting with trade union representatives in Cape Town last week, Archbishop Desmond Tutu is said to have announced that he had a mandate from God for his latest sanctions strategy.

Tutu and other church leaders have been calling on foreign bankers to impose conditions of "social justice" failing which they should refuse to reschedule South Africa's foreign debt next year.

It's likely, though, the church leader's strategy is more influenced by the state of the South Africa's economy than questions of faith.

The debt situation is arguably one of the greatest pressures for reform — and will remain at centre stage until the Debt Standstill Committee chaired by Finance Director-General Chris Stals meets a committee of foreign bankers to re-negotiate South Africa's debt agreement early next year. The Second Interim Agreement, negotiated in 1987, expires at the end of June 1990.

But church leaders or anti-apartheid activists may have a hard time convincing foreign bankers not to reschedule South Africa's debts.

After all, the bankers are primarily interested in getting their money. If, hypothetically, they suddenly called in the \$9.1-billion (over R25-billion at current rates) covered by the existing agreement between South Africa and its foreign creditors, the chances are they would have a defaulter on their hands.

This was reflected earlier this month when the Swiss Bankers' Association stood firm against demands by the Swiss Protestant Federation for a tightening of the debt rescheduling timetable. A joint statement issued by the two parties following a meeting in

# Economy, not faith, tells churchmen where to squeeze

It's unlikely foreign bankers will refuse to reschedule South Africa's debts next year, despite pressure from church leaders and anti-apartheid activists. But the question for the financial authorities is what terms the bankers will impose.

HILARY JOFFE reports



Archbishop Desmond Tutu

Berne said they had agreed on the need to eliminate apartheid, even if they disagreed on sanctions. But it added: "The Swiss banks showed understanding with regard to the churches' demands. However, they made the point that they had very little room for manoeuvre."

But even if it can be taken for granted — barring any backward steps by the government — that the foreign bankers will want to negotiate a Third Interim Agreement, what is in question is the terms they impose.

One issue in the negotiations would be what proportion of the debt South Africa had to commit itself to repay and over how long a period. Another would be the interest rate to be paid on outstanding debt — South Africa has since 1985 been paying interest at higher than market rates. South Africa's financial authorities have prided themselves on their faith-

ful servicing of debt obligations, making repayments as scheduled in terms of the agreements concluded in 1986 and 1987, following the debt standstill of September 1985.

Over this period the country has repaid \$6-billion, but by the end of last year had only brought the total down to \$21.1-billion, from \$23.7-billion in 1985.

The disparity in the figures is because the debt figures fluctuate as exchange rates rise and fall. The debt is not all in dollars — much of it is in Deutschmarks or Swiss francs. The dollar depreciated against these currencies over the period 1985 to 1988, so the total value of our debt in dollars rose.

Reserve Bank deputy-governor Jan Lombard pointed out last week that measured in constant terms, foreign debt would have stood at \$18.6-billion at the end of last year.

The dollar has recently been rising rapidly against the European currencies, so that the total debt figure in dollars would now be lower than \$21-billion.

That figure breaks down into \$9-billion "inside the standstill net" — that is, the debt which was affected by the 1985 standstill and is now being repaid according to the schedule set out in the interim agreement — and \$12-billion "outside the net".

Of the debt "inside the net", \$1.5-billion has been repaid since 1985, according to Lombard. Another repayment was made last week — of just under \$200-million, or around R500-million at current rates. (The SABC incorrectly reported this as R750-million).

But what has been happening, is that some of the foreign bankers have been using an "exit clause" contained in the 1987 agreement which allowed

them to agree to reschedule their South African debts for 10 years. Such a move effectively takes their debt out of the net, so that it is no longer included in next year's negotiations.

The largest of the banks to have gone this route is US bank Citicorp, which converted \$666-million earlier this year.

The result is some \$3.5-billion in loans (about R8-billion at current rates — almost a quarter of the sum "inside the net") has been converted. The *Financial Times* reported last month that the exit vehicle allowed the foreign banks to charge up to 1.8 percent over money market rates.

It is likely that one of the things government and Reserve Bank representatives are doing on their various overseas trips is trying to persuade foreign bankers to take this option, giving South Africa some breathing space and cutting down on the uncertainty regarding next year's negotiations.

Meanwhile the more immediate problem is whether South Africa will be able to afford to pay what it has to over the next three years.

The problem was highlighted this week with the release of the latest foreign trade figures by the Department of Customs and Excise. South Africa's trade surplus in May — R456-million — was 44 percent lower than in April.

The trade figures, showing the performance of exports and imports, are an indication of trends in the current account of South Africa's balance of payments. The May figures suggest it may be in deficit.

The debt repayments mean capital outflows, that is outflows on the capital account of the balance of payments. The current account surplus has to be large enough to compensate for the capital account outflows.

The Reserve Bank estimates debt repayments will total \$1.3-billion this year and will peak at \$1.9-billion next year. These figures include debt both "inside" and "outside" the net.

The amount to be paid this year in rands depends on the exchange rate — at R2.50 to the dollar, it's R3.3-billion; at this week's exchange rate it's over R4-billion.

P.T.O.

Earlier this year Reserve Bank governor Gerhard de Kock said the country needed a current account surplus of R4-billion to cover capital outflows. In the first quarter of the year, when the surplus was R1-billion, this looked achievable.

Even R4-billion might be too close — the capital which flows out of the country isn't only debt repayment. But now many economists are sceptical that even the figure of R4-billion will be reached. The most pessimistic estimates are lower than R3-billion.

When the country runs out of cash from foreign trade to pay its debts, it has to draw on reserves — and the reserves are already in a serious state.

By the end of May, the Reserve Bank's holdings of gold and foreign exchange stood at R5,3-billion — compared with R6,2-billion in May last year. The private banks also hold some reserves, and the country's total gold and foreign reserves at the end of January (the latest month for which figures are available) stood at R6,2-billion, 18 percent lower than last January's R8,2-billion. In dollar terms, the fall was even more pronounced — around 33 percent.

The reserves have run down as R25-billion has flowed out of the country over the past few years. And the value of the gold component of the reserves has been eroded as the gold price has fallen.

Economists believe that unless the country builds up its reserves (by running large current account surpluses), it will be difficult to meet debt repayments next year and in 1991.

If the trade surplus doesn't widen and if the gold price keeps falling, it's likely there will be more measures to cut the country's import bill by curbing demand — which would mean more interest rate hikes, slower growth, less investment and higher unemployment.

# Chikane: passionate pastor with a sharp eye for hypocrisy

STC

(28)

24/6/89

WHEN the South African Council of Churches holds its annual conference next week it will have to consider how to respond to the possibility that someone might have tried to poison its general secretary.

The Reverend Frank Chikane is used to walking in troubled territory. He explains that by doing so he is only doing his pastoral duty.

As part of the Soweto Rent Delegation — with Archbishop Desmond Tutu and Mrs Albertina Sisulu — he demanded that Soweto and Johannesburg be reintegrated as a single city with one tax base.

This would mean sergices in the township could be subsidised by city businesses. People could once again afford to pay for them — and end their three-year boycott.

Aware that this solution demanded nothing less than a reversal of apartheid, he acknowledged its chances of acceptance by the authorities were slim.

But, he explained, intervention in the rent boycott and the opening of talks with the authorities had not been calculated purely in terms of victory.

For him it had started as an urgent pastoral duty — an attempt to care for the weak and the old who were being evicted for non-

**Personality**

**FRANK CHIKANE**

Written by:  
**JO-ANNE COLLINGE**

payment of rent. "We had to intervene in that situation," he said. The suffering had to be ended.

As controversy about the Mandela Football Team raged early this year, with accusations that some of its members had abducted young comrades and killed one, Mr Chikane stood close to the centre of the storm. At all points he insisted his role was not to judge but to act so as to ensure the restoration of peace.

Crossing into Namibia in April in defiance of a prohibition on him entering the territory, Mr Chikane once more insisted he was merely fulfilling his duty by going to see United Nations officials there.

Clearly Frank Chikane is a pastor of somewhat more robust dimensions than the term conventionally conjures up.

His urbane appearance — a broad, unlined face often slightly smiling in repose, a trim, suit-cased figure — belies his temperament.

He is a passionate Christian. A fiery speaker, with a sharp eye for hypocrisy and for social paradox. He often captures these in tight phrases, like: "The law in South Africa is the law of injustice."

Not surprisingly, he has enthusiastic supporters and determined enemies.

The 38-year-old Soweto cleric and father of two young sons has been the target of a series of sinister attacks and threats. In 1985, just a week after he was released on bail in the Maritzburg treason trial, his Pimville home was petrol bombed.

Later that year the name Frank Chikane appeared on a hit list disclosed by one of an alleged team of would-be assassins undergoing training for their deadly mission.

In 1988, when gunman Denzil Mellors held an SACC librarian hostage, he confessed to police he would have preferred to have had Frank Chikane in his clutches.

And just last year a limpet mine was discovered at the home of Mr Chikane's mother, Mrs Erenia Chikane. It was eventually detonated by police.

Against this background the possibility that someone might have tried to poison Mr Chikane during

his travels abroad appears much less fantastic than it might in the abstract.

All general secretaries of the SACC have come in for their share of conflict with the State and pro-apartheid forces. But not even Archbishop Tutu has been so threateningly pursued as Mr Chikane. In some obvious ways Mr Chikane is different from those who walked before him.

Taking on the SACC position at the age of 36 years in 1987 — half the age of his predecessor, Dr Beyers Naude — Mr Chikane came from a denomination not party to the SACC, the Apostolic Faith Mission. Furthermore, he came as a minister who had been indefinitely suspended by his church because its leaders had supported back in 1981 he was "involved in the so-called liberation struggle".

In addition, he came to the position clearly aligned politically. He had served as Transvaal vice-president of the United Democratic Front and on its national executive committee. He had been vice-president of the Soweto Civic Association. And he had been tried, and acquitted, on charges of treason for his role in the UDF.

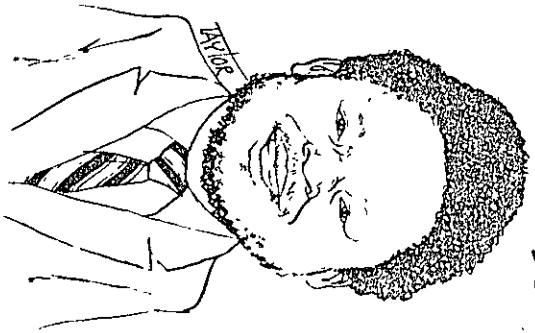
Mr Chikane is also a highly qualified prison "graduate" — repeatedly detained from 1977 onward; held in the John Vorster Square cell adjacent to Dr Neil Aggett in 1981; but never convicted of any offence.

It appears the imposition of the 196 state of emergency and the six months that Mr Chikane spent abroad in the wake of this development were a watershed in his life.

For several years he had divided energies between his work at the Institute for Contextual Theology and his role in community political organisations. But during his time abroad he appeared to make a choice to work exclusively through church structures.

Within days of his return in April 1987 it was announced that Frank Chikane had been appointed SACC general secretary. Although he resigned all other positions to concentrate on this job, his public profile grew... and grew.

Just four short years ago Frank Chikane was largely a behind-the-scenes man, concentrating on the nuts and bolts of organisational life. Now his role is highly visible. It is the special emissary sent in to talk behind the bars with detainees on hunger strike. He is the magnet drawing the gaze of the public to threatened removals in



remote shanty towns and to the security grip on Turfloop campus. He is a strident voice against capital punishment.

When he sat down to reflect on the first 35 years of his life, he summed them up in the title he chose for the autobiographical book that emerged: "No life of my own".

# South Africa is a sick society says Tlthagale

Sowetan 27/16/89

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By THEMBA MOLEFE

THE church has declared apartheid a moral heresy but many Christians, including church leaders, still remained advocates of the system by voting for the Government which perpetuated oppression.

This was said yesterday by Roman Catholic priest, Father Buti Tlthagale in his opening sermon at the start of the South African Council of Churches (SACC's) annual conference at Bosmont, Johannesburg, yesterday.

Describing South Africa as a sick society which worried more about the ill-treatment of

pets than the health of children living in shacks, Tlthagale said: "If apartheid is declared a moral heresy then those who uphold it, who vote for it, are by implication the heretics. They must be labelled as such."

He said that once this had been done it followed that sanctions must be applied against "deviant insiders."

"... then those who vote for the abominable apartheid government that has brutalised the majority of South Africa for half a century ought to recant.

"The question is: is the church in a position to

exercise its authority on those who endorse racial discrimination and uphold injustice? If church leaders vote for the government can they be expected to excommunicate themselves? Or is the church just gaming when it declares apartheid a heresy and refuses to unravel the implications of such a stance?"

He said a "deep divide" existed within the church which was being ignored. "Segregation and discrimination ought to be abolished in order for the oppressed to embrace each other."

The opening service was held in the same chapel of the St Barnabas College where a toxic poison was sprayed on Sunday night. The chemical stench could still be felt even after the chapel was cleaned.

## De Klerk's view on church rejected

CHURCH leaders of the Anglican and Methodist churches yesterday rejected the view of National Party leader, Mr F W de Klerk, that the church should not be involved with politics.

Mr De Klerk said in Rome on Sunday that while there was at present generally good church/state relations, "individuals in some churches transgress by becoming involved in political activities."

Bishop Peter Storey of the Methodist Church said: "My impression is that political leaders irrespective of their ideological position want the church to ignore political issues."

"This is sad because if Mr De Klerk looks back over the last 40 years, he will see that it is the churches who have always been at least 20 years ahead in calling for changes which his own government now recognise are necessary."

"If they had listened at the time, instead of resorting to the kind of statement he just made, much pain and suffering in this land would have been avoided."

The provincial liaison officer of the Anglican Church, Canon Winston Ndungane, said Mr De Klerk's view that church leaders should keep quiet on political issues was outdated and unacceptable.

"This is God's world and everything that happens in it must be judged against His law. Apartheid, in seeking to separate people on the grounds of race, is against God's law. In every country church leaders are obliged to work to bring about societies in which God's values prevail." In South Africa this means it is incumbent on the churches to work to bring about an end to apartheid."



# Police probe poison spray, clothes link

The Argus Correspondent

JOHANNESBURG. — Police are probing a possible link between the poisoning of a South African Council of Churches (SACC) meeting venue in Johannesburg, at the weekend and the contamination of the Rev Frank Chikane's clothing.

And in another development, the SACC executive committee is to send a letter to President George Bush of America appealing for help with the testing of Mr Chikane's clothing.

Forty-six people were taken to the Coronation Hospital for treatment after they inhaled a toxic and acrid-smelling substance sprayed in a chapel at the St Barnabas College in Bosmont at the weekend, police said.

## Tests

Witwatersrand police spokesman Lieutenant-Colonel Frans Malherbe said detectives had opened a malicious damage to property docket.

He said police had found no forced entry into the contaminated area and it appeared that access was gained through an unlocked door.

The substance would be tested forensically by the SAP and by the Johannesburg Fire Department.

However, a preliminary investigation carried out by the school's science section indicated the urine-like substance was a cyanide-based weed killer or insecticide, said the headmaster, Mr Michael Corke.

Mr Corke said he suspected that right-wingers were responsible for the vandalism and disruption of the SACC

meeting; but Colonel Malherbe would not comment on this.

Reacting to the incident, Mr Chikane said: "Whoever did this confirms the determination to harm us. It angered a lot of people — it is a place of prayer and that is where they put poison, simply because the church preaches about justice."

The SACC was to hold its annual meeting at the college yesterday, with Mr Chikane as its guest speaker.

"As a result of allegations in America that Mr Chikane's clothing was contaminated with some poisonous substance and the fact that he was to be the guest speaker at St Barnabas, we will investigate the possibility of a link between the two incidents," said Colonel Malherbe.

The incident received international media coverage as West German Labour Minister Mr Norbert Blum was visiting St Barnabas today with the West German ambassador.

## Another venue

The meeting had to be held at another venue.

Mr Blum told the SACC delegation that as Christians they had to strive for the equality of man before God.

The Minister said he was committed to opposing apartheid and the violation of human rights.

However, he said he did not believe that global economic sanctions would force the South African government to the negotiating table. "Sanctions will hurt the very people they are intended to help," he said.

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## Priest accuses Church

By Carina le Grange,  
Religion Reporter

The Church stood accused of not confronting the State, Father Buti Thlagale, a Catholic priest from Soweto and director of the the Educational Opportunities Council, said last night at the opening ceremony of the annual conference of the South African Council of Churches.

The opening ceremony was held in the hall which was sprayed with a toxic substance on Sunday night by unknown intruders. About 40 people were treated at Corona-

tion Hospital after they came into contact with the substance.

Father Thlagale said while a small number of clerics had distinguished themselves by their opposition to the State, this was not true for most of the Church leadership.

He said the legitimacy of the State needed to be openly challenged.

South Africa, he said, was a "sick society where people worried more about the ill-treatment of pets than about the health of children living in shacks".

# Church group warns Govt

*Sowetan 28/6/84*

POLITICAL problems in South Africa will not be solved through "draconian restrictions", bannings and other forms of repression, the Pretoria Council of Churches warned yesterday.

The executive committee of the PCC said in a statement that a democratic and acceptable situation could only prevail in this country if the Government unbanned all the people's organisations and lifted restriction orders on organisations opposing apartheid. The PCC also urged the government to negotiate with popular

black leaders.

The statement said: "We demand in the name of Christ that the state of emergency and the unjustified restrictions imposed on released detainees be lifted without delay. To continue to detain black leaders critical of the Government and to impose such unjustifiable restrictions on them when released only worsens the situation rather than solving it".

Many of the restricted people were continually exposed to the "indignity" of reporting to a police station several times a day.

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# End apartheid now — Chikane

28  
Soweto 28/6/89

THE time to end apartheid and make peace is now, the general secretary of the South African Council of Churches, the Rev Frank Chikane, said in his report to the organisation's 1989 annual conference.

The theme of his report was inspired by a recent foreign policy speech by US president Mr George Bush to the North Atlantic Treaty Organisation.

He quoted Bush as saying: "The passion for freedom cannot be denied forever. The

world has waited enough. The time is right. Let Europe be whole and free."

"I agree with Bush that the time is right. I hope Bush will also agree with me that the time is right not only to let Europe be whole and free, but also to end the apartheid system and let South Africa be free from white racist domination and oppression," Chikane said.

The conference at St Barnabas College in Bosmont, Johannesburg, ends on Friday.

PRETORIA — The substance sprayed on the floor at St Barnabas College — where the South African Council of Churches was due to have held a meeting yesterday — was "often used in the manufacture of stink bombs used in practical jokes", the SA Police Public Relations Division said last night.

On Monday, 39 college staff members received hospital treatment as a result of headaches and vomiting after contact with the substance.

A police spokesman said the SAP forensic laboratory analysed samples and found it a genetical substance.

The spokesman said it was a mixture of organic acids and that it had a repulsive smell and caused a mild skin irritation.

No trace of poisonous substances such as organic phosphates, insecticides, pesticides or cyanide were present in the samples.

# 'Stink bomb' substance at SACC venue

"No murder or attempted murder can be associated with the genetic substance", he added.

The substance was also analysed for the Brixton and Johannesburg Fire Departments and identified as Pentanoic acid.

Saarchem commercial manager Mr Gary Wrede yesterday said Pentanoic acid was used in the manufacture of perfumes and flavourings.

He added that a dose of 3,7g was sufficient to kill a human being.

The police spokesman said SAP investigations were continuing — Sapa and Own Correspondent



# Putting apartheid on the agenda

THIRTY years ago, the first call was made to isolate apartheid by boycotting South African produce.

It came from the then president-general of the ANC, Chief Albert Luthuli, who went on to become a Nobel Peace Prize winner.

Luthuli's call echoed around the world, prompting an international boycott campaign and the formation of anti-apartheid groupings in scores of countries.

In Britain, Luthuli's appeal was taken up by a group of South African expatriates and exiles and others concerned about Pretoria's growing repression.

At a public meeting in London on June 26 1959, a date later to become Freedom Day on the South African resistance

**The Anti-Apartheid Movement celebrates its 30th anniversary this year. From its first initiative — a call to boycott South African produce for a month — the movement has grown steadily in influence and strength. Today, apartheid features high on the world agenda. MOIRA LEVY takes a look at the movement's remarkable history:**

calendar, the Boycott Movement was formed.

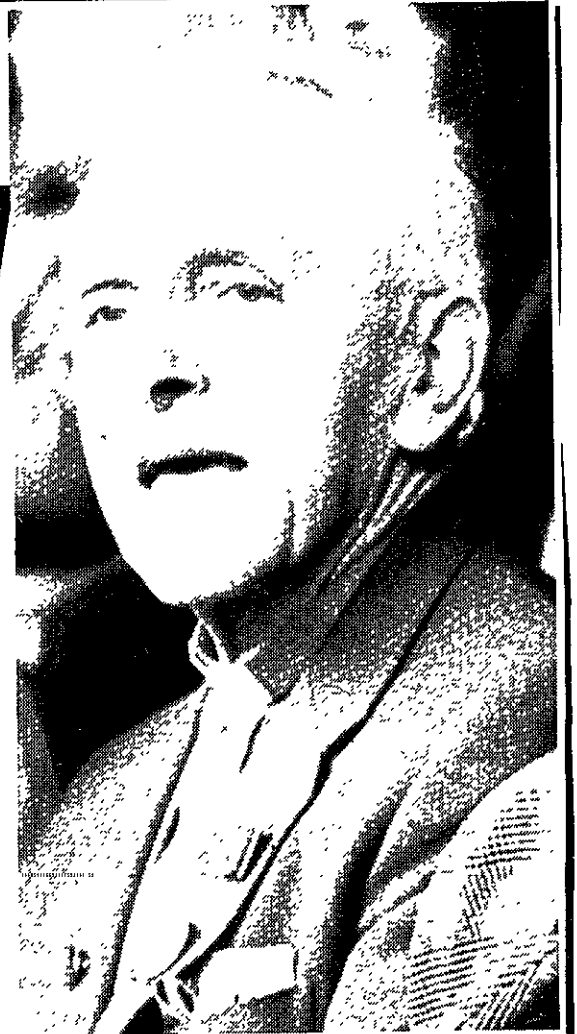
The meeting was

addressed by Julius Nyerere, the then leader of the movement fighting for the independence of Tanzania and later the country's president, and Father Trevor Huddleston, at the time a priest newly-expelled from South Africa for his solidarity work in the townships.

Eight months after the inaugural June meeting at a rally in London's Trafalgar Square, British trade unions, church groups, the Labour and Liberal parties and prominent individuals came together to launch a month-long boycott of South African produce.

The meeting could not have been more timely. That month saw the police killings at Sharpeville of 69 unarmed peaceful demonstrators and the wounding of 149 more.

Huddleston, now



Father Trevor Huddleston

president of the Anti-Apartheid Movement, sees the Sharpeville tragedy as a catalyst that "brought about a new consciousness of apartheid".

For the international community, the boycott campaign was the only peaceful method of protest left.

Today, the boycott of South African produce remains one of the central

planks in the Anti-Apartheid Movement's platform. And it has been expanded into a demand for South Africa's sporting, cultural and trade isolation.

Huddleston is confident that consumer boycott is a worldwide issue today.

"The same is true for sport. Sportspeople inside and outside South Africa have been made to confront the issue of the exclusion of the majority from sport."

However, culture is less clear-cut.

While apartheid culture must be boycotted, says Huddleston, "we now have a resistance culture from which theatre, art, music and literature are coming. We can't say we must boycott this".

Since India formed the first anti-apartheid movement soon after its independence in 1947, groupings have sprung up all over the world.

Last September, the Liaison Group of National Anti-Apartheid Movements (AAM) in the countries of the European Community was established in Athens. Fourteen movements are represented.

The 30th anniversary of the AAM has coincided with elections for the European Parliament. The Liaison Group presented a manifesto to all candidates, and appealed to voters to back candidates that support the creation of a unitary, nonracial South Africa, based on universal adult suffrage and the adoption of comprehensive and mandatory sanctions. The manifesto also called on candidates to oppose any rescheduling of South Africa's massive debt; to campaign against the presence of European nationals in the South African Defence Force, police or security forces; and to protest against any European Community-based company supplying the South African military, police and security forces. At 30, the Anti-Apartheid Movement is confident that it has put apartheid in South Africa firmly on the world agenda. — GEMINI NEWS

NOW is the time for church, mosque, synagogue and temple to discover the Spirit of God in the movement for the liberation of the oppressed.

And, as we respond to the Grace of God, we submit to the judgment of God as well. So we do not claim God's baptism for all that happens in the struggle for a new South Africa. That kind of arrogance we leave to the oppressors.

We do, however, on the basis of our theological self-understanding, insist that God is at work among those who reach out in resistance and struggle for their liberation.

There is no specific Christian solution to our political problem. In the South African context there is presumably also no "pure" Jewish or Muslim solution. Theologically speaking there is, for example, no such thing as "Christian politics" or "Christian economics". There are only good or bad politics, liberatory or oppressive economics, helpful or harmful social practices and so on.

**Nuts and bolts**

Christians are not theologically or politically equipped to impose a separate, "third solution" as an alternative to the democratic struggle. The church and church leaders need to beware lest, in their evangelical fervour, they bedevil the liberatory process — God's liberatory process — by simply getting in the way. History is cluttered with the wreckage of failed theocracies and well-meaning but misguided "Christian" political solutions.

At a social level, religion is about visions, goals and new horizons. It is not about the nuts and bolts of politics — that is the task and responsibility of the community as a whole. In our situation, it is the task of the mass democratic movement and such political groups with whom it may choose to forge alliances. The best way for Christians, Jews, Muslims, Hindus and other religious people to make their contribution to the solution of our conflict is to join the democratic struggle.

There is a lot of interest in church and other circles in reconstruction in the post-apartheid period. For the church and others to be eligible to play a role then, they are obliged to be engaged in destroying the

# 'God is with us'

*If we as people of faith are to be obedient to God, we are obliged to be involved in the struggle against apartheid and for a new and just South Africa.*  
**PROF CHARLES VILLA-VICENCIO** (right) told a June 16 commemoration meeting. The following is an extract from his speech:



structures of oppression now. It is not enough for us to simply go about our "sacred" rites and practices while the nation burns.

We remember and recall into our presence those who have died in the struggle. We do not do this in sentimentality, or out of morbid revenge, but in order that we may take courage from their examples, gain strength from their witness and new determination from an enduring tradition.

Only as we look back do we discover that struggle, commitment and suffering are the transforming ingredients of history. As people of faith, and more especially people of the Book (Christians, Jews and Muslims) gathered in this act of remembrance, we witness that within the suffering of our people we have discerned the presence of God.

The Bible, in addition to all else that it may be, consists of a series of stories of how people came to learn who God is. In these stories we discover that God made Himself known not suddenly, spectacularly or miraculously on a particular day.

These stories tell us that people — essentially oppressed — rather came slowly, fearfully and often reluctantly to discern a liberating presence in the ordinary and mundane affairs of their lives, which eventually they came to associate with the presence of God. They came to learn that God is the God of liberatory events, which occur amid suffering and resistance.

Reaching beyond the confines of a parochial and closed religiosity, Abraham and Sarah found a God calling them into new perceptions of manhood and womanhood. In Egypt slaves gained a new understanding of

God in the exodus event. In Babylon exiles found that God was sharing in their struggle to return home.

In resisting tyrants and oppressive rulers, the people of the Bible discovered that God was among them. In the New Testament, it was in the occupied land of Palestine and in the suffering of the people of Palestine that God made Himself known as a God of redemption and salvation, against which even death could not prevail.

Who or what then, according to the Bible, is God? God is a liberatory presence among the captives and exploited of each successive generation. God is a sustaining presence among those who suffer most. God is a God who is for the poor and oppressed and against rich and powerful oppressors.

We are obliged to confess that

often it is not this God who is worshipped in many of our churches. But this is the God of the Bible. To remember that God and recall the events of the past within which that God has been made known is a liberative and subversive activity.

If what the Bible teaches is true, we are theologically obliged to say that God is also present within the liberation struggles of the oppressed today also. As the people of the Bible, often only in hindsight, saw God within the exodus, the exile and the ministry of Jesus, so we will one day look back on Sharpeville, Soweto, deaths in detention, the 40 000 people detained since the declaration of the state of emergency was declared in June 1986 and similar events, realising that the God of liberation was there to be found (Villa-Vicencio is head of the department of religious studies at UCT.)



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# Church targeted in 'chemical war'

By CARMEL RICKARD

SOUTH AFRICAN anti-apartheid churches and church leaders have become the target of a new strategy of "chemical warfare", with at least six incidents involving poisonous chemical substances over the last three months.

The strategy, which is being implemented from as yet unknown quarters, resulted in dozens of people being taken to hospital after the chapel at St Barnabas College was sprayed with poison this week.

It recently almost led to the death of the general secretary of the South African Council of Churches, Frank Chikane.

However, these were just the two most publicised events, and church sources this week listed at least four other incidents involving a similar method of operation.

In May the cars of two prominent church leaders in the Cape were sprayed with a foul-smelling substance.

One of them, a minister called Buys, said his children had become ill after a drive in the car.

It took him several weeks to detoxify the vehicle, and during that time he was unable to use his car.

Earlier this month, the home of Pietermaritzburg minister Jonathan Draper, where Anglican Archbishop Desmond Tutu was due to have dinner after a public meeting, was broken into and the room where the table was set for the meal was sprayed with a poisonous substance.

This week, the night before the opening service of the SACC annual

conference, intruders got into the chapel where they sprayed the fittings, furniture and floor with an evil-smelling yellow liquid.

A number of staff and pupils from the school were treated for the effects of the poison, described in a preliminary report as a cyanide-based weed-killer or insecticide.

Members of the fire-brigade, wearing oxygen masks, helped clear the substance from the hall and took samples of the liquid for analysis.

Commenting on the incident at St Barnabas, Catholic Archbishop George Daniel of Pretoria noted that it came soon after a similar incident in Soweto's Regina Mundi church.

"Three days before the ecumenical service to commemorate June 16 in Regina Mundi, the parish priest had to call in experts to analyse the foul-smelling substance which had been sprayed onto the interior walls.

"On June 26, a similar substance was sprayed in the chapel of St Barnabas College, where the annual conference of the SACC was to take place.

"These are the methods used by those who try to stop the growing opposition to the apartheid system and the church is seen as the most dangerous of them all because of the support which the churches have internationally."

Daniel said what disturbed him most was that the "chemical warfare" now being waged against the church was not followed up vigorously by the police.

Other church leaders said the incident at St Barnabas confirmed "the action on Frank Chikane's life".

There was also speculation about whether the new strategy was intended to replace or supplement already established tactics of high-profile attacks such as the bombing of Khotso House and Cosatu House.

The poison chemical attacks have the advantage of attracting less adverse international media attention than a bomb blast.

But so far they have had mainly harassment value, since in each case the venues targeted by the attackers were out of operation only temporarily.

The only exception has been the poison attempt on Chikane's life.

• The substance sprayed in the chapel was pentanoic acid, a "highly corrosive, flammable acid which burns the skin and could damage eyes", said a Johannesburg Fire Department representative after the city health department laboratories carried out tests on the substance.



# SACC to probe 'harassment'

Call Tom's  
11/7/89  
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JOHANNESBURG. — The South African Council of Churches (SACC) committed itself yesterday to a three-pronged, non-violent programme aimed at demonstrating its "abhorrence" of government policy.

At the end of its 21st annual general conference here, it said: "The first tactic must be direct non-violent actions to force the regime to abandon apartheid and enter into negotiations that will lead to the establishment of a new society.

"The second measure must contain our support for and solidarity with those who are working to end apartheid..."

The SACC also decided to establish an independent group to monitor "harassment of opponents of apartheid".

## Non-violent end sought to apartheid

This decision was hastened by the alleged poisoning of Mr Chikane.

"In view of the increasing number of mysterious killings, attacks on property, the recent very serious poison attack on our general-secretary and the unwillingness or inability of the police to bring these culprits to court, we have no alternative but to launch our own independent investigations into these matters."

The proposed body is expected to be functionable within the

next month and, according to sources at the conference, will include doctors, lawyers and private investigators.

The SACC wound up the conference with a strong appeal to the Ned Geref Kerk to pressure government into negotiations with anti-apartheid forces.

Describing the NGK as occupying a strategic position in relation to government structures, SACC president Dr Manas Buthelezi said such a call would "open the floodgates of peace" in South Africa.

"This church, thus, has a major responsibility in ensuring that the present crisis in the country is not perpetuated or turns totally demonic."

The SACC said such a radical step by the white church could have a profound effect on its membership.

# SACC appeals to NGK: force Govt to negotiate with leaders

By Carina le Grange,  
Religion Reporter

The annual national conference of the South African Council of Churches (SACC), in Bosmont last week, heeded the voice of its general secretary in more than one aspect.

Opening the conference, the Reverend Frank Chikane appealed to white South Africans to take a position on apartheid; he called on the white Ned Geref Kerk to change its attitude to apartheid; and he said the general international situation had become such that apartheid had become more untenable than ever before.

The conference subsequently appealed to the NGK "to be courageous and act courageously".

The NGK, it said, constituted the majority of the leadership of the ruling party in government and thus had a "major responsibility in ensuring

that the present crisis in South Africa is not perpetuated".

It called on the NGK to "force the government into negotiations with the legitimate leaders of the oppressed people".

## MESSAGE

Such prophetic witness and action could cost the church a large part of her membership but would remove the "inhuman and heretical regime of apartheid".

The conference sent an official message to white South Africans country-wide to reject apartheid.

It said hard times were ahead for white South Africans and the SACC would not be honest if it did not issue this warning.

Whites, the message said, were "prisoners of ignorance, fear and mistrust". This blocked the possibility of changing the attitude of whites.

"Apartheid cannot be reformed and will have to be destroyed. Such a reversal will inevitably create upheaval but it can also be the catharsis which brings real change in attitudes, belief and the way of life."

The conference said Soviet President Mikhail Gorbachev's "new thinking" held much promise not only for international stability and peace, but also opened new opportunities for resolving regional conflicts. This introduced a new opportunity to end the apartheid system in South Africa.

It called on the leaders of the United States and the Soviet Union to help South Africa out of the logjam of apartheid, but also called on Western powers "not to conceive and hammer into shape a package for South Africa without proper consultation with the oppressed people of the country".

# From tennis courts to political rights

**MOULANA** Farid Esack believes the Muslim community in South Africa has become increasingly politicised over the past five years.

The recent splits in the community such as that over Eid indicate both the degree to which Muslims' political awareness has grown and the extent to which the community remains, in essence, conservative.

"The intrinsic conservativeness of the Muslim community is a reality. I think we in the Call of Islam, together with some other organisations, have managed to shift this community towards a greater political awareness," says Esack.

"Two key areas where the Call has played a leading role have been bringing non-Muslims and Muslims closer together and placing the issue of women's liberation on the agenda of the national liberation struggle."

Esack admits that the politicisation of the community is still far from complete.

## Progressive

"The important thing is that people have been shifted from where they were. That is not to say that they are now where they ought to be. Sometimes what we view as success is illusionary. Because 4 000 people attend a meeting does not mean that all of those people have suddenly become progressive."

Esack defends his involvement with the Muslim Judicial Council (MJC), despite some critics terming the council a conservative body.

"The Call of Islam has always recognised the value of the imams and clergy," he says.

"Within the embattled communities under attack from the Group Areas Act, the imams became the centre of unity. For someone to dismiss them as 'little imams' as a critic recently did, is to display ignorance of the key role the imams have played as authentic leaders of the community."

"To despise the imams is to despise the very people who make up the community."

"Yes, there is a conservative element in the MJC, but the truth is that there will always be a relatively conservative group in any movement. The MJC is the one body in the Muslim community which has consistently and steadfastly opposed tricameralism."

## Inspiration

"The council's detractors have not come up with a viable alternative."

While critics from the left have attacked the MJC, those on the right say religious leaders should concentrate on religion and not use it as a political football.

It is in Islam itself that Esack finds the response to such arguments.

"Islam is about justice. We cannot believe that God or Allah would abandon us to the rule of tyrants. This is not a matter of using religion. Islam is all we have known. What other philosophy must we turn to for guidance in our battle against oppression?"

It is from the spirit of Islam that Esack finds his inspiration for his fight for the liberation of women.

"I became aware of how women were oppressed at an early age. My father left my mother when I was

three weeks old. She was a living example of the triple oppression women experience in this country.

"She would travel long hours to the factory where she was a presser only to return after a hard day's work to labour for her six sons. My mother suffered from apartheid, from being a worker and from being a woman."

"My experiences in Pakistan, where women are treated like black people are treated here, further conscientised me."

"Believing in the liberation of women is not contradictory to the teachings of Islam."

"Certainly the provisions made for the treatment of women in Islam are reactionary when judged by today's standards. Islam was founded in a society which had a particular history."

"We don't judge the ANC by its strategies of 70 years ago. Neither

should we judge a religion by its strategies in the past. The important thing is that the ethos of the ANC was from the start revolutionary. Its tactics and not its principles have shifted."

"In the same way, in terms of the prophet's mandate he was a revolutionary. He came into a society where a woman who had a second or third daughter went into the desert and buried the baby alive."

"The prophet said the arrival of a boy should be celebrated by the slaughtering of two sheep and that of a girl by one sheep. This was revolutionary for the time."

"The problem is when Muslims stick to the letter and not the spirit of the law. We must continue the revolutionary ethos of the early days of Islam."

Both Esack's religious and his

political involvement began at an early age.

He was a child of about five when his family was moved out of the house where he was born under the Group Areas Act.

The family moved to the newly established township of Bonteheuwel. Their former home was razed to form part of a buffer zone between white and 'coloured' Wynberg.

"The bitterness of that experience is still with me. My commitment comes in part from that bitterness and I make no apology for this," says Esack.

By the time Esack attended Bonteheuwel High School he was involved in political activities.

Esack led a group of students in a sit-down at the school's tennis courts in protest against teachers using the courts to the exclusion of students.

"We called it the Tennis Court Oath. It was our first experience of organising against the authorities and

He was national chairperson of the National Youth Association, one of the fledgling nonracial student organisations, where he worked alongside the likes of well-known political figures such as Cheryl Carolus, Graeme Bloch and Menan du Plessis.

Esack's high school years coincided with the height of the Black Consciousness Movement.

Initially he remained with the non-racial half of NYA, but by his matric year he had joined the South African Black Scholars' Association, which played a key role in setting up the infrastructure for the 1976 uprising.

But Esack has never been involved with politics to the exclusion of religion.

"The growth of my religious and political commitment was equal. When I was younger the two were parallel developments. It was only later that I saw them as part and parcel of the same thing."

Esack's role as an Islamic educator began early.

He started teaching at the age of 10. At 13, he was the secretary of the Bonteheuwel Muslim Society and in his matric year he was the acting principal of the Bridgetown Madrasah.

After high school, Esack went to Pakistan to further his Islamic studies.

## Prominence

The time he spent abroad gave him both a deeper understanding of his religion and a fierce belief in the fight for justice.

On his return he took up a post at the As Salaam Seminary on the Natal South Coast.

The Muslim Youth Movement was still finalising its political position when the United Democratic Front was launched in 1983. Esack went ahead and backed the UDF, leading to tensions within the MYM which he subsequently left.

The Call of Islam was launched the following year at a rally in Primrose Park.

"A group of committed Muslims who were disillusioned with the MYM's attitude towards non-Muslims formed the Call of Islam to find the meaning of faith in the face of oppression," explains Esack.

As a recognised leader of the democratic movement, Esack has attracted the attention of the authorities.

Earlier this year his passport was withdrawn. He ascribes this to his increasing prominence abroad.

"I have developed a fairly high profile abroad over the past two years, especially in the Netherlands, Britain and Australia. I think the state decided that it would be better to stop me from playing a role in mustering support for the struggle abroad."

In Berlin earlier this year, Esack addressed a meeting of people opposed to South Africa's participation in a local trade fair.

After the meeting he entered the hall where SA had a stand and swept the exhibits to the floor.

Esack fears that the state might be planning a further move against him.

"We have recently had to face the possibility that I might be restricted. As a religious leader, I may have to defy any restriction orders."

"I would not be prepared to ask permission to attend mosque after sunset or to celebrate the prophet's birthday. One cannot subject one's faith to the state."



*The tensions in the Muslim community in recent weeks are rooted in its growing politicisation, says Moulana Farid Esack, above, national coordinator of the Call of Islam. He spoke to SOUTH about the development of a political awareness in the community, the role of Muslim clergy and his background as a religious and political leader.*



# Equal before God, not equal in church

A PATIENT wait of another four years now faces those women who had hoped that the Anglican Church would accept the ordination of women as priests at its recent synod.

In what was described by the church's head, Archbishop Desmond Tutu, as a "painful decision", the synod failed to vote by a two-thirds majority to allow for the ordination of women — now a common practice in the Anglican Church in other parts of the world.

Many aspirant women priests say they have sacrificed much and that the decision will lead to greater frustration among women in the church.

Margie Wishart of Pietermaritzburg, the only Anglican woman deacon in Natal, was "greatly saddened" by the debate and the decision.

She has been a fulltime worker in pastoral care since 1977.

A Unisa theology graduate, Wishart, 45, has other impressive qualifications. She holds a science degree in chemistry and completed a two-year bible study course in Britain.

She was ordained as a deacon two-and-a-half years ago and is presently involved in "people care", worship services, preaching and teaching in divinity at St Johns Girls' school.

## Ordained

"At times I feel isolated, but I do have friends who are ministers within other denominations, and that is very useful," she said.

Like several others, Wishart began pastoral work at a time when women were not ordained as deacons "to link up with a practical, caring God for Whom I knew there was a great need".

Wishart said she would like to join the priesthood to aid her pastoral work.

She was present when the synod debated and thought the debate "emotional" rather than "theological".

"Unity with the other protestant churches, those who ordain women, seemed to be absent," she said.

*The synod of the Anglican Church held in Durban last month was for many a watershed event. But for the women who had hoped that the church would adopt a historic decision to allow their ordination as priests, there was deep disappointment when the voting went against them by a mere 13 votes. SOUTH correspondents report on some of their views:*

"The world has accepted women as being competent and able. But the church here still maintains that we are unable."

Asked if she was lobbying for changes in the church, Wishart said she would prefer to work for change.

"I don't believe an aggressive approach is constructive. I would not call myself a feminist. I would rather say I am very glad to be a woman."

For veteran deacon, Professor Nancy Charton, the discussion at the synod on the ordination of women was a "disappointment".

Ordained as a deacon in 1985, she has her own congregation and believes that since her ordination her parish has grown.

Her role as a minister is affected since she cannot do blessings, absolutions or give the eucharist.

"I am also disappointed that I cannot be the celebrant of the mass."

But Charton said the debate on women priests at the synod was a "revolution in itself".

She believes the synod's decision might be a sign from God saying "the church needs more time to mature".

"In 30 years I've seen a revolution in the church," she said.

"The attitude of the church has changed so much over the years and I think that in itself is a great achievement."

She preferred to do things subtly and felt satisfied that she could officiate at marriages, baptisms and burials.

"However, I do understand the dis-



Wilma Jakobsen - optimistic that change will come

appointment, hurt and anger of my fellow younger sisters and do support and sympathise with them," she said.

Her fondest wish is to be ordained at the next synod in May 1992.

For Mitchells Plain deacon Wilma Jakobsen, the synod's decision was "predictable".

She did not think the Anglican church was ready to ordain women priests at this stage.

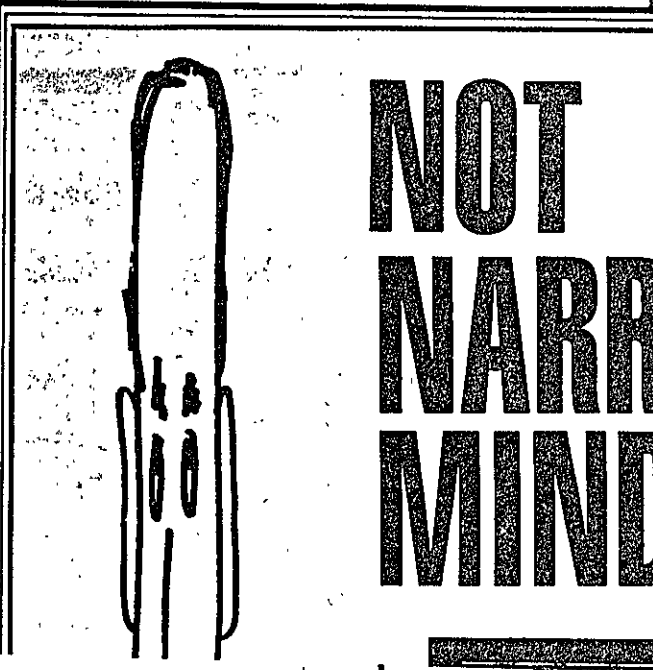
"We expected it. Although disappointed at the outcome, I, for one, would have been surprised if the resolution had gone through. People

are not yet ready and need to be educated about the role of a woman in society."

Jakobsen said more women should be encouraged to become ministers.

"I also feel that we should bring women from overseas countries to come and work as deacons here," she said.

"I am optimistic things will change for the better. My congregation is disappointed, but I tell them there is still hope that the next synod will approve the ordination of women as priests."



THE formation of the Democratic Party (DP) has added a new dimension to the strategy debate within the Mass Democratic Movement (MDM).

The MDM position towards parliament has always been non-participation.

However, within the ranks of anti-apartheid whites, there are some who argue that the DP provides an opportunity for strategic intervention which could increase the disunity within the ranks of the ruling class.

There have always been people who have sought to work with parliamentary groups such as the Young Progressives, especially around single-issue campaigns such as conscription.

There have also always been those who argue that any co-operation with such groups is futile since they are part of the system.

Confusion among whites who regard themselves as part of the MDM has often been the result of a failure to clearly define how they should approach elections.

The MDM's boycott call is based

# Co-operation or co-option?

**The question of whether or not to participate in government elections has long troubled whites who regard themselves as part of the Mass Democratic Movement. With the formation of the Democratic Party, however, that confusion has intensified. One camp argues that support for the DP within the parliamentary system could hasten the end of apartheid. But another camp maintains that the interests of the DP are fundamentally in conflict with those of the MDM. CHIARA CARTER reports:**

on the rejection of parliament as an institution which was designed to perpetuate the present system.

While the MDM will use any means to reach its ultimate goal of dismantling apartheid, it believes no meaningful change can be achieved through parliament.

Instead, the MDM argues, change

comes through the struggles of the masses and through international pressure on the government.

The tricameral parliament, the MDM argues, is not just ineffective. It also creates the impression that there is participation in decision-making and as such must be op-

posed.

A leader of the MDM expressed this as "serving as a cloak which covers the nakedness of the dictatorship".

While few within the ranks of the MDM would argue for participation in the Houses of Representatives

and Delegates, the issue becomes more complicated with the House of Assembly.

A recent forum of community organisations, including Cape Town Democrats in Cape Town, endorsed the call for a boycott of the elections by all members of the MDM, including whites.

But within the ranks of anti-apartheid whites are many who argue that meaningful intervention is possible within the parliamentary system and that the MDM should be sensitive to the problems of working within the white constituency - an arena which is inherently conservative and steeped in parliamentary tradition.

Proponents of such a pragmatic approach argue that the primary goal of work within this constituency must be aimed at dividing the ranks of the ruling class, thereby hastening the end of apartheid.

They see support for the DP, which has said it hopes to serve as a bridge between parliament and the extra-parliamentary forces, or for certain progressive DP candidates as a step in this direction.

But the counter view rejects both the analysis of the DP as an ally of the MDM against the government and the value which support for the DP can have.

This viewpoint sees the DP as essentially part of the system.

Thus while its emergence indicates the deep divisions which have sprung from within the ruling class, the DP is seen as part of the problem rather than the solution.

The interests of the DP are fundamentally in conflict with that of the MDM, according to this view.

It was formed because of the crisis of legitimacy which the government faces. This, in turn, is a consequence of the successful struggles waged by the masses.

### Protect Interests

Big business has lost faith in the Nationalist Party's ability to protect its interests and has turned to the DP to safeguard South Africa for big capital.

This means that despite the deep differences between the DP and the Nationalist Party, in a very real sense the DP is seeking to undermine the MDM's agenda of meaningful economic, social and political change.

Advocate Dullah Omar summed this up: "The role of the DP is to make South Africa safe for big capital and imperialist interests."

The argument that strategic intervention is possible is ruled out as fallacious. Rather than co-opting from within, change comes from mass pressures from outside parliament.

In line with this argument, the Western Cape forum adopted a clear line on participation - none whatsoever.

The call for a boycott extends to all who consider themselves part of the MDM and rules out membership of the DP or assistance for any DP candidate, no matter how sympathetic.

Instead, the MDM will concentrate on working on campaigns around key sites of struggle including housing, education, unemployment and the Labour Relations Amendment Act.

### Direct Impact

"Members of the MDM need to use their time and energy to build around the MDM campaigns to be launched in the next months. We also need to prepare for the Namibian elections which have a direct impact upon South Africa," Omar said.

"The objective of the campaigns is to build our structures and organisations into a powerful factor capable of preventing the imposition of any settlement scheme which British Prime Minister Margaret Thatcher might come up with later this year."

The boycott decision does not mean the MDM has ruled out the tactic of exploiting divisions in the ranks of the government.

That option remains open but a strong concern is that there should not be the kind of approach which creates confusion, such as that which reigned during the municipal elections last year, when some whites voted while others did not.

Also still open is the option of alliances around single issues.

In the case of a Jan Van Eck or a Pierre Cronje, the MDM sees its way clear to co-operate with them around issues such as the Natal violence or the conflict in Khayelitsha.



Top: With South Africa's leading clergy in February in a march to parliament to protest against restrictions of extra-parliamentary organisations

Left: Speaking at a public meeting

## Tribute to a gentle man

By BISHOP LAWRENCE HENRY

THE death in London of Archbishop Stephen Naidoo was a shock to all of us.

Archbishop Naidoo was a man imbued with a passionate sense of justice.

He was blessed with many talents as a preacher, lecturer, administrator and director of souls.

Every facet of his life reflected the message of the Gospel. He was a man of God who dedicated his life to the service of the church.

The archbishop's approach to all was marked by tremendous humility, gentleness and compassion.

*(Bishop Henry will act as diocesan administrator until the pope appoints a new archbishop.)*

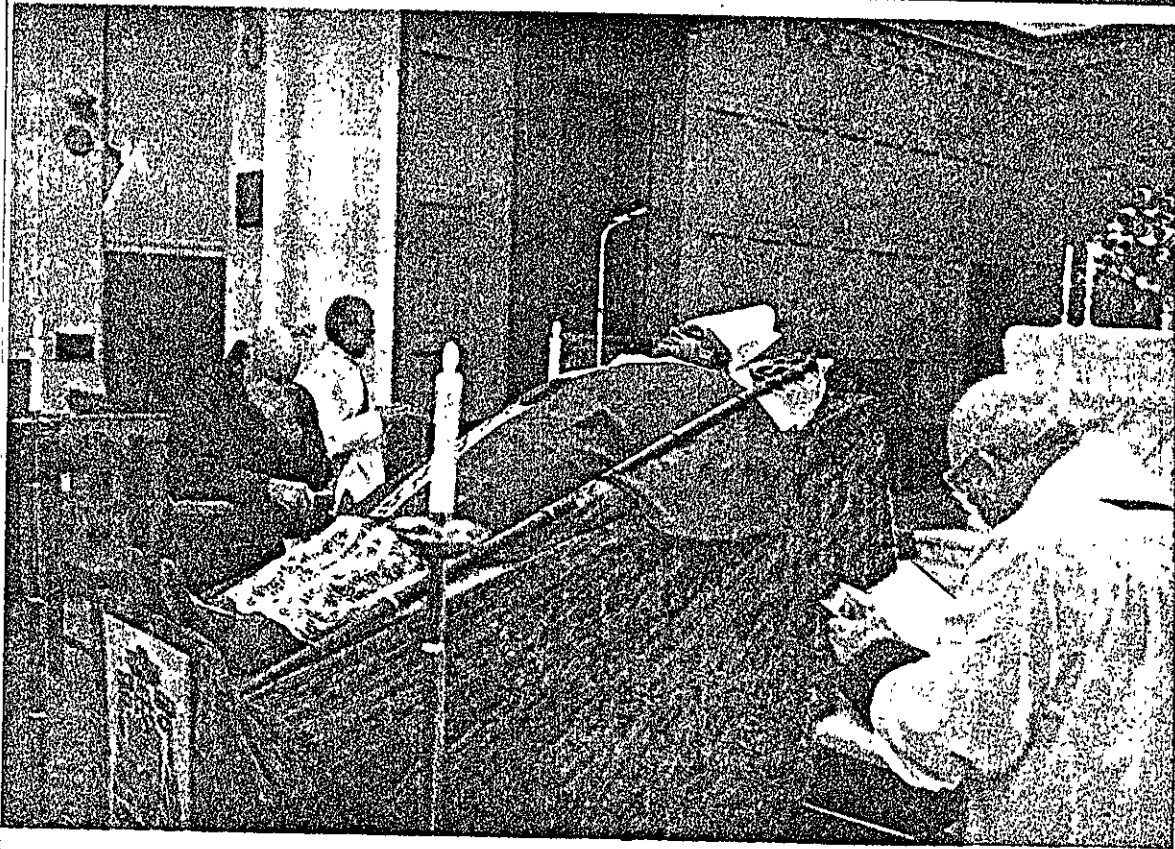


With Anglican Archbishop Desmond Tutu



With Mother Theresa during her visit to Cape Town late last year

## Last respects to revered Archbishop



**LYING IN STATE ...** The body of the late Archbishop of Cape Town, Archbishop Stephen Naidoo lying in state in St Mary's Cathedral yesterday. Long queues of people formed inside the cathedral where mourners signed the visitor's register before paying their last respects to the archbishop who died in London last Saturday. Several foreign dignitaries, as well as family of the archbishop, have arrived in the City for the requiem mass and funeral today.

Picture: ANNE LAING

CMT 7m B 12/7/89 (28)

According to UJIA  
reen Jordaan gave Ms O'Brien le

# Church 'bound' to back oppressed

JOHANNESBURG. — The church was bound to support the struggle of the oppressed masses in South Africa as it had resolved to take sides with justice, the general secretary of the South African Council of Churches (SACC), the Rev Frank Chikane, said yesterday.

Addressing 2 000 delegates on the second day of Cosatu's national congress, he said the church had called for negotiations for many years.

"We all want peace. We are the people who wanted to speak about peace in the first place — but we were sent away."

The acting general secretary of the UDF, Mr Mohammed Valli Moosa, said that if National Party leader Mr F W de Klerk did not enter into genuine negotiations with the ANC now, he would be swept away by a rising tide of mass militance.

He said the government's utterances were not about genuine negotiations, they were about new and sophisticated ways of perpetuating white control. — Sapa

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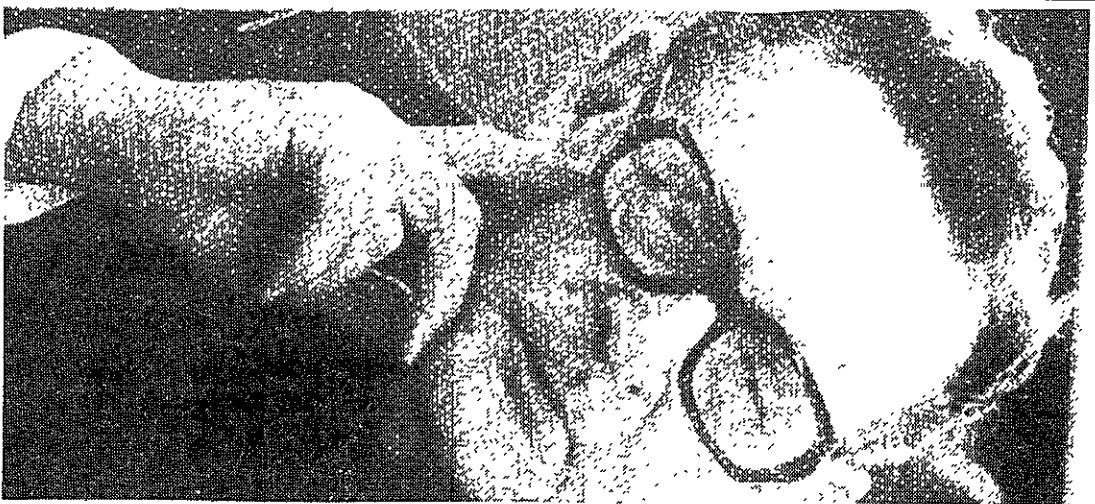
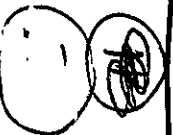
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# Hurley

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# Stormy petrel



The Archbishop of Durban . . . Faith teaches us that, with God, all things are possible.

When Denis Hurley, was a small boy he had one ambition: to join the squad of convicts on Robben Island who removed the night soil.

His father had been transferred to the island as lighthouse keeper in 1918. At the time there were three institutions on the island — a mental asylum, a leper colony and a so-called "convict station" for long-term African prisoners.

The Archbishop of Durban recalls that when he was in bed at night he used to listen to the rattling of the chains and buckets of the night soil removers.

"Then my main ambition was to join that squad of convicts. I suppose it wasn't such a big step passing from a concern with night soil to a concern with apartheid in South Africa."

The man destined to become a campaigner for human rights in South Africa spent most of his early years near the country's lighthouses. He was born in Cape Town on November 9 1915, the second of four children.

## Philosophy

From an early age he wanted to be a priest and after matriculating at St. Charles's Marist Brothers College in Maritzburg, he left for the Oblate Novitiate in Ireland with a companion, Ralph Hughes (now Monsignor Ralph Hughes of Pretoria).

He studied philosophy at the Angelicum (now St Thomas's University) in Rome where he acquired the degree of Licentiate of Philosophy. He continued his studies in theology and was ordained a priest on July 9 1939.

His final examinations were completed "in a hurry" in May 1940 when it became apparent Italy would enter the war.

Several young priests and students were among citizens of the British Commonwealth who left for France at the end of May to get a ship to England from Bordeaux. None was available. After a week Father Hurley went

The Archbishop of Durban, the Most Rev Denis Hurley, probably the world's longest serving Roman Catholic bishop and the Church's "stormy petrel", who has dedicated his life to the promotion of a Christian social conscience in South Africa, celebrates the 50th anniversary of his ordination this week. **WINNIE GRAHAM** reports.

## He dismisses the 'political priest' label

to Paris and had his first flight, crossing the Channel to wartime England.

He then sailed for South Africa, reaching Durban on July 16, the day his brother embarked with the Natal Carbineers in the First South African brigade for Kenya.

Back at home, he was quick to recognise a huge social problem existed in the way the white establishment was treating the black majority.

His awareness had been sharpened in Rome where he had studied the Church's social teachings, which, in those days, were concerned mainly with capital/labour relations.

His campaign for human rights has not always brought him favour with white Catholics but it has earned him the respect of the Church. He was ordained a bishop 42 years ago in March 1947.

The archbishop dismisses the label "political priest", applied to him by detractors.

"It creates the impression I am a meddler in politics and one who pursues political power," he added. "Nothing could be further from the truth.

"There are many ways of becoming involved in politics. One way is by seeking political office. This I would never do. Another way is participating in the promotion of a Christian social conscience in matters politi-

cal, economic and cultural. This is essential to any priest.

"After all, the greatest evils and the greatest sufferings that afflict mankind come from political, economic and cultural causes. Not to want to do something about them would be to deny one's Christianity and one's priesthood."

He feels the "communist" label has been applied to the Catholic and other churches in the same way "to make them appear not to be Christian at all".

The only successful reaction against this will come if churches could mount an enormous and intense programme of Christian education on justice and race relations "based on Christian love in its most demanding dimensions."

The building of bridges between whites and blacks in South Africa, he says, has to begin with whites who somehow have to be persuaded to shed their prejudices "and be prepared to accept blacks as true human beings."

He believes if educational efforts fail, South Africa will descend into social, political and economic chaos, emerging only after some time as a black-ruled society in which whites have to accept to live and work as they now live and work in Zimbabwe.

There has been an improvement in white attitudes over the last 50 years, he feels. Many things possible now did not seem possible when he returned to South Africa. In 1940, for instance, the integration of schools and the opening of certain amenities to all races would have been unimaginable.

## Challenge

"The liberation movement is unstoppable, but the endeavours of the South African State to oppose it have caused miseries that were non-existent before the liberation movement became strong."

He believes the biggest challenge facing the Church and society in South Africa is to convince the white population it has to accept the full participation of blacks in the political, economic and cultural life.

"This means acceptance within reasonable time of black government," he said.



# SACC <sup>28</sup> doubts govt on Mandela

Political Correspondent  
THE South African Council of Churches says the government "has calculated the timing of the Mandela-Botha meeting with a view to making maximum political gain".

A statement released by the director of the SACC communications division, Mr Sakie Macozoma, said: "It would seem that the Prisons Department/government wanted to release the story of talks between Mandela and Botha into a climate that shows that Mandela has got his priorities confused."

"Once you juxtapose the talks with Botha — with all the mischievous interpretations — with the talk about a party, which the press said was in celebration of Mr Mandela's graduation with an LLB, an impression can easily be created that Mr Mandela is tired of his incarceration and is therefore willing to compromise with the system."

The statement added: "What is even more serious is that the media — including, if not particularly, the liberal press — hailed the meeting as an 'historic event'."

"Outright sympathisers of the government have hailed the meeting as signifying great changes in South Africa that radicals have continuously denied."

"The South African government has used the meeting to gain political mileage."

"In our view the political mileage that the regime can gain in the present international climate is great and would be particularly damaging at this time," the SACC said.

(Report by Anthony Johnson, 122, St George's Street, Cape Town).

By -----

*Chikane Trip 18/7/89*

## Chikane in Moscow

28



JOHANNESBURG. — SACC general-secretary the Rev Mr Frank Chikane will discuss "The South African question" with Soviet Union Foreign Ministry officials in Moscow this week, the SACC said in a statement yesterday.

CNA 7/15 20/7/89

28

# Right-wing Christianity 'heretical'

By BARRY STREEK  
Political Staff

A NEW International Kairos document, which was released yesterday in seven countries, including South Africa, denounces all right-wing forms of Christianity as heretical.

"Right-wing Christianity replaces Christian responsibility and trust in God with submission to the yoke of slavery. It promotes authoritarianism and domination in the family and society," it says.

It adds that another characteristic of right-wing Christianity is that it is fanatically anti-communist and identifies Christianity "with capitalist values of individualism and competition while rejecting the Christian values of equality, saying that these are communist and socialist values".

The International Kairos document is signed by Third World Christians from South Africa, Namibia, South Korea, Philippines, El Salvador, Nicaragua and Guatemala.

Among the 475 South African signatories are the head of the Anglican Church, Archbishop Desmond Tutu; the Moderator of the Nederduits Sen-

dingkerk, Dr Allan Boesak; the Rev Herbie Brand of the NG Kerk; the general secretary of the South African Council of Churches, the Rev Frank Chikane; Professor John de Gruchy of the University of Cape Town; the Rector of the University of the Western Cape, Professor Jakes Gerwel; the Anglican Dean of Cape Town, the Rev Colin Jones; Dr Beyers Naude; the Democratic Party MP for Claremont, Mr Jan van Eck; and the Rev Pierre van den Heever of the WP Council of Churches.

Another signatory, Professor Charles Villa-Vicencio of the University of Cape Town, said last night that the document had taken two-and-a-half years to compile after Christians from the seven countries noticed a common pattern of oppression in them.

The International Kairos document condemns idolatry because it makes things, especially money and property, more important than people.

"Idolatry is fanatical. It encourages irrational and unrestrained behaviour," it says.

"We see this in the massacres of people by soldiers, policemen and death squads, contras and vigilantes.

**THE Church's fight against repression and exploitation is to be waged on an international front.**

This was announced in Johannesburg this week with the publication of an historic document signed by Christian denominations in seven countries.

The document, titled "The Road to Damascus" is the result of intensive discussions and consultations conducted by Christians in South Africa, Namibia, South Korea, the Philippines, El Salvador, Nicaragua and Guatemala since 1986.

The document's international launch, at which representatives of the respective countries will be present, will take place in London on July 31.

"The Road to Damascus" is expected to have a greater impact than the Katros document on churches and be more controversial, especially for its condemnation of right-wing Christianity as heretical.

**Significance**

Tracing the background to the document and its significance, UCT theologian Professor Charles Villa-Viecento said a common pattern of repression had emerged after many years of discussions between Christians in affected countries.

"The document can be seen as the product of a process of dialogue and discussion undertaken by Christians in these countries and their consensus on such issues as repression.

"It seeks to uncover the political and historical roots of repression in these countries and how the Church has been used to oppress the poor."

He said the document, on the other hand, highlighted the perceptions of the poor and oppressed that a "liberating message is contained in the teachings and Gospel of Christ" and provided the motivation for their opposition to the heretical and repressive use of religion.

He said the document, by analysing the causes and methods of repression, was far more penetrating and revealing than the Katros document.

"In addition, The Road to Damascus has the potential to bring together Christians in various parts of the world who are oppressed."



**ON THE MARCH. Clergy from various denominations at a protest against government restrictions on organisations**

# Church fight goes to international arena

"There are major implications for a country like South Africa, for instance, if this international theological link can be transformed into the reality of struggle."

In its preamble the document states that Christians in the seven different nations have in common situations of violent conflict and the phenomenon of Christians on both sides of the conflict.

"This is accompanied by the development of a Christian theology that sides with the poor and the oppressed and a development of Christian theology that sides with the oppressor."

"This is both a scandal and a crisis that challenges the Christian people of our countries."

It says Christians in these countries wish to lay bare the political and historical roots of the conflict, to affirm the faith of the poor and the oppressed, to condemn the sins of those who oppress, exploit and kill people

and to call to conversion those who have strayed from the "truth of Christian faith and commitment."

"The time has come for us to take a stand and speak out."

It says colonialism in all these countries except Korea was advanced by the "cross blessing the sword" and which was responsible for the "shedding of our people's blood".

"One of the most serious and lasting legacies of European colonialism is racism. In South Africa it has been institutionalised and legalised in the form of the notorious system of apartheid."

A controversial chapter in the document deals with heresy and right-wing church groups.

"The theological justification of apartheid in South Africa has been declared a heresy. It is recognised by most Christians today to be a distortion of God's revelation. But we would like to take this famous declaration further: We denounce all

forms of right-wing Christianity as heretical.

"We are convinced that this heretical choice is made for selfish political purposes, although not all the adherents of right-wing Christianity are necessarily aware of this."

The document states that right-wing Christianity is being promoted with vigorous and expensive campaigns in all our countries and in almost all Christian traditions.

"One of the characteristics of this new heresy is that it denies Christian freedom by insisting upon blind obedience to authority."

"Right-wing Christianity replaces Christian responsibility and trust in God with submission to the yoke of slavery. It promotes authoritarianism and domination in the family and society."

"It often distorts even the authority of the Bible by treating it as a book from heaven that must be obeyed without understanding or critical

comprehension."

It says right-wing Christianity is also fanatically anti-communist.

"It one-sidedly identifies Christianity with capitalist values of individualism and competition while rejecting the Christian values of equality and co-operation, saying these are communist and socialist values."

The document says in some countries heretical Christians have become apostates, especially in their persecution of the Church.

"They discredit priests and pastors, nouns and theologians, church leaders and Christian communities, harass them, sometimes imprison them, torture and kill them."

"This persecution of Christians also involves vicious attacks upon liberation theology. Right-wing sects are promoted to undermine and divide those churches that take the side of the poor."

The document states in a concluding chapter that it is hoped that the dialogue and co-operation between Christians in the seven signatory countries can be continued and extended for the "benefit of all".

"Our oppressors organise themselves nationally and internationally. We cannot afford to face the struggle separately."



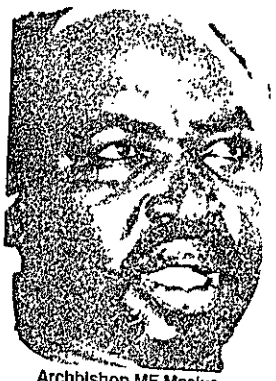
The "Archbishop" launches his anti-sanctions campaign ... now it emerges he was a killing machine, in his own words, and a notorious convict

# The odd history of sanctions busting bishop

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By ELIAS MALULEKE

ONE of South Africa's most prominent black anti-sanctions campaigners, Archbishop Mzilikazi Fanie Masiya, is a former policeman who turned to crime, was convicted twice and took part in a spectacular jailbreak in Pretoria in 1978.



Archbishop MF Masiya

And he has freely admitted that what he called "The One Million Anti-Sanctions Signatures Campaign", which he launched last year with much publicity, was started by a white businessman who brought him in "to make it seem like a black initiative".

Masiya, 36, was also booted out of his stronghold, the United Apostolic Ministers Council in Africa (Uamca) early this year for making unauthorised statements on behalf of Uamca and for attacking leaders like Archbishop Desmond Tutu.

An investigation into Masiya's past revealed that, after leaving school with his Junior Certificate, he joined the police in 1973.

He said in an interview that he did so because he could find no other

work. He was trained in counter-insurgency work and turned, in his words, into a "killing machine".

Although some people have alleged that he shot a number of youths during the 1976 unrest, Masiya claims he was unable to shoot rioting youths "because they were my own people".

## Unions on course for mass action

TRADE unions representing over a million workers are on course for national strike action which would form a turbulent backdrop to the tricameral elections.

Worker action has to be finally endorsed by a labour summit involving the Congress of SA Trade Unions, the National Council of Trade Unions and non-aligned unions. At its congress, Cosatu resolved to recommend to this meeting a week of "co-ordinated and sustained" worker protest from the beginning of September.

Cosatu wants the protest to focus on the controversial Labour Relations Act (LRA), the "racist" elections and

By DREW FORREST

general state repression. Although unionists refuse to pre-empt the summit by speculating on its outcome, sources say a national stay-away is a distinct possibility. They say employers are unlikely to meet union demands in time, and point out that the campaign urged by Cosatu is directed at more than just the LRA.

Responding to the threat of large-scale industrial action, a key employer spokesman warned of the possibility of a tough management response. SA Consultative Committee on Labour Affairs (Saccola) deputy chair-

man Anton Roodt added that such action could jeopardise ongoing negotiations between the unions and the employers on the restructuring of the LRA.

And in related developments, the government announced yesterday that it had asked the National Manpower Commission to investigate the LRA — and particularly its contentious section 79 (2), which broadens unions' liabilities for damages in illegal strikes — while Saccola and the union movement are to meet for a third negotiating session over the legislation in Johannesburg today.

●To PAGE 2

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www

**SOUTH AFRICA'S GREAT NEW DIVIDE: PESSIMISTS AND OPTIMISTS**

p4

P.T.O

# Anti-sanctions man's history

●From PAGE 1

In 1977, he was arrested and charged for pilfering arms from the Mabopane Police Station, where he was posted. He was sentenced to two years and was due to face 14 further charges of robbery, murder and theft.

He was accused of going on a reign of terror while a policeman, committing armed robberies and killing a man called Philemon Shisana while trying to stop a fight in an illegal shebeen he ran from his home near Hamanskraal.

However, Masiya took part in a dramatic escape from Pretoria Maximum Security Prison on June 25 1977, when he and a number of dangerous criminals used blankets to scale the walls.

He was rearrested in February 1978 in Gazankulu. He was sentenced to a further six months for the shebeen murder and served three-and-a-half years for other crimes before being granted remission. He was released in 1981.

Masiya said it was during his period as a fugitive that he read a book by Martin Luther King and turned to religion.

He said his anti-sanctions campaign was started by whites. He was brought in by the owner of a Johannesburg travel agency, which he declined to name, "after they realised they couldn't get anywhere overseas on their own without blacks."

Masiya rejected with contempt suggestions that he was state-funded. His funds are paid by multi-national and local companies, including petro-

leum manufacturers, he said.

Masiya is the leader of the Jesus Christ for Peace, Council for Apostolic Churches in Southern Africa and the Christian Development Fund in Southern Africa, all of which campaign against sanctions and conduct their business from Van Erkom's Building in Pretorius Street, Pretoria — next door to police headquarters.

He claims that these organisations command the support of 3,5-million members, but as an archbishop he has no known church denomination nor any known mass following.

When he launched his "million signature" campaign last year, he led a march of 35 elderly people clad in Zionist church garb. The event received massive publicity in the government-supporting press and television.

He claims to have collected 500 000 signatures, but when it was pointed out that most appear to be signed with the same handwriting, he said this was because many people could not write and his fieldworkers had filled in the forms for them.

The president of Uamca and leader of the powerful United Immanuel Assemblies of God, Archbishop Joseph Selekishe, said Masiya had been ordained a bishop by Uamca because, although he had no congregation of his own, he had started the Jesus for Peace Interdenominational Movement in 1986.

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# New Kairos<sup>28</sup> could sharpen religious war on right-wing

WVW 27-27/7/89.  
By SHAUN JOHNSON

ANTI-APARTHEID church leaders in South Africa have launched a new and concerted theological attack on right-wing Christianity, with an international version of the Kairos document.

*The Road to Damascus: Kairos and Conversion* is certain to cause ferment in religious circles in South Africa, and will sharpen the ongoing conflict between activist and conservative clerics.

It will also serve to mark a crucial moment in the history of the church's involvement in resistance in South Africa.

The original Kairos document, signed in 1985, challenged South African Christians to commit themselves to the "struggle for liberation".

The international version was released simultaneously on Wednesday in South Africa, Namibia, South Korea, the Philippines, El Salvador, Nicaragua and Guatemala. It is the product of research by theologians in each of these countries.

Speaking at the launch of the document in Johannesburg, World Council of Churches President Rev Allan Boesak said it had been recognised that when oppressive governments "fought back" against those who were challenging them, the instruments they used included "elements of the church itself".

The objective of *The Road to Damascus* was to allow Third World theologians to "work on common strategies (against) right-wing Christianity", according to the Institute of Contextual Theology's Fr Smangaliso Mkhathshwa.

Its main thrust "is the reversal of the accusation of heresy and sin ... Right-wing Christianity is accused of the sins of idolatry, blasphemy, hypocrisy and even at times apostasy — the sin of abandoning Christianity altogether."

In the 36-page document, it is stressed that the liberation theologians are calling for conversion, rather than recriminations.

"In South Africa we have heard a great deal of propaganda against the theology of liberation," said Mkhathshwa. "We have been given to understand that they are not really Christians but 'communists', 'terrorists' and 'atheists'."

"The significance of this document is that it reverses these charges but, instead of vilifying or discrediting its opponents, it calls them to conversion. *The Road to Damascus* is an international proclamation of the gospel of Jesus Christ in a time when so



Rev Allan Boesak

many Christians have become heretics."

Boesak said: "In a very real sense we find ourselves locked in battle with elements within the church ... now we are dealing with a document that does not want to stop at the point of theoretical deliberation."

It would serve as a launching pad for a campaign against those Christians who had "allowed themselves to be bought by the government, to be used, to have allowed themselves to look for Biblical justifications of apartheid."

"This brave document takes the confrontation with evil a step further. It is a moment of *kairos* (crisis) in all of our countries."

Boesak said anti-apartheid Christians now had the responsibility of "investigating the influence, style and structure of right-wing Christianity."

"We must find out where they come from, who they are — and where their money comes from. We are always asked that question, and we must expose their links with the government."

Anglican Archbishop Desmond Tutu said this week the 539 preliminary signatories to the document made no apology for their involvement in the theology of liberation: "We are saying yes, it is liberation theology, because we are involved in a liberation struggle and it is God's struggle. So be it."

Neutrality, he said, constituted "taking sides with the powerful" in the South African context.

Bishop with City Press

23/7/89

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# ith a shady past

## ith theid and money es may split church

## Anti-sanctions cleric reveals white backing

CP Correspondent

ARCHBISHOP Mzilikazi Masiya, the man behind last year's "one-million anti-sanctions signature campaign", has admitted he is not a saint.

The former policeman who turned bad, has twice been convicted of crimes and took part in a spectacular jailbreak. He admitted in an interview this week that a white businessman had brought him into the lacklustre anti-sanctions campaign "to make it seem like a black initiative".

The "archbishop" was also thrown out of the United Apostolic Ministers Council in Africa this year for attacking anti-apartheid figures like restricted *New Nation* editor Zwelakhe Sisulu and Archbishop Desmond Tutu. He accused them of working for the ANC.

He led an anti-sanctions march through Pretoria by about 35 elderly people in Zionist church gear which was widely covered by the government media.

A look into Masiya's past reveals a chequered career after he left school to join the SAP in 1973.

Trained in counter-insurgency at Hammanskraal Masiya became, in his own words, a "killing machine".

He denied allegations that he shot several youths during the 1976 riots. "I was a policeman in uniform only, a tsotsi cop," he said.

But the people of Odi - where Masiya is alleged to have ruled with a reign of terror - said they would never forgive him for his "brutality".

A customer at Masiya's shebeen, Philemon Shisana, was stabbed to death in a scuffle with Masiya. He was later convicted for this crime.

Residents also alleged that Masiya raided local shebeens and confiscated liquor to sell at his shebeen.

In 1977, he was arrested and charged for stealing arms from the Mabopane Police Station. He was sentenced to two years' jail and faced a further 14 charges of robbery, murder and theft.

On June 25, 1977, Masiya took part in a dramatic escape from Pretoria Central's maximum security prison with several dangerous criminals.

He was re-arrested in Gazankulu in February 1978 and was convicted for the shebeen killing and sentenced to six months in jail. He served three-and-a-half-years for the other crimes before he was granted remission. He was released at the end of 1981.

Masiya said while he was on the run he read a book by Martin Luther King which converted him to religion. He then joined Jesus Christ for Peace in 1984 and was later ordained a bishop by the ministers' council.

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clashes at moderate level between the two churches.

Recent DRCA research showed that 67 percent of its clergymen were financially dependent on the DRC.

"This is most unsatisfactory as it undermines the self-respect, self-reliance, and initiative of the congregations," the DRCA moderator said in a newsletter.

He said the dependency served to tighten the DRC's grip on ministers who took a stand against apartheid.

"Many ministers live with a sense of helplessness and frustration because they fear losing their meagre income if they take a public stand," he said.

The DRCA moderator urged congregations to strive towards lessening the DRC's financial grip by raising 60 percent of their own budgets.

It has been proposed that the synodal commission studies every congregation's financial situation

and recommends ways to reduce the church's financial dependence.

The moderator has recommended to the synodal commission that sympathetic foreign church and financial bodies be approached for grants to assist the many black congregations almost completely reliant on white financial aid.

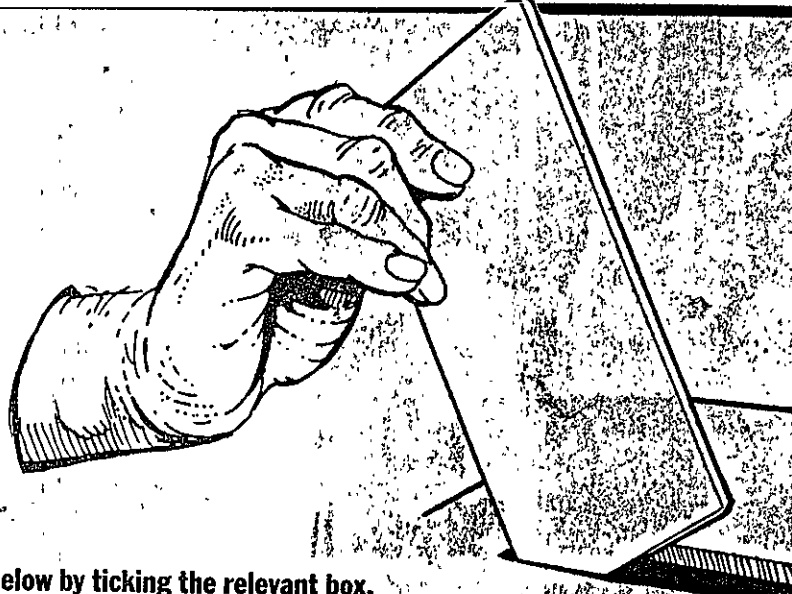
"Where support from outside is forthcoming... it should be on the basis of recognition of equality and dignity, and without strings."

The DRCA would require an annual budget of R9 million to sever dependence on the DRC.

Congregational suggestions to raise this sum include running corporate chicken or dairy farms, building projects, small manufacturing units and the centralisation of DRCA funds.

The moderator said that the psychological dependence apartheid created led to a spiritual dependence and a lack of self-confidence with "disastrous economic results".

**Y!**



Comments below by ticking the relevant box.

Neither agree nor disagree
  Disagree
  Strongly disagree



# Churchmen talk on SA's debt

Copy final 24/7/81

28

Own Correspondent

JOHANNESBURG. — Influential members of the Anglican Church — including top businessmen — met Archbishop Desmond Tutu and other Anglican bishops here last week for a secret exchange of views on South Africa's foreign debt conditions.

Mystery surrounds the meeting, described as "sensitive" by a prominent church member. Archbishop Tutu's spokesman confirmed the consultation on financial sanctions — called by the bishops — with 30 experts, mostly church members.

"They included people both opposed to and in favour of financial sanctions," he said.

He noted that the archbishop had called for tighter financial sanctions but could not confirm the call for a 15% debt repayment in June 1990.

Worried about the call top businessmen in the church asked experts to research the implications of a debt squeeze. They found it would cause tremendous economic hardship.



**ROAD TO FERMENT ...** Archbishop Desmond Tutu (right) and the Rev Allan Boesak examine their recently launched book, "The Road to Damascus"

# Standard Bank head in secret sanctions talks

Argus 27/7/88

28

The Argus Correspondent

DURBAN. — Standard Bank Group chairman Mr Henri de Villiers has confirmed that he and influential Anglican Church members had attended a "secret" meeting in the Transvaal last week with the Most Rev Desmond Tutu, Anglican Archbishop of Cape Town, and other bishops for an exchange of views on financial sanctions.

Mr de Villiers is believed to have expressed strong opposition to a proposal to oppose the rescheduling by Western banks of South Africa's foreign debt — but he said yesterday he was not free to disclose what was discussed and who else was present.

However, he stated: "My views on financial sanctions are well known. I am totally opposed to any form of sanctions."

Mr de Villiers, a fund-raising trustee of the Anglican Church, was present at the meeting in

his private capacity. The meeting was part of a move by the bishops to seek advice on economic pressure/sanctions.

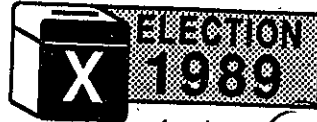
The Anglican Provincial Synod, which met in Durban in June, passed a resolution encouraging the bishops as a matter of urgency to investigate the effects which would result from Western banks halting the rescheduling of South Africa's foreign debts.

About R8,5-billion of debt will be in the standstill net by June 1990, when the rescheduling agreement expires.

Top businessmen in the church asked a group of economists to research the implications of a foreign debt squeeze. Their research found it would cause tremendous economic hardship and would result in unemployment.

No comment on the meeting was available yesterday from official Anglican Church sources.

(Report by T M McElligott, 85 Field Street, Durban.)



Star 28/7/89 (28)  
**Bishops suggest  
list of questions**

**Own Correspondent**

DURBAN — The Catholic bishops of South Africa have told church members to follow their own consciences in deciding whether to vote in the election.

For those who intend to vote, the bishops suggested a list of questions to put to candidates on issues such as the repeal of racial laws and negotiations.

The Southern African Catholic Bishops' Conference said in a pastoral letter that because of great defects in the election system and blatant injustice, many viewed the election as a farce and considered that no one concerned with justice should participate.

"One can appreciate their point of view. Others, however, who have the vote think they can do some good by voting.

"They see candidates standing for election who propose meaningful negotiations to bring true justice and peace to South Africa. Many will choose to vote to encourage and support such candidates and to help build up a strong body of opinion in favour of true negotiation."

(Report by T McElligott, 85 Field Street, Durban.)

*CMT Tink 3/7/87*  
Buthelezi  
congratulates  
Hurley on 50

*CMT Tink 3/7/87*  
**Inkatha to call for black  
unity, ANC in peace talks**

**Own Correspondent**  
DURBAN. — Chief Mangosuthu Buthelezi yesterday congratulated Archbishop Denis Hurley on his golden jubilee — in spite of their personal political differences.

He said he hoped they could sit down and discuss not only the matters on which they differed but those they held in common as well.

In a letter, Chief Buthelezi said the archbishop had earned the respect of black South Africa.

● Archbishop Hurley celebrated 50 years in the priesthood in Durban yesterday. The event was attended by 12 000.

ULUNDI. — Inkatha has resolved to call on all black groups in South Africa to "think and plan actively" for black unity, and has urged the ANC to involve itself in peace talks.

This was among the resolutions passed by the central committee of Inkatha during a meeting here at the weekend.

A statement issued by the office of the Chief Minister, Chief Mangosuthu Buthelezi, says: "We have always said that there is a need for a multi-strategy approach, and a multiplicity of attacks on apartheid alone would eradicate it and establish a fair and just democracy.

"We note that moves of great historic importance have taken place in Angola and Namibia and we believe that there is a momentum in making the right moves, which we must add to. And we also believe South Africa is close to that point in history where right moves can be made inside the country.

"We, the members of the central

committee of Inkatha, are aware that the politics of transition hold difficulties for all political groupings in South Africa. We are aware that real constitutional change is being retarded because white politics generally, and the National Party in particular, wants change but cannot bring itself to make the bold steps that are needed," the statement said.

It also said the committee was aware that "crisis politics could well lie ahead", and that while apartheid was "already doomed, great difficulties lie in the way of progress towards a democratic future".

Chief Buthelezi on Saturday delivered a hard-hitting address to the central committee, and warned that if they were not prepared to involve themselves fully in South Africa's black struggle, they should get out.

People were not in the central committee to "feather their nests" or for prestige, but because they had had a "gutsful" of apartheid and of failure to eradicate it, he said. — Sapa

# Cape activists defy restriction orders

Stan  
3/8/89  
28

Own Correspondent

CAPE TOWN — A joint call for the lifting of restrictions placed on community leaders in the Western Cape has been made by Archbishop Desmond Tutu, Dr Allan Boesak and Professor Jakes Gerwel, rector of the University of the Western Cape.

Their call was made in a statement read at a press conference in Athlone where restricted people were defying their restrictions.

The trio said that their churches and university had repeatedly declared their "abhorrence" of laws and regulations which abrogate fundamental and God-given human rights.

"Laws and regulations which empower the Government to restrict people's freedom of movement, freedom to assemble and their freedom of speech in contravention of the Rule of Law are evil measures, worthy neither of

respect nor obedience," the statement said.

Archbishop Tutu and Dr Boesak had made clear their "principled opposition" to detention without trial when they were negotiating with Minister of Law and Order, Mr Adriaan Vlok, over the release of hunger strikers.

"We consequently support the demands of those under restriction that their restrictions should be lifted.

"We believe that if their demand is not met they would be justified in ignoring the terms of their restriction orders and in asserting their right to move freely and to engage in peaceful political activity.

"Ultimately, it is our duty as Christians to pledge out obedience to God rather than to men or governments (Acts 4 and 5)", they said.

Lawyer Mr Essa Moosa said that the restrictees faced a fine of R20 000 or 10 years' imprisonment if convicted of breaking their restriction orders.

More than 15 restricted people yesterday defied their restriction orders by attending the press conference to protest against their restriction.

## SUPPORT

At the conference were United Democratic Front (Western Cape) executive members, Mr Zollie Malindi (president), Mr Joe Marks (vice-president), Mr Trevor Manuel (secretary), Mr Joey Marks, jun, former UDF president Mr Christmas Tinto, Mrs Hilda Ndude, Mr Mountain Quimbela, Mr William Thomas, Mr Whitey Pokwana and Mr Willie Hofmeyr.

Other restricted people who attended were Mrs Amy Thornton, chairman of the Cape Democrats, Mrs Dorothy Zihlango, and former Cape Youth Congress president Mr Roseberry Sonto.

Many organisations sent messages of support.

# Tutu, Boesak call for lifting of restrictions

By DENNIS CRUYWAGEN, Staff Reporter

ARCHBISHOP Desmond Tutu, Dr Allan Boesak and Professor Jakes Gerwel, rector of the University of the Western Cape, have called for the restrictions of Western Cape community leaders to be lifted.

The call came in a statement read at a Press conference in Athlone yesterday, attended by community leaders in defiance of their restrictions.

"Laws and regulations which empower the government to restrict people's freedom of movement, freedom to assemble and their freedom of speech in contravention of the rule of law are evil measures, worthy neither of respect nor obedience," the statement said.

Arhbishop Tutu and Dr Boesak had made clear their "principled opposition" to detention without trial when they were negotiating with the Minister of Law and Order, Mr Adriaan Vlok, over the release of hunger strikers.

"We consequently support the demands of those under restriction that their restrictions should be lifted.

More than 15 restricted people yesterday defied restriction orders by attending the Press conference.

Lawyer Mr Essa Moosa said they faced a fine of R20 000 or 10 years' imprisonment if convicted of breaking their restrictions orders.

At the conference were United Democratic Front (Western Cape) executive members Mr Zol-lie Malindi (president), Mr Joe Marks (vice-presi-dent), Mr Trevor Manuel (secretary), Mr Joey Marks (junior), former UDF president Mr Christ-mas Tinto, Mrs Hilda Ndude, Mr Mountain Quim-bela, Mr William Thomas, Mr Whitey Pokwana and Mr Willie Hofmeyr.

Other restricted people who attended were Mrs Amy Thornton, chairman of the Cape Democrats, Mrs Dorothy Zihlango, and former Cape Youth Congress president Mr Roseberry Sonto.

28 mail 4/8/89

## LIBERATION THEOLOGY

### Call to conversion

The first broadside in what is certain to be an escalation of tensions within churches over the touchy subject of "liberation theology" was fired on the SABC's *Netwerk* last week. A church leader accused the authors of *The Road to Damascus* — an international document linked to the controversial 1985 Kairos document — of being dominated by Marxist thinking.

*The Road to Damascus*, recently launched in seven countries including SA, is provocative. Aimed at what it calls the "rightwing churches" which support oppressive governments, it accuses them of heresy and sin and calls on Christians to consider the plight of victims of oppression and persecution. Ultimately, it is a call to conversion.

And the document also makes no bones about what it labels the "fanatically anti-communist" stand of conservative churches, saying communism is used as a scapegoat while the capitalist values of individualism and competition are placed above Christian values like equality and co-operation.

At the launch of the document, it was clear that, spiritual considerations aside, exponents of liberation theology also have a more practical programme — to investigate and expose the backers and financial supporters of the "rightwing churches."

Like the Kairos document, which called on Christians to commit themselves to the liberation struggle, *The Road to Damascus* seems to have a stormy future. And with 600 signatories to the document including Archbishop Desmond Tutu, Alan Bocsak and Frank Chikane, knives in certain quarters are certain to be out. ■

# I OF THE DUROS GROUP.

JOHAN CLAASEN, Chairman of Duros, seated left:

"I expect a lot from my bank. The old methods and loyalties are a thing of the past. And you can't expect to run a large group without your banker being a partner in your business, as it were.

What has been a decisive factor in our relationship with TruistBank, above other banks, is the fact that I can pick up the phone and immediately get through to the person I want to speak to. Our requests and feedback on progress receive immediate attention.

# Churchmen call for tougher sanctions

5/18/81  
 28  
 29

**Churches to link up with defiance campaign**

Anti-apartheid church leaders yesterday came out in support of the Mass Democratic Movement's defiance campaign. They said they intended to become directly involved in forthcoming peaceful activities waged against separate amenities.

**JANET HEARD**

The announcement was made at a press conference in Johannesburg led by Archbishop Desmond Tutu, Dr Alan Boesak, president of the World Alliance of Reformed Churches, and the Rev Frank Chikane, general secretary of the South African Council of Churches (SACC).  
 Dr Boesak said it was premature to outline specific actions being planned. "But when the time comes we will make the nature of non-violent protest."  
 "We call upon our people to maintain the dignified, non-violent character of the campaign thus far."  
 "We urge the Minister of Law and Order (Mr Adriaan Vlok) and his police to respect our right to peaceful protest and not to disrupt this campaign with violence."  
 He said the campaign was a "positive contribution to the desegregation of South African society and to building a peaceful and just South Africa."

"The church cannot accept the oppression and injustice which are rampant in the apartheid system, and is called to challenge and change them."  
 "At least one black is known to have been refused treatment since the launch of the Mass Democratic Movement's campaign against segregated provincial hospitals on Wednesday.  
 Saturday Star's reporter Bureau reports that Miss Joyce Rasethla, girlfriend of the hero of the Strijdom Square shootings, Mr Simon Munkondell, was refused

**Cricket tour under fire from Chikane, Tutu and Boesak**

**ANTI-APARTHEID** church leaders yesterday urged the Commonwealth Committee of Foreign Ministers on South Africa not to contemplate lifting or easing sanctions and condemned the proposed rebel cricket tour of this country.

The leaders were represented by the General Secretary of the South African Council of Churches, the Rev Frank Chikane, Archbishop Desmond Tutu, the Rev Alan Boesak and the Rev Paul Makhubu, at a press conference in Johannesburg.

In a statement the leaders said: "In the context of the continued repression in South Africa, we are alarmed by the report that the Commonwealth Foreign Ministers will deliberate easing sanctions against South Africa at a meeting in Canberra. We are also alarmed at the proposed rebel cricket tour scheduled for January."

The statement said they appreciated the Commonwealth study on the evaluation of the application and impact of sanctions against South Africa.



**SUPERBOY:** Etienne van Vuuren learnt a big lesson — a guy can't fly, no matter what you see in the comics.

## Little 'Supervan' (4) comes a cropper

**PORT ELIZABETH** — Anyone passing Marosela Court here last week and looking skywards would not likely have given

Vuuren of Sidwell, Port Elizabeth, had

**OWN CORRESPONDENT**

perating from the broken leg he sustained as a result of his desire to fly like his hero, Superman.  
 It all began when Etienne was playing

**WIN WITH**

**WINNERS**

TO PAGE 2.



sak and the Rev Paul Makhul conference in Johannesburg.

In a statement, the leaders said in text of the continued repression we are alarmed by the report that the Foreign Ministers will deliberate on sanctions against South Africa at a meeting.

"We are also alarmed at the proposed tour scheduled for January."

The statement said they appreciated the wealth study on the evaluation of the and impact of sanctions against South Africa.

"We urge the Commonwealth Committee of Foreign Ministers on South Africa not even to contemplate lifting or easing sanctions until the State is forced to end apartheid in South Africa."

"The five-year plan proposed by Mr F W de Klerk is a vain attempt to project a veneer of stability and a pretence of normality, and, above all, to project a commitment to negotiations."

"We call on the Commonwealth Ministers instead to intensify their efforts to isolate the apartheid regime, by seeking the most effective measures within the comprehensive sanctions package, which should include financial sanctions and a ban on landing rights."

They said it was a misconception that black people would be the major sufferers as a result of sanctions.

They condemned "out of hand" the rebel cricket tour, saying:

"The players and organisers claim to be motivated by a desire to further the progress of non-racial cricket in South Africa and to bridge the barriers created by apartheid."

"For the majority of the people in South Africa who are the victims of apartheid, the tour is an insult to our struggle for justice and peace."

"We call on all foreign governments to ban all sporting links with South Africa and specifically Mrs Margaret Thatcher to stop this tour."

In London, the Anti-Apartheid Movement has called on the Test and County Cricket Board to sever all relations with the South African Cricket

● TO PAGE 2.

## Sanctions urged

● FROM PAGE 1.

Union and ban its players from English cricket.

This is one of the suggestions the AAM made in a letter to TCCB chairman Mr Raman Subba Row after the announcement of the rebel tour.

Other suggestions were that all members of the team should be banned permanently from Test cricket and the ban extended to county cricket.

The AAM also condemned the (England) Rugby Football Union for refusing to pass on letters to its players from Bishop Trevor Huddleston, its president, urging them not to tour South Africa.

In New York the UN Committee Against Apartheid, calling the English cricket tour "an affront", urged Mrs Thatcher's government to take meaningful measures to dissuade Britons from joining sports activities in South Africa.

"We call for urgent action to prevent this tour taking place," Mr Jai Pratap Rana of Nepal, acting chairman of the committee, said in a statement.

"The proposed cricket tour as well as the rugby tour are in contravention of the convention and the principles of the International Olympic Committee," Mr Pratap Rana said. — Sapa, Correspondent, Foreign News Service.

● See PAGES 3 and 9.

W/E ARGUS 5/18/89 (18) 28

# Churchmen join MDM campaign

Weekend Argus Reporter

ARCHBISHOP Desmond Tutu, Dr Allan Boesak and the Rev Frank Chikane are among seven church leaders planning to join the Mass Democratic Movement's peaceful defiance campaign.

The announcement of the leaders' plans was made at a Press conference attended by the three in Johannesburg yesterday.

At the same conference they condemned the planned rebel cricket tour and urged the Commonwealth Committee of Foreign Ministers on South Africa not even to contemplate lifting or easing sanctions until the state is forced to end apartheid in South Africa.

"We call on the Commonwealth Ministers instead to intensify their efforts to isolate the apartheid regime, by seeking the most effective measures within the comprehensive sanctions package, which should include financial sanctions and a ban on landing rights."

## Misconception

They said it was a misconception that black people would be the major sufferers as a result of sanctions.

"A sanction on new technology will stop automation which will in itself lead to the creation of more employment," they said.

Dr Boesak said on behalf of the church leaders that over the next few months the church would initiate some of the protests, and support protests initiated by other anti-apartheid groupings.

It was premature to outline specific actions which were being planned, but "when the time comes for the action we will make the plans known as this is the nature of non-violent protest action."

"Whatever the case may be, we call upon our people to maintain the dignified, non-violent character of the campaign thus far."

## Right to protest

"We urge the Minister of Law and Order, and his police, to respect our right to peaceful protest and not to disrupt this campaign with violence."

The campaign was a positive contribution to the desegregation of South African society, and to the building of a peaceful and just South Africa.

"The church cannot accept the oppression and injustice which arise from the apartheid system and is called to challenge and change them," he said.

Earlier this week Anglican leader Archbishop Tutu and Dr Boesak, president of the World Alliance of Reformed Churches, called for the lifting of restrictions imposed on Western Cape community leaders.

They are due to speak at a church service in support of restrictees, many of whom are expected to be there, at the African Methodist Episcopal Church, Hazendal, tomorrow.

## Defiance campaigns

Defiance campaign plans in Cape Town include delivering birthday cards to veteran trade union leader Oscar Mpetha — serving a five-year sentence for terrorism — who turns 80 in Groote Schuur Hospital today, a women's rally next Sunday, United Democratic Front rally on August 20 and campaigns against the presence of SAP and SADF sports teams on campuses of universities.

Cape Flats high schools, especially those in Mitchell's Plain, have been far from peaceful this week, according to the police unrest reports, while lawyers said that at least 10 high schools activists had been detained in terms of the emergency regulations.

Mitchell's Plain schools were dismissed early on Tuesday and barricades were set alight in at least two places.

The unrest report for Tuesday said police had used quirts and tearsmoke to disperse groups of youths.

The same method was used the following day, according to the unrest report, to disperse illegal gatherings and stone-throwers in Mitchell's Plain.

# Mohapi 'saint'

THE involvement of whites in the black man's struggle for freedom was an indication of "the mad times we are in," a memorial service for the late Mapetla Mohapi was told at the weekend.

Addressing about 300 people at Kopanong centre in Dobsonville, Father Stan Ntwasa, said during Mohapi's time the white liberal's role in the struggle was merely supportive and nothing more.

Following Mohapi's death on August 5, 1976 and the subsequent ban-

ning of 18 Black Consciousness organisations in 1977, liberals had infiltrated black organisations, he said.

"As a proponent of Black Theology I view Mohapi as a saint because he dedicated his life to humanity, by dying for us," Ntwasa said.

Publicity secretary for the Azanian Students Movement, Siphon Maseko, told the gathering that as black students they had long declared themselves natural enemies of the ruling class.

*So when Ntwasa*

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Vlok telling untruths, says Tutu

# Demo in support of 'ban busters'

Star 9/8/89

28  
Vlok

CAPE TOWN — Religious leaders and academics yesterday held a placard demonstration outside St George's Cathedral after a 90-minute service in solidarity with people who have broken their restriction orders.

Archbishop Desmond Tutu and Dr Allan Boesak stood next to each other with placards which read: "God's truth cannot be restricted".

Professor Jakes Gerwel, rector of the University of the Western Cape, and Mr Franklin Sonn, rector of the Peninsula Technikon, who addressed the meeting of about 300 people, also joined the demonstration, as did Professor John Reid, deputy vice-chancellor of the University of Cape Town.

## Police watched

The demonstration, which lasted 15 minutes, was monitored by security police in unmarked cars in St George's Street. A police video unit was also at the scene.

The service was led by the Dean of Cape Town, the Very Rev Colin Jones. Community leaders said that on Sunday some local restricted people decided to defy their restriction orders, but that it was only the first step.

A campaign would be launched to make August 20 a national day of defiance by all those who were restricted.

Archbishop Tutu referred to a recent speech by Law and Order Minister Mr

Adriaan Vlok in which he claimed to be reading from a Cosatu document which incited violence.

"I will not call Mr Vlok a liar. But ... as Churchill would have said ... a terminological inexactitude.

"No reference to violence or petrol bombs was made in this draft document which was not even adopted. Mr Vlok repeated these untruths and only apologised after Cosatu threatened court action."

He said South Africans were becoming used to such statements.

Dr Boesak said the message from the clergy and academics gathered in church to those who were under restriction orders was: "We will stand by you when you defy laws that make you a prisoner in your own home."

● Police yesterday arrested two priests in Athlone after an "illegal gathering", said police spokesman Captain Reg Crewe.

Police did not name the priests but they are believed to be the Rev Sydney Luckett and a Mr van Heerden.

In continuing unrest in the Peninsula's coloured townships, the erection of five barricades was reported — three at Mitchell's Plain, one at Belaire and two in Scotsdene, said Captain Crewe.

Illegal gatherings were held at Mitchell's Plain, the University of the Western Cape in Bellville and at Kraaifonten. — Sapa-Crime Reporter.

Cape Times 9/8/89 (28)

1989



## Demo for restriction resisters

Staff Reporter

ARCHBISHOP Desmond Tutu, Dr Allan Boesak and other community leaders yesterday held a 15-minute placard demonstration on the steps of St George's Cathedral in support of people who have broken their restriction orders.

Others who took part were Professor Jakes Gerwel, rector of UWC, Mr Franklin Sonn, rector of the Peninsula Technikon, Dean Colin Jones, and Prof John Reid, deputy vice-chancellor of UCT.

**DEFIANT CLERICS . . .** From the left, Dr Willa Boesak, Dr Allan Boesak, Archbishop Tutu, Dean Colin Jones, Rev Syd Lockett and other clerics, community leaders and lawyers, demonstrate on the steps of St George's Cathedral yesterday.

Picture: GLENN SHERRATT

Political comment in this issue by J C Viviers, G O King, G E Shaw, J V Scott, A Johnson and B Steenk. Headlines and sub-editing by A Henderson and D Moyle, all of Newspaper House, 122 St George's Street, Cape Town.

# Priest, ex-cop among six 'armed robbers'

CT 12/8/89  
By MONICA GRAAFF  
Court Reporter

A WITCHDOCTOR, a priest, a former policeman and a Springbok kick-boxing champion are among an odd assortment of people charged with robbing a couple of West Coast garages at gun- and knife-point last year.

The group briefly appeared in a Cape Town regional court yesterday, but the hearing was postponed until September 1 when the only woman in the group failed to arrive at the court on time.

They are traditional herbalist Mr Victor Mbanjwa, 32, of New Crossroads, the Rev Victor Satula, 37, of the Christian Church, Guguletu, Springbok kick-boxer Mr Amos Raga, 35, of Nyanga, and former policeman Mr Mbulelo Joka, 40.

Co-accused in the trial are city hotel waiter Mr Tobias Ndayi, 27, of Guguletu,

and clothing hawker Ms Christina Mbokeli, 24, also of Guguletu, who arrived at court minutes after the others had left. She told the court her car had broken down en route to the city and a warrant for her arrest was withdrawn.

All seven accused have pleaded not guilty to robbing a Bitterfontein garage of a money bag containing cash and credit card slips worth R2 915 on January 5 last year.

They have also pleaded not guilty to robbing the Truck Inn in Trawal on the same day of R300, a BP cap and a hunting knife by threatening Mr Job Petrus with a knife and a revolver.

The unlikely group were arrested in Vanrynsdorp the night after they had managed to slip through a roadblock set up to catch them.

Mr M J Langenhoven was the magistrate. Mr F Silbert prosecuted. Mr A Joubert of Bellingan and Joubert appeared for all except Mr Raga and Mr Joka, who were not represented.

# Clerics to hold public demos

CAPE TOWN — South African church leaders, including Anglican Archbishop Desmond Tutu, said yesterday that they will stage illegal demonstrations from tomorrow and will help to defy the segregation of public facilities, including whites-only beaches.

Leaders of the Anglican, Methodist, Roman Catholic and Reformed churches said they supported the two-week-old defiance campaign called by the Mass Democratic Movement (MDM). Former political detainees in Cape Town have said publicly that they are violating police restrictions on their movements.

Star 16/8/89

## CLASHES

Three of the 21 former detainees known to be defying their restrictions appeared briefly in a Cape Town court on Monday.

A police report issued yesterday said school pupils in Mitchell's Plain had set up roadblocks and stoned police and private vehicles.

Similar clashes have occurred almost daily for two weeks in Cape Town's townships. — Sapa-Reuter.

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# Concern over role of the Church

THERE are many strategies that can be used to challenge the system and many forums from which to challenge it. Obviously, the impact of these strategies cannot be the same.

Hence the need for ongoing consultation and exchange of ideas among members of the oppressed group to review or update some of the strategies.

The role of the church in the struggle has always been, one of my major concerns. It excites me, for instance, to hear church leaders taking this or the other stand against the Government or a Government policy.

But one wonders how far below the level of Press statements or public pronouncements does the Church reach out to the average man or woman who does not read newspapers nor attend political meetings.

One is not trying to question the wonderful work done by some of our Church leaders. There

are far too many others who still need to get their act together if they are to make a meaningful contribution to the struggle.

The condemnation of apartheid laws or of the Government could have very limited or negligible merits if it was not accompanied by some drastic action that should be taken at grassroots level among the Makhmalos and Malmokoenas of this world.

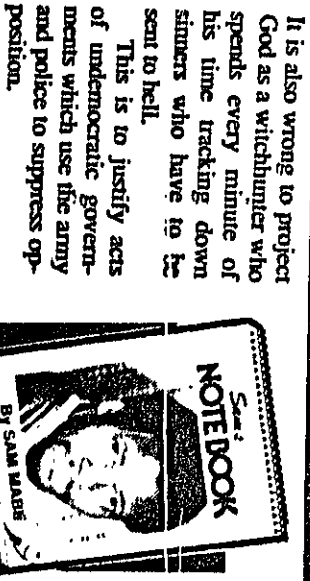
The scrapping of apartheid laws alone or even the changeover from minority to majority Government will not necessarily bring about the

change that we all yearn for. You see, liberation from physical enslavement is an event that can take place and be celebrated on a specific date.

But mental slavery, which often leads the enslaved to unwittingly perpetuate their own slavery cannot be an event. You can't summon people to a stadium where an end to their mental enslavement can be declared.

This is a slow process that could last for centuries. Remember, the effects of the damage done over three centuries cannot be corrected overnight.

The church is one of the strongest and most influential institutions in the world. Our mental enslavement started with the introduction of Christianity, which served as a vehicle for Western civilisation.



It is also wrong to project God as a witchhunter who spends every minute of his time tracking down sinners who have to be sent to hell.

This is to justify acts of undemocratic governments which use the army and police to suppress opposition.

The Church must start talking about the land. We have to accept that being political is not a matter of choice for any individual or institution in South Africa or elsewhere in the world. There is no political neutrality in the work of the Church.

**Problems**

The Church works among God's children who experience economic and socio-political deprivations. If the Church is to be a forum for Building the Nation, it must address the socio-economic and political problems faced by its members.

Addressing these problems does not mean praying for their solutions only. It means executing those solutions as well. In John 2:13 - 16, Jesus Christ did not only tell people who were trading in his father's temple to depart from it, but he physically executed their departure from that temple.

The Church must tell God's children the truth about social reality. We must stop accepting everything said or done by the Church as unchallengeable because there are many things done by the Church that are more harmful than what apartheid does to us.

18 00

**STOP THE BURNING**

908-4754

... IS EQUAL TO THE SUM OF THE SQUARES ON THE TWO ADJACENT SIDES MY DARLINGS..

ER...UH... THANKS GRANKY... I THINK WE CAN MANAGE WITHOUT A BEDTIME STORY TONIGHT.

DEFINITELY



ABABIA

HAWAII

ARCHBISHOP Desmond Tutu has advised Acting State President Mr F W de Klerk to declare an amnesty after the September 6 general election, lift the state of emergency and "unrestrict" restrictees.

In his first comment on the resignation of President PW Botha, Tutu said yesterday that "things must be in a very, very bad state if they can't tolerate Botha for another three weeks."  
"I really felt sorry

# Tutu's advice to De Klerk

for him. He looked a pathetic figure," he said at a Press conference. He called Botha's resignation a "coup."  
Botha was the second State President to be forced out and it showed

that "real power belongs to God. If power is based in immorality they'll bite the dust."

De Klerk's coming to power was "just a change in initials."

"I don't think we can pretend that we're entering a new phase. I don't think it matters who sits there as long as they are the National Party..."

De Klerk did not deserve the time the world wanted to give him to change the country.

Handwritten marks: a scribble, a circle containing '28', and another scribble.



**STILL DEFIANT . . .** UDF leaders (from left) Mr William "Keff" Thomas, Ms Hilda Ndude and Mr Willie Hofmeyr, all members of the previous Western Cape UDF executive committee, emerge from Athlone Magistrate's Court yesterday after appearing on charges of ignoring restriction orders which require them to stay home every evening. Restricted leaders in Cape Town are to have supper tonight in Bishops Court with Archbishop Desmond Tutu.

Picture: MIKE HUTCHINGS

## Cape churches to defy state

Staff Reporter

CHURCHES in the Western Cape are to embark on a peaceful and non-violent defiance campaign in solidarity with the Mass Democratic Movement (MDM), it was announced yesterday.

Speaking at a press conference at St George's Cathedral attended by most church leaders in the Western Cape — including the Anglican Archbishop of Cape Town, Archbishop Desmond Tutu, the chairman of the Western Cape Moravian Church, Pastor Martin Wessels, said the campaign was part of the "Standing for the Truth" campaign planned for August and September.

Church leaders said in a statement: "The state has been unsuccessful in its attempts to discredit and alienate the churches' leadership from the constituency they represent."

(Report by M Bosch, 122 St George's Street, Cape Town)

## Invitation for Vlok

Staff Reporter

MINISTER of Law and Order Mr Adriaan Vlok has been invited to meet 21 people, who have defied their restriction orders, to convey to him their reasons for breaking the restrictions.

In a letter to Mr Vlok, Ms Cheryl Carolus of the Restricted Peoples Support Committee said it "was clear that you (Mr Vlok) do not understand the pain of restrictions".

A spokesman for Mr Vlok denied that the minister's office had received such a letter.

(Report by M Bosch, 122 St George's Street, Cape Town)

## 3 in court over restrictions

Court Reporter

THREE former executive members of the restricted UDF appeared in Athlone Magistrate's Court yesterday in connection with allegedly breaking their state of emergency restriction orders.

They are Mrs Hilda Ndude, 34, of NY 3 No 1, Guguletu, Mr Willie Hofmeyr, 34, of Scott Road, Observatory, and Mr Willie Thomas, 27, of Aden Street, Athlone. No charges were put to them and they were not asked to plead.

All three, whose restriction orders include having to be home at night, were arrested on Monday night after allegedly breaking their curfews.

The three were among about 15 restrictees who openly defied their restriction orders on Sunday night as part of the Mass Democratic Movement's pre-election defiance campaign.

After their appearance, they were released. The hearing was adjourned till September 22.

CPM 16/8/87 (28)

# Minister counsels Mrs Botha in 'difficult times'

By MALCOLM FRIED

MRS Elize Botha, the wife of Mr P W Botha, was counselled in her "difficult times" by a Surrey Estate minister this week after she had telephoned the minister to console him on the death of his son.

The Rev Abel Hendricks' son, Andrew, 24, was hit by a car in Thornton Road while fleeing a knife-wielding attacker last Thursday, and died in hospital.

Mr Hendricks, the former head of the Methodist Church in Cape Town, said yesterday Mrs Botha had called him "out of the blue" on Monday to express "her very deep sorrow".

"I was very surprised to get the call," he said. Mrs Botha had read newspaper reports of Andrew's death, "and came across as extremely gracious and warm".

In a conversation lasting more than ten minutes, Mrs Botha had told Mr Hendricks that a death was always part of God's plan. "She referred to the Bible;



Mrs Elize Botha

Rossouw Botha

"God doesn't count our days, God weighs our days."

"I certainly got the feeling that she meant what she said."

Mrs Botha, speaking on the morning of Mr Botha's resignation, had then told Mr Hendricks that many families had to bear sorrow.

She said that her family, too, was going through difficult times, according to Mr Hendricks.

"I, in turn, ministered to Mrs Botha. That's my calling as a pastor and as a shepherd," he said.

Mrs Botha had received this "very graciously".

"I didn't know of the turmoil in the family regarding the resignation, but I had the feeling that my words might have helped."

Mr Hendricks, his wife Freda and daughter Heloise "very much appreciated" Mrs Botha's call.

"When people respond to grief, you accept such sentiments without question," he said.

## Botha family's last days at Westbrooke

Staff Reporter

MR P W Botha will leave Westbrooke and head for his Wilderness home "at his convenience" — within the "next few weeks".

This was said by his private secretary, Mr Jack Viviers, who added that most of the Botha family's personal effects had already been transferred to Wilderness in preparation for Mr Botha's expected retirement next month.

Mr Viviers, who will return to a senior editorial position in Nasionale Pers, said his secondment to Mr Botha's office five years ago would end "within the next few days".

Both Mrs Elize Botha and her daughter Rozanne had lunch at Westbrooke yesterday and then left for an undisclosed destination for a "few hours", a Westbrooke staffer said.

CPM TIMES 16/8/87  
The former presidential couple's only son, national serviceman Ensign Rossouw Botha, said yesterday that he felt his father "deserved a good rest".

"I think that he's done a hell of a lot for this country — not just because he's my Dad. I really think he's the best State President this country's ever had," Ensign Botha said.

He said he had been with his parents after the dramatic cabinet meeting yesterday but had not noticed his father being particularly upset.

He would "make some time" to be with his parents in the next few weeks and looked forward to spending more time with them at Wilderness.

He had grown used to his father's absences over the years because he was "brought up to this".

His said his father was in very good health.

Pressed for further comment, Ensign Botha said: "He's the president not me, I've still got to make my life."

The bitterness surrounding the political wrangle had not affected him and he fully intended voting in the election.

Mr Viviers said Mr P W Botha's large collection of possessions acquired over his 50-year career would be divided between the George museum and his private home. Historical documents and paperwork were destined for the University of the Free State where "items of this nature usually go".

He said Mr and Mrs Botha's move would come "in the next few weeks".

● Mr Viviers will take up a senior editorial post on Rapport, it was reliably learnt yesterday.

~~Blawm~~ 17/8/89

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# 4 arrests at Turfloop alleged

THEO RAWANA

POLICE yesterday allegedly arrested four people — including SRC president Ernest Khoza — at the University of the North (Turfloop) as the entire 6 900 student body went into the third day of a class boycott.

According to reports received by Nusas, Lawyers for Human Rights (LHR) and the SACC, those arrested were Khoza, SRC vice-president Abe Dlavane and lecturers Louis Mnguni and Seth Nthai. Police would not confirm the arrests.

The students boycotted classes to force the university administration to condemn frequent police raids on the campus, and to try to get police to stop harassing students.

A Nusas spokesman said Khoza and Dlavane were picked up by police yesterday. He said a delegation was meeting the administration over the detention while lawyers were trying to find out under what section the two men were detained.

The administration said yesterday the

boycott was still going on peacefully. A spokesman could not confirm the arrest of the students.

The SACC said it condemned the detentions in the strongest terms.

"We call upon the security forces in Northern Transvaal to release Khoza, and all those detained at the University of the North immediately and unconditionally," the church body said.

"We also call upon them to desist from their harassment of the students and staff of the University of the North so that the university can discharge its duties as an institution of higher learning."

Sapa quoted LRH as saying Nthai was LHR's regional director in the Northern Transvaal.

An LHR spokesman said no official confirmation of the arrests had been obtained.

# Black churches rebuke anti-sanctions lobby

THEO RAWANA

THE African Spiritual Churches Association has come out against churchmen campaigning overseas against sanctions.

It said curbs were the last peaceful way of making government negotiate.

Association president Archbishop Ndumiso Ngada told a Press conference in Johannesburg yesterday the 3-million-strong organisation dissociated itself from Bishop Isaac Mokoena and Archbishop Mzilikazi Masiya who claimed to represent black churches.

"Mokoena and Masiya and all those who pretend to be concerned about the effects of sanctions on blacks are not true to themselves," Ngada read from a statement.

It demanded all banned organisations — including the PAC and ANC — should be unbanned unconditionally; all political detainees unconditionally released; all exiles allowed to return unconditionally and the state of emergency lifted.

The association caters for the three streams of African Indigenous Churches: Apostolics, Zionists and Ethiopians.

"Members of the African Indigenous Churches are the most hit by the oppression, exploitation and dehumanisation that characterises the treatment of blacks by the apartheid regime," Ngada added.

# It's jail for the quiet priest who won't opt for the easy way out

REVEREND Douglas Torr could avoid six years' jail on religious grounds but the conscientious objector will not be taking the easy option. He told *The Weekly Mail* this week he would rather face imprisonment than serve in an "apartheid army".

From the tranquil environment of his parish office at St Martin's Church in Johannesburg, the 25-year-old minister spoke with calm determination about his decision.

Describing himself as a "universal pacifist", the soft-spoken Torr says, however, his objections are more specifically levelled against apartheid and an army upholding this system, than conscription *per se*.

"From an ideological point of view, apartheid is a heresy. Because the SADF supports apartheid policy by maintaining the State of Emergency, I can have nothing to do with it."

Torr's realisation came not "overnight", but after six years of intense, troubled thought.

"My awareness of the SADF's role in maintaining the State of Emergency first arose from my experiences as a student at Rhodes University in Grahamstown.

"The years I spent there, from 1983 to 1986, were years of immense political conflict. Both before and during the Emergency, there was a heavy military presence in Grahamstown's black township, and unlike townships in Johannesburg, which are separate and out of sight, you can see exactly what goes on there.

"The siege role which the SADF plays, creates an atmosphere of tension, fear and hate rather than one which encourages peaceful discussion and the working together of communities to create a new and better society."

After completing his Bachelor of Arts degree Torr studied for his ministry at St Paul's Church, Grahamstown, and at the same time obtained his honours degree in church history.

During this time he was an active member of Gracans — Grahamstown Advice Centre on National Service —

**A priest, entitled to do community service in place of military service, has chosen to go to jail instead.**

**By PHILIPPA GARSON**

and the End Conscription Campaign's church wing.

After becoming a minister in 1987, Torr spent 18 months doing parish work in Johannesburg's "coloured" townships, where he developed a deeper understanding of "the pain and crisis of identity which social classification causes".

By adding his name last year to the 144 refusing to serve in the SADF, Torr cemented his decision.

His stance as a "universal pacifist" is recognised by the SADF's Board for Religious Objection and would grant him "category three" status — entailing six years of community service in a government or municipal department.

But Torr feels he has no right to this "special privilege" simply because he is religious.

The Anglican Church has repeatedly called on the SADF to broaden its definition of "religious objection" to one of "religious, moral and ethical" objection, which would embrace more unwilling conscripts than those simply claiming "universal pacifist" status.

The church has also called for the extension of community service to church and welfare organisations. Both requests have fallen on deaf ears.

Torr stresses that though he supports the church's call for alternative national service, "widening the grounds for conscientious objection will not solve the issues which give rise to conscientious objection, nor will it end the civil war in our country, or address the grievances which cause the African National Congress to wage an armed struggle.

"There has to be an end to apartheid conscription itself."



**Imprisonment faces conscientious objector Reverend Douglas Torr**  
Picture: STEVE HILTON-BARBER, Afrapix

His lawyers sent a telex to the SADF two weeks ago, informing them of his refusal to report for his August 30 call-up, or serve in the SADF at all.

"We've heard nothing from them so far. Probably because of the looming elections, they're biding their time."

But Torr has an inkling of what is in store: "No-one wants to go to jail for six years but I'm really left with no alternatives".

If sentenced, Torr will continue his clerical duties inside the prison con-

fines.

He describes the courageous stand taken by other conscientious objectors — Ivan Toms, David Bruce, Charles Bester and Saul Batzofin — as a "source of inspiration" — particularly Bruce, who was the first to take the six-year prison sentence option more than a year ago.

"They are all people I can identify with. We may have slightly different reasons for objecting, but we're all fighting conscription into an apartheid army."

# Embassy in plan to split Tutu, Boesak

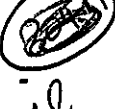


Ambassador  
Piet Koornhof:

Wmail

18-24/8/89.

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THE South African embassy in Washington has been in extensive contact with a mysterious American lobbyist who plans to "drive a wedge" between prominent South African church leaders on their sanctions stance.

Documents emanating from the United States-based World Commonwealth Foundation — detailing contact with South African ambassador Piet Koornhof and Horace Van Rensburg, the former Progressive Federal Party MP who is now an official in the embassy in Washington — have been given to the *Weekly Mail*.

The documents set out an anti-sanctions strategy which seeks to "divide" church leaders. Rev Allan Boesak and Archbishop Desmond Tutu, resulting in a "great wedge being driven into the armour of the opposition".

The strategy is detailed in several letters written by WCF chairman Richard J Harty from April 10 to May 17 this year. In the letters, Harty re-

**Washington  
anti-sanctions  
plan to 'drive a  
great wedge'  
into opposition**

**By AUDREY BROWN**

fers to a dinner at Koornhof's home, and says "I have introduced Horace van Rensburg to top officials in the Republican Party and close friends of President Bush.

"Horace was well received and he will be going to the White House in the near future to brief Bush adminis-

● TO PAGE 2

P.T.O.

# Plan to split the pro-sanctions camp

W. Waal  
18-24/8/89

tration personnel."

In a letter to Van Rensburg dated April 10, Harty writes: "Allan Boesak wants to circumvent Bishop Tutu and develop a 'selective sanctions strategy' rather than the repeatedly called-for comprehensive, mandatory sanctions that Tutu advocates.

"Boesak wants pressure placed on the South African Treasury by a refusal to roll over the country's foreign debt repayments.

"If Boesak gets his way, and persuades the forum of 90-some Americans to use this strategy and Tutu's mandatory sanctions are overruled, then a counter-attack presents itself.

"(It) has a superb chance of finally bringing to the limelight the fact that the strategy of punishment is a scheme of insanity whereby the poor and oppressed are being exploited and offered as fodder in an experiment to not benefit society as a whole, but to sacrifice the innocent so that one particular element of that society can interpret and dominate.

"Boesak could be played against Tutu and vice-versa. Sanctions now defined could be shown to have not helped end apartheid, but to have sown it deeper into the consciousness of a struggling nation."

Asked to comment on the correspondence yesterday, Van Rensburg declined, saying it was "private".

"I see many people and write many letters," he said. "I have no comment to make on correspondence between myself and persons that I deal with."

Describing his *modus operandi*, Harty

## ●From PAGE 1

gives examples of his organisation's operations in various Third World regions such as the Phillipines, where he says, he helped foster "the People's Revolution" which brought Corazon Aquino into power.

"At present, we have projects in Angola, the middle-east and the Pacific Rim. Our interest in South Africa supercedes most of this activity because we feel that the 'timing is right' and with the 'right' activity we can succeed in abolishing sanctions."

Reference is made to people of "like minds" to meet to build a "team that can carry this venture to a victorious culmination".

Harty wanted to arrange a meeting between himself and FW de Klerk, in order to "make arrangements for him to meet key members of Congress and other influential people in the government and the private sector."

It has been established that Harty visited South Africa from June 10 to 16, and that he met Tom Boya, Siphso Zwane of Umsa and Tony Leon and Elliot Kretzmer of the Democratic Party, among others.

According to Leon, "Harty spoke vaguely of the 'upliftment programmes' his organisation was involved in here. He also wanted to know about the Democratic Party's policies, and requested a manifesto."

A letter dated July 31 received yesterday by one of the parties who met him in June states that he will return in September, and was currently involved in a "non-white trading company to promote import and export". The name of the company is Cham-

dor Commodities.

"Under the veil of Chamdor Commodity Services," he wrote, "American businesses can keep domestic pressure groups happy and still participate in the RSA market through 'a sales channel with no commercial and political risks' because they are guaranteed payment by the USA government at time of shipment."

"With the help of Pat Collins (former President Reagan's Assistant Under Secretary of Energy, high ranking Republican with close contacts to President George Bush), we were able to obtain official United States approval and were given US Exim Bank credit privileges."

Other projects he says he is involved in are concerned with liquor distribution, the setting up of maize mills and cosmetic companies.

Prior to coming to South Africa in June he said: "I will be coming with a mind armed with ammunition which Bishop Tutu and the others will find quite alarming."

In one of the letters to Van Rensburg, Harty says: "The credibility that you have as being 'a liberal' who has opposed apartheid since its inception is paramount in this entire episode.

Harty elaborates on his connections within the Bush Administration, and letters sent by various senators.

"We have a great deal of influence with the Bush administration ... as well as leaders throughout the world who espouse democratic ideals."

# Court order halts police

Supreme Court  
Reporter

POLICE were yesterday interdicted and restrained in the Supreme Court from stopping, diverting or taking any action against buses or taxis bringing people to last night's service in St George's Cathedral.

In an urgent application yesterday afternoon, the Rev Colin Jones, Dean of the cathedral, applied for an urgent interdict against the regional commissioner of police after police stopped buses bringing people to the service.

Mr Justice P H Tebbutt interdicted and restrained police from stopping, diverting or taking "any other form of action" against buses, taxis and other vehicles arranged to take people to the service.

The police and or any other member of the security forces were further interdicted and restrained from harassing, threatening, intimidating, stopping or taking any action against people wishing to board, remain on and get off buses.

The commissioner must show on August 30 why the interdict should not be made final and why he should not pay the costs of the action.

Mr Johnny de Lange, instructed by Wilkinson, Joshua, Givhala and Abercrombie, appeared for Mr Jones. The commissioner was not represented.



# MDM, police 'blame each other' for clashes

C/M 7/10/5 22/8/89 (28)

A ROW has erupted between the MDM and police over the weekend's events on Peninsula beaches — with both parties blaming each other for the clashes.

The row follows the death of a policeman and injury of several civilians during Saturday's protests at Strand and Bloubergstrand against beach apartheid.

Said Archbishop Tutu, who led the MDM campaign: "When they (police) arrive with their whips, teargas and firearms and try to prevent people from peacefully expressing their dissent, it is they who precipitate confrontations and violence."

But according to Law and Order spokesman Brigadier Leon Mellet, police took pre-emptive action and "situations of serious conflict had been avoided".

"Experience has shown that mass civil disobedience, incited by emotional speeches, usually lead to confrontation and violence," he said.

"Since their so-called peaceful protest began there has been a steep escalation of unrest.

"They claim to represent the masses and to be democratic, but as long ago as June they received orders from Lusaka to disrupt the elections."

Archbishop Tutu said he took the "strongest exception" to Brigadier Mellet's suggestion that police would continue "tough action" to curb the "unsatisfactorily high" number of unrest incidents in Cape Town.

He gave several examples, including the gathering at Strand where he said the small crowd was "exceptionally quiet and restrained".

However, one of his priests, the Rev Frank Manley, "was among those badly beaten".

Mr Bulelani Ngcuka, an MDM spokesman, said the death of a special policeman on Saturday was "unfortunate". "We are committed to non-violent action. We are not just paying lip service to it."

# Tutu warns of disaster

CMF Tm IS  
24/8/89

28

Staff Reporters

**ARCHBISHOP Desmond Tutu says South Africa is on the brink of a disaster if police continue to act in a "reckless manner".**

He directed this warning yesterday to the Minister of Law and Order, Mr. Adrian Vlok, during a press conference at Bishopscourt after a day of a widespread protests and police action in the Peninsula.

Archbishop Tutu was teargassed in one of the incidents. Among those with him at the time of the gasping were the rector of the Peninsula Technikon, Mr. Franklin Sonn, the rector of the University of the Western Cape, Professor Jakes Gerwel, lawyer Mr. Esra Moosa, Anglican Dean of Cape Town the Very Rev Colin Jones and DP MP Mr. Jan van Eck.

The incident happened after a meeting by pupils at St Mary's Church in Guguletu. The archbishop's press secretary, Mr. John Allen, who was present at the teargassing, said it occurred after the leaders had "successfully defused a threatening confrontation between police and Guguletu students and teachers". "Teargas was fired by police after some of the leaders emerged from the meeting," he said. He said Archbishop Tutu's group had gone to Guguletu after hearing that teachers and pupils intended to march to the local police station to demand the release of detainees. The archbishop urged them not to march.

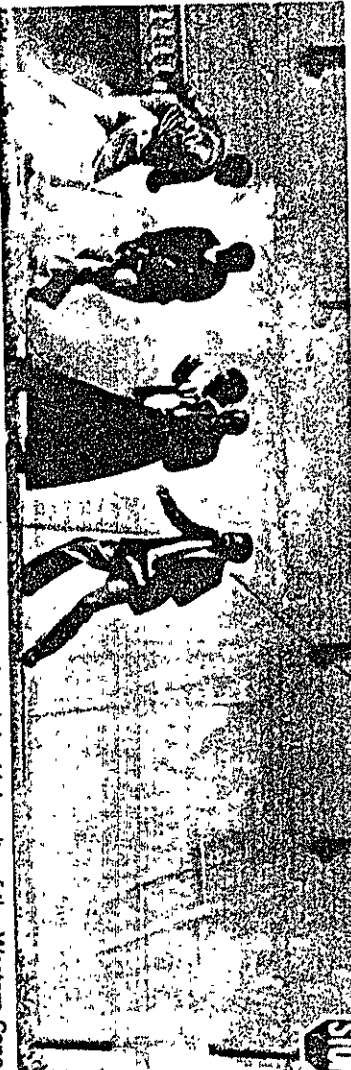
### 'Changed minds'

Mr Allen said police arrived at the school and gave people five minutes to disperse. They then agreed to give the archbishop and other leaders 30 minutes to defuse the situation.

"However, well before the 30 minutes were up police changed their minds and renewed their three-minute warning," he said. After further negotiations Archbishop Tutu's group asked a delegation of teachers and pupils to accompany them to Manenberg police station to present their demands. "He was referred to Manenberg police station but was unable to speak to Colonel Frik Kellerman, head of the Peninsula Riot Squad, and returned to the church," Mr Allen said. Archbishop Tutu asked the pupils to disperse quietly.

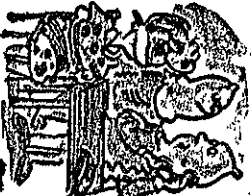
"As the archbishop and other leaders emerged from the church ahead of most of the students, a group of students were dancing in the street outside."

Top page?



**TEARGASSED . . .** Archbishop Desmond Tutu (second from right) and the University of the Western Cape rector, Prof Jakes Gerwel (on his right), try to escape the teargas fired outside St Mary's Church in Guguletu yesterday.

### Crack of dawn



He says we can keep her. He's not giving up his test tickets.

Syrets Cape Times

SPRIT CHALLENGE

TODAY'S PRIZE: R1 200

### Colin Gie buys Spurs

Staff Reporter

FORMER soccer star Colin Gie bought the Cape Town Spurs football team for R194,000 last night. Mr Gie, who opened the bidding at R100,000, became the new owner when the club was auctioned in the boardroom of the Cape Trustees in Long Street. Auctioneer Mr Jonathan Smet closed the bidding at R194,000 to Mr Gie. City manager Mr Frank Lord was also present but did not bid.

### City's Pru is the Best

Own Correspondent

JOHANNESBURG. — Cape Town businesswoman Mrs Pru Pihl has won the 1989 Businesswoman of the Year award. Mrs Pihl is the managing director of the Biggie Best chain which sells home fabrics and accessories. The award was made at a banquet in Sandton by the Executive Women's Club. Mrs Pihl, 41, turned one small shop in Cape Town into a nation-wide network of 51 franchised retail outlets in less than four years and developed a full-scale manufacturing operation that has made Biggie Best a brand name.

Tel: (021) 419-6500

### ASSISTANCE IN TIME OF NEED

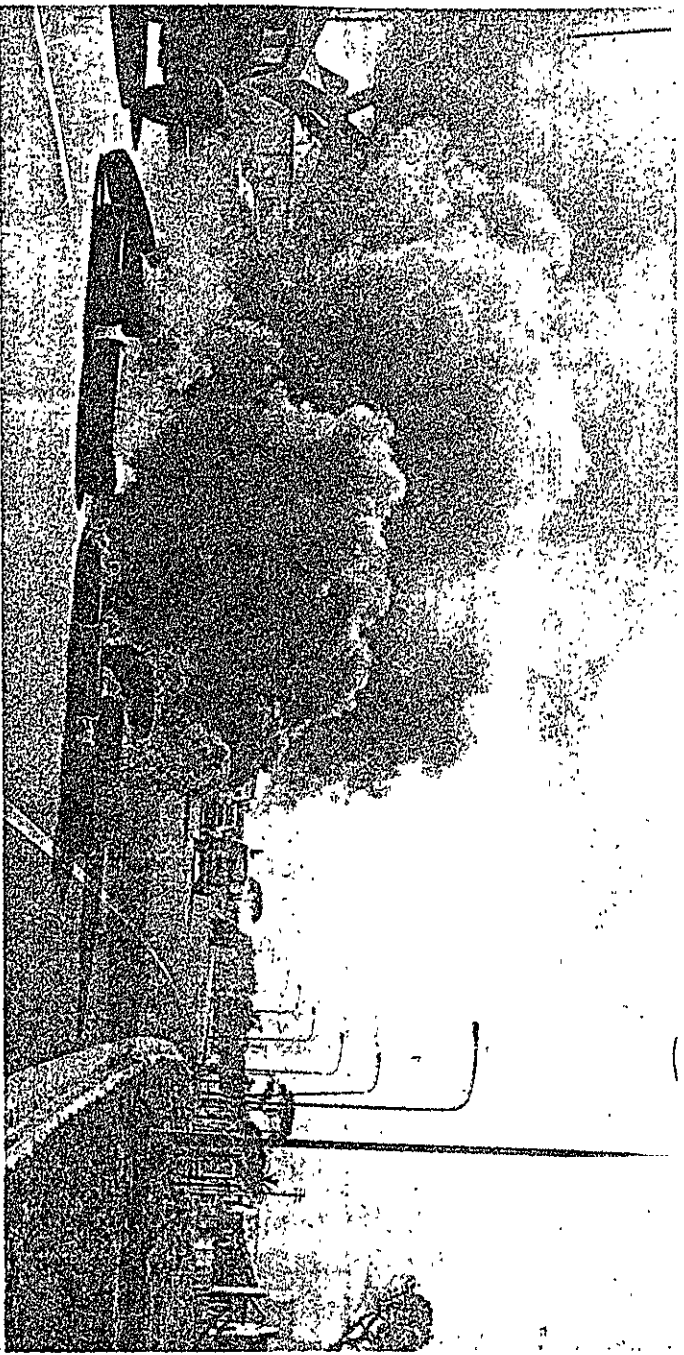
Mr A I Langley writes in a letter that he feels Avuo & General Insurance Company is very outstanding, and remarkable for their excellent assistance in a time when he needed it most. He says that when his car was unfortunately repaired that the company assisted him without hesitation. His claim was done telephonically and within less than a week his claim succeeded.

"I would advise most of the motorists to insure their motor vehicles with this company. You can have the assurance of assistance in time of need." He states in his letter

### WAS WORRIED

"I would like to mention that when I submitted my claim, I was very worried that it would take a couple of months

P.T.O.



BURNING BARRICADES . . . Flaming tyres block Jan Smuts Drive in Athlone yesterday during a day of unrest on the Cape Flats.

Picture: FANIE JASON

side. Most of the congregation was beginning to disperse."

Police then fired teargas, Mr Allen said. "People fled from the scene as the archbishop, his chaplain the Rev Chris Ahrends, and Professor Gerwel went to join Mr Van Eck in remonstrating with the police."

"After a brief altercation with a Captain Le Roux, the archbishop and others left the scene. Students were dispersing as they left," Mr Allen said.

An interim police unrest report said a police officer yesterday warned a group of dancing pupils outside a Gugulethu church to disperse. When they failed to comply with the warning, tearsmoke was used to disperse them.

"A while later, the group who had gathered in the church, joined the group in the street. They had placards in their possession.

"A police officer warned the group of dancing and provocative scholars to disperse. When they failed to comply with the warning, tearsmoke was used to disperse them.

"At this stage Archbishop Tutu was inside the church. After the aforesaid police action, Archbishop Tutu emerged from the church," police said.

The police also said that, according to reports, Archbishop Tutu was present on several recent occasions where groups of people were engaged in illegal actions and on some occasions, he even encouraged them.

The archbishop said at the conference that police had shown "incredible impatience and eagerness to use the full range of their armory."

"It is going to be a miracle if many of our children are not killed. I am going to send messages to President George Bush, Mrs Margaret Thatcher, Chancellor Helmut Kohl, and President Francois Mitterrand to let them know. When a disaster, which begins to look like the one which happened in China, occurs they cannot say they did not know.

"We are on the brink of a major catastrophe," Archbishop Tutu said.

Prof Gerwel said he had seen police action which could be described only as "reckless" and believed he and the archbishop and others had been "deliberately teargassed".

He and Mr Sonn later returned to UWC where a rally and placard demonstration by almost 2 000 academics, students and staff was held for the unbanning of the South African National Students Congress and in solidarity with the defiance campaign. The protest was also against Tuesday's detention of UWC lecturer Mr Graeme Bloch.

These protests were also broken up by teargas. When students and academics dispersed and regrouped at the main gate they were again teargassed.

The Cape Times saw one person who had been hit with a stambok at UWC and Mr Essa Moosa, a lawyer who was present, confirmed that Dr Richard Stevens, Mr Randy Erentzen and Mr Paul . . . er had been arrested. Freelance photographer Ms Hetty Zandman was held and then released. One person has been charged with public violence.

At the Vukukanye Higher Primary School in Gugulethu, the Rev Syd Luckett, chairman of the Anglican Board of Social Responsibility, was briefly detained and released.

Meanwhile, high school pupils from Lavender Hill, Crestway, St Owen's, Steenberg and Heathfield held a rally at Sibellus High School and were on their way home when police took action.

# Tutu warns of 'disaster' Police are ready for Cape war

Law and Order Minister Mr. Adriaan Vlok was blasted today by the Democratic Party for "helping to create a war" in the Western Cape — after police were accused of teargassing Anglican Archbishop Tutu today issued a "public warning" to Mr. Vlok that South Africa was on the brink of "a major disaster" if police continued to act in a "reckless manner".

But Mr. Vlok said on television last night that the Mass Democratic Movement was not really interested in peaceful change.

"The roots of the MDM lead directly back to the African National Congress which is controlled by the South African Communist Party," Mr. Vlok said.

Since July 25, he said, 757 incidents of unrest had been reported nationwide. Of these, 119 were in the Cape over the weekend. About 250 people had died in incidents of unrest since July 25 — four people in the Cape over the weekend.

He said there had been 492 incidents of petrol bombs and arson since July 25. The latest, a limpet mine detonated at a BOB machine in Claremont, Cape Town, at 12.30 am today.

Police are preparing themselves for a worsening of unrest in the Western Cape — now regarded as the country's worst trouble-spot after weeks of sustained township violence — as the elections draw nearer.

Hundreds of incidents have been reported in the area's townships, with 106 on Tuesday alone.

The SAP would send reinforcements to the area if necessary, said Major-General Herman Stadler, the SAP's public relations chief. He described the situation as "worrying".

"If necessary, we will reinforce the SAP in the area. We are prepared for whatever might happen," he said.

Mr. Thian van der Merwe, the DP spokesman on law and order said

## By Peter Fabricius, Political Correspondent

today he was sending an urgent fax message to Mr. Vlok that his police actions against protesters and peace-makers was "creating a war situation" and urging him to do something about it.

Mr. van der Merwe said Mr. Vlok was acting with the "grossest irresponsibility". Not only have the police here viciously attacked peaceful protesters against beach apartheid they have now declared war on the peace-makers," he said, referring to an incident yesterday when Archbishop Tutu was allegedly teargassed at a protest gathering.

## 'MDM orders'

Mr. van der Merwe said Mr. Vlok should come down to the Cape to find out what was going on — "instead of sitting through reports from his people".

"Someone will be killed here soon if peace is not restored," MDM leaders were to boycott the elections with a campaign of mass militant acts. "That is what we are seeing now."

The sources pointed out that youths were setting up burning barricades and stoning fire engines which came to extinguish the fires in the Western Cape.

"That was not incited by us. We were not there. Who is going to stop that sort of thing?"



Breathless... Archbishop Desmond Tutu and Professor Jakes Gerwel, clutching handkerchiefs, gasp for breath moments after being teargassed by police breaking up a school crisis meeting in Guguletu.

## Church says

Church and community leaders, including Archbishop Desmond Tutu, "successfully defused a threatened confrontation between police and students and teachers" in Guguletu yesterday, said a statement issued by the Church of the Province of Southern Africa.

The statement said teargassing was fired at Archbishop Tutu and other leaders including Professor Jakes Gerwel, vice-chancellor of the University of the Western Cape and Democratic Party MP Mr. Jan van Eck.

Police acted after some of the leaders had emerged from a meeting in St. Mary's Church, Guguletu, the statement said. A group of young people had been dancing in front of the church. No warning to disperse was given.

Archbishop Tutu and other leaders went to a Guguletu school yesterday after hearing teachers and students intended to protest at the local police station to demand the release of detainees.

A small crowd of students and teachers had gathered. Archbishop Tutu urged the group not to march since said police were likely to use violence.

Police arrived and gave the people five minutes to

## Police say

disperse. After negotiations they agreed to wait 30 minutes but then reverted to five minutes.

After further negotiations with police, the leaders asked a small delegation of students and teachers to accompany them to the Mamelong police station to present their demands in place of a march.

The police officer to whom the delegation had been referred was not at Mamelong police station. When the delegation returned, the students had moved to St. Mary's Church to hear a report-back.

The archbishop and other leaders addressed the group. The archbishop told them he would contact the Minister of Law and Order, Mr. Adriaan Vlok, to complain about police action and present the community's demands. He asked the crowd to disperse peacefully.

As the archbishop and the other leaders emerged from the church ahead of most of the students, a group of students was dancing in the street outside.

Most of the congregation was beginning to disperse. Teargassing was fired and people fled from the scene amid choking smoke.

## Police say

Police have denied they teargassed Archbishop Tutu at Guguletu when action was taken to disperse a large mob of pupils outside St. Mary's Anglican Church yesterday.

They criticised him and said that, according to media reports, he was present on several occasions when groups were engaged in illegal actions.

On some occasions, he even encouraged the groups in their illegal activities, police said.

The archbishop was inside the church when police teargassed the mob, which had been warned to disperse and ignored the order.

"When they failed to comply with the warning, teargassing was used against them. At this stage, Archbishop Tutu was inside the church. After the police action, he emerged from the church."

"At about 11 am, police found Archbishop Tutu with a group of about 200 schoolers near a school in Guguletu. They wished to hold a meeting but were warned by the police that they would not allow the meeting to take place. The group then dispersed."

"Thereafter, the group moved off to the church where the gathering took place."

# Tutu teargassed at Cape church

CAPE TOWN — Church and community leaders, including Archbishop Desmond Tutu, were among people teargassed by police yesterday in Guguletu.

The SAP said it warned scholars dancing in the street to disperse.

It added when they failed to comply, teargas was used.

The Church of the Province of Southern Africa said the incident occurred after leaders had "successfully defused a threatened confrontation between police and Guguletu students and teachers".

The church said teargas was fired after some leaders had emerged from a meeting in St Mary's Church.

A group of young people had been dancing in front of the church. A statement added no warning to disperse was given.

The SAP said: "A while later, the group who had gathered in the church joined the group in the street. They had placards in their possession."

It added: "At this stage (firing teargas) Archbishop Tutu was inside the church.

After the police action Archbishop Tutu emerged from the church."

Tutu and other leaders went to Guguletu after hearing teachers and pupils intended to march to the local police station to demand the release of detained colleagues.

The church said the group went to a school where a small crowd of students and teachers had gathered.

Tutu praised them by saying they had achieved a degree of joint action not usually possible. He urged them, however, not to embark on their march.

It added Tutu said police were likely to use violence to break up a march.

The church statement said during negotiations with police, who arrived outside the school, the police first said people had five minutes to disperse.

They then agreed to give Tutu and other leaders 30 minutes to try to defuse the threatened conflict. Well before the period was up, however, police changed their minds and renewed their five-minute

□ To Page 2

## Tutu teargassed

warning, the church said.

After further negotiations with police the leaders asked a small delegation of students and teachers to accompany them to Manenburg Police Station to present their demands. This action, the church said, was planned to replace a march.

□ From Page 1

Police said Tutu was present on several recent occasions where groups of people were engaged in illegal actions.

The SAP added about 11am police found Tutu with about 200 scholars near a school. They were warned a meeting was not allowed. The group then moved off to the Anglican Church.

A GROUP of black Christians issued a challenge to "church apartheid" when they joined a white congregation during a church service in King Williams Town last Sunday.

The group marched from the Roman Catholic church to the whites-only Dutch Reformed church where they occupied seats at the back of the church.

Dominee Hannes Pretorius then invited the chairperson of the Border Council of Churches, Reverend Bongani Gcina, to read a statement from the council.

The statement called on white Christians to renounce apartheid as sinful and to join the anti-apartheid

# Church apartheid defied in E Cape

struggle.

Meanwhile in Durban, Christina Scott reports that thousands of people are expected to head for the whites-only Addington beach next weekend in an attempt to "drown beach apartheid".

The move follows attempts by the

MDM to hold a picnic at whites-only beaches in Cape Town last weekend.

Thousands of students at all three of Natal's universities this week participated in activities to "unban" the South African National Students Congress and the End Conscription Campaign.

Twelve ECC activists were among an estimated 74 people arrested in Natal over the past week in connection with illegal gatherings.

A mass rally to unban the United Democratic Front and other restricted organisations is due to take place in Durban this weekend.

More than 3 000 people attended a similar meeting at St George's Cathedral in Cape Town last Sunday.

There were no incidents at the service which went ahead after organisers had obtained an urgent interdict restraining the police from interfering with supporters boarding or leaving buses.

(28) ~~\_\_\_\_\_~~ ~~\_\_\_\_\_~~ South 24-30/8/89.

# Tutu demands Govt apology over 'lie'

ARCHBISHOP Desmond Tutu said yesterday he would demand an apology from the Government for a statement alleging he had encouraged activities prejudicial to peace. *Souelan 25/8/84*

"The police statement saying that I have been present on occasions when groups were taking illegal action, and that I have encouraged such action, is disgraceful in the context in which they have placed my actions," the Nobel Peace Prize winner said in a statement issued in Cape Town.

"If they do not apologise I will take the matter further," he added without elaborating.

The police statement followed an incident on Wednesday in Gugulethu,

Cape Town, during which Archbishop Tutu and schoolchildren were allegedly teargassed.

The police said the anti-apartheid cleric was inside the St Mary's Church when police fired teargas at the schoolchildren. The archbishop denied this.

"That statement is a blatant lie," he said.

"I had emerged from the church and was outside it when police fired the teargas. Most of the children were behind me, still in the church, when they fired. I heard no warning given to disperse, either while I was inside or outside the church, and I dispute the police account which says a warning was given."

Sapa.

# 'Get apartheid off the road'

THE "Standing for the Truth" campaign launched by a gathering of church leaders of all denominations in May last year, is planning to

defy segregation of transport in Pretoria.

The campaign starts tomorrow and ends with a peace rally on September 3.

Media liaison officer Rev Ivor Jenkins said the campaign - backed by almost all major denominations in Pretoria and a broad range of parachurch organisations - also had the support of the Black Sash, Cosatu and Students for a Democratic Society.

Blacks will board "whites-only" buses.

"This will be done under the supervision of marshals appointed by the committee and will be done in a non-violent and peaceful manner."

The committee had expressed to the Pretoria City Council its "deep distress and dissatisfaction that the bylaws governing all transport in Pretoria were drafted in 1964 and have not been amended once".

Pretoria City Council spokesman Jan Bezuidenhout replied in a phone interview that the council was "trying to improve matters and not enforce old laws".

Political comment and newsbills by K Sibiya. Headlines and sub-editing by C Fram, of 204 Eloff Street Ext, Johannesburg.

28  
27/8/89  
Anura



Cape Times 28/8/89 (28)



**DEFIANT MARCH . . .** About 250 Christians stage a one kilometre "peaceful march" yesterday in support of the Mass Democratic Movement's defiance campaign. They walked from the Catholic Church in Klipfontein Road to St George's Church in Silvertown.

# Don't be violent, Tutu urges youths

CMA-TV  
28/1/89  
28

By MONICA GRAAFF

ARCHBISHOP Desmond Tutu yesterday called on "frustrated and impatient" township youths to stop burning tyres and throwing stones.

He was speaking to about 500 people at a compassion service in support of the Mass Democratic Movement's non-violent defiance campaign at St George's Church in Silvertown.

The service followed a peaceful 1km-march of about 250 people from the Catholic Church in Klipfontein Road where a similar service had been held.

The Archbishop said: "Ours is a struggle for justice in which we have to use methods that will be acceptable to God. That is why people have tried to use the strategies of non-violence."

## Noble struggle

"I want to call especially on our young people who may be frustrated and impatient with the injustice in this beautiful country of ours: Don't let us undermine a noble struggle by being provoked into acts of violence — the stone-throwings and the burning of barricades and tyres."

Archbishop Tutu also called on Christians to get involved in struggling for "peace and justice", saying: "It is easy to think you are a good rugby player when you sit on the sidelines, but you only become a player when you get dirty on the field."

"Move away from being a spectator and be involved in the struggle for goodness, for love, for laughter, for joy, for caring and for sharing."

# Bishop Nkoane very ill

By MOKGADI PELA



**Bishop Simeon Nkoane.**

ANGLICAN Suffragan Bishop for Johannesburg East Simeon Nkoane is critically ill at home suffering from cancer.

Father Crispin Harrison, head of the Community of the Resurrection, said he has been suffering from the disease for two years but took a bad turn on Sunday. *29/8/89*

Two years ago Nkoane underwent surgery to curb cancer of the kidney. Last night a family member said that Nkoane was getting worse.

Harrison wished Nkoane well and asked the community to pray for him.

Nkoane, who is celebrating his 60th birthday today, has for years been active in community affairs.

He has officiated at many funerals of unrest victims and also spoke at the memorial service for Dr Abu-Baker Asvat at Regina Mundi on February 5.

He became a member of the Community of Resurrection in 1959. He was consecrated Suffragan Bishop of Johannesburg East on October 28, 1982.

Before then he was dean of the St Mary's Cathedral in Johannesburg from January 1977 until 1982. He was also rector of St Peter's in Katlehong, near Germiston, and archdeacon in the East Rand.

SPK 30/8/89

## Chikane was poisoned — varsity

By Kaizer Nyatumba

Poison was definitely the cause of the sudden illness suffered by the South African Council of Churches general secretary, the Rev Frank Chikane, during visits to Namibia and the US earlier this year, a report from the University of Wisconsin concluded.

The SACC yesterday said the University of Wis-

consin report had "confirmed beyond doubt" that Mr Chikane had been poisoned by organo-phosphates. Mr Chikane has since made a statement on his poisoning experience to the South African Police, which was confirmed last night by a police spokesman, reports Sapa. The SACC has also set up an independent investigation into the poisoning.

# Chikane poison case 'definite'

30/9/89  
2/10/89

Friday  
28

US MEDICAL experts have confirmed "beyond doubt" SACC general secretary Reverend Frank Chikane was poisoned by an organophosphate, a compound found in pesticides, according to an SACC statement released yesterday.

And the SAP will now launch an investigation into the matter.

The SACC said yesterday a recent report from the University of Wisconsin in Madison confirmed the poisoning and also stated the FBI laboratory had been put at the disposal of the university for further analysis of Chikane's clothing.



● CHIKANE

Chikane collapsed four times earlier this year while travelling in Namibia and the US where he was hospitalised with classic symptoms of nerve gas poisoning.

In a statement, passed on to SAP Major General Jaap Joubert, Chikane

ADELE BALETA

said six months prior to his poisoning he had not been near a farming area, chemical factory or war zone where such chemicals could have been used.

He said by a process of elimination the most logical conclusion was that the toxic substance had been deposited on his clothing.

"In this respect, I can state that if persons had access to my luggage at Jan Smuts airport or the Windhoek airport it is possible the substance could have contaminated my clothes at those points," Chikane said.

Major General Jaap Joubert confirmed he had received Chikane's statement and investigations would begin.

The SAP had not become involved in the matter earlier as they did not have enough details, he said.

Chikane expressed the hope, in the statement, the matter would be thoroughly investigated so that uncertainties, suspicions and speculations could be cleared up.

The SACC has been conducting an independent investigation into Chikane's poisoning and into informal repression as a whole.

The need for a separate investigation arose from the belief of the SACC and Chikane that the police were unable and unwilling to investigate attacks on anti-apartheid activists.

## Warning of 'destitution'

GERALD REILLY

PRETORIA — Black local authorities will become engulfed in financial destitution unless they adjust their service charges and collect unpaid rents and service charges.

This warning was given yesterday by Transvaal Administrator Danie Hough at a meeting with Pretoria's black township councillors.

On government support, he said: "We would be deluding ourselves if we believed government can continue to unreservedly sustain local authorities which are simply not prepared to cooperate."

The Province had been helping local authorities with bridging finance to survive financially.

This source, however, was being depleted and it was expected, unless additional funds were found, that assistance would have to end.

Hough said local authorities had a duty to do whatever was needed to recover rents and service charges from residents.

Latest figures indicated a significant increase in the recovery of charges, yet local authorities became more and more engulfed in financial destitution.

"This regression is directly attributable to the failure of councils to increase their service charges in relation to the financial demands made on them by their bulk suppliers."

He appealed to councils to raise charges to realistic levels, but also warned that a sudden increase to economic levels would probably be counter-productive.

# World body renews ban on DRC

23 South  
31/8-6/9/89

THE World Alliance of Reformed Churches (WARC) has reaffirmed a decision to continue its suspension of the Dutch Reformed Church.

The general council of the WARC, which concluded its conference in Korea last weekend, said the DRC had not met the conditions set in 1982 for readmission.

"With its document 'Church and Society', which aimed to give the DRC a more liberal outlook, it indicates at its best that the church is ready to consider so-called reforms of the apartheid system which, however, do not alter the present situation," said the WARC in a statement.

"The DRC refused recently to declare apartheid a sin and is not ready to accept the unification of the various churches into one non-racial reformed church in Southern and Central Africa."

The WARC said the DRC had failed to call and work for the dismantling of apartheid which "cannot be supported by a Christian".

"Conversely, one cannot be a Christian and not resist apartheid. Dismantling this evil system is both a calling and a duty of the individual Christian."

Referring to the defiance campaign, the WARC said: "Civil disobedience and the defiance of morally illegitimate authority, especially in a situation where unjust laws make political participation impossible, are necessary forms of resistance."

It called on the world to apply "every possible pressure on the government of South Africa".

● NG Sendingkerk moderator Dr Allan Boesak was re-elected president of the WARC for a second successive seven-year term.

Unless otherwise stated, political comment in this edition by M Williams; sub-editing, headlines and posters by R Fisher; and cartoons by D Carelse, all of 95 Sir Lowry Rd, Woodstock.

# Church call to suspend elections

**BY MONK NKOMO**  
A delegation of 14 black priests and a woman from the Nedurditse Gereformeerde Kerk in Africa, yesterday called upon the acting state president, Mr F W De Klerk to suspend next Wednesday's general elections and instead to convene a Continent Assembly

said they were informed that De Klerk could not meet them as he was attending a cabinet meeting.  
"We hope that he will nevertheless respond and heed the voice of our people", a spokesman said.

The ministers said the history of the NGK contained enough evidence that if blacks did not have voting rights the system of apartheid, oppression and deprivation would never be stopped.

submitted the protest letter are: Dr E M Tema, Dr T Mofokeng from Arundgeville and Dr L M I Koloboko and ministers S A Musa, M J Bikiya, G A Phahlane, M P Loving, S A Moekeletsi, M W Tsiu, S P Mosidi, Z Mokgocho, M H Koaho, J R Diale, H

Maphangana and Mrs J Tladi.  
(Report by Monk Nkomo of 216 Vermeulen Street, Pretoria News Building, Pretoria).

## Electric shock

**BY MZIKAVISE EDOM**  
Scores of families in Vosloorus on the East Rand claim they are being charged exorbitant service charges of up to R400 a month.

The residents have rejected the bills and the council is switching off their lights if they fail to pay.

The families claim that water and electricity metres were not being checked regularly. The council has rejected their allegations.

The mayor of Vosloorus, Mr Douglas Montsheng, said most of the people who were claiming that their bills were high were in arrears with their site rent and service charges.

"Some of these people are in arrears for more than four months," said Montsheng. He said other cases were genuine. Montsheng said: "These are the cases we are presently investigating. We have discovered in some instances that metres were not properly read and in such events, we refund the affected people."

"We staged this protest against the state of South Africa for the state of our being voiceless and rendered politically passive as a result of being stripped off and continually denied our franchise. This system should not be allowed to continue any longer".

The priest added: "We have an inalienable and God-given right to be responsible for our own lives and creation as a whole because we have to give account before God, and the obedience to the Lordship of Jesus, compels us to take this action at this time. We pray that God gives you His Spirit of courage to act as God's servant and to do good."

The ministers mostly from the Southern Transvaal Synod who

## Unionist bashed

**BY LEN MASEKO**  
A trade union organiser claimed he was punched and chased away by a Boksburg employer with whom he was to have had a meeting to discuss a labour dispute on Monday.

Philemon Ntombela, organiser with the Steel Engineering and

denied having assaulted the Seawusa official, saying he had only reprimanded him for "coming late to the meeting".

Ntombela said his assistants told him that they did not want any trade union meddling in the company's affairs.

Mr Ntombela, organiser with the Steel Engineering and

But Van Zyl yesterday

assaults told him that they did not want any trade union meddling in the company's affairs.

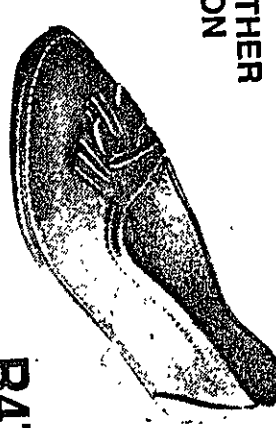
But Van Zyl yesterday

### ALLAN EDWARDS

177 BREE STREET, JOHANNESBURG.  
TELEPHONE 834-2775

**GENUINE LEATHER FRINGE SLIP-ON**

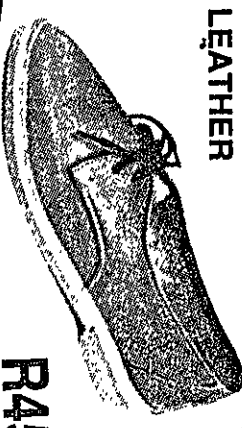
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**R47,99**

**GENUINE LEATHER LACE-UP**

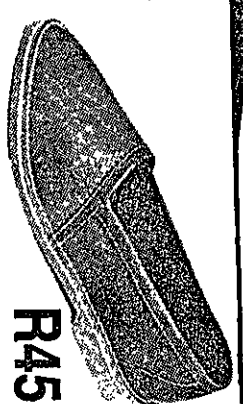
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**R45,99**

**GENUINE LEATHER SLIP-ON**

Colours: RED, BLACK, TAN, JADE, WHITE



**R45,99**

THE Kagiso Trust, South Africa's largest anti-apartheid fund, is set for a head-on collision with the government over the Foreign Funding Disclosure Act.

Since the government is certain to go ahead with its threat to force the trust to reveal information in terms of the Act, and the trustees are determined not to comply, a major showdown appears inevitable.

This will involve high-profile community and church leaders who serve as trustees, such as Archbishop Desmond Tutu; Frank Chikane, the current general secretary of the South African Council of Churches; and his predecessor, Beyers Naude; and the Human Rights Commission's Max Coleman, all of whom could face criminal charges if the trust does not comply.

It could also cause a major diplomatic incident, since the trust's major donor is the European Community which includes some of South Africa's biggest trading partners, such as Britain and West Germany.

# 'We won't obey' Kagiso in head-on collision with state

tions against South Africa, as it has enabled them to argue that their role here is a positive one. Breaking the trust could fuel the sanctions campaign by making it more difficult for anti-sanctions governments to sustain this argument.

The trust this week made representations to the government after receiving a warning that it would be declared a "reporting" organisation in terms of the Act. This would force the trustees to disclose all its foreign funds, the names of donors and the purpose for which the money was given.

However, it is almost certain the government will go ahead with its threatened move.

According to the executive director of the trust, Admat Dangor, the trust had not changed its decision to defy

**The looming showdown between the state and the massive anti-apartheid fund Kagiso will cause ripples both here and abroad. High-profile community and church leaders may face charges and any crackdown could fuel the sanctions campaign abroad**

any government attempt to force it to disclose details of its funds.

Lawyers told the *Weekly Mail* that Kagiso was likely to be charged for non-compliance, and the accused — which could include any of its trustees — would face a maximum penalty of a R40 000 fine and three years' imprisonment. The funds could be frozen during any such

prosecution.

If the trust were found guilty, then the court could either send the funds back to the donor or, where the foreign donor could not be located, send it to the registrar of foreign funds, a post created in the Act.

The registrar would in turn channel the funds to the minister of finance who would decide how the money would be spent, bearing in mind the purpose for which it was given.

Dangor rejected the government's claim that the purpose of its action was to prevent "misappropriation and irregular use of funds". Dangor said there were already laws in this country which could be used to prevent misappropriation of funds and said the Act could be seen as politically-motivated. Dangor said: "The state will have

access to information about literally every organisation that receives foreign funding.

"We have absolutely no guarantee that it would use the information for the innocent purpose of publishing it in parliament."

Another concern was that the government could use the information to set against organisations under other laws.

One of the trustees of the organisation, Beyers Naude, told *Weekly Mail*: "Kagiso Trust's main objection to the Act is the vast administrative powers the state acquires to gather intelligence about opponents of apartheid."

The trust has resolved: ● Not to obey those sections of the law which were blatantly of an intelligence-gathering nature and that could lead to the persecution of others.

● To call on its biggest donor, the European Community, and its member states, to voice their opposition to the Act.

● To call for strong punitive measures should the government threaten to disrup the resources of those who engage in peaceful opposition to apartheid.

In its representations this week, the trust asked the registrar to furnish it with concrete reasons for the action against it.

John Sauters, first secretary of the British Embassy in Pretoria, said his government was in touch with both Kagiso Trust and the South African government.

Though he declined to specify the kind of action the British were likely to take, Sauters said: "We will do what we can to ensure that the European Community programmes continue unaffected."

"We will continue to watch the implementation of the new law and we are determined that our positive messages programmes should continue."

The Kagiso Trust was established in 1986 by a group of church and community leaders to administer a fund for the victims of apartheid.

Another organisation which received a letter from the registrar this week warning that it will be declared a "reporting" organisation was the Wilespiral Fellowship Centre.

According to the executive director of the centre, Griffith Zhabala, they had consulted the lawyers and their recommendations had been submitted to the centre's council, which was due to take a decision in due course



# SAP 'SEARCH FOR YOUTHS' IN CHURCH

W/L Argus 7/9/89

28

By JACQUELYN SWARTZ  
Weekend Argus Reporter  
POLICE allegedly entered a Ceres church in the early hours this week searching for youths involved in unrest.

them without even asking for a warrant and they just barged in. The lieutenant kept pointing his finger in my face."

Father Terry Lester said he was awakened just after midnight on Tuesday by one of his parishioners telling him that there were police all around the church.

Father Lester said the police "left in a huff" after finding the church empty and warned him that he was "treading on thin ice."

"There were about 12 of them and the lieutenant in charge said they had received positive information that we were hiding children."

"I have absolutely no idea what that is supposed to mean."

Father Lester said some children involved in the school boycott were "in hiding" and the police were also looking for the children who burned down a security shack at a school.

The search of Father Lester's church was confirmed by the public relations division of the SAP, saying that the Ceres police were acting on reliable information.

The station commander denied being rude to Father Lester.

"I opened the church for

Anyone believing that the police acted incorrectly are invited to file an official complaint, the division said.

FOR COMM. FACE SCHOOLS PROB. A crudely vocal group of

# 900 gather to hear Tutu

AKBUS 4/9/89  
28

By LINDA GALLOWAY  
Staff Reporter

TIRED and bruised, stained and dishevelled, about 900 protesters gathered in St George's Cathedral for a service three hours after the first clashes with police on Saturday.

The atmosphere was solemn but not subdued. People appeared exhilarated and were anxiously looking around for friends or asking their whereabouts.

Many were concerned about incidents they had seen during the morning's dramatic skirmishes, and they chatted among themselves.

One or two, wearing T-shirts with the slogan "Christians peacefully defying unjust laws," were holding the flowers they had waved at police.

Women in the choir stalls spontaneously led the singing of a Xhosa hymn as more people, many with injuries, filed into the cathedral.

The slow and melodic strains of the song *Senzenina* (What have we done?) echoed through the cathedral as people waited for Archbishop Desmond Tutu

Dean Colin Jones and other church figures.

The archbishop drew his usual, enthusiastic response when he asked the crowd to show him what was in their hands.

"Nothing!" they shouted.

"Why are they so scared of empty hands?" he asked.

"Why is apartheid so that they have to deploy all those trucks and all those men (and some women but not so many)?"

"It is important for you to know that all moral right is on your side. Yes, you may be clobbered — some of you have been — and you may cry and get beaten.

"Didn't we say that some are still going to be arrested, some detained, some to run the gauntlet of teargas and some are even going to die.

"This is for real. We have committed ourselves to the struggle until freedom is won for everyone, even those (the police) standing outside."

The archbishop said anyone looking at the faces in the gathering would see what South Africa was going to become.

"These are not the faces of

terrorists or violent people," he said.

"Some ask why we use violence? I can answer for my friends and say we use violence against them (the State) because there is nothing else. Apartheid is of itself violent and evil, totally and completely. It can't use nice methods — that is inconsistent with its nature.

"We were just trying to walk around and look at our city, our parliament. They don't want us to walk around in our own country. But we shall be free.

The appearance of United Democratic Front chairman in the Western Cape, Mr Dullah Omar, his first public appearance after recovering from a heart attack, got the exhausted protesters on their feet and cheering.

Mr Omar said: "We are winning the war for liberation. It does not matter how many Casspirs they bring, or how much dye, or how many guns they have. Our time has come."

(Report by L. Galloway, 122 St George's Street, Cape Town)

# Fascism seen in city's streets

CNK Jinks 5/9/59  
Staff Reporter

28  
207

THE Rev Herbert Brand of the Ned Geref Kerk was inspired by the 50th anniversary of the start of World War II and by Saturday's purple drama in the city to deliver a passionate sermon on "fascism in the city".

The controversial cleric said in a sermon at his church, St Stephen's on Riebeeck Square, on Sunday that the end of World War II and the fall of Hitler had not meant that fascism had been eliminated.

"This arrogant, merciless ideology lives on in South Africa," he said. "In the past week, we have seen its ugly face in the streets of Cape Town."

Hitler had not been the first thug who had "trodden, with iron heel, a path of hurt and destruction through people's lives", Mr Brand said. Herod Agrippa had done it centuries before in Palestine.

"The iron hand of Herod and of Hitler has been felt in the past week in the streets of Cape Town," Mr Brand said. The injustice of the domination of millions by a white minority was perpetuated, no matter the price.

Yet Herod Agrippa's reign of fear had wilted under God's judgment centuries ago. And Hitler's merciless Reich had ingloriously fallen under the Hand of God too.

"Equally certain is the judgment of God today — in South Africa, in Cape Town. Who turns away from God on high, must fall!"

# Police ban rally: Tutu, others held

*Cape Times 5/19/87*

28

Staff Reporter

POLICE yesterday twice banned a Free and Fair Elections rally organised by Cape Democrats — first for the original City Hall venue and then for anywhere in the Peninsula region after it was switched to the Buitenkant Methodist Hall.

Later Archbishop Tutu and others were arrested.

Early last night lawyers for Cape Democrats were taking instructions on bringing an urgent application in the Supreme Court to have the latest banning set aside.

Speakers at the rally were to be the former general secretary of the South African Council of Churches, Dr Beyers Naude, trade unionist Mr Chris Dlamini and Western Cape activist Ms Cheryl Carolus.

Commenting on the subsequent ban which came in the form of a notice pinned to the door of the Buitenkant Methodist Church, Professor Charles Villa-Vicencio, head of the Department of Religious Studies at UCT, said churchmen regarded it as "a total outrage".

"The last time this sort of thing happened was in the late middle ages — I thought we were more civilised," he said.

A senior leader of the Buitenkant Methodist Church congregation, Mr Terence Parker, said the court order was not to obtain the right to worship but to ensure that people who came to the church were not harassed.

• The ban was made by Major-General Philippus Coenrad Fourie, Regional Commissioner of police for the Western Cape.

Archbishop Desmond Tutu, Dr Allan Boesak and Dr Naude were among a group of clerics and anti-apartheid protesters arrested last night near the Methodist Church in Buitenkant Street.

Others in the clerical group arrested by police and taken to Caledon Square police headquarters, opposite the Methodist Church, were the Dean of St George's Cathedral, the Very Rev Colin Jones, Archbishop Tutu's press secretary, Mr John Allen, the archbishop's chaplain, the Rev Chris Ahrens, and Western Province Council of Churches chairman the Rev Lionel Louw.

By 7.20pm police had blocked off the church by parking at least two Casspirs and several vans around the building.

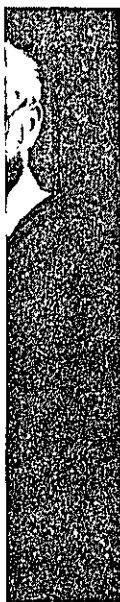
People arriving for the Cape Democrats meeting were told that it had been banned.

Police confirmed that Dr Boesak had been arrested but would not comment further.

Witnesses said police formed a cordon around the group of clerics, separating them from the rest of the crowd, who were warned to leave the area.

Archbishop Tutu urged people to leave the area, but said he himself would not move and was taken into custody.

There were heated scenes at the police charge office when police tried to confiscate notebooks from reporters.

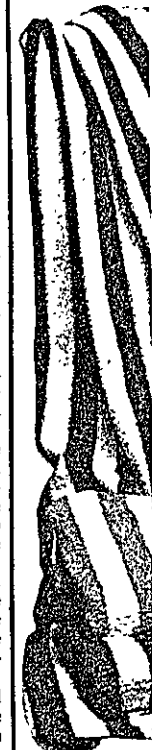


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# SAP deny desecrating cathedral

Staff Reporter

POLICE denied yesterday that they had entered St George's Cathedral on Monday night wearing caps and carrying weapons.

Lieutenant Peet Bothma, assistant liaison officer for the Minister of Law and Order, was responding to statements by Archbishop Desmond Tutu that the cathedral had been "desecrated" by armed police with quirts who had entered it to disperse people inside.

The cathedral was re-consecrated in a service yesterday.

Police entered the cathedral on Monday.

"We can't see how this action of ours suddenly desecrates the cathedral, seeing that a message from the ANC had previously been read out there," Lt Bothma said.

# FW taking SA back to Vorster days Boesak

By Carina le Grange 28

Law and Order Minister Mr Adriaan Vlok and the acting State President, Mr F W de Klerk, are "taking South Africa back to the days of (former Prime Minister B J) Vorster and (former Minister of Police Mr) Jimmy Kruger", Dr Allan Boesak said yesterday.

Dr Boesak was commenting after outlining his experiences when he was arrested in Cape Town on Monday night.

Archbishop Desmond Tutu and Dr Beyers Naude were also separately arrested and released.

## HEAVY GUARD

Dr Boesak said he was taken by police, with other people, to a remote storeroom at the Cape Town harbour docks — instead of to the Calédon Police Station across the road from where he was arrested. He said they were kept under heavy guard, but when they were released after more than four hours, they had to find their own way home.

"The attitude of the police and the fact that they took us to such an isolated place made me wonder whether there will be another Biko case.

"It is clear to me that what we have to do with under the so-called benign F W government is at least as bad as that under P.W., and in some cases worse. We have seen terrible brutality lately.

## GOD'S WORD

"I was arrested (on Monday) night when I arrived for a church service. I refused to leave the church because I do not believe anybody had the right to ban the spreading of God's word."

Vice-president of the South African Council of Churches Mrs Sheena Duncan said of Monday night's arrests: "The church leaders in Cape Town are shouldering a responsibility which is particularly theirs — to protest against injustice, to stand for the truth and to defend the right of the church to hold services whenever and wherever it should."

Methodist minister Bishop Peter Storey said: "Events of the past few days have seen a number of occasions in which the freedom of worship of which South Africa boasts has been totally denied."

(Report by C le Grange, 47 Sauer Street, Jhb.)

# Stayaway vote interests me most — Tutu

CAPE TOWN 7/9/89  
WHILE Mr P W Botha and Mr F W de Klerk went to the polls yesterday, Archbishop Desmond Tutu said he was more interested in the people staying away.

"I'm not paying a great deal of attention" to the elections, said Anglican Archbishop Tutu. "I'm more interested in how many people stay away. I would hope that white South Africans would be aware that the bulk of the people in this country are not voting and they should join us in getting rid of the system."

Among the first voters in the Southern Cape yesterday morning were former president Mr Botha and his wife.

The couple voted at the church hall in the Wilderness Heights in the George constituency.

Mr and Mrs Botha were accompanied by the MP for George, Mr Hennie Smit, and other officials of the National Party. After casting their votes Mr and Mrs Botha also visited Conservative Party and Democratic Party helpers at their tables.

Acting President Mr De Klerk enjoyed a champagne breakfast at his Pretoria area polling booth, while political analysts predicted that his ruling National Party could receive less than half the white vote for the first time since 1953.

The Nationalists have governed South Africa since 1948, when they came to power on an apartheid platform that they now say was a mistake.

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# UK archbishop stands by Tutu

Own Correspondent

CAPE TOWN — The Archbishop of Canterbury "deplored" the incident in Cape Town this week in which St George's Cathedral was "desecrated" by police, according to a personal representative who jetted into Cape Town in a gesture of solidarity with Archbishop Desmond Tutu.

During an inpromptu press conference on the steps of the cathedral, Bishop Simon Barrington-Ward, Bishop of Coventry, said he knew Dr Robert Runcie deplored what had happened and expected him to make a statement soon.

"I know that he is wanting me to express my strongest support and solidarity with my sisters and brothers here."

Bishop Barrington-Ward was met by Archbishop Tutu at DF Malan Airport on Tuesday and accompanied him to a vigil in the Cape Town Cathedral where they prayed together.

The English bishop said his impression of the treatment of South African black people, gained during a visit three years ago, had been reinforced this time.

"It's deplorable. I think it's tragic to see people being detained and arrested. It seems to me an incredible waste of the wonderful people I have met, who could be contributing so much and have to spend their energies fighting this futile system.

"Their time and lives are wasted. To see people damaged and hurt, to see the poverty, the struggle and the suffering, is grievous.

"My impression is that a movement of people of all kinds is joining together in a new way. It is thrilling for me to find the church at the heart of that movement here in Cape Town.

"The way in which this movement has gone to the streets in the last days, and that people have all seen it and begun to join it, whites as well in much larger numbers than before, is very inspiring for me."

Bishop Barrington-Ward is the chairman of the newly formed Southern Africa Coalition, a coalition of about 70 anti-apartheid organisations in the United Kingdom which includes the Church of England, other churches, the Anti-Apartheid Movement and trade union organisations.

He said the coalition's aim was to create a groundswell of public opinion in Britain "to match the groundswell which is arising here so movingly and inspiringly".

They also hoped to press the British government and the banks "to have a more definite timing in their expectations of change".

A campaign against the banks would be started to pressurise them into attaching conditions to the resheduling of debts next year, he said.

# Boesak stands by death toll after SAP plea

DR Allan Boesak, president of the World Alliance of Reformed Churches, yesterday stood by the "23 dead" statistic he had given on Thursday, regarding the number of people who had been shot on election night.

He was responding to "an urgent appeal" to him from the police to supply proof of the number of people he maintains were killed.

A police spokesman said yesterday: "The South African Police urgently require Dr Allan Boesak to point out the eight people he maintains were killed in the Western Cape on election day, 6 Sept 1989, over and above the official number given out by the police, or to provide proof of their deaths.

"Dr Boesak is urged to get in touch with the Senior Deputy Regional Commissioner of Police for the Western Cape, Brigadier Nick Acker, at tel 461-3462 or after hours tel 24-6945 as soon as possible, as Brig Acker is experiencing difficulty in contacting Dr Boesak," the spokesman said.

Dr Boesak said all the evidence he had indicated that his statistics were true. Lawyers were still collecting names and details.

• Dr Boesak confirmed that he and Anglican Archbishop Desmond Tutu would hold a church service at St George's Cathedral on Wednesday at 12.30, after which there would be a march to Parliament to lodge a protest about the fatal shootings. Parliament is due to open on Wednesday.

# US cleric attacks liberation theology

By Dirk Nel, Northern Transvaal Bureau

PIETERSBURG — Liberation theology was part of the Marxist onslaught on evangelical Christianity, claimed the Rev Cecil Young of the European Christian Mission.

Addressing the first meeting of his South African tour in Pietersburg at the weekend, the Northern Ireland-born missionary said liberation theology was suspect because it was born in a revolutionary climate in South America and propagated a false concept of the nature of man.

Rev 11/9/87 FREEDOM

28

"Liberation theology says man is nothing whereas the Bible teaches he has been created in the image of God," he said.

Mr Young attacked those who preached liberation from "the system". The true Gospel promised total freedom from man's greatest bondage, sin.

He said he rejected recent moves by liberation theologians to become "all things to all men" by the alleged embracing of the sacraments, pentecostalism and the revolutionary struggle as a threefold method to win the support of a wide spectrum of Christians.

Mr Young is touring South Africa under the auspices of Christian Mission International.

# TRAVAYSAYS

# It's OK

# to march



MARCH GO-AHEAD . . . Mr F W de Klerk at yesterday's press conference.

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13/19/89

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28

By ANTHONY JOHNSON  
Political Correspondent

**IN a surprise switch in tactics, the government last night gave the go-ahead for today's mass protest march against the election-night killings in Cape Town.**

Senior government sources said that this first officially sanctioned state of emergency march would act as a test case for possible similar protests in the future.

Acting President F W de Klerk, who okayed the demonstration, said at a press conference that he hoped the gesture would "prove conclusively that a new spirit has arisen in our beautiful country".

Explaining the government's decision to allow the march from St George's Cathedral to the City Hall to go ahead, Mr De Klerk said: "In the light of the government's clear commitment to negotiated change, it is not necessary for any person to give vent to his political aspirations through disorderly protest and rioting."

He then added pointedly: "I want to appeal to those involved rather to encourage their leaders to come to the negotiation table."

"The door to a new South Africa is open — it is not necessary to batter it down. We sincerely wish to discuss with leaders in South Africa ways to achieve a new, fair and just South Africa."

Outlining the government's still tentative but more

## Key role by NGK

TWO NG Klerk leaders, Professor Johann Heyns and the Rev Pierre Rossouw, yesterday played key roles in negotiations for today's protest march. Mr F W de Klerk said he had discussed the march with the two churchmen.

The Minister of Information, Dr Stoffel van der Merwe, confirmed that Prof Heyns and Mr Rossouw had been involved in discussions with both the government and the organisers of the march.

Prof Heyns, the NGK moderator, and Mr Rossouw, the church's chief executive officer, flew to Cape Town for discussions with the moderator of the NG Sendingkerk, Dr Allan Boesak, yesterday morning. The three churchmen then met Archbishop Desmond Tutu.

Liberalised approach to protests, Mr De Klerk said that his government had "no objection to peaceful and orderly protest, provided proper cognisance is taken of the laws of the country".

He said the government had received a "definite assurance" from the organisers of the march (Archbishop Desmond Tutu and Dr Allan Boesak) that the planned proceedings would be peaceful.

Further explaining the government's motivation for making the concession on the march, Mr De Klerk said:

## Pik calls in envoys

THE Minister of Foreign Affairs, Mr Pik Botha, yesterday called in ambassadors and representatives of foreign countries to "convey to them the position of the South African government regarding peaceful protests".

He said in a statement that he emphasised to them that the government was not opposed to the principle of peaceful protest, but had underlined that the emphasis should fall on the word peaceful.

He told them that acting State President Mr F W de Klerk had made it clear that the door was open for political points of view to be conveyed and that it was "not necessary to force it open". — Sapa

"This is not the time to aggravate the differences that exist in our society — this is the time for finding common ground and this is the time for peaceful dialogue.

"I make myself available to any reasonable approaches to this end."

It is understood that Archbishop Tutu spoke to Law and Order Minister Mr Adriaan Vlok on the telephone yesterday, but declined to accept a limit on the number of participants in the march or make a formal application for permission for the protest to go ahead.

The government decision to allow the march to go ahead has averted a major possible confrontation between protesters and the police. However, police will be on hand to monitor the protest.

A senior government source noted last night that the decision to allow the march did not entail a change in the law, but rather a change in spirit in which today's demonstration would be regarded as "a prototype" for possible officially sanctioned protests in future.

"This is a effort on the side of government to prove we are seriously looking for common ground, and not confrontation, in building a new society."

The source noted that the government might in future allow protests to take place even if no formal permission had been requested (an apparent reference to today's march), but then emphasised: "This does not mean permission must not be asked for."

Reacting to Mr De Klerk's announcement, the Mayor of Cape Town, Mr Gordon Oliver, said: "I am pleased I think it is a gesture of goodwill which I believe all sides of the divide need to express."

Prominent people who intend to join the march are Mr John Drake, the managing director of Shell, and Sheikh Nazim Mohamed, president of the Muslim Judicial Council.

The three Democratic Party co-leaders and the DP's nine Western Cape MPs said yesterday that the actions of the authorities in preventing peaceful protests in the Peninsula had been inappropriate and, on some occasions, were a serious abuse of their powers.

# Two shot dead at vigil

By GAYE DAVIS

TWO people are said to have been shot dead in Khayelitsha on Wednesday night while attending a vigil for a five-year-old victim of last week's election-night bloodletting.

Eye-witnesses told advice office workers that the vigil, attended by about 20 people, was underway in a tent in Khayelitsha's squatter settlement when it was fired upon by shotgun-wielding men.

The advice workers were told that youths who could not be accommodated in the tent were outside when a combi drove past and parked some distance away, they said.

A number of men emerged from the vehicle and started firing on the tent with shotguns, killing a young girl and a boy identified only as Celiwe

and Thembinkosi and wounding at least five people.

Cape Town has meanwhile started to bury its election-night dead. Lawyers have so far confirmed 18 deaths but said several bodies still awaited identification.

● Yvette Otto, a five-months pregnant 16-year-old who died with a gaping bullet wound in her chest in Kalksteefontein, was buried in Riebeeck-Wes on Sunday. Witnesses allege she was shot by police.

● Ricardo Levy, 12, a primary school pupil shot through the mouth, allegedly by a security guard whose van was stoned in Kalksteefontein.

● To PAGE 2

# Two shot dead at election victim's vigil

was buried in Bishop Lavis on Monday.

● Leonard Rass, 13, a pupil at a school for disabled children, died of birdshot wounds in the back after police allegedly took action against Kleinville residents attempting to march on a local polling station.

● Sulaiman Martin, 26, of Mitchells Plain was shot at night while walking home with Shirley Engelbrecht and her small daughter. She said that as they crossed a street they saw people running and followed suit. She heard police gunfire and saw Martin fall as he tried to scale a fence. He was buried last Thursday. 15-21/9/89.

● Pedro Page, 18, a Standard 9 pupil, was shot in Parkwood Estate, allegedly by an off-duty policeman.

● Liziwe Masokanye, 23, mother of a three-month old baby, died of buckshot wounds after police opened fire on a group of people in Kaya Mandi, Stellenbosch. Several people were injured. Masokanye died en route to hospital.

● Joseph Michael Makoma, 25, was shot in the head with live ammunition in Kalksteefontein, according to lawyers. He will be buried in Graaff-Reinet tomorrow.

● Patrick Miller, 13, of Bellville, died in hospital this week of a bullet wound in the head sustained on Wednesday night. He is to be buried tomorrow. His mother, Germaine Miller, said she had sent him to buy bread at a shop. Her son's friend told her people fled as a police van approached but that he and Patrick did not run "because they had not done anything wrong".

Ten of the dead are from Khayelitsha, where community sources this week denied police claims that the deaths were the result of "tribal faction fighting".

Michael Mapongwana, chairman of the Western Cape Civic Association's Khayelitsha branch, claimed that "in almost every case" residents reported the presence of police and kitskonstabels in the area before the shootings.

Khayelitsha deaths include:

● Thanduxolo Hlonzana, 20, of Khayelitsha, allegedly shot by a kitskonstabel.

● Mzwamadoda Magxudolo, 21, shot in the back.

● Mlungiseleli Mabityi Quathazani, 18, who died of gunshot wounds.

● Elland Ganjana, 37, allegedly shot by police, of gunshot wounds.

● Lubalo Mmirara, 20, allegedly shot while rinsing his eyes to get rid of the effects of teargas, according to lawyers.

● Nomthunzi Matshebelele, 5, of gunshot fired from a moving car.

● Boyiti Madyogolo, 21, of gunshot wounds.

● Fundo Bhonties, 15, of gunshot wounds.

● Tatana James Matimba, 52, of gunshot wounds.

● Elsie Madubula, 69, of gunshot wounds.

# Churchmen want electric border fence switched off

*28*  
*M. 20/9/89*  
The Argus Correspondent  
KOMATIESPOORT. — South Africa's top churchmen have called on the government to switch off the electric border fence between South Africa and Mozambique.

The president of the South African Catholic Bishops Conference, Bishop Wilfrid Natier, who led a delegation of bishops and representatives of the South African Council of Churches to Mгуzini near Komatiespoort to view the fence, described as it "an inhumane way of enforcing border control which has already cost hundreds of lives".

Events on the border were seen as ongoing violations of human rights. These events ranged from shooting refugees to forced repatriation and culminated in the erection of a 3 500 volt electric fence between Komatiespoort and the Swaziland border.

Bishop Natier suggested that South Africa and Mozambique monitor the border jointly to ensure that all landmines on the Mozambican side were removed.

All forms of harrassment like rounding up refugees, shooting fugitives in the Kruger National Park and busing people forcibly around Swaziland to Komatiespoort should stop.

"Army and police must restrain themselves at roadblocks while dealing with refugees or illegal immigrants."

The bishop suggested the South African government and the United Nations should embark on immediate negotiations with a view to securing refugee status for the Mozambicans moving to South Africa for shelter.

He said forced repatriation which affected about 3 500 people a month should stop. He asked that South Africa and Mozambique do the utmost to halt the war in Mozambique.

# Switch off fence plea

28

THE South African Government should permanently switch off the 3 500 volt electric fence it has erected on the Mozambican border, leading churchmen have urged, writes **THEMBA MOLEFE**. This follows a report that seven refugees died there every week.

The Southern African Catholic Bishops' Conference (SACBC) said after a visit to the fence between the Komatiport and Swaziland border on Monday that this border had been an ongoing violation of human rights.

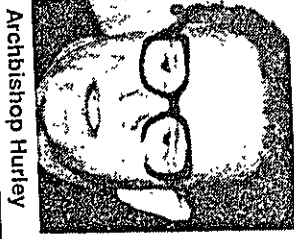
SACBC president Bishop Wilfred Napier said the erection of the fence was a culmination of the violation of human rights which ranged from the shooting of refugees to forced repatriation.

The mission to the "death trap" electric fence followed a report issued by the SACBC's Commission for Mission. Immigrants and Refugees stated that as many as seven Mozambicans died every week. The report was tabled at the bishops' August plenary session.

The church delegation at the border included Catholic Archbishop Denis Hurley and Bishop Peter Storey of the Methodist Church of Southern Africa. The church leaders said they urgently called on the South African and Mozambican governments, the UN-HCR and the Organisation of African Unity to do their utmost to halt the war in Mozambique and alleviate the burden of the refugees, people who have been forced to leave everything behind in the hope of finding relative peace and security.

## 7 electrified every week - report

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Archbishop Hurley

I am the <sup>KLW</sup>  
arch-defuser, <sup>21/9/89</sup>  
Tutu says <sup>(28)</sup>

Argus Africa News Service

WINDHOEK. — Anglican Archbishop of Cape Town Desmond Tutu arrived here yesterday on a two-day visit and told newsmen that he was not the "march-bishop" but the "arch-defuser."

Archbishop Tutu said he was in Namibia because the country was part of his large area of jurisdiction, and had come to meet the Anglican Church's "eminent persons group" here on a mission for the Archbishop of Canterbury.

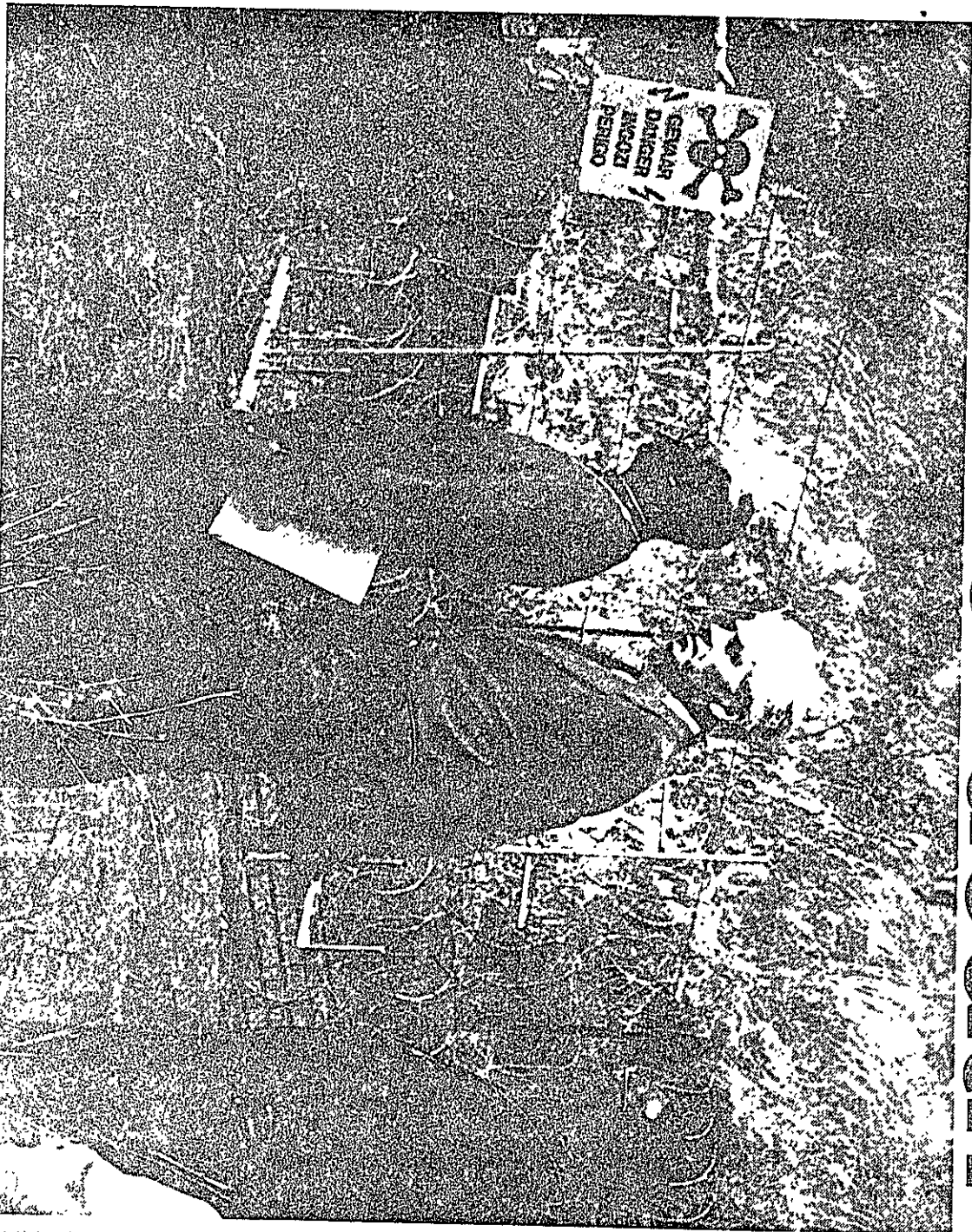
The play of words on his official title — march-bishop and arch-defuser — was a reference to the protest marches in Cape Town before and after the elections, in which he played a leading role.

Today Archbishop Tutu will meet the United Nations special representative, Mr Martti Ahtisaari, and later in the day he will continue his business with Archbishop Runcie's envoys headed by the former Archbishop of Canada, the Most Rev Edward Scott.

The group has been in Namibia for several days observing the run-up to November's independence elections, and will hold a Press conference later today before leaving tomorrow.



# Fence of death



**CHURCH DELEGATION:** Catholic Bishop Wilfred Napier, Methodist Bishop Peter Storey and Bishop Paul Nkhumishe inspect the fence which has claimed the lives of dozens of people

SOUTH AFRICA'S notorious death fence on the Mozambican border has been the target of a strong ecumenical protest action led by the Catholic Church.

The protest group travelled to the remote Eastern Transvaal village of Mbusuzini, near the Swazi and Mozambique borders, on Monday afternoon.

The group walked the dusty path alongside the 3 500-volt fence "which killed 68 people so far", and then called for it to be switched off permanently.

The group also called for a joint South Africa/Mozambique commission to ensure the removal of all landmines laid by Frelimo on the Mozambican side of the border.

Landmines have killed and maimed many refugees.

The group comprised Bishop Wilfred Napier, president of the Southern African Catholic Bishops Conference, Archbishop Denis Hurley of Durban, Archbishop George Daniel of Pretoria, Bishop Paul Nkhumishe of Pretoria, Bishop Peter Storey of the Methodist Church and Rev Sol Jacobs of the SACC refugee department.

### 'Inhuman form of border control'

Napier said in a statement addressed to the international community that the fence was an inhuman form of border control.

He said: "This border has seen an on-going violation of human rights ranging from the shooting of refugees to forced repatriation, and culminating in the erection of this 3 500 volt electrified fence.

"We are conscious today of fulfilling our role of advocacy on behalf of the many voiceless refugees seeking peace, safety and shelter."

The delegation, representing millions of Christians in South Africa, called for:

- the fence to be switched off permanently
- a joint South Africa/Mozambique commission to monitor the removal of all landmines on the Mozambican side of the border
- an end to the harassment of refugees, the shooting of fugitives in the Kruger Park, and the enforced bussing of people from around Swaziland to Komatipoort
- army and police to restrain themselves at roadblocks while dealing with refugees or illegal immigrants.

The delegation also urged the South African government and the United Nations, through the UN High Commissioner for Refugees, to negotiate immediately to secure refugee status for Mozambicans seeking shelter in South Africa.

An urgent message was also addressed to the South African and Mozambican governments, the UN High Commissioner of Refugees and the Organisation of African Unity to do their utmost to halt the on-going war in Mozambique.

The war was the immediate cause of the plight of the estimated 135 000 Mozambican refugees living in camps.

# Communist (28) flags inhibit archbishop

Own Correspondent  
23/9/87

DURBAN. — Archbishop Denis Hurley threatened to withdraw from yesterday's protest march and almost did not make his speech because of the presence of Communist Party flags.

The Roman Catholic Archbishop of Durban was one of the leaders of the march and permission was given by Durban's Chief Magistrate for the protest in his name.

The archbishop said two huge Communist Party flags had appeared at the front of the procession as it was nearing Durban's city hall.

"I told the organisers I would pull out if they did not take the flags away. It would be embarrassing if a picture was taken of me with that flag.

"The people keep saying they don't want to live in a police state (but) I don't know one communist country that isn't a police state.

"I know trade unions look upon communism as heroic because in South Africa the Communist Party was the first to organise a strike and also the first organisation to be banned but it just doesn't fit in with their objectives," he said.

WAR was asked to postpone the march by a week, but this request had been refused, he said.

The temporary interdict, granted earlier in the day, was ratified at 5.46pm after the temporary order — that the march would be illegal — was broadcast on numerous SABC radio stations.

To page 2

**DAR ES SALAAM.** — The head of the South African Council of Churches held talks in Tanzania yesterday aimed at persuading two rival South African nationalist guerilla groups to unite in the struggle against apartheid.

The Rev Frank Chikane began his initiative by meeting officials of the radical Pan Africanist Congress (PAC), which is based here.

Mr Chikane said on arrival on Sunday that South African churches wanted the PAC and the African National Congress (ANC) to join forces against South Afri-

# Talks to unite PAC and ANC

*Chikane Times 26/9/89*

ca's official policy of racial segregation.

"Maximum unity among South Africans is important in this stage of the anti-apartheid struggle," Mr Chikane, secretary-general of

the Council of Churches, told reporters.

No details of Mr Chikane's discussions with the PAC were immediately available, but Tanzanian officials said the South African church leader would also talk with senior members of the Lusaka-based ANC during his visit here.

The more radical PAC, which broke away from the ANC in the late '50s, opposes the ANC policy of admitting whites to its ranks to fight alongside blacks in the struggle for majority rule. It also opposes peace negotiations with Pretoria.

# SACBC supports objectors

By ISMAIL  
LAGARDIEN

THE South African Catholic Bishops' Conference yesterday came out in support of the more than 700 white men, who last week refused to take up arms for the SADF. 28

The SACBC said it commended the 771 young South Africans for following their consciences in the matter of conscription.

Refusing to take up arms on the grounds of conscience is a right acknowledged by the church, and it was consistent for the church to support "those who, guided by an informed conscience, refuse to bear arms, but are prepared to do alternative community service," the SACBC said.

The SACBC added that the State President, Mr F W de Klerk, has an ideal opportunity "by exercising greater flexibility in a sensitive area such as conscription; to show how the new spirit of readiness to engage in creating the new South Africa, can be put to constructive use".

Citing the Namibian settlement as an example, the SACBC stressed that the military option was not the best way to peace.

"For our part we continue to pray that the Lord will bestow love and generosity on these young men, their families and all committed to working for peace, so that they may make the sacrifices necessary to build a new South Africa," they concluded.

28/09-4/10/89

(28)

# Muslims 'can contribute to just order in SA'

**A young Islamic scholar has undertaken what is considered to be the first serious study of Muslim communities in South Africa.**

**Dr Abdulkadir Tayob, a 31-year-old doctoral graduate of Temple University in the United States, has recently been appointed to head the Islamic studies section of the Religious Studies department at UCT. He spoke to SHABODIEN ROOMANAV about role of Muslims in the current political situation in South Africa:**



Dr Abdulkadir Tayob

MUSLIMS who apply Islamic concepts and theories creatively have something to offer in bringing about a just political order in South Africa, says Dr Abdulkadir Tayob.

Tayob has been appointed to the Religious Studies Department at the University of Cape Town with a brief to adopt a more research-orientated approach to his particular social science and issues relevant to Muslim communities in South Africa.

Married with two children, Tayob attended school at Brits in the Transvaal. He enrolled at the University of Western Cape in 1976 and later completed a BA at Durban-Westville University. He completed an honours degree in mathematics before enrolling at the

"Prayer, for example, has an outer, bodily manifestation and also an inner spiritual development.

"This dichotomy can be seen in almost everything. As for the political situation in South Africa, Muslims have not been able to see the duality".

At a particular level, Muslims were saying they did not agree with one or other aspect of the liberation struggle but at 'an outer level there is a demand for justice or equality'.

He said Islam did not specify that a particular political order should be applied.

Muslims' holy book, the Quran, contained certain basic demands for political justice which had to be seen as preconditions for any society. "I was at one time a protagonist of an Islamic state in South Africa. That, I think for the present, is a dream," Tayob said. He said although he was not advocating a separation of Islamic politics, he felt politicians used it as a "political football".

where one party represents Islam and the other secularism, Islam is open to abuse.

"Most of the Islamic concepts and theory can be applied creatively in South Africa. Muslims on the whole, apart from a few individuals here and there, are not sufficiently involved in the political struggle in South Africa."

Tayob said most of those who claimed they had a religious basis were the least involved.

## Islam

"In the Western Cape there are several Muslim organisations which are involved but in the Transvaal there seems to be very little political activity.

"People in the Transvaal especially are satisfied with building a mosque/madrassa complex and to practice the basics of Islam. They do not, however, translate this into involvement on the socio-political level."

He condemned the theory that Muslims should not actively participate

Tayob said too many Muslims suffered from a "siege mentality". All forces are seen to "be acting against Islam".

"Their historical experience of the denial by colonial governments of the freedom of religion, is one possible reason why Muslims are suspicious of non-Muslims. "Jihad (holy war) can be used to push Muslim involvement further into the liberation struggle."

He said the Iranian experience raised many expectations and its influence could be seen on Muslims in the Cape.

"Unfortunately there has been a sustained effort to portray the Iranian occurrence as a Shi'i or parochial revolution and not as an Islamic revolution. We can learn from this experience."

Tayob felt that more Muslims should get into the social sciences and not restrict themselves to the service industries.

"Muslims must spread their tentacles in structures such as trade unions and not become entrenched in the system purely for the sake of

"We are looking at the structure of the sermon and its influence on the community."

Tayob said a thorough and methodical study of Muslim society was important and could be of value to the Muslim community.

An honours course in "Methodological Options of the Study of Muslim Society" is being offered by the department.

On Muslim involvement in the South African political situation,

## Influence

# Church must be 'an ally in the struggle'



A CENTRAL thrust of the Standing for the Truth Campaign has been to get the South African government to abandon apartheid and go to the negotiating table.

This has been reiterated in several publications issued by various church organisations recently.

Tracing the roots of the Standing for the Truth campaign in the magazine People's Church, Father Smangaliso Mkhathshwa of the South African Catholics Bishop Conference, said the intransigence and violence of the apartheid regime created a "pastoral crisis".

## Peaceful struggle

"The question facing the churches today is no more that of whether we as a church in South Africa can be involved in helping to end apartheid. The question is how do we go about ending it."

A convocation of churches held in May last year decided to initiate the campaign.

"According to Frank Chikane, general-secretary of the South African Council of Churches, the greatest achievement of the convocation was that it legitimises effective peaceful struggle against apartheid," said Mkhathshwa.

He said the churches hardly had time to get the campaign off the ground when they were "hit with bombs and arson".

"The church was stunned. Non-vi-

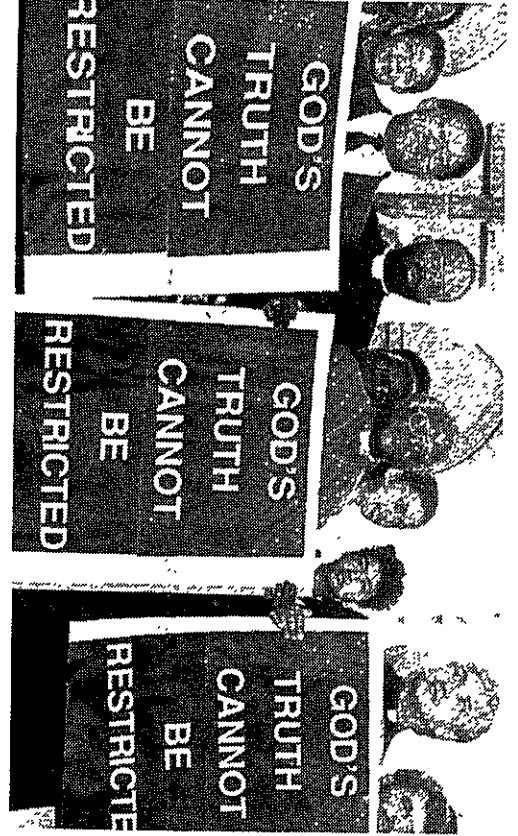
**CHURCH involvement has been an overwhelming feature of the defiance campaign launched by the Mass Democratic Movement almost two months ago. Underpinning its involvement is the Standing for the Truth campaign which was launched in May last year in response to restrictions placed on several organisations. DOCTORSON TSA-BALALA examine some aspects of the campaign:**

olent actions like statements, marches and attempts to make known the truth were countered with the violence of bombs.

"The contradiction was heightened by the continuing accusations against some church leaders that they were promoting violence."

In an editorial the People's Church, a publication of the Theology Exchange Programme, said the idea of confrontation, pressure, struggle and defiance were not foreign to the Bible and the Christian faith.

"The promotion of Christian participation in the defiance campaign has a sound theological basis: It is the mission of Christ and is an integral part of evangelisation."



**TAKING THE LEAD:** Church leaders have been prominent in recent protest marches and pickets

"It is when we confront the people with the truth of our reality that the common good and true peace can be achieved. Hence the need for a defiance campaign," said the publication.

It said the question of negotiations had also become a major issue in recent weeks.

"The concern of the church in working for genuine change must be to ensure that justice prevails throughout the process of negotiations," said People's Church.

"(It) will have to monitor the negotiating plans and processes to ensure, above all, and in the name of God, that the future of the country is not negotiated away over the heads of the

people and against their genuine interest and needs."

It said the actions of the campaign were preparing the ground for genuine negotiations.

"In giving testimony to the truth of our situation, several restrictions have defied their restriction orders. People have unbanned their restricted organisations."

"Public facilities where the separate amenities legislation is still enforced are being defied."

The unions are planning for a mass people's action in protest against the new Labour Relations Act and their actions are also seen as preparing ground for negotiations. People's Church points out that the

people's organisations do not want to negotiate with the government in a situation in which the cards are stacked against them.

"In our concern for our peace", said People's Church, "the church must not be tempted to support just anything that looks like peace."

"But there is a difference between true peace based on justice and reconciliation, and false peace that perpetuates oppression."

It said most Christians understand the church's fundamental mission as one of peace and reconciliation.

## Political crisis

"There are circumstances in which the church might have to mediate between two parties. But the church cannot and must not try to mediate between justice and injustice, between truth and lies, between pretence of negotiations and genuine negotiations."

In a publication titled "Negotiations, Defiance and the Church", the Institute for Contextual Theology said the government was talking about negotiations because it was facing the most serious political and economic crisis in its history.

"The defiance campaign was the first step towards negotiations as it was preparing the ground for genuine negotiations by trying to secure the necessary conditions."

According to Professor Charles Villa-Vicencio, Head of Religious Studies at the University of Cape Town, the events surrounding the defiance campaign served as "parables that highlight the pathos and euphoria of the struggle, but also for the church as an ally in the struggle".

South 28/69 - 2/10/89

# Church to move closer to 'the people'



THE Annual Assembly of the United Congregational Church of South Africa, which ended in Kullisrivier this week, has pledged support for progressive teachers and principals victimised by the state.

Reverend Peter Lamoela, the church's newly elected chairperson, said the church was trying to find ways of making the church and the gospel "significant to the people".

"We're also re-examining the mis-

sion of the church in view of the plight faced by our people both in South Africa and Namibia," said Lamoela.

A total of 280 delegates from all over Southern Africa attended the congress, including the regional secretary of the World Alliance of Reformed Churches, Dr S Chipangwi of Malawi, and the moderator of the United Reformed Church in the UK,

the Right Reverend K Forecast.

The Assembly also pledged support for the recent victims of police brutality during the defiance campaign, Namibian returnees also facing police harassment, peace negotiations in Mozambique, and the stand taken by teachers and principals in refusing to submit leave forms or written statements to the Department of Education and Culture regarding the stayaway during elections.

## Villa-Vicencio to give lecture

LEADING theologian Professor Charles Villa-Vicencio will deliver his inaugural lecture at the University of Cape Town on October 4.

Villa-Vicencio, professor in the Department of Religious Studies, will lecture on the theme "Liberation and Political Theology: Why politics should not be left to the politicians".

The lecture will start at 8.15pm in Lecture Theatre 1, Education Building, UCT (middle campus).

...on Thursday afternoon, police said yesterday. *Art Times 20/9/87 (28)*

## **E Cape priest flees home**

AN Eastern Cape priest fled his Stutterheim home on Thursday night after armed men, allegedly suspected security policemen, were seen "creeping around" his home. Anglican Archbishop Desmond Tutu yesterday appealed to the Minister of Law and Order, Mr Adriaan Vlok, for an urgent inquiry into harassment of Father Lulama Ntshingwa and a guarantee of his safety.



He suggested he would prefer to meet the President as one of a delegation of church leaders, including Dr Allan Boesak, president of the World Alliance of Reformed Churches, and Dr Frank Chikane, general secretary of the South African Council of Churches.

The Archbishop says he is not a leader of the Mass Democratic Movement and has no desire to become involved in politics or government as a political leader. He wished to see the church retain its autonomy, and act as the conscience of society.

### Speak to leaders

On meeting the President, the Archbishop said: "I would have hoped that by now, as a man who has taken the trouble to go to Mozambique and to Zambia, he would decide that it was time he spoke to leaders within the country.

"I'm keen, as most of us are, that all should happen that can resolve the crisis of our country as quickly as possible."

The Archbishop said the President could dramatically alter the climate in South Africa "almost by the stroke of a pen" ... by lifting the state of emergency, releasing detainees unconditionally, unbanning organisations, or lifting restrictions on them, and scrapping the Group Areas, Separate Amenities and Population Registration Acts.

He said: "If he did that, how could anyone stand up in the international community and say we want more sanctions? And I think that those engaged in the armed struggle would find it very difficult to continue to persuade people, even in the black community, that there was any justification for continuing the armed struggle."

Even if Mr De Klerk took a limited step, like lifting the state of emergency, "that could buy him time by impressing people that he is serious", the Archbishop said.

If he "does nothing or something almost inconsequential, it will be difficult to persuade es-

pecially the more radical, the younger (people), that there was merit in giving him a chance."

# Tutu wants 'urgent' meetings with F W

By MICHAEL MORRIS, Political Staff

ARCHBISHOP Desmond Tutu has asked for a meeting with President F W de Klerk "as a matter of urgency" and discussions on the timing of the meeting are taking place, a statement by the Archbishop says today.

"I have asked for the meeting so that we can spell out to Mr De Klerk the steps he needs to take to create a climate conducive to genuine and productive negotiations to resolve the crisis facing South Africa," the statement says.

Mr De Klerk, on the basis of statements he has made since the election, particularly in relation to the ANC, "does not appreciate the far-reaching nature of the steps he must take to get negotiations off the ground".

"Negotiations which exclude the 'genuine' leaders of our people, which the government appears to be contemplating, will intensify, not resolve, our country's crisis," the statement says.

### Not as negotiators

Archbishop Tutu says it is not the intention to go to Mr De Klerk claiming to be negotiators.

"We would not go to him with any mandate to enter negotiations. As church leaders we would see ourselves as facilitators who would try to help create the climate for negotiations. The negotiations themselves would not be conducted by us — they would have to be entered into by those identified by our people as being their true political leaders," the statement says.

Earlier, the Archbishop indicated it would be easier for him to urge "our people" to be "slightly more patient" if Mr De Klerk took a step which clearly demonstrated his commitment to end apartheid.

Mr 645  
6/10/89  
28

# MIDM clerics to meet FW on SA 'crisis'

*CAP6 Tutu's 7/10/87*

By ANTHONY JOHNSON  
and ANDRE KOOPMAN

STATE President Mr F W de Klerk will meet a top delegation of anti-apartheid clerics this Wednesday to discuss "the crisis facing South Africa".

Mr De Klerk agreed to hold talks at the Union Buildings next Wednesday with three of the government's arch-foes — Archbishop Desmond Tutu, Dr Allan Boesak and the Rev Frank Chikane.

The talks were initiated by Archbishop Tutu who said he wanted to "spell out to Mr De Klerk the steps he needs to take to create a climate conducive to genuine and productive negotiations to resolve the crisis facing South Africa".

Archbishop Tutu, who emphasised that the church leaders aimed to act as "facilitators" rather than negotiators, said he did not believe that Mr De Klerk appreciated "the far-reaching nature of the steps he must take to get talks off the ground".

Mr De Klerk responded positively to the request within hours, signalling his willingness to talk to leaders regarded as key figures in the Mass Democratic Movement.

Significantly, the Union Building talks follow hot on the heels of talks this week between the Transvaal Administrator, Mr Danie Hough, and members of the Soweto Peoples' Delegation, including Archbishop Tutu,

the South African Council of Churches' Mr Chikane, the National Union of Mineworkers' Mr Cyril Ramaphosa, and the UDF's Mrs Albertina Sisulu.

These talks on local issues such as rents, services and housing were widely seen as an acknowledgement by Mr De Klerk's new administration that government could not have constitutional talks without the involvement of the extra-parliamentary opposition.

## 'Demands of the people'

In a joint statement yesterday Dr Boesak, Dr Chikane and Archbishop Tutu said: "We want to see Mr De Klerk as soon as possible because we want to establish before the Commonwealth Heads of Government meeting later this month whether he is serious about dismantling apartheid and entering negotiations to bring about a truly democratic South Africa.

"Dr Boesak will attend the Commonwealth Heads of Government meeting. Dr Chikane travels to Canada next week.

"Before they go, we want to hear from Mr De Klerk personally: His response to the demands of our people; whether he persists in his refusal to talk to the African National Congress and what concrete steps he intends to take within the next six months to abolish apartheid and introduce a non-racial democracy," the statement said.

# Thousands march

Own Correspondent

PORT ELIZABETH. — What could be one of the biggest protest marches in South African history took place in the small industrial town of Uitenhage yesterday.

The march, which went off peacefully, was organised by the Mass Democratic Movement (MDM), the Congress of South African Trade Unions (Cosatu), church groups and various other community-based organisations to protest at the amendment to the Labour Relations Act (LRA).

A list of marchers' demands was handed to the divisional inspector of the South African Police in Uitenhage, Brigadier J A Botha, to pass on to the Minister of Law and Order, Mr Adriaan Vlok.

A separate list of demands was handed to the town's chief magistrate, Mr P R Rothman.

The size of the crowd was difficult to estimate, but judgments ranged from 30 000 earlier in the day to as many as 85 000 people.

## Uitenhage protests at LRA changes

Cape Times  
12/10/89  
275  
166

March organisers agreed that about 70 000 people attended.

A police spokesman said the police estimate on the size of the crowd was between 40 000 and 45 000. He stressed, however, that it was difficult to judge accurately.

"I think this is our biggest march ever," said the Rev Alexander Diko of the Methodist Church of South Africa, one of the many churchmen who attended the protest. Many other march officials agreed.

No blacks reported for work at the Volkswagen and Goodyear factories, and there was a high absentee rate at other businesses.

All shops along the route and most other shops in town were closed. They started reopening after the march had passed by.

After reading out the list of demands Cosatu national vice-president Mr John Gomomo told the crowd it did not matter that Uitenhage was represented in Parliament by the Conservative Party.

"It could be the HNP, the NP or the DP, it still does not matter, as they all operate under apartheid structures." He repeated this to the chief magistrate when he handed over the list.

● A planned march on Parliament on Saturday by trade unionists to demand the scrapping of the LRA was yesterday tacitly approved by leading city business groups and the Mayor of Cape Town.

By late yesterday the conveners of the march were still waiting for the protest to be authorised by the chief magistrate of the city council.

An estimated 15 000 people — most belonging to unions affiliated to Cosatu and the National Council of Trade Unions — are expected to join the procession at 10am on Saturday, a Cosatu spokesman said.

## 'Open' Pretoria deadline

Pretoria Correspondent

A high-powered delegation of church leaders has given a National Party city councillor a deadline whereby Pretoria's amenities should be open to all races.

The unofficial meeting, arranged at the initiative of the Pretoria Council of Churches Standing for the Truth campaign, was attended by city councillor Mr Justus van Zyl.

The delegation included the chairman of the Pretoria Standing for the Truth campaign, the Reverend Gideon Makhanya; the general secretary of the Institute for Contextual Theology, Father Smangaliso Mkatshwa; the Anglican Bishop of Pretoria, Bishop Richard Kraft; the Roman Catholic archbishop of Pretoria, Archbishop George Daniel; the national chairman of the National Initiative for Reconciliation, Professor David Bosch; the actuary of the Mo-

derature of the Nederduitse Gereformeerde Kerk in Africa, Dr Nico Smith; and the national director of Koinonia, the Reverend Ivor Jenkins.

The delegation said it had set a date by which Pretoria's amenities should be opened for all races.

Although the delegation would not specify the date it had given to Mr van Zyl, it indicated that several actions would be instituted should the amenities not be opened to all races.

### DEFIANCE

These included a full-scale defiance campaign, aimed at all segregated amenities. *Star*

The international community would be asked to apply more pressure on Pretoria and would also "make Pretoria into another Boksburg".

Mr van Zyl said he did not want to comment on the meeting "at this stage". 11/10/89

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11/10/89

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SITTING

28



● TUTU

● DE KLERK

## Churchmen say they will keep up pressure

GERALD REILLY

28

PRETORIA — President F W de Klerk had no real understanding of the political challenges he faced from "our community", said a joint statement yesterday by the Rev Allan Boesak, Archbishop Desmond Tutu and SA Council of Churches general secretary the Rev Frank Chikane.

They would maintain pressure on him to persuade him to respond positively to the demands being made, the statement said.

The three are to meet De Klerk this afternoon. *Monday 11/10/89*

"We want to establish before the Commonwealth heads of government meeting later this month whether he is serious about dismantling apartheid and negotiating to bring about a truly democratic SA.

"We want to hear from him personally his response to the demands of our people, whether he persists in his attitude not to talk to the ANC, and what steps he intends taking during the next six months to abolish apartheid."

Boesak is to attend the Commonwealth conference and Chikane is due to travel to Canada next week.

# 'Bridging the gap of mistrust'

## The President

By **ALAN DUNN**  
Political Staff

**PRESIDENT De Klerk** has announced a series of consultations with South African leaders, declaring his door open to all those who sought peace. But he refused last night to be pinned down to timetables and specifics.

He said after almost three hours of his first major talks in office with black church leaders at the Union Buildings yesterday that no government embarking on changes of this magnitude could adhere to specific timeframes.

"We are involved in a step-by-step process. Each step must be carefully considered," he said at the end of talks with Archbishop Desmond Tutu, the Rev Allan Boesak and the Rev Frank Chikane originally scheduled to last about 45 minutes.

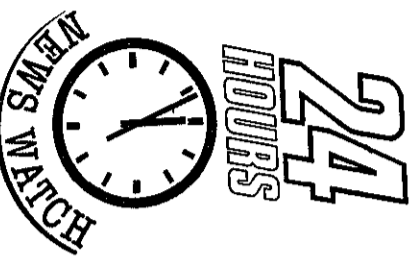
One step would determine the next, he said. "We will be meeting with black leaders on the widest possible spectrum," he said, listing black businessmen as well.

Mr De Klerk, accompanied to the meeting by the Minister of Constitutional Development, Dr Gerrit Viljoen, said he would take the six-point memorandum given him by the clergyman as "an input" amongst others in the phase of dialogue in which South Africa was now involved.

Yesterday's meeting would be one of a series, he said, there were many others in the South African community with viewpoints. The Government was not prepared to consult just one or two, and would canvass the views of political and church leaders.

This process would involve Dr Viljoen, and himself on occasions, and would be addressing the obstacles to negotiation stipulated in the churchmen's memorandum, concerns which had been raised in many other quarters.

Government would be seeing church leaders of various denominations in the "not too distant future".



**LEADERS MEET:** President De Klerk with the three church leaders Mr Frank Chikane, general secretary of the SA Council of Churches, Archbishop Desmond Tutu, and Rev Alan Boesak, president of the World Alliance of Reformed Churches.

Mr De Klerk said he had reminded the clerics that he had before acknowledged the existence of these obstacles to negotiation.

"My impression (of the talks) was in general that one of the biggest problems we face in this process in which we are involved is the problem of mistrust," he said. "And one of the biggest challenges we face is to bridge that gap."

He hoped that this and other meetings would help do that.

"Once again this afternoon it became apparent to me that we need through dialogue to move away from talking past each other.

"So often I found there is a lack of recognition for the definitive statements we have already made in respect of the goals we have set ourselves," he said.

People had to realise they were no longer arguing about "if", or whether all South Africans should have a vote. They should start talking about now to attain that structure and how to structure negotiations.

South Africans were arguing much too much as if there was a divergence of opinion on whether discrimination should be eliminated and they should get these rights.

The government's bona fides must be accepted. It was ready to attain these goals, he said.

He said the release of political prisoners was noted in the memorandum but not dis-

cussed at any great length with the church trio. The name of Mr Nelson Mandela, the imprisoned African National Congress leader, was not mentioned.

He said the clergyman had expressed a basic wish for South Africans to get going on the road to negotiations. Mr De Klerk said he hoped yesterday's meeting would become a milestone towards that and not a negative one.

On the state of emergency, and anomalies it presented when jailed ANC leaders were released to find their organisations banned, Mr De Klerk said he had stated previously that normalising the situation and addressing the security question was a priority.

This would be done on condition that good order and stability remained.

The government wanted to reach a point where the emergency could be lifted. If this was impossible, it at least wanted to review areas it could adjust in an effort to normalise the South African situation.

The six points proposed by Archbishop Tutu and his colleagues reflected arguments and demands also made elsewhere. The government had identified these.

Asked if another meeting was planned with the church

team, Mr De Klerk said it had not been raised but he had nothing against further encounters and continuing discussions.

On whether he may, if he viewed it necessary, impose restrictions on the eight political prisoners whose release he had just authorised, he said he hoped it would not be necessary. The responsibility was theirs' and of their friends.

Mr De Klerk stressed that the door was open to negotiations, there was no need to kick it down. "What is necessary now is constructive involvement in negotiations as to how South Africa should look."

Responding to a query on what would happen to those who disagreed with government, he said that as a democrat he wanted to issue the assurance that the right to disagree was an important one, and would remain so.

"The mere fact that you don't agree with the government is not a sin. It is your right to do so," he said.

Turning to the futures of laws like the Group Areas Act and Separate Amenities Act, he said the government was not married to any particular method or any act.

"But through dialogue we must decide what to put in its place," he said.

## 'We want an end to crisis'

**WHILE** the release of the prisoners was a dramatic act, it is going to be undetermined in its significance by the people not being free agents, by not being able to consult, Archbishop Tutu said yesterday.

"Our concern is that genuine negotiations should get off the ground.

"Why we took the initiative to approach the State President is precisely because we seek a way out of the impasse — a way of resolving the crisis of our country," Archbishop Tutu said.

Archbishop Tutu said they also gave Mr De Klerk an assurance that they did not want any further sanctions "not even present ones if we were to get the kind of commitment that we were asking for and a specific timetable.

"The door is open for those who want to agree with them. For those who don't the door is not open."

On his impressions of Mr De Klerk, Mr Tutu said: "He is a totally different kettle of fish, as it were, from what was the case under the previous dispensation. As church people you always assume people are saints until the contrary is proven."

## The Churchmen

From **ESTHER WAUGH**  
Argus Correspondent

A high-powered church delegation said President De Klerk's "open door" policy would not work unless he provided concrete results.

In a memorandum handed to Mr De Klerk at yesterday's historic meeting the three church leaders, Archbishop Desmond Tutu, Dr Frank Chikane and Dr Allan Boesak, demanded the government should immediately:

- Lift the State of Emergency;
- Lift restriction orders served on people in terms of the emergency regulations, and other legislation;
- Release detainees held without trial;
- Lift restrictions imposed on organisations and urban political organisations;
- Release all political prisoners;
- Reprive all condemned prisoners and declare a moratorium on the death penalty.

In addition, the church leaders demanded that the following steps be taken in the next six months (the period leading up to the next parliamentary session):

- Allow exiles to return to South Africa;
- Repeal all regulations and laws which enable the government to prohibit or inhibit free political activity;
- Repeal the Population Registration Act, the Separate Amenities Act, the Group Areas Act and the Land Act; and
- Embark on negotiations with liberation movements, including the ANC.

Addressing a press conference at St Alban's Cathedral in Pretoria, Mr Tutu said they had "intensive talks" with Mr De Klerk and Dr Gerrit Viljoen, Minister of Constitutional Development.

Mr Tutu said the church delegation made it clear that they were not negotiators but saw themselves as facilitators of negotiations by helping to create a climate conducive to negotiations "by

indicating certain key items which the government would be able to undertake in the short and medium term.

"We came away impressed that there is a concern, such as we were expressing, and we were listened to, yes. But we have to say that we did not get specifics, which would satisfy those we believe we were representing," he said.

Dr Chikane pointed out that the delegation made it clear to the Mr De Klerk that his "open door statement" was one which would not itself make negotiations possible.

"Nor is it going to facilitate a process of negotiation as long as the representatives of the majority of the people are under chains. Their hands are tied.

"You cannot talk about negotiations when people are restricted, those who are in exile can't participate and their organisations are restricted or banned. They won't be able to consult with anybody after they have had such talks.

"We made them understand that their 'open door' policy excludes the majority of the people unless they meet those first six points that we have stated. Their policy of negotiation is a non-starter until there is actually met those particular conditions," Dr Chikane said.

"If their negotiation is that of consultation with people it is not going to resolve our problems," he added. According to Dr Chikane, the government has restated its commitment to negotiations and the abolition of apartheid.

"That is what the State President has said in his inaugural speech but they have not moved beyond rhetoric. We have said we would like to see movement to meet those conditions. Then we can say to our people: 'Now we have arrived.'

The church leaders said they were given no indication when the eight political prisoners would be released.

# FW's pledge to churchmen

CAM Times 12/10/89 28



FW AND TUTU ... President F W de Klerk greets Archbishop Desmond Tutu before their talks yesterday. ● Another picture — Page 3

PRETORIA. — President F W De Klerk held lengthy talks with three churchmen yesterday, but declined to meet demands for a timetable on his reform programme.

The president met Archbishop Desmond Tutu, Dr Allan Boesak and Rev Frank Chikane at the Union Buildings.

After the conference the archbishop announced that he had no intention of calling for a suspension of sanctions against South Africa.

At a press conference after the meeting, Mr De Klerk said the two sides were still "talking past each other" and acknowledged that "a gap created by mistrust" was dogging his three-week-old administration.

"So often, and also at times this afternoon, I found that there is a lack of recognition for the definite statements which we have already made in respect of the goals which we have set for ourselves," he said.

"I strongly tried to impress upon them the fact that the time has come for them to change their attitude from a negative one to a positive one."

He said he had pledged to maintain an open-door policy on negotiations to secure a democratic future for South Africa.

## Six immediate steps

Accompanied by his chief negotiator, the Minister of Constitutional Affairs, Dr Gerrit Viljoen, Mr De Klerk met the clerics for two hours and 30 minutes — considerably longer than originally expected.

He described the meeting as "one of a series" he plans with leaders of "many other constituencies in the South African community."

He said he accepted a memorandum from the clerics recommending six immediate steps to create a climate for formal power-sharing negotiations, but said he would not be bound by a timetable.

"No government, when it undertakes such an ambitious programme as the one which we have embarked upon, can adhere to a specific time schedule."

The demands included the lifting of the state of emergency, releasing all prisoners detained without trial, lifting restrictions on activists and anti-apartheid organisations, releasing all political prisoners and declaring a moratorium on the death penalty.

"Unless they meet those first six points, their policy of negotiation is a non-starter," said Mr Chikane.

"They have not defined the timetable," Mr Chikane said.

While refusing to commit himself to a precise timetable, Mr De Klerk said the government was addressing the demands of the anti-apartheid leaders and hoped to move "as soon as possible" to either lift or ease the state of emergency.

He said he reiterated his commitment to bring about a "totally new South Africa" that would grant full political rights to blacks but ensure the rights of the country's whites.



MPETHA RALLY ... Part of the crowd in Athlone yesterday to celebrate the imminent release of trade unionist Mr Oscar Mpetsha. ● Report — Page 3

# Prisoners may be free by weekend

CAM Times 12/10/89

## Political Correspondent

THE eight political prisoners earmarked for "unconditional" release by the government — including five Rivonia trialists — appear set to receive their freedom "in the shortest possible time."

Five could be released in the Johannesburg area and two in the Eastern Cape, while South Africa's oldest security prisoner, 80-year-old Mr Oscar Mpetsha, is expected to be released in Cape Town.

A government source yesterday said it was highly unlikely that the prisoners would be released "in a group" at the same place and at the same time.

However, the Prisons Service cautioned last night that "it is still too early to give details as to where, when and how each prisoner will be released."

A government source said yesterday that the eight could, before finally being released, be transferred to a prison closest to a site of the individual prisoner's choosing.

The prisoners would be released "as soon as formalities are finalised" and all eight could have their freedom by the weekend.

A prison spokesman emphasized yesterday that the prisoners, once released, would not be on parole but simply subject to the laws of the country "as is the case with any member of the public".

The spokesman added: "There will be no restrictions of any kind on any of these gentlemen upon release."

The prisoners most likely to be released in the Transvaal are: Mr Walter Sisulu (former ANC secretary-general), Mr Ahmed Kathadra (former general secretary of the Transvaal Indian Congress), Mr Elias Mokoaleli (former ANC branch secretary and member of the ANC's Transvaal Provincial Executive Committee), Mr Andrew Mlangeni (former Johannesburg branch secretary of the ANC) and Mr Jeff Masemola (the only PAC member serving a life sentence).

The prisoners who could be released in the Eastern Cape are Mr Wilton Mkayi (former Eastern Cape volunteer-in-chief of the ANC's Defiance Campaign) and Mr Raymond Mhlaba (former Port Elizabeth chairman of the ANC).

● More reports — Page 3

**OCTOBER MADNESS!**

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To page 2

## So much for the pet llama

STONELEIGH, England — Britain's first public auction of llamas yesterday did little for the long-cyclashed beast of burden's new status as a fashionable pet.

Of the 24 llamas and three alpacas on auction at the National Agriculture Centre, only one-third were sold. The remainder were withdrawn because bidders did not offer the minimum reserve price, said Mr Jonathan Wheeler, a spokesman for the centre.

There are between 700 and 1000 privately owned llamas and alpacas in Britain.

## Body of missing boy, 6, found in river

OWN Correspondent  
PORT ELIZABETH. — The body of a six-year-old George boy, Jonathan Corridor, who had been missing since Sunday, was found near George yesterday afternoon.

His body was found in a river about one kilometre from the turnoff to Sandkraal — and safety, had he reached the road.

A police spokesman said it appeared as if Jonathan had fallen into the river and drowned while trying to find his way home through the dense vegetation on Sunday afternoon after a visit to the beach in Victoria Bay with

three other boys, all aged six. He said a post-mortem examination would be conducted, but all indications were that the boy had been dead for a few days.

Jonathan, of Circular Drive, Parkdene, George, and the other boys had walked to Victoria Bay from George on Sunday morning. He was last seen alive during the afternoon when he walked towards home along the national road.

One of the other boys, Nigel Goliath, froze to death on Sunday night after he was left behind when he became dizzy while walking home along the bush path.

P.T.O.



From page 1

FW

CML TruTS 12/10/87 (28) (1000)

The talks were regarded as the highest-level meeting between the government and anti-apartheid leaders since July 1986, with the exception of recent meetings with jailed ANC leader Mr Nelson Mandela.

Archbishop Tutu said he told Mr De Klerk the prisoner release announced on Tuesday was a "dramatic act" but that its significance was threatened with undermining by the government's refusal to lift the three-year-old state of emergency.

His announcement that he would not call for a suspension of his sanctions campaign fuelled the likelihood of intense debate at next week's meeting of the leaders of the 48-nation Commonwealth for the imposition of additional financial pressure on Pretoria.

The exclusion of Mr Mandela from the prisoner release was not discussed yesterday but anti-apartheid activists who met him on Tuesday quoted him as saying the priority was the release of all other political prisoners before his own freedom.

At a separate news conference at St Alban's

Cathedral in central Pretoria, Archbishop Tutu and Mr Chikane said President De Klerk had failed to give specific undertakings on the six steps they said were necessary to create a climate for negotiation.

Mr De Klerk's "open door" statement could not facilitate negotiations "as long as the majority of people are under chains", Mr Chikane said, referring to restrictions and bannings.

"Unless the six points are met negotiations will be a non-starter."

The three leaders had made it clear blacks could not identify their own negotiators as long as they were not permitted to "organise and interact freely".

Archbishop Tutu said there had been a "far better atmosphere" than during his last encounter with Mr De Klerk. While Mr De Klerk showed concern, he did not come up with specific undertakings.

The three had not met President De Klerk as negotiators, but had gone to "help create a climate conducive to negotiations by identifying key items the government might undertake".

Archbishop Tutu said that if the government followed the steps, "we would be ready to say to our friends: 'Put the sanctions programme on hold because it appears there is a commitment here which we can accept'."

He added: "If these things happen we'll say to our people: Give them a chance. They are serious."

Mr Chikane said President De Klerk had "not moved beyond his inaugural speech rhetoric".

If the government showed movement on meeting the six conditions, "then we can talk on how to negotiate".

Archbishop Tutu said the three had decided to take the initiative to "seek a way out of the impasse we have."

UPI and Sapa

# Church must act as 'honest brokers'

Staff Reporter

AKG:US 17/10/89 28

THE present "pre-negotiation phase" in South Africa represented a challenge to the church to act as "honest brokers, reconcilers and facilitators."

This was said by the Presiding Bishop of the Methodist Church of Southern Africa, the Rev Stanley Mogoba, at the opening of the Methodist Church's representative session of its annual conference in Cape Town.

He said it was not the role of church leaders to take part in political negotiations, but rather to encourage people to ensure that the most able negotiators represented them.

"The church should continue to be the conscience of the nation so that the negotiated plan can work in the best interests of the land," Dr Mogoba said.

## "BUILDING BRIDGES"

The church's main function in the stages leading to negotiation and reconciliation should be to carry selected messages from one party to the other, "building bridges across which people may reach out and understand one another."

He issued a three-point challenge to President F W de Klerk, asking him to release Nelson Mandela and other political prisoners, to unban the ANC, PAC and BCM and to stop appointing leaders for blacks.

He warned that the continued banning of organisations was "the most effective way of killing communication between the government and the majority of people in our land."

● A group of newly ordained Methodist ministers were told they would be ministering to a traumatised land with people psychologically damaged as a result of apartheid.

Addressing the ordination service in the Metropolitan Methodist Church in Cape Town, Dr Mogoba said the ordinands would have to be "psychologically normal and strong to deal with the situation."

# Methodist cleric in stand over flag in march

OWN Correspondent

PORT ELIZABETH. — A Grahamstown Methodist cleric, the Rev Donald Cragg, refused "to stand in front of" South African Communist Party banners during the Mass Democratic Movement's protest march through the city on Saturday.

Dr Cragg's stand took place during the march by about 12 000 people from Joza township to the city hall.

The march, by people of all races, was the second defiance campaign march in the city since the government's new-style approach to dealing with extra-parliamentary opposition.

Unlike similar marches in other centres, however, the procession was marked by a heavy police presence throughout the route and a cold shoulder from municipal and business leaders.

The crowds which lined the route included businessmen who had closed their shops early, judges and white school-children.

Marshalls succeeded in persuading the crowd to temporarily fold the SACP flags, after Dr Cragg asked that they be removed.

Four community leaders then handed petitions addressed to the district commandant, the security police commander, chamber of commerce and city council to the local police station commander.

# Tutu's call at Cairo talks

28

CAT Tungs

24/10/89

CAIRO. — Archbishop Desmond Tutu called here yesterday for tighter sanctions against Pretoria unless reforms were introduced.

After meeting the Minister of State for Foreign Affairs, Mr Boutros Ghali, Archbishop Tutu said he would urge President Hosni Mubarak, current chairman of the Organisation of African Unity, to "persuade the international community to maintain the present set of pressures and sanctions".

The Anglican archbishop said his talks with Mr Ghali had focused on efforts to end civil wars in Sudan and Ethiopia and "the very crucial issue" of South Africa.

Archbishop Tutu, on an official visit in his capacity as president of the All Africa Council of Churches, was due to hold talks with Palestine Liberation Organisation chairman Mr Yasser Arafat in Cairo.

He said he had asked for the meeting to discuss Middle East peace efforts and human rights violations against Palestinians living under Israeli occupation. — Sapa-Reuter

# Bishop defends church and protest

McGee  
25/10/89  
28

The Argus Correspondent

DURBAN. — Anglican Bishop of Natal, The Right Rev Michael Nuttall, has explained and defended the presence of churchmen in protest marches.

In his monthly newsletter he also said he did not regret taking part in the September 22 march in Durban despite the "unfortunate incident" of the communist flag.

Bishop Nuttall wrote: "I am aware that for some of you the sight of bishops in situations of protest is not an edifying one. For others it is an affirmation and encouragement."

South Africans lived in an abnormally unjust society, the only one in the world which legislated for racial discrimination.

"That is what makes the Republic so notoriously unique," he said.

"No amount of rhetoric on the part of apologists can gain-say that fact. Apartheid is alive and well for as long as it is enshrined in the law of the land.

"The Church has no alternative but to raise its voice in protest against such a state of

affairs, because apartheid is a sin against God."

Even before 1948 (when the National Party had come to power) churches had made this conviction known. Some people had described this as "interference in politics" but the truth was that politicians had interfered with a God-given order for creation and the Church would have lost its soul had it not objected on God's behalf.

## Offensive

"What happens in a situation like ours — of profound and long-continuing injustice which is uniquely offensive to the rest of the world and, more seriously, to God? In such situations one should expect unusual responses, Bishop Nuttall wrote.

"Statements of moral principle would not be enough. They would be accompanied, albeit reluctantly perhaps, by actions of protest and pressure. This would be especially so when normal channels of democratic communication were not available."

It was against this background that bishops and others in leadership positions (including a courageous mayor in

Cape Town) had taken to the streets or beaches in solemn protest.

"I took part in the Durban march not so much because I wanted to, but because, after prayer and consultation, I knew I must."

Bishop Nuttall said there had been some healthy controversy about the presence of the communist flag in the Durban march.

"My own position is that I guessed beforehand that this flag would be present among the many other flags and banners that were displayed. One does not participate in such an event without a certain element of risk. The risk of compromise is with us in various forms all the time.

"What became objectionable was the decision, obviously deliberate, on the part of those responsible for the communist flag, to place themselves with their flag in the immediate vicinity of the church leaders.

"Three times we objected and eventually we threatened to leave the procession if the flag was not taken away. At that point it was taken away."

# Commonwealth summit 'a success'

CONTRARY to the impression given by Western media, the Kuala Lumpur summit of the Commonwealth was probably one of the most successful so far.

It covered much ground without contention and produced a communique containing 40 statements of action, most of them on vitally important matters such as the environment, drug trafficking, proposals for a resumption of the global economic North-South dialogue, and the setting up of a Commonwealth Equity Fund.

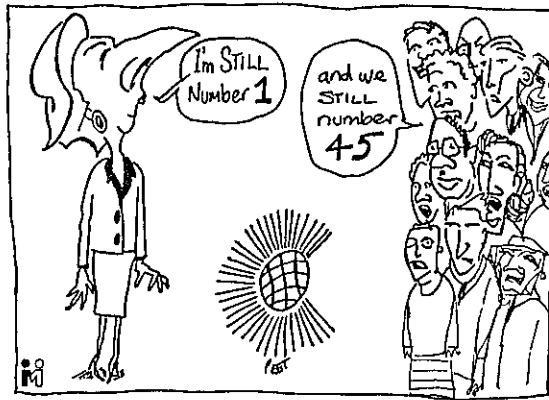
On South Africa only was there dispute, and then only with one of the 49 member countries. The 48 were united.

More strongly than ever before the three other so-called old Commonwealth countries, Australia, Canada and New Zealand, opposed the British position.

The gulf widened much further

*By accident, rather than by design, the Commonwealth has adopted a carrot-and-stick approach towards South Africa.*

*One of the most successful so far, the Kuala Lumpur summit covered important issues from the environment to drug trafficking. There was dispute on one issue only — South Africa. DEREK INGRAM reports:*



when British prime minister Margaret Thatcher issued her statement of dissent from the communique al-

most immediately after she had proposed acceptance of the draft communique to the leaders and they had

published it. Matters were made worse by the harsh statements made in press con-

ferences given by Thatcher, Canadian prime minister Brian Mulroney and Zimbabwean president Robert Mugabe.

Mulroney said: "In Canada you do not sign a statement at five o'clock and repudiate it at six." Mugabe said Thatcher's action was despicable.

Where do these events leave South Africa in relation to Commonwealth action?

The Commonwealth, represented by the 48, have agreed to give the De Klerk regime a little breathing space. They will continue to do all they can to keep up financial pressures, but there will be no new sanctions.

The eight-nation Committee of Foreign Ministers will exist until the next summit in Harare in 1991 and will become nine with the addition of Malaysia.

The committee will meet in April to assess whether there is evidence of "real and irreversible change" in the process of demolishing apartheid.

Even Thatcher agrees that existing sanctions should stay in place — a contradictory stance since she repeatedly argues that she does not believe in them and does not agree that they have had any influence on the government in Pretoria.

Her case is that they are preventing change and hardening white attitudes.

There is some common ground between Thatcher and the others on the point that if changes are evident then some relaxation of sanctions should be forthcoming.

The difficulty here is that Thatcher's ideas of real change is unlikely to match that of the rest.

## Dialogue

The reality is that, by accident rather than by design, the Commonwealth measures are part of what has become a carrot-and-stick approach.

The pressures have been helping Thatcher to move into the dialogue, that she supports.

The release of Walter Sisulu and others and movement towards talks with the ANC, if there is movement, have come about because of financial pressures.

Thatcher does not accept this. In her statement she said: "Britain does not agree that sanctions have the political effects claimed for them".

An hour earlier she had gone along with the Commonwealth statement that "Heads of Governments agreed that such encouraging signs as there had been were very much the product of a combination of internal and external pressures".

Her stand in Kuala Lumpur would seem to have weakened her position on South Africa internationally. Any talks that might start between black leaders and Pretoria will certainly not start in London.

Thatcher seems to have thrown away any possible mediatory role in favour of president George Bush. He has put himself in a much better position to kick the ball into action.

## Tangible

Thatcher has long cherished the idea of a visit to South Africa herself, but that now looks further away than ever. She could go only if she had something tangible with which to embark on such an exercise and be sure of something more tangible to bring back to the British electorate. None of this seems possible now.

And a new factor has come into play — the possibility that she might not survive much longer as prime minister.

If she went, the whole game could change.

A new Conservative Party leader would certainly alter the style and most probably the substance of Britain's South African policy.

Meanwhile, the Commonwealth with or without Britain will certainly remain centre stage.

(Derek Ingram is editor of Gemini News Service and the author of several books on the Commonwealth.)

AT THE end of the Commonwealth Conference in Kuala Lumpur, Margaret Thatcher, formerly "the tiger of Europe" was unmasked as a "paper tiger", said Dr Allan Boesak, who returned recently from the Commonwealth summit.

Boesak was invited to attend the first three days of the summit by the Foreign Ministers' Committee on South Africa.

The eight-nation committee, which the British prime minister refused to join when it was formed in Vancouver, was instrumental in increasing the pressure for sanctions against South Africa.

Thatcher persisted in her stand against more sanctions, and the rest of the Commonwealth was determined to press on without her.

Boesak said he held several meetings with heads of government and officials before the start of the closed session of the summit, bringing them up to date on developments inside South Africa and lobbying extensively with prime ministers who were presenting their sanctions package.

## Pressure

"I met with Mr Bob Hawke, prime minister of Australia, Mr Brian Mulroney of Canada, Mr Robert Mugabe of Zimbabwe, Mr Kenneth Kaunda of Zambia and several heads of government in the Caribbean," Boesak said.

"We needed to make sure that the package which came out of the conference would not ease the pressure on Pretoria in any way.

"We wanted the Commonwealth countries to keep South Africa high on their list of priorities."

The foreign ministers proposed that they continue their mandate to monitor South Africa's progress and evaluate FW de Klerk's performance.

They wanted to ensure that he met their long- and short-term demands to remove apartheid from the statute books.

Boesak said he was impressed by the Commonwealth heads of government's commitment to the anti-apartheid struggle.

Hawke, who was to present the sanctions package to the summit, was determined not to allow Thatcher to portray events inside South Africa as a result of her activities, Boesak said.

Hawke had enough information to back up the foreign ministers' committee's belief that change in South Africa was a result of pressure, including sanctions.

"I spent one and a half hours with Hawke the night before he was due to present the package. He wanted to keep up the pressure on South Africa and link this to the rescheduling of

# Maggie a 'paper tiger'

*The overwhelming majority of Commonwealth leaders are truly committed to the dismantling of apartheid, says church leader Dr Allan Boesak.*

*Boesak returned last week from the Commonwealth Conference in Kuala Lumpur where he held discussions with the leaders of several countries.*

*British premier Maggie Thatcher was "odd person out" in her support for the South African government. She was again the "champion of apartheid", Boesak told*

its debts," Boesak said.

"He wanted to raise two other issues; to pressure the international banks into not providing new credit and new loans and to get Commonwealth leaders to speak to banks which had fallen away."

Boesak said he was "pleasantly surprised" by the depth of commitment and seriousness with which the Foreign Ministers' Committee treated the issue.

Many prime ministers were keen to meet him personally although he had already spoken to their foreign ministers and other officials.

The only country which did not hold discussions with him or the African National Congress delegation was Britain.

"Both the ANC and I left Kuala Lumpur encouraged by the commitment we saw there," Boesak said.

"They were not there to bash South Africa as a hobby or ritual to do and dispense with. They were willing to talk seriously about what had to be done to get rid of apartheid as soon as possible.

"Heads of government were willing to sit down and fight with Thatcher, in spite of Sir Sonny Ramphal's concern that the Commonwealth not be riddled with tension over South Africa.

"When it became clear that Thatcher was going to be the champion of apartheid once again they really went to the floor with her.

"They were prepared to risk their unity for the sake of the issue. This shows South Africans the depth of their commitment to ending apartheid."

Boesak said he explained to heads of government that there was a beginning of a reform movement in South Africa, but that it was only a

beginning

He told them everything that was happening in South Africa was a direct result of pressure from inside and outside the country.

He gave them a report on the defence campaign, stressing that the basic prerequisites for non-violent action was not present in South Africa and had to be created by the Mass Democratic Movement.

"I also asked the Commonwealth to take over the timetable Archbishop Tutu, Reverend Chikane and I gave De Klerk when we saw him," Boesak said.

"There are certain things he as a president with executive powers should do immediately, like lifting the state of emergency and placing a moratorium on all executions.

"Then there are things he can't do immediately. He has to wait for the next parliamentary session to scrap apartheid legislation."

Boesak said it was in that context that he said the Commonwealth would have to wait until the end of the next parliamentary session in April, to see what progress De Klerk had made and what was on the agenda of the following session.

The first session ended roughly six months from the time De Klerk assumed office.

He proposed that the South Africa committee continue its mandate to monitor De Klerk's progress.

"If he doesn't move, the Commonwealth should impose full and mandatory sanctions," Boesak said.

"I told everybody what transpired at my meeting with De Klerk a few days before I reached Kuala Lumpur. I told De Klerk at the meeting that I would make things as difficult for him internationally as I could.

"I gave them my interpretation of the meeting, my concern that De



Allan Boesak

Klerk was not a democrat at heart and would not move unless he was pushed.

"Governments do not move unless they are persuaded that the cost of retaining the status quo is higher than the cost of moving."

Boesak said he believed it was important to encourage action against apartheid internationally.

He believed there were three reasons why the government of South Africa was still in power: their awesome military power and their willingness to use it; the network of international protection it was given by Britain and the United States vetoing mandatory sanctions at the United Nations and their economic links with the international community who had vested interests in South Africa.

"Our inroads internationally weaken their power."

Boesak said he had been invited to Kuala Lumpur in his individual capacity and had not consulted with the MDM nationally, but had spoken to them in the Western Cape.

He said he was encouraged by what had happened at Kuala Lumpur, not only because international pressure was now firmly in place, but also because other Commonwealth states had finally become angered by Thatcher's arrogance and protection of apartheid.

"There is also a commitment that in a little while — in April — they will come together, evaluate what has happened in South Africa and report back to the heads of government," Boesak said.

CHINA

# Paying for repression

25 *Final*  
3/11/89

*Final*

As China keeps up the purge of intellectuals whose bourgeois-liberal thinking inspired the pro-democracy student uprising in May, its economy is fast slipping into a full-blown recession which threatens to create another source of unrest — mass unemployment. A planned slowing of the over-heated economy to reduce inflation, which reached 30% a year in February, and the trade deficit, up 400% to US\$5,8bn in the first six months, is showing signs of becoming a reversal worsened by the repression which followed the massacre of Tiananmen Square on June 4.

Leader Deng Xiaoping and his reactionary premier, Li Peng, have reverted to crude central planning which matches that on the political front — such as ordering the entire fresher intake of Beijing University to do a year's military service and "political study" and banning



Deng

Chinese officials below the level of vice-minister from any social contact with Western diplomats. To reduce the amount of money in the system, credit controls were imposed and State factories ordered to pay 30% of wages in government bonds. Farmers were also offered promissory notes instead of cash for crops, while the credit clamp has racked up unpaid inter-company debts of as much as \$60bn.

As a result industry, local and foreign joint venture enterprises alike, is being hobbled by shortages of working capital at the same time as the return to a political deep freeze has led to the evaporation of overseas investment. Official claims that foreign investment was up 30% to \$2bn by September are belied by evidence on the ground. French car makers Peugeot and Pepsico of the US have both called off expansion plans; Japanese direct investment this year is only \$100m, half the 1988 level; and IBM, for example, has given up 35% of its office space, while other foreign firms have cut back their staffs by a quarter.

Longer-term project finance badly needed for telecommunications, ports, railways and hydro-electric schemes, has also been put on hold. The Japanese have postponed the start of a \$5,7bn loan programme for 42 projects, while the World Bank and other international sources are sitting tight on another \$1,2bn.

The most visible sign of China's politico-economic slump is tourism. More than 1m visitors were booked to tour China in the second half of this year. Now fewer than

400 000 are expected and foreign exchange earnings from tourism will be less than half last year's \$2,2bn.

The latest industrial output figures (for September) confirm that, even on business grounds alone, China looks less attractive. With inventories of goods up 58% to \$20,2bn as retail sales decline, production is dropping. Against industrial growth of 21% last year, output was only 11% up in the first six months and continues to slow.

In September, the increase of 0,9% was the worst since Deng launched his new economic dispensation 10 years ago, while the actual drop of nearly 2% in production of light goods was another first. The bite is being felt unevenly while the dynamic private sector, once the darling of Deng's revolution, has borne the brunt with employment falling 18% to 19,5m.

And keeping the inefficient State-owned corporations afloat is expected to drain far more from the public exchequer than the \$18bn it cost last year. Meanwhile, tax revenues were down by 41% at the end of June and in September payments from Shanghai, the most industrialised area in China, were 1,8% lower.

This has made an impact on inflation. According to the State Statistical Bureau, prices were only 13% higher in September than a year previously — but with the 1989 average to date running 22% up, the target of an inflation rate of 10% looks out of reach. It seems likely, however, that the sight of unemployed factory workers touting as porters in the streets and discontented farmers holding back deliveries is causing nervousness.

The Bank of China has just extended \$5,4bn in short-term loans to enable State agencies to pay farmers for the 1989 harvest and in an unprecedented statement it has been recommended that banks give more credit to retailers.

A meeting of the Communist Party plenum — at which sacked reformers such as ex-Secretary General Zhao Ziyang, face further disgrace or worse — is expected in the next month. In a normal situation, the case for continued austere disinflationary policies would seem unanswerable but fear of more trouble could lead to an easing of credit and the start of another stop-go cycle. ■

## RUSSO-FINNISH RELATIONS

### Their way?

The Kremlin's chief spokesman, Gennady Gerasimov, may have got the words wrong — but there was no mistaking the meaning

when he summed up the Soviet Union's new policy towards its Eastern European allies as the "Sinatra Doctrine." The occasion was the long-awaited first visit by President Gorbachev to the USSR's only non-communist neighbour, Finland.

Despite its thriving democratic capitalist system, Finland's relations with the Russians have been a model regarded with fearful contempt in the West. Unlike Estonia, Lithuania and Latvia, which succumbed to the Red Army after the Soviet-Nazi non-aggression pact, Finland gave Stalin's forces a bloody nose in the winter war of 1939-1940. Rather than suffer more losses in order to totally overwhelm the Finns, Stalin negotiated.

But the peace treaty which ended the fighting forced concessions which gave the USSR a veto over Finland's external relations; it guaranteed to go to war with any aggressor seeking to attack Russia through its territory and its "neutrality" was regarded as a farce because the Finns were not allowed to accept post-war economic help from the West under the Marshall Aid plan.

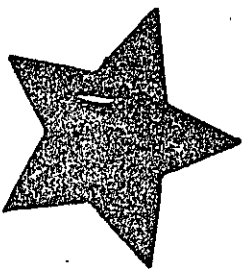
Last week, Gorbachev wiped the slate clean. "I greet neutral Finland," he toasted his host in Helsinki, President Mauno Koivisto. It was the first such explicit recognition and, for Finnish foreign ministry officials, formally ended any lingering restraints in the 1948 Treaty of Friendship, Co-operation and Mutual Assistance.

Gorbachev also used the visit to enlarge on his "European home" theme and to make another gesture in the nuclear disarmament debate. In a statement designed to chivy negotiations with the US and improve relations with the Nordic States, he declared the Baltic Sea a "nuclear free" zone. The withdrawal of six 30-year-old diesel-powered Golf submarines, with their obsolete liquid-fuelled nuclear-tipped missiles impressed few military experts (and received a dusty response in Washington) but it scored propaganda points.

Far more important, however, was the projection of Gorbachev's Finland speech and the statements which preceded it by Soviet Foreign Minister Eduard Shevardnadze on the eve of a Warsaw Pact meeting. In the Supreme Soviet, Shevardnadze finally buried the Brezhnev era.

First, he astonished the US by publicly admitting the Soviet leadership had been misled by its generals and that the huge radar installation at Krasnoyarsk in Siberia had, as the Americans claimed all along, been a breach of the 1972 Anti-Ballistic Missile Treaty and would be dismantled. Second, he condemned the invasion of Af-

# Star



CITY

newspaper.

Star 3/11/89

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## 'Sanctions leave SA R100-bn poorer'

By Sven Lünsche

Sanctions have left South Africans R100 billion poorer, reduced the country's growth rate by at least 10 percent and reduced the number of available jobs by about 500 000 over the last four years, says Bankorp chief executive Dr Chris van Wyk.

A noted economist, Dr van Wyk yesterday became the first businessman to quantify the effect of sanctions and disinvestment on the country's economy.

Addressing a symposium at the Vaal Triangle Technikon, in Vanderbijlpark, Dr van Wyk said computer-based econometric models revealed the indirect multiplier and linkage effects on the economy.

The calculations showed a cumulative foreign exchange loss of about R40 billion since 1985.

"This comprises a net capital outflow of about R30 billion, plus a loss of export earnings of about R10 billion due to trade sanctions, plus about a R10 billion loss in potential capital inflows in the absence of sanctions, less a saving of R10 billion on the ser-

vicing cost of foregone foreign capital.

"The macro-multiplier effect of this foreign exchange loss has been a total production loss of about R80 billion and a total spending or 'standard-of-living' loss of about R100 billion," Dr van Wyk said.

Finance Minister Mr Barend du Plessis was not available for comment today, but Government financial experts agreed with the gist of Dr van Wyk's report.

"There is no doubt at all that the outflow of capital through financial sanctions has decreased our growth rate considerably," said one.

In his address yesterday, Dr van Wyk said: "At the moment, real consumer spending is about 15 percent lower than it could have been, and the country's gross domestic product at least 10 percent lower than without sanctions."

He added that employment was about half a million lower than it would otherwise have been, "not so much because existing jobs have been lost, but because so many more new jobs could have been created for

young work-seekers in a scenario of higher overall growth".

A continuation of existing trade and financial sanctions throughout the 1990s would render one million more black people jobless, and two million more blacks financially destitute than would be the case if sanctions were terminated and foreign capital flowed back into South Africa.

Dr van Wyk added that sanctions and disinvestment had various unquantifiable effects on the economy.

In the public sector, spending on long-term investments such as education and training, infrastructure and social and health facilities had to be curtailed because of the diminished tax base resulting from low economic growth.

He concluded his analysis with a scathing attack on the proponents of sanctions: "Through impoverishing and radicalising the nation, sanctions have raised the chances of political confrontation at the expense of political reconciliation in the 1990s."

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# Leave New Nation alone, says Church

THE South African Catholic Bishops' Conference has called on Minister of Home Affairs Mr Eugene Louw to desist from taking action against *New Nation* newspaper.

The SACBC said yesterday it had learnt with astonishment that Louw had given notice to *New Nation* of possible action being taken against it for alleged contraventions of the state of emergency regulations.

It earnestly called on Louw not to take action against *New Nation* and appealed to the State President to remove the state of emergency forthwith.

"We have no right to claim democracy if we forcefully prevent those who have opinions differing from ours the right to express them."

## Voice

*New Nation* provided a valuable service not only to the black community, whose voice it echoed, but to the community at large for bringing to it the thinking and aspirations of a large segment of the population.

"To attempt to keep hidden from others this thinking and these aspirations, as if in so doing they will go away, is the height of folly."

## Curbs

"What we are again seeing is the ridiculousness of the curbs on the media in terms of the emergency regulations and the capriciousness with which public officials can act in terms of them," the SACBC said.

- Sapa.

*(Handwritten notes and signatures)*  
Sawetou 8/11/89

Step 28 9/1/89

# Human chain will unite cities, says bishop

By Louise Burgers

The aim of a planned 16 km human chain linking Johannesburg and Soweto on Saturday was to bring communities together across the barriers of the Group Areas Act, Bishop Peter Storey of the Methodist Church said yesterday.

He told a press conference that more than 16 000 people were needed in the link-up from the Johannesburg City Hall to the Orlando Stadium in Soweto.

"The infrastructure and facilities of both cities

should be shared by all. This tale of two cities in South Africa needs to be ended. There is dual symbolism with the link-up: the linking of Johannesburg with Soweto, and showing how apartheid will be ended," Bishop Storey said.

The organisers hope people will meet at 14 gathering points along the route, which will wind through Brixton, Mayfair, Pageview, Coronationville and Noordgesig. People have been invited to bring along musical instruments and get to know one another before the start.

# Catholics launch bold bid against oppression

The Catholic Church has outlined a vision for a future South Africa where "people are valued more than things, where every parish is committed to working for true justice and where all people are united . . ."

The bold bid to eliminate racial discrimination was 12 years in preparation. A brochure entitled Pastoral Planning Working Paper was circulated and responses called for. The laity was consulted. Replies were collated and analysed and finally presented to the plenary session of the bishops conference in 1987 who accepted the concept of a pastoral plan "with enthusiasm".

Yet not all Catholics shared their bishops' delight. The church's vision of bringing about "the kingdom of God in our land" has been accepted with reluctance in some quarters. But the church is undeterred.

## Soul searching

Speaking at his home in Kokstad, Bishop Wilfrid Napier, president of the SACBC, said he had high hopes for the ultimate success of the plan. He believes it will encourage serious soul searching and make people look beyond their immediate horizons.

"It will work," he said. "Coloureds and blacks will go for it. What frightens some whites is the involvement of social justice. They are being told to do something to transform society. But many do not want to be told from the pulpit how people are living in the black areas: they say they want moral sermons, not political ones."

He is hopeful the Renew programme (which aims at achieving spiritual growth among the people) will provide a way of overcoming this fear.

"The Pastoral Plan challenges us to evangelise ourselves," he added.

As a "coloured" South African, Bishop Napier understands the apprehensions of his fellow countrymen better than most. He may be head of the Catholic Church in South Africa, but Bishop Napier readily admits he grew up with the same colour prejudices as many South Africans.

"White is superior," he was told as a boy.

He was a young adult before he discarded the racist influences of his youth.

Born in the Swartberg, in the foothills of the Maluti Mountains, he was one of eight children. His grandfather Napier — a white — was a transport driver. His grandfather Davey — also white — was a landowner. Both men married black women, one a Zulu, the other a Xhosa.

In a frank interview with The Star, the bishop talked about his boyhood in the Kokstad area and

On Pentecost Sunday in May, the Catholic Church in South Africa launched a Pastoral Plan, an initiative through which it hoped its three million members would work for the eradication of "all that oppresses, dehumanises and destroys."  
But will it work? WINNIE GRAHAM reports.

the effect his South African background had on his life. As a child, he said, he was encouraged to put aside "everything that was African."

The question of colour was so ingrained in him and members of his community that everyone of mixed blood hoped their "skin was light enough to pass for white."

"Our ideal in life was to get as educated and cultured as possible so we could aspire for white," he added. "I was encouraged to be like my grandfathers. White was superior, black inferior."

The attitude persisted despite the fact he grew up in apartheid South Africa — probably because the Group Areas Act did not immediately affect the "coloured" community in which he lived. In the Kokstad area of the 1950's his family was not immediately pushed off their land. Only the next generation was to be affected.

In his case, the Bishop added, both family houses could have been lost in terms of the Group Areas Act — a factor which persuaded some of his cousins to go to the cities to work rather than stay at home.

It was only when the young Wilfrid Napier went to Ireland in 1960 to study for the priesthood that his attitudes started changing. There, for a first time, he mixed with white people "in their natural habitat" and learned that the colour of a man's skin was not relevant.

## Exposure

"I count my exposure to the Irish as a blessing," he said. "There I learned to look for other qualities in a person — and that colour does not matter."

His second lesson was to come in the early seventies when he returned to South Africa. Father Napier, as he was then, was stationed in Lusikisiki, an all-black Transkei parish.

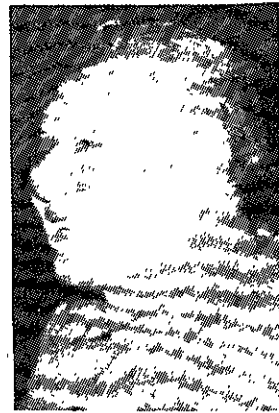
Readily accepted as a local, he found he learned more from his parishioners than he taught them.

He also discovered the stories he had been told about blacks were simply not true.

When he was consecrated Bishop of Kokstad in 1981, the whites of the diocese accepted him but some remained a little embarrassed to stop for a chat in the street.

"We will have to make a lot of sacrifices. We will have to share the insecurities others feel," he said.

# Deng resigns top post 'but still No 1'



Mr Deng Xiaoping

PEKING. — China announced yesterday that Mr Deng Xiaoping had resigned as chairman of the Communist Party's Central Military Commission, but diplomats said he was likely to remain China's most powerful leader till his death.

Mr Deng, 85, was replaced by his protege, Mr Jiang Zemin, a 63-year-old technocrat with virtually no military experience, who was made party leader in June after the army, acting on Mr Deng's orders, crushed the student democracy movement in Beijing.

The official New China News Agency reported Mr Deng's resignation at the end of a four-day meeting of the party's central committee.

"After careful consideration, I wish to resign from the present post while I am still healthy so as to realise my long-cherished desire," Mr Deng was quoted as saying in his resignation letter submitted on Tuesday. "This will be

conducive to the cause of the party, state and army.

"Our cause of reform and opening to the outside world has just started," he said. "We have arduous tasks ahead and there will be twists and turns on our way of advance.

"But I firmly believe that we will be able to overcome various difficulties and carry forward the cause pioneered by our predecessors."

A diminutive man with a rasping voice, Mr Deng survived two purges after the 1949 communist revolution and was appointed chairman of the military commission in 1981 to secure his hold on power while pushing through radical economic reforms.

Western diplomats have described senior leader Mr Deng's resignation as a political sacrifice made to ensure a handpicked successor.

Western diplomats said the full extent of the political horse-trading that placed Mr Jiang Zemin in

charge of China's most powerful military leadership group was still unclear.

They said it appeared that Mr Deng had succeeded in placing his own man in the top post but failed to persuade President Yang Shangkun, who wanted the job, also to resign from the committee.

Mr Yang Shangkun was made first vice-chairman. His younger brother, Mr Yang Baibing, became secretary-general of the commission, according to a report by the semi-official China News Service monitored in Hong Kong.

"Mr Deng has seen his power decline but he can still influence decisions even without the post," said a diplomat.

"The new titles mean a great deal for Mr Jiang Zemin and Mr Yang Shangkun," he said. "They do not have the same clout that Mr Deng has and they need the mantle of authority." — Sapa-Reuter-AP

CAPK-Tint  
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# Protest about a transfer

28  
Sowetan  
14/11/89



Rev Mogoba.

PRESIDING bishop of the Methodist Church of Southern Africa, Rev Dr Stanley Mogoba, said the protest by church members in Johannesburg yesterday was about the transfer of a minister - not racism and discrimination.

The bishop was responding to an article in the *Sowetan* yesterday about the march organised by the Meadowlands Section Youth Guild. The youths had made allegations of discriminatory practices within the church.

Mogoba said the transfer of Rev HM Tshabalala

By SONTI MASEKO

was a decision taken at a church conference in October.

About allegations of the mismanagement of church funds amounting to R40000 by Tshabalala, the bishop said Tshabalala's innocence was long affirmed by the district bishop, Rev Peter Storey, in a letter to the *Sowetan*.

Mogoba further expressed satisfaction with the outcome of the meeting that was held between himself, Bishop Storey, and members and ministers of the Meadowlands parish on Sunday night.

SWAPO's claim to Walvis Bay, intensified after its victory in last week's UN-sponsored election, reveals a peculiarly African blindness to the continent's history.

This week the organisation's leader, Sam Nujoma, was even moved to claim that South Africa can control of the enclave amounted to "an act of colonialism".

Yet it is precisely this "act of colonialism" which Swapo, by seeking power within the borders of what was once German South West Africa, has itself endorsed — all because of the inherent contradictions of Africa's post-colonial politics.

By accepting the borders of what is now called Namibia, Swapo has — with the exception of Walvis Bay — accepted the boundaries of a country defined by a conference of colonial powers in Berlin in 1884.

In fact it is bound to do so by the founding charter of the Organisation of African Unity. The Berlin conference was

## by **Bonny Schonakker**

converged to draw lines as wide as a pencil stroke around spheres of imperial influence on the African continent. None of the peoples divided or grouped together by its decisions was represented.

Whether intentionally or otherwise, the legacies of the Berlin conference have undermined political stability on our continent ever since — except, perhaps, during the colonial period in whose interests the boundaries were defined.

Apart from the political and social deformities created by these boundaries, their effects can be seen merely by glancing at a map of the continent.

The imperial red from Cape to Cairo may be gone, but the shapes are all still there. History and geography — as

well as the nations who live within their limits — do not draw straight lines arbitrarily through the wilderness: Only a conference of politicians can do that. Zaire, for example, was created by Belgium's King Leopold recognising the potential of a ready-made transport system provided by the Congo River soon after it was explored.

The borders of the Belgian Congo were drawn around most of the river's drainage basin, arbitrarily grouping together around 400 different nations. But Portugal had claims to the right bank of the river's mouth, so Cabinda went to Angola, under whose jurisdiction it remains to this day.

The tragedy of post-colonial Africa is that it has been unable to amend these anomalies. The OAU, formed in 1963, explicitly states in its founding charter that members will respect one another's "territorial integrity" — i.e. the borders inherited from

# Swapo endorses colonial fiction

the colonisers. The result — aided by all sorts of nefarious commercial interests — is that millions of people have died in places like Biafra and Katanga for trying to reassert their nationhood once the colonists had left.

The consequence of African colonialism is that we now have, for example, a country called Zambia but no such language as "Zambian".

What it comes down to is that there is not even a nation of Zambians, Kenyans or Ugandans if you choose to ignore the attempts by their post-colonial rulers to create such identities by fiat. This predicament may well be difficult to live with or even to change. One recent experiment

in changing borders — the integration of Senegal and Gambia — has been shelved, with the political interests of both countries preferring to stick with the status quo.

If Swapo were to succeed in its claims for Walvis Bay, it would amount to virtually the only change in Africa's colonial borders since 1884.

The precedent this would create — in the unlikely event it was adopted elsewhere in Africa — is the stuff of the continent's nightmares. Would Biafra again demand to secede from Nigeria, would the Congo demand Cabinda, would Senegal invade Gambia, would Katanga again seek independence?

In real terms Swapo's claim to

Walvis Bay is a matter of political expediency and for Mr Nujoma to assert that his organisation's claim to it is a statement against "colonialism" amounts to splashing on his own shoes.

But international opinion over the last two decades has shown that Swapo will be able to count on the support of post-colonial nations such as the OAU, the Frontline States and the United Nations in demanding control over the territory.

And such is the patronising sympathy for Swapo from its supporters — and the extreme distaste with which they regard South Africa — that Mr Nujoma may well be allowed to get away with such a glaring inconsistency.

Namibia does have legitimate grounds for seeking access to Walvis Bay, but these claims should be pursued in keeping with international law — as were the demands for the country's independence — and not on international prejudice against South Africa's interests.

PRETORIA. — Two church leaders claiming to represent seven million black Christians yesterday called on President F W de Klerk to speed up reform and condemned clerics for "misusing" the church as a "radical, political tool".

Saying they spoke for a "silent majority" of peace-loving, non-militant blacks, they asked Mr De Klerk not to lift the state of emergency before consulting moderate black leaders in the townships and receiving undertakings of non-violent negotiations.

The views were expressed when Bishop Isaac Mokoena, Archbishop Mzilikazi Masiya and eight fellow clergymen met Mr De Klerk and the Minister of Constitutional Development and National Education, Dr Gerit Viljoen, at the Union Buildings.

Bishop Mokoena heads the Reformed Independent Churches' Association, which he said represented 4,5 million blacks, while Archbishop Ma-

# Clerics ask FW to speed up renewal

*CMT - Links 21/11/89 (28)*

siya leads the Council for Apostolic and Zion Churches in Southern Africa, claiming a membership of 2,5 million.

At a news conference after the meeting, Mr De Klerk said all had "absolutely unanimously agreed" that it was essential for law and order to be maintained at all costs.

"The key message they got across was that the government's initiative on renewal and reform is welcomed, and that there is support for the government's emphasis that this be achieved in orderly fashion," he said.

— Sapa

# Chikane talks on 'sensitive' ministry

Secretor  
23/11/89

MINISTRY to exiles, ministry to victims of liberation movements and refugees outside South Africa will remain a sensitive ministry and will, by its nature, be "exclusive, limited and restricted", Dr Frank Chikane, general secretary of the South African Council of Churches, has said.

Delivering the public keynote address at the SACC conference on the

apartheid in Johannesburg on Tuesday, Chikane said all those who got involved in this ministry would of necessity be screened and could only do so if accepted by those they are to minister to.

"The sensitivities of the local churches and National Christian Councils will have to be taken seriously," he said. He said the con-

science objection to resolutions adopted by the SACC in 1974 contained important elements for the purpose of the conference.

War

These elements included:

- \* Christians were not obliged to obey their nations' call to commit violence.
- \* Taking arms could only be justified if the war was a "just war" (defined in the resolutions as "excluding war in the defence of an unjust and discriminatory society").
- \* The Republic of South Africa was fundamentally unjust and discriminatory and there was no justification for a war in defence of such a system.
- \* A call to member churches "to take up the cross" and follow Christ in "identifying with the oppressed", and
- \* Members should consider objecting on the basis of their Christian conscience to serve in the SADF.

He said issues the conference had to address included:

- \* Ministry to prisoners, detainees and their respective families. This will involve both pastoral and material care.
- \* How to intensify ministry to displaced persons and refugees in South Africa and their respective families.

Rev Frank Chikane

What the implications are of declaring the "apartheid regime's" war unjust and of simultaneously ministering to and providing moral support to the South African Defence Force, bearing in mind that the reality of the SADF's Chaplains Corps is that "the church cannot detach itself from the struggle of the SADF".

How to intensify the campaign for "conscientious objection and how to minister to objectors who fall foul of the system.

How to effectively carry out ministry and pastoral care to exiles, and to the liberation movements and their armed forces.

How to minister to those in exile who do not belong to any of the liberation movements scattered around the world.

What the role is to be of the local churches where the exiles are based, and how South African churches relate to them. - Sapa.



## THE WORLD



Pilgrimage to the sacred Barkhor temple ... the devout pass one of many Chinese checkpoints which guard the Tibetan sector of Lhasa

## Tibet's nuns defy the might of China

OUT of the throng of Tibetan pilgrims on the sacred Barkhor Street in Lhasa emerged six women in maroon gowns and bare heads. The pedlars of shawls and prayer wheels and bottles of Indian hair-oil scattered, knowing what would happen next.

The six women — all nuns — cried out, "Independence for Tibet", and began to walk with short but determined steps around the circuit of the Barkhor temple. They did not get far. The nuns were charged with "splittist activity" and condemned to three years' labour for being "extremely arrogant".

For a group of young nuns to challenge the full authority of the Chinese state, visibly expressed by the tin-hatted martial-law troops standing guard only a hundred metres away, is an act of calculated defiance.

In view of the treatment handed out to previous women demonstrators, it displays remarkable courage, but it is not an isolated act. The "heroic nuns" have staged at least 12 protests in the past two years.

Nuns, and lay-women, were prominent in the 1959 demonstration before the Dalai Lama's flight to India, and during the 1969 Cultural Revolution.

The story of their latest protests is beginning to be pieced together from documents brought by travellers to Hong Kong and the West.

A list of the 14 nuns who demonstrated in March this year gives their ages between 18 and 32. Four of

*In the isolated mountainous region of Tibet, Lhasa's resistance to China's rule is a fight for freedom of which the outside world knows nothing.*

JOHN GITTINGS reports on the heroic acts of the women

them were arrested. "In prison they were intensively tortured, including electric sticks to the breasts and being beaten with rifles, sticks, handcuffs and chains."

It goes on to state that the cell had no electricity and the prisoners were allowed few clothes and they received only two meals a day, one consisting of a single, small *momo* (steamed bun) and the other of a small cup of wormy vegetables. It also alleges that they were forced to put their heads into a bucket of urine and excrement.

Tibetan sources claim that two nuns who were seized after the March demonstrations were held in cells with male prisoners and raped. One, who had an electric prod inserted in her vagina, has disappeared since their release and it is feared that she has committed suicide.

Nuns have been prominent in all the large demonstrations which culminated in the March 5 to March 7 demonstration this year and the imposition of martial law. But they have also staged their own protests.

One was held in December 1987 and another five during 1988. Despite the repression, seven protests have been staged so far this year.

It used to be possible to complete three circuits of the Barkhor before being detained. Since martial law was imposed, with army checkpoints everywhere, and a heavy plain-clothes police presence, protests last only a few moments.

Nine nuns leapt on to the stage of a Tibetan opera at the Yoghurt festival in the Norbulinka Park on September 2 and were quickly seized. According to more than one witness, one of the nuns had her shoulder broken.

Several came from Shung Sep nunnery, a day's walk from Lhasa, which had also supplied the heroic nuns of the March demonstration. Another was seen later with a breast wound. Others came from Aoi Tsangkhang nunnery in Lhasa.

The nuns are young because fresh recruitment — of monks as well as nuns — was stopped during a decade of suppression and allowed only after reform in 1981 was initiated by the then Communist Party secretary-general, Hu Yaobang. Hu, whose death in April this year sparked off the student democracy movement in Beijing, was forced to resign in 1987. One of the charges against him was being too soft on the Tibetans.

Most nuns come from the Tibetan countryside. They reflect a tough tradition among rural women of shoul-

dering a heavy economic burden and speaking their mind. Their stand is not explicitly political but the strands of secular and religious commitment to an independent Tibet, led by the Dalai Lama, are closely woven.

Women were active in March 1959 when thousands of Tibetans demonstrated in Lhasa believing that the Chinese were planning to kidnap the Dalai Lama. Members of the Women's Patriotic Association gathered on March 12.

One participant, Rinchen Dolma Taring, wrote in her book, *Daughter of Tibet*: "Our women were more fierce than our men. It was frightening to walk through the Barkhor, where Chinese soldiers with machine guns were watching us from the roofs. All the shops were shut and no one was on the streets except the shouting women."

In 1969, the destruction of monasteries and suppression of monks and nuns during the Cultural Revolution led to another desperate rising, largely unknown to the outside world. Its leader, according to the only available account, was a Buddhist nun who led more than 1 000 people in an attack on government offices.

Defeated, the rebels fled to the mountains overlooking the Lhasa valley. Blockaded by Chinese troops, the leader was captured and executed at a public meeting. Some say that more people died that year than during the rebellion 10 years before.

The nuns' tales reveal that inhuman treatment was already standard practice before the declaration of martial law in March. An Amnesty International report, published in February, documented torture of Tibetan men as well as women.

After recent mass arrests and tortures in Beijing, it has become even more difficult to claim that the government is unaware of the excesses committed in Lhasa. Official doctrine, first proclaimed by Chairman Mao Zedong 40 years ago, insists the state is entitled to use all the dictatorial weapons at its disposal to suppress its enemies. In Tibet this means suppressing a growing number of brave young people whose only crime is to write a leaflet or shout a slogan.

The latest news from Lhasa is six more nuns were arrested in October. They had committed the "counter-revolutionary crime" of celebrating the Dalai Lama's Nobel Peace Prize.

Police last week arrested about 20 Tibetan women demonstrating outside the Chinese embassy and demanding independence. — The Guardian, London

'They beat and electrocuted us ... they fed us urine and dung'

MARCH 2 1989: My religious name is XXX from XX nunnery. My lay name is XXX. I was born in Nyantrien. I am 18 years old.

On the evening of April 16 1988 at 11pm we left the nunnery and stayed the night in a cave below. The next morning we left for Lhasa where 12 of us demonstrated for one hour.

Why did we demonstrate? For Tibetan freedom and for thousands of years of long life for His Holiness, the Dalai Lama — and because the Chinese should leave Tibet.

After completing three rounds of the Barkhor we left to return to the nunnery separately. On the way about 40 soldiers stopped us and we were all arrested. We were taken to the XX hospital where they took photos and asked questions. We were then all put into one prison vehicle. We were kicked and shouted at and then thrown out of the vehicle.

We were then taken to Gutsa Prison. There were three soldiers for every nun. They tied our hands and took us to a small room, two soldiers pushing each nun.

All of us were beaten very severely ... Then they attacked us one by one with electric sticks while our hands were handcuffed behind our backs.

Outside the door we were made to kneel on the ground. Again there were about 30 soldiers.

Some used electric sticks, some beat us over the head with handcuffs, some kicked us, some pulled and pushed us, some beat us with rifles. Then they tied blackboards around our necks with small, black Chinese letters on them and took photographs.

Then we were interrogated one by one: "Why did you demonstrate? What was the aim of the demonstration?"

I said: "First, Tibetans own Tibet and therefore the land of Tibet belongs to Tibetans. Secondly, His Holiness the Dalai Lama should be given the ownership of Tibet."

Another question was: "Who asked you to demonstrate? Who was behind you?"

I answered: "No one asked me. We came by ourselves."

"If no one is behind you, how do you know what to do, as you are only 18 years old? Who is behind you? You must tell us. Tell us!"

At this moment they beat me very badly. Then I almost lost consciousness. I was lying on the ground almost like a dead body.

At this moment about 11 people came up to me with two dogs. Some of these people were on my left, some on my right. They beat me with belts and electric sticks and ropes and rifles continuously for one minute.

Blood and white mucus came out of my mouth. I could not speak although I was conscious. At this moment two people grabbed me to try to make me get up but I could not get up, so they kicked me and stamped all over me from head to toe.

Another two or three men touched my body all over with about 11 burning cigarettes, continuously for two hours. The Chinese used their belts so much that the metal buckle came off. They broke a chair over me.

Then they had to stop for a rest because they were so tired.

After that dogs bit me on the feet. Blood came out and my clothes were all ripped.

Then they took me to a room where I was in solitary confinement. They gave me food with stones and yak dung, but it was not enough and they put it in a urine container. They gave me water in a small, broken cup.

Whenever the soldiers saw us they spat at us. In the room there was no bed or mattress; nothing. Every day we were interrogated and beaten.

I did not recover from the wounds inflicted by the dogs for two months, but because of His Holiness the Dalai Lama and *Kunchok sum* (Buddha, his teachings, and the monastic community) I recovered.

After two months nine of us nuns were released. So, from our nunnery four including me stayed in prison.

After eight months the Chinese said we were going to be tried but one month before the trial we were released. — The Guardian, London

C.S.F.W.U.

## UNION ORGANISER

Combined Small Factory Workers Union, which is active in the light industrial areas, Alexandra through to Midrand, seeks to appoint an ORGANISER to begin early in 1990

The position will appeal to someone who is interested in labour law and who wants an active task in working class organisation

The union would further the legal education of the appointee, enabling him/her to handle matters in Industrial Councils and Industrial Court. Fluency in SoZulu, Sesotho and English is required

The position also involves some negotiating, education, organising and admin. Applications with CV to be sent to the Secretary, P O Box 1846, Maritzburg, 2008, or phone Ellen at (011) 786-6302 for an appointment.



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THE WORLD

# If Cambodia falls again, we are all g

(25)

**JOHN PILGER, an Australian journalist who became one of Fleet Street's most famous war correspondents, first exposed the atrocities of the Khmer Rouge in 1973. This article is adapted from a new chapter in a collection of Pilger's journalism (he does a job which he publishes by Pan) which he recently updated.**

WENT back to Cambodia this year. It was monsoon again; across the border at Tay Ninh, the sun burst through like a hammer, lighting the leaves almost to incandescence, as the hot rain beat down vertically. When it ceased, a perfectly formed mushroom-shaped cloud rose. I first saw such a cloud in 1979, above a landscape of lunar desolation. It seemed appropriate: during a six-month period of 1973, more tons of American bombs were dropped on Cambodia than on Japan throughout World War II: the equivalent of five Hiroshimas. The truth, so successfully smothered in the

*If the political will was there, the murderous Pol Pot could be stopped today. His arms and food supplies could be cut off, his propaganda bases abroad denied. But there is no such will. In the interests of political expediency, the*

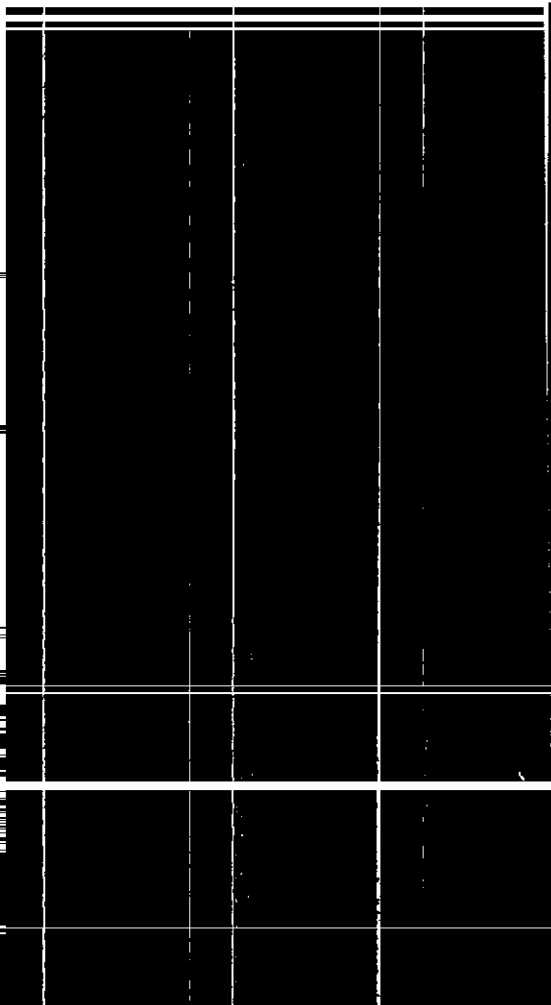
**JOHN PILGER reports from Cambodia**

United States, is that the genocide began not with Pol Pot but with Nixon's and Kissinger's widening of the Vietnam war and their illegal assault on a small neutral country. From when the first American bomb fell in 1969 a million people were killed or

*Americans, the British and their allies have agreed to discreetly down-play the Khmer Rouge atrocities and instead mount an international blockade against Cambodia, a country with which they have no good reason to quarrel.*

wounded ... before Pol Pot came to power. New evidence from US government documents, recently declassified, leaves no doubt that the bombing of Cambodia caused such widespread death and devastation that not only

was Pol Pot able to exploit it but it was also critical in bringing him to power. So that which Nixon and Kissinger began, Pol Pot completed. Thousands of those who had survived the bombing were murdered or force-marched west. Those who sur-



returned and, in their attempts to prevent the soil further eroding, they found wrecks of cars at regular intervals in the ground; today these provide like pop-art relics.

The villagers of Svay Toeu are among the world's poorest, living in huts of mud and straw. Several led me to a cigar-shaped object the length of a man, on which children were lying. It was a bomb from a B52, which had lain there for 16 years, only its detonator removed. Below it a necklace of craters extended to the horizon. At dusk we walked through the village to a shrine entirely with human skulls. About 500 were arranged in wooden boxes, and there was a separate pile of skulls. The moonlight caught a row of watching faces, as still and silent as the trees in which there are no leaves.

Some "blue scarves people" — of whom, like the Jews, were deported and slaughtered — live in the villages. Residents near the border with Vietnam had been ordered to have "contemptible Vietnamese minds in Khmer bodies" and were made to wear a blue scarf, as Jews were made to wear a yellow star.

For four years Chhay Song Heng cannot see a clock or a calendar. He is enslaved in a rice-growing "co-operative" and banned from speaking more than compliances. In the Pol Pot years," he said, "I used to walk to the corner of the padon the evening. There I would practise my English. I would say to myself — well, mumble actually in Khmer. I was overheard — 'Good evening, Heng, and how are you this morning?' And I'd reply, 'I'm very well thank you, apart from the difficulty of living. I am a captive in my own country, and I am condemned for nothing. But they have neither my brain nor my heart, nor my soul.'"

I drove into Phnom Penh with Song Heng. Every bridge had been destroyed by the Khmer Rouge, except one which is now the city's artery and its monument to Year Zero.

I watched the same children every day working the layers of rubbish in the street, lifting each other into a rusted container, now a vat of muck, and emerging now and then with precious beer cans which they flattened and sold as building materials. There are "Heineken houses" in Cambodia, just as there are "Budweiser houses" in Vietnam.

Like most of the population of Phnom Penh, the new residents of a villa round the corner are squatters. The terraces of what was one of the most attractive cities in the world have been liberated by pigs and chickens; poverty and squalor. There are said to be half-a-million people here. But it is not difficult to imagine them not here: it is as if everybody is waiting, ready to run or fight.

In the Monorom hotel a phone occasionally rings; the women behind the reception desk contemplate this phenomenon before answering it or until it stops ringing. If you want to phone Bangkok, 800km away, your call has to be routed via Moscow, 8 000km away. Cambodia is excluded from all international telecommunications treaties, and from the United Nations and its development fund, the World Health Organisation, airline agreements, trade pacts. Cambodia has simply been "locked out" of the world by an international blockade.

Cambodia is the only country in the world to be denied UN development aid, with which poor countries make a start developing themselves. A few governments have tried to circumvent the 10-year blockade imposed by the US and China, and supported by the Association of South East Asian Nations, Japan, Britain and most of Europe.



While a young boy in north-west Cambodia plays a risky game with an automatic rifle the country itself is at the centre of a geo-political game

Australia provides the largest single Western aid package through its non-government organisations: projects are co-ordinated in Phnom Penh by an Australian diplomat "on leave", a ruse that ensures that Washington is not offended, the government of Cambodia is not "recognised".

Oxfam's programme of supplying and installing simple, efficient water pumps in rural areas has improved and saved many lives; but Oxfam and the others cannot mount the co-ordinated effort needed to restore this uniquely suffering society. The children lying on the floor of the paediatric hospital die from intestinal ailments carried by waterborne parasites. The only pure water in a city of half-a-million is imported from France, smuggled from Thailand, and sells at almost R10 a litre: more money than most people see in months.

There are no resources for a new system: it should be financed from development aid which culpably is being denied. A UN development programme mission set out for Cambodia but got only as far as Bangkok before it was vetoed by the US.

The country's punishment is exemplified in its children. It has one of the highest death rates of young children in the world: one in five dies from mostly preventable illness, such as diarrhoea. In the National Paediatric Hospital, the most modern hospital

in the country, seriously ill children lie on the floor in corridors so narrow there is barely room to step over them.

I visited six other hospitals across the country and the situation was as critical. Drug cupboards are depleted or bare; there is no vaccine, sterilisation equipment is broken; X-ray film unobtainable.

In the north-west, most of the children fall prey to epidemics of mosquito-carried diseases: cerebral malaria, Japanese encephalitis and dengue fever.

The Cambodian people cannot comprehend why they have been singled out for such cruel and unusual punishment; why the Khmer Rouge whose crimes are universally acknowledged, is sustained in Thailand by Western "humanitarian" aid and Chinese arms; why the red and yellow Khmer Rouge flag flies in United Nations Plaza and Pol Pot's man speaks for his victims in the General Assembly.

The game began in 1979 when the Carter administration, reputedly concerned about human rights, implemented a policy that would eventually deny the most fundamental human rights to a country with which the US had no quarrel. Devised by Zbigniew Brzezinski, Carter's cold war na-

## This evil, that goes beyond understanding

"It is my duty," wrote the correspondent of the Times at the liberation of the Nazi death camp at Belsen, "to describe something beyond the imagination of mankind." That was how I felt in the summer of 1979. During 22 years as a journalist, most of them spent in transit at places of uncertainty and upheaval, I had not seen anything to compare with what I saw then in Cambodia.

My aircraft flew low, following the unravelling of the Mekong River west from Vietnam. Once over Cambodia, there appeared to be no one, no movement, not even an animal, as if the great population of Asia had stopped at the border. Nothing seemed to have been planted or was growing, except the forest, and mangrove, and lines of tall wild grass. On the edge of towns this grass would follow straight lines, as though planned. Fertilised by human compost — by the remains of thousands upon thousands of men, women and children — these graves marked common graves in a nation where as many as a million-and-a-half people, one-fifth of the population, were "missing".

We made our approach into what had been the international airport at Phnom Penh. At the edge of the forest there appeared a pyramid of rusted cars like objects in a mirage. The pile included ambulances, a fire engine, police cars, refrigerators, washing machines, generators, television sets, telephones, and typewriters. "Here lies the modern age," a headstone might have read, "abandoned April 17 1975, Year Zero."

From that date, anybody who had owned such "luxuries", anybody who had lived in a city or town, anybody with more than a basic education or who had acquired a modern skill, anybody who knew or worked for foreigners was in danger. Many would die.

Year Zero was the dawn of an age in which, in extremis, there would be no families, no sentiment, no expression of love or grief, no medicines, no hospitals, no schools, no books, no learning, no holidays, no music: only work and death.

During the coming weeks in Phnom Penh, one sound remained in my consciousness day and night: the soft, almost lilting sound of starving, sick children approaching death. In nine months since the Vietnamese liberation, only three relief planes came from the West — none were from Western governments, the International Red Cross, or the United Nations — regardless of appeals from the new regime in Phnom Penh. By the end of October, the 10th month, Unicef and the Red Cross had sent 100 tons of relief. In effect, nothing.

Few geo-political games have been as cynical, and bereft of all civilised behaviour as that which has isolated and punished the people of Cambodia. And this game now beckons a second holocaust in Asia.

John Pilger

oukists, led by the duplicitous Prince Sihanouk; and the Khmer Rouge whose army Western and Chinese aid was restoring as one of the strongest in Asia.

Pol Pot's men dominate the coalition. His UN representative, Thiounn Prasith, is an accessory to mass murder. When Pol Pot wanted to entice home Cambodian intellectuals — whom he regarded as potential enemies — he gave Prasith the job of finding them and sending them back to their death.

For the US administration Prince Sihanouk, the former despotic ruler of Cambodia, embodies "the hopes for a decent and democratic Cambodia". In fact, there is abundant evidence that Sihanouk and the Khmer Rouge are indivisible.

In 1975 he flew to New York where he knowingly lied to the UN about the true nature of the Khmer Rouge: that the evacuation of Phnom Penh and other cities had been carried out "without bloodshed", and that reports of wholesale executions were "unfounded".

Sihanouk's collaboration continues today. There is filmed evidence of Sihanouk's troops and the Khmer Rouge on joint operations. When the US sends arms to the Sihanoukists, whom they call the "non-communist resistance", their final destination is assured. For the Bush administration what matters is it is an effective means of furthering American aims in destabilising Indo-China.

US Secretary of State James Baker has described the Khmer Rouge as a "fact of life", and the US wants them to be part of a future Cambodian government. Whenever Thailand's new reformist government has indicated to Phnom Penh that it wants to banish the Khmer Rouge from the border camps, the Americans have threatened and the Thais have drawn back.

At the international conference on Cambodia in Paris in August, Western diplomats entertained Khmer Rouge representatives in their hotel rooms, and agreed to play down Khmer Rouge atrocities. Like the British and most US allies, the Australian government now supports the reintegration of a political movement that instigated the deaths of up to one-fifth of the country's people.

The shameful role of the British government is epitomised by the words of a senior British Diplomat in Bangkok. "Cambodia is a country of about eight million people. It's of no real strategic value. As far as Britain is concerned, it's expendable."

The CIA estimates that an entire Khmer Rouge army has infiltrated Cambodia with enough arms and munitions hidden in caches to last two years. British, US, French, Japanese and many other governments know that Pol Pot, far from being "retired", is ensconced in a Thai military camp known as "V4".

Cambodia's last line of defence against Pol Pot's guerrillas is an army mounted by the Phnom Penh government. Like every human activity in Cambodia, this army has no base: an entire officer corps has had to be "trained" within a few years. There is also a "militia" of as many as 100 000 armed men and women. They represent a considerable act of faith.

If the political will was there, Pol Pot's sanctuaries could be denied now; his arms supply and rations cut off; his propaganda base in New York closed down. Left alone, the governments of the region would soon learn to live with one another. At present their efforts are thwarted by America's war of revenge against Vietnam.

If Cambodia falls a second time, those of us who have watched and now wait and do nothing, will share the responsibility. — The Guardian, London

This article is adapted from a new chapter in John Pilger's book, *Heroes*, reissued by Pan.

# Ivory workers protest at ban (26)

HONG KONG — Hong Kong ivory workers began a sit-down protest yesterday against a worldwide ban on ivory trading which will come into effect on January 18.

About 30 workers sat down outside government offices demanding US\$38 000 each in compensation from the government.

Hong Kong, which used to be the largest ivory trading centre in the world, became the target of international criticism at a conference of the UN-backed Convention of International Trade in Endangered Species.

In October, at the end of the two-week conference in Lausanne, members voted overwhelmingly to ban the

international trade in ivory and gave countries 90 days to dispose of stocks.

But local ivory traders, who hold 670 tons of legally acquired ivory, say 90 days is not enough because the major consuming countries — Japan, the US and France — have imposed immediate bans on ivory imports.

About 3 000 ivory workers, mainly older men who specialise in carving the elephant tusks, are directly affected by the ban. The Hong Kong government has offered to retrain the workers but the Hong Kong and Kowloon Ivory Manufacturer's Association has said most of the workers are too old for that. — Sapa-Reuter.

8/10/89 26/1/189

# Body aims to give new meanings to old slogans

By SANDILE MEMELA

UNITY in a post-apartheid South Africa took a step forward this week when prominent personalities formed a body that will draw members from community and church groups.

"We have come to realise that the tendency among the people is to shout political slogans that are devoid of meaning. Our aim is to breathe life and content into empty popular slogans," said churchman Elia Tema.

Tema, a part-time Unisa lecturer and minister at the Orlando Dutch Reformed Church in Afrika, leads the initiative with 11 prominent church, community and academic leaders - including KwaNgwane's Chief

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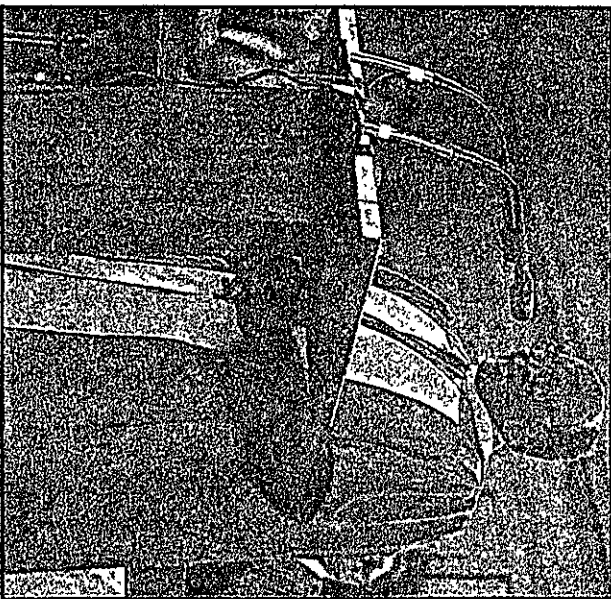
Minister Enos Mabuza

The new body, called Jubilee Initiative, will do research on South Africa's socio-politics.

The RevCaesar Molebatsi, director of Youth Alive in Soweto, and Rev Stanley Mogoba, presiding bishop of the Methodist Conference in South Africa are also members.

"The body will prepare the groundwork for a free and democratic future, with the aim of achieving justice on all levels of our society."

"Observation shows that most people do not want apartheid. At the same time they do not have a clear idea of what they will substitute it with," said Tema.



Rev Stanley Mogoba is part of Jubilee Initiative.



# Tutu tells Palestinians: God is on your side

ARGUS 27/12/89 (28)

The Argus Foreign Service

BEIT SAHOUR (West Bank). — Archbishop Desmond Tutu drew tumultuous applause and cries of "PLO; Israel no" when he told a joyful Palestinian crowd: "Victory in your struggle for sovereign nationhood is assured because God is on your side."

Thousands of Palestinians climbed trees and stood on each other's shoulders to catch a glimpse of the archbishop who told them: "We support the struggle of the Palestinian people for nationhood. We say also that your brothers and sisters, the Jews, have a right to an independent state."

Archbishop Tutu, in Israel as guest of Bishop Samir Kafity, the Anglican Primate of Jerusalem, said: "Peace is coming to this land because it is God's will, and nobody can stop it."

Hundreds of heavily armed Israeli troops stood by watchfully as the largely Arab crowd roared PLO slogans and waved olive branches.

Later, during a Christmas Day service in east Jerusalem, Archbishop Tutu called on the Israelis to negotiate "with those whom the Palestinians themselves regard as their authentic representatives", another apparent reference to the PLO.

In Bethlehem, Arabs poured into the streets to greet the archbishop's convoy.

His message fell on eager ears. At Beit Sahour, an Israeli peace activist told the Arab crowd: "Let this be the last Christmas you have to celebrate under occupation. Thanks to Archbishop Tutu, nobody can close your mouths."

In his Christmas sermon, Archbishop Tutu predicted that "oppressors" would be swept away on a tide similar to that moving across Eastern Europe.

He said: "God sides with those the world despises, brutalises and oppresses. Those who do not rule according to God's law will bite the dust."



**TUTU IN ISRAEL:** Archbishop Desmond Tutu looks at a Palestinian boy giving the "V" sign as he passes the Dome of the Rock during a tour of the Temple Mount in Jerusalem. At the right is Sheikh Mohammad Al-Jamal, deputy Mufti of Jerusalem, and second from the left is Faisal Hussein, a leading Palestinian activist.

SOURCE: 3

# Iscor windfall will aid Numsa 'struggle'

NUMSA and its shop stewards employed at Iscor have begun discussions on how the R1,57m windfall earned from the sale of more than 7-million Iscor shares earlier this month should be administered.

The union organised the financing, purchase and sale of employee preference shares to which its 9 500 members were entitled as part of the privatisation of the corporation.

The proceeds were to be used to advance the collective interests of members. The shares were sold to the Metal Industries Group Pension Fund, to which most Numsa members belong.

Numsa national organiser Bobby Marie said yesterday it had been agreed in principle the money, which

ALAN FINE

is to be put into a trust fund, should be used to help build organisation within Iscor, to promote union education and generally support Iscor members' "struggle".

It was also agreed, though, that individuals who leave Iscor should receive a payout from the fund.

He said it was planned that, as far as possible, only the interest earned by the fund should be used, leaving the capital amount intact.

Marie reiterated that Numsa remained opposed to privatisation, and its participation was designed as a collective response to management attempts to make the share participation scheme an individualistic exercise.

lice officers - the overwhelming majority of the force - who helped to maintain law and order in

# Church urges probe

THE Provincial Standing Committee (PSC) of the Anglican Church yesterday called for a judicial commission of inquiry, comprising at least three judges and senior advocates "from different backgrounds", to investigate reports of death squad activities.

The PSC, which includes representatives from Lesotho, Mozambique, Namibia, South Africa and Swaziland, is the top executive body of the Church of the Province of Southern Africa.

According to a press statement from the Church, the PSC was "distressed and horrified by reports of death squad activities now emerging from different sources".

## Vlakplaas

The PSC called on the Government to immediately close centres such as that at Vlakplaas near Pretoria, where police death squads were reportedly based.

In a resolution approved on Tuesday in a meeting in Cape Town, the PSC also voted to encourage church staff in South Africa to observe two new public holidays -- Sharpeville Day and Soweto Day.

The PSC also encouraged dioceses lying outside South Africa to commend special days on which the church throughout Southern Africa could pray for their countries, said the statement. Sapa

*Sowetan 29/11/89*





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Religious leaders were at the forefront of a unique "march for peace" on Saturday to New Brighton to deliver a message of hope to the black community.

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30/11/89

## Bishops praise <sup>28</sup> some FW decisions

### Political Staff

A NUMBER of decisions by President F W de Klerk were praiseworthy, but his actions appeared to be ad hoc responses to pressure and not part of a comprehensive plan to dismantle apartheid, the Anglican Bishops of Southern Africa said yesterday.

The bishops were also "very worried that Mr De Klerk's concessions are raising expectations of fundamental change which current government policy offers little prospect of fulfilling".

They said while whites and some foreign leaders were excited about changes, people of most their congregations experienced no change to their daily lives.

The bishops' statement listed the praiseworthy decisions as the legal marches and the reprieve for Lawaai-kamp.

They also said the electric fences on South Africa's boundaries should be switched off. They said any form of border control that was intended to take human life was inhuman and unchristian.

# Praying in defence of apartheid

SINGING "Prys die Heer" (Praise the Lord), a group of Afrikanerweerstandsbeweging (AWB) supporters asked Jesus to accept assassin Barend Strydom as an Afrikaner national hero.

The group had gathered to mark the anniversary of the shooting spree in which Strydom, now on Death Row, mowed down seven black people in Pretoria.

This misuse of religion is one of the crude manifestations of a disquieting feature in South Africa: the mushrooming of rightwing Christian groups.

Harold Winkler, a Master's student at the Department of Religious Studies at the University of Cape Town and part-time researcher of the Johannesburg-based Institute for Contextual Theology (ICT), has identified at least 35 such groups — mainly English-speaking — which give a theological "justification" for the apartheid status quo.

"The government has become conscious that the Church is a key institution in society which it needs to draw onto its side, Winkler explained at a recent international conference in London on "Oppressive Christianity in the Third World".

"It is for this reason that it has increased its support for rightwing Christian groups and has sought to draw rightwing Christians into its Joint Management Councils. The interests of the rightwing in the Church and the interests of the State thus coincide."

The rightwing Christian groups are useful tools in Pretoria's strategy "to win the hearts and minds" of the population, and will be increasingly active to "scull" State President FW de Klerk's reform image.

Winkler calls anti-communism "the glue that holds all rightwing Christian groups together." They use communism in the same way as the government does — to denounce anyone who opposes the regime and its apartheid policies. They reject communism on the presumption that it is atheist.

**Anti-communism is the glue that holds all rightwing Christian groups together and they use this to denounce anyone who opposes the apartheid regime and its policies. Noel Bruyns reports on the mushrooming of the rightwing Christian group.**

"Groupings like the African National Congress are labelled communists, and the false impression is created that they are therefore also atheist, and would not allow religious freedom if they came to power," says Winkler.

In rejecting communism, the rightwingers instead promote capitalism.

"The good news which the rightwing Christian groups preach to the rich is that their wealth is God-given. For the poor the 'good news' is that if they become Christians, they will also own BMWs and Mercedeses.

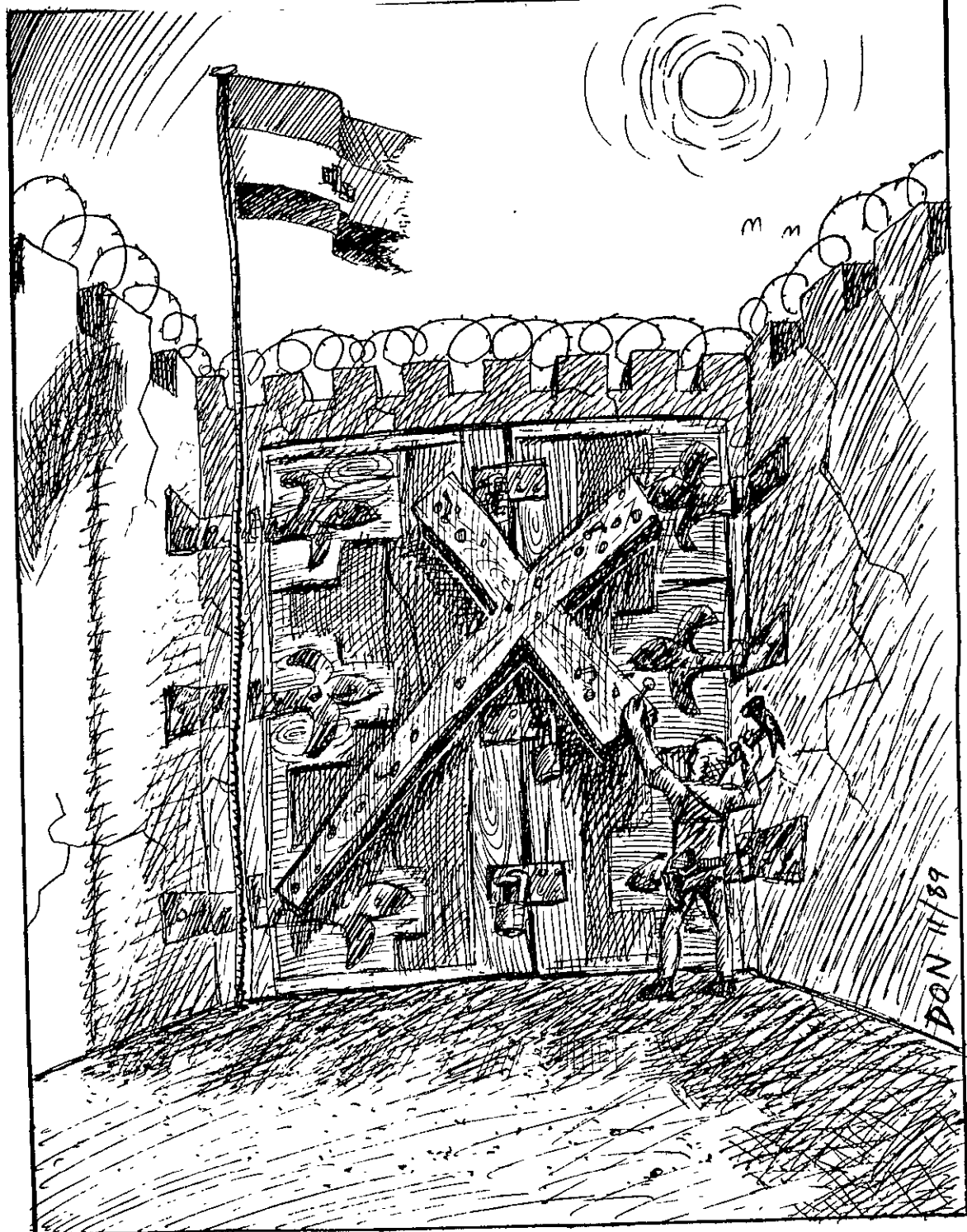
In the meantime, they can only blame their own sinfulness and lack of faith for their poverty," says Winkler.

"Most rightwing Christian groups, in South Africa claim to be apolitical. Firstly, it obscures the fact that what they preach does have political implications. This makes their message acceptable to Christians who have been taught to separate religion and politics.

"Secondly, promoting an apolitical posture serves to pacify black members of rightwing Christian groups, and prevents them from involving themselves in the liberation struggle".

Winkler says all rightwing Christian groups support the apartheid strategies of the Pretoria government, and in turn attack the liberation movement.

The most common form involves labeling anti-apartheid groups such as the UDF, Cosatu and even liberal



white groups such as the Black Sash as communist-inspired.

Bashing liberation theology, which is seen as a tool for communist infiltration of the Church, is a favourite past time of rightwing Christians.

But, says Winkler, the attack is usually personalised. Church leaders such as Archbishop Desmond Tutu, Dr Alan Boesak, Rev Frank Chikane and Rev Beyers Naude are vilified and ridiculed.

Church bodies concerned and the Southern African Catholic Bishops' Conference, are also attacked to isolate progressive Christians from the churches, and prevent a broader acceptance of a prophetic theology.

## Who's who of the right

CHRISTIAN groups identified as rightwing by Wits academic Harold Winkler:

Action for Peace and Prosperity; Afrikaanse Protestantse Kerk; Anglicans; Concerned for Truth and Spirituality; Bel-El Group of Ministries; Campus Crusade International; Centre for Reformed and Contemporary Studies (Cercos/Sercos); The Ministry of Chalcedon; Christ for all Nations; Christian League of South Africa; Christian Mission International; Christosentro; Frontline Fellowship; Good Hope Christian Group; Gospel Defence League; Jesus Christ for Peace in South

Africa; Jimmy Swaggart Missions; Lighthouse Christian Centre; Mission to the Communists; Nederduitse Gereformeerde Bond; Open Doors/Geopende Deure; Operation Esther; Protestinformatiedienste; Reformed Independent Churches Association; Rhema Bible Church; Rhodesia Christian Group; SA Catholic Defence League; Signpost Publications and Research Centre; Tradition, Family and Property (TFP); Underground Evangelism; United Christian Action (UCA) United Christian Conciliation Party; Vereniging Bybel en Volk; Western Cape Council of Churches; Young South Africans for a Christian Civilisation.

# Anglican bishops praise and warn De Klerk

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Staff Reporter

DEVELOPMENTS in South Africa, although welcome, have to be seen against a backdrop of fears that expectations will not be met, says the synod of bishops of the Anglican Church.

In a statement in Cape Town the Anglican bishops of Lesotho, Mozambique, Namibia, Swaziland and South Africa said that while developments since President De Klerk assumed office were encouraging, they were deeply concerned at the consequences if the government failed to live up to the expectations it was creating.

Mr De Klerk's decisions to allow protest marches, to release eight political prisoners, to concede May 1 as a public holiday and to open beaches, have been praiseworthy and are warmly welcomed," the statement said.

However, they warned that Mr De Klerk's actions appeared to be "ad hoc responses to internal and foreign pressure and not part of a comprehensive plan to dismantle apartheid".

## APARTHEID MACHINE

The bishops said that while many whites and some foreign leaders speculated excitedly about changes to come, people in most of their congregations struggled to keep up hope for the future in the face of "an apartheid machine which continues to grind relentlessly".

Giving examples, the bishops said there was no end to the suffering which had been brought on the people of the Eastern Cape by "grand apartheid".

There was also the failure of police and government prosecutors to act against the violence of police riot squads.

There was also the continued harassment of clergy and the media and while the government made only incomplete and ad hoc gestures, the distrust between blacks and whites, of which Mr De Klerk complained, would continue.

"The government cannot afford to play the game of divide and rule. The unity of all South Africa's peoples is essential to the future peace of the country," the statement said.

RECENT developments in South Africa like peace marches, the release of long term political prisoners and the opening of beaches, although welcomed, had to be seen against a backdrop of fears that expectations would not be met.

Also there was the continuing state of emergency, death squads, refugees dying on electric border fences and the harassment of the clergy and the media.

This is contained in a statement issued by the synod of Bishops of the Church of the Province of South Africa which met in Cape Town yesterday.

The Anglican bishops of Lesotho, Mozambique, Namibia, Swaziland and South Africa said while the developments in South Africa since the assumption of office by the new State President, Mr F W de Klerk, were encouraging, the bishops were deeply concerned of the consequences if the South African Government failed to live up to the expectations it was creating.

"De Klerk's decision to allow protest marches, to release eight long-term political prisoners, to concede May 1 as a public holiday and to open beaches to all races have been praiseworthy and are warmly welcomed," the statement said.

However, they warned that De Klerk's actions appeared to be "ad hoc responses to internal and foreign pressure and not part of a comprehensive plan to dismantle apartheid."

The bishops said that while many in the white community and some foreign leaders speculated excitedly about changes to come, the people in most of their congregations experienced no change in their daily lives and struggled to keep up hope for the future in the face of "an apartheid machine which continues to grind on relentlessly."

Giving examples of this, the bishops said there was no end to the terrible suffering which had been brought on the people of the Eastern Cape by "Grand Apartheid."

There was also the failure of police and government prosecutors to act against the violence of police riot squads.

The details of death squad activities emerging from different sources had a ring of truth to them and were consistent with speeches by Cabinet Ministers that the security forces would eliminate terrorists wherever they were found, the statement said.

There was also the continued harassment of

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clergy and the media and while the Government made only incomplete and ad hoc gestures, the distrust between black and white communities of which De Klerk complained would continue.

"The Government cannot afford to play the game of divide and rule. The unity of all of South Africa's peoples is essential to the future peace of



Anglican Church leader  
Desmond Tutu



President F W de Klerk

# Bishops praise De Klerk but there is a question mark



the country," the statement said.

The bishops said if De Klerk wanted to promote a climate of trust there had to be purposeful action to negotiate a comprehensive timetable for the phasing out of apartheid and the introduction of a non-racial democracy in South Africa.

They pointed out, albeit reluctantly, that economic pressures on South Africa would remain necessary.

They said they had discussed with experts the argument that the various forms of economic pressure inhibited growth and development but the fact remained that the damage to the economy and to the whole of society inflicted by apartheid far outweighed that done by economic pressure for the end of apartheid.

They said there could

be no sound economic growth in a society faced with the threat of civil war and recent evidence in Eastern Europe showed there could be no vibrant economy in an undemocratic society.

The bishops aligned themselves with a statement by the Southern African Bishops Conference made in September this year where the South African Government was urgently requested to switch off the electric border fences between Mozambique, Zimbabwe and the Republic.

"We believe that any form of border control that is intended to take human life is inhuman, unchristian and unacceptable," the statement said.

They also requested that any form of harassment like the rounding up of refugees and the shoot-

ing of fugitives in the Kruger Park be stopped.

Army and police should also restrain themselves at road blocks while dealing with refugees or illegal immigrants.

They also urged the South African Government and the United Nations through the UN High Commissioner for Refugees to embark on immediate negotiations with a view to securing refugee status for the Mozambicans moving to South Africa for shelter.

Forced repatriation of about 3 500 people a month should also be stopped.

The bishops' statement ended with what they called a partial list of immediate steps which they believed the Government should take. These included:

\*To reincorporate Peleton East into South Africa, reinstate the pensions of South African citizens from the area and pressure the Ciskei authorities to release the leaders of the community.

\*To appoint a judicial commission of inquiry to investigate the existence of police death squads.

\*To lift the state of emergency, including regulations covering the media and the removal of all restrictions on non-violent political expression.

\*To unban all political parties and release remaining political prisoners and detainees. It was essential that Nelson Mandela be released because he was the one leader who could bring together a wide variety of political groups.

Political comment in this issue by Aggrey Klaaste and Joe Thlolo. Sub-editing, headlines and posters by Sydney Mathaku. All of 61 Commando Road, Industria West, Johannesburg.

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## New church body takes initiative

(29) Wmal 1-7-1989  
A NATIONAL research organi- and frustration in our country",  
sation, aimed at influencing poli- says co-director Dr. Theuns El-  
cy in a post-apartheid society, off.  
was launched in Johannesburg. It will be initiating conferenc-  
this week. es, workshops and research pro-  
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ing, education, business and  
land reforms with the aim of de-  
veloping a system of "Value  
Added Facts for a post-apartheid  
South Africa", he said.

The church-based Jubilee Ini-  
tiative aims to draw together  
black and white community and  
church groups to investigate  
"issues at the heart of the anger

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6/12/89

SOWETAN, Wednesday December 6, 1989

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# Sentimental journey

## TUTU FLIES THOUSANDS OF KILOMETRES TO MAKE A 2-MINUTE SPEECH

**WASHINGTON - Archbishop Desmond Tutu, America's most favourite South African, got a standing ovation when he made a surprise appearance at the Kennedy Centre in Washington to pay tribute to singer-actor Harry Belafonte on**

**Sowetan Foreign Service**

### Sunday night.

Tutu told the audience of entertainment and political stars it was truly an age of miracles as he had flown thousands of miles just to make a two-minute speech.

The occasion was the 12th annual Kennedy Centre Honours

awarded for outstanding lifetime achievements in the performing arts and impact on American culture.

### Awards

Apart from Belafonte, the 1989 recipients of the awards were actresses Claudette Colbert and Mary Martin, ballerina Alexandra Danilova and composer William Schumann.

Belafonte, whose album "Calypso" has just become the

first million-seller in history, has a long association with South Africa.

Last year he recorded his first album in 15 years, "Paradise in Gazankulu," a collection of poems and songs from South Africa.

He is currently on the board of directors of TransAfrica, a Washington pressure group which advocates the total economic isolation of South Africa.



Archbishop Tutu



Harry Belafonte

28. Sowetan 11/12/89

By MATHATHA TSEDU

# Church slams spy seeking in its ranks



Mr Adriaan Vlok

THE Evangelical Lutheran Church in Southern Africa has written a letter to the Minister of Law and Order, Mr Adriaan Vlok, complaining about an alleged security police campaign to recruit its staffers to become police informers.

The letter was sent by the acting executive secretary of the Northern Diocese, Mr Saul Raphaelalani. The letter states that security police in Pietersburg asked three of the diocese's four typists to:

- \* Inform police of dates, venues and times of all meetings of the church held at the church centre in Seshego or elsewhere.

- \* Send all copies of documents relating to such meetings to the police.

- \* Spy on all organisations holding meetings at the centre.

- \* Send all documents with a political content and connotation to the police and

- \* Inform them about all activities of the Lutheran church.

"The church views your police activities in a very serious light," the letter read. "Unless we are persuaded to the contrary, we shall continue to believe that your department wants to destroy the Lutheran church by turning her staff members into

police informers, to alienate the church from her members by sowing suspicion about the head office staff and discrediting the church in the eyes of the public by harrasing her staff and by intimidation."

It also cited an incident in August this year when security police allegedly barged into a meeting of the church leadership and the rector of the University of the North and dragged a student leader away.

The Press spokesman for the Minister of Law

and Order, Brigadier Leon Mellet, said this week that the letter had not yet been received.

"But even if it was already here, the matter is between the Minister and the Lutheran church and it is only fair that he first respond to them before he does so in public," he added.



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# Churches join search for solutions to faction 'war'

By GRAHAM LIZAMORE 13/12/89  
Staff Reporter *Argus*

CLERGYMEN worried about the death and destruction in Crossroads have met provincial authorities in an effort to bring warring factions to the conference table.

At a meeting in the Crossroads municipal offices yesterday clergymen, led by the Rev Mlamli Mfenyana, rector of the Holy Cross Church in Nyanga, met the regional representative of the Cape Provincial Administration, Mr Steven Naude, and Mr Rikkie Schelhase, administrator of Old Crossroads.

### POLICE BUSINESS

The meeting was requested by the clergymen after a weekend of violence which left four dead, eight injured and hundreds of people homeless.

Supporters of the Mayor, Mr Johnson Ngxobongwana, were alleged to have attacked followers of Mr Geoffrey Nongwe, a former ally of the mayor.

Mr Schelhase said he wanted the clergymen to understand that while there had been a breakdown in law and order, he could not interfere with

the factions because where killing and destruction occurred it was the business of the police.

Mr Schelhase said he had discussions with the police to help restore order and since their arrival on Monday the violence had stopped.

### FINGERS POINTED

His aim was to contact Mr Ngxobongwana, who he said had been in the Ciskei for almost four months. "My duty is to get hold of Johnson not next week, not at the weekend, but by tomorrow," he said.

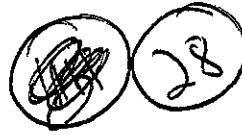
Mr Schelhase said accusations had been made and fingers pointed at Mr Ngxobongwana, who was the central figure in the dispute, and he would do his utmost to get him to a meeting.

"I have to get him, as ordained mayor, here and try to resolve the issue as mature, responsible people," he said.

# Muslims

# urge action

# on apartheid



By REHANA ROSSOUW

MUSLIM clergy have pledged to intensify the struggle against apartheid and to begin preparing for a post-apartheid South Africa.

Muslim scholars and Imams from throughout the Cape Province last week attended a two-day conference, hosted by the Muslim Judicial Council (MJC).

Papers which were delivered discussed the need for unity in the Muslim community, social problems among Muslims and the issue of negotiations.

Speakers stressed that Muslims should unite and begin preparing for a post-apartheid South Africa.

### Victories

Delegates were urged to begin discussing the African National Congress' constitutional guidelines and to determine under which circumstances and conditions they should negotiate.

Claremont Imam, Hassan Solomon told the conference the issue of negotiations had arisen because of the progress towards a free and democratic South Africa.

"The victories gained by the Mass Democratic Movement on many fronts has led to the crisis in which the government finds itself.

"Our task is to intensify this struggle and maintain the initiative while addressing the question of negotiations," the imam said.

Meanwhile, this week, the MJC hosted ANC leader Ahmed Kathrada in Cape Town.

Kathrada, with MJC president Sheik Nazeem Mohamad, the UDF's Western Cape vice-president Abdullah Omar, Imam Solomons and other muslim clergy, visited the grave of anti-apartheid activist Imam Abdullah Haroun who died in detention.



Clergy of the Muslim Judicial Council took Ahmed Kathrada to visit the grave of Imam Abdullah Haron on Wednesday. Seen at the grave are from left, UDF vice-president Dullah Omar, Hadji Suleiman Bayet, Imam Ali Gierdien, Sheikh Shaheed Satardien, Kathrada, Imam Hassan Solomon and Sheikh Nazeem Mohamed

PIC: YUNUS MOHAMED

# Churches under fire

THE South African Council of Churches, the South African Catholic Bishops Conference and Kagiso Trust Fund have come under fire over the rally to welcome back Pan Africanist Congress stalwart Mr Japhtha Masemola.

The rally, attended by thousands of people, was held in Atteridgeville on Saturday.

Mr Nkosi Molala, president of the Azanian People's Organisation, said although European countries pumped hundreds of thousands of rands into the Kagiso Trust Fund to help victims of apartheid, its directors saw it fit not to help with the rally.

By MONK NKOMO

Molala said the directors refused because they subscribed to an ideology which was different to that of the PAC.

According to him the members of the national and regional boards had one thing in common -- they all subscribed to the same ideology.

## Fund

Said Molala: "The Kagiso Trust Fund is sitting on millions of rands instead of flowing the money to victims of apartheid."

He also lashed out at

the South African Catholic Bishops' Conference for refusing to fund the Masemola rally.

"This is contradictory to their policy of helping black liberation movements in South Africa," Molala said.

In his criticism of the South African Council of Churches, Molala said "only after a lot of arm-twisting" did they agree to contribute to the rally.

Molala said the SACC laid on more than 50 buses to ferry people from throughout the country to "welcome home" rally for the

• To page 2

# Churches under fire

From Page 1

seven African National Congress leaders.

It was held at the First National Bank Stadium recently.

"It does not help to hide the fact and the truth.

"Both the Kagiso Trust Fund and the SACC receive a substantial amount of money from European countries in the name of apartheid.

"But these organisations see it fit to help only victims who subscribe to one ideology."

Molala added "Masemola is a victim of apartheid and spent 27 years in jail for his political beliefs."

*Supra*  
18/1/89  
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UK might accept 300 000 Chinese

# Britain set to reveal plan to halt Hong Kong exodus

LONDON — Britain will announce within the next 48 hours a controversial nationality package designed to stem Hong Kong's brain drain, officials said yesterday.

They were speaking shortly before Prime Minister Mrs Margaret Thatcher met key political advisers to discuss an expected backlash against the proposals, both in Hong Kong and from the right wing of her Conservative Party.

"The feeling is to announce the policy as soon as possible," one official said.

## House of Commons

The announcement is expected to come in a statement to the House of Commons by Foreign Secretary Mr Douglas Hurd.

The officials said there were only two opportunities for such a statement before Parliament rises for the Christmas recess on Thursday — today or, more likely, tomorrow.

The Commons is already scheduled to debate the repatriation of Vietnamese boat people from Hong Kong today.

Political sources said an announcement tomorrow would cause the least damage for the government, giving the opposi-

tion little time to attack the measures and allowing the issue to cool during the three-week recess.

British newspapers have speculated that the nationality package will give the right to live in Britain to between 100 000 and 300 000 Hong Kong Chinese.

Diplomats said any figure below 300 000 was expected to be regarded in Hong Kong as too little to restore confidence among residents.

Right-wing Conservatives, traditionally opposed to mass immigration into Britain, last week threatened a rebellion if the government relaxed regulations to allow any significant number of Hong Kong Chinese to settle in the country.

Under a 1984 agreement between Britain and China, Hong Kong will revert to Chinese sovereignty in 1997.

● In London, the Archbishop of Canterbury, Dr Robert Runcie, yesterday called on the British government to stop deporting Vietnamese boat people from Hong Kong.

In his letter, sent to Mr Hurd last Thursday but made public yesterday, Dr Runcie appealed for Western help to alleviate poverty in Vietnam. — Sapa-  
Reuter.

# Tutu to lead Christmas mass on West Bank

CAH Times 22/12/89

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**BETHLEHEM.** — For some Israeli security officials, Archbishop Desmond Tutu will be an unwelcome Christmas guest when he preaches to Palestinians in Bethlehem — the traditional birthplace of Jesus — this weekend.

Archbishop Tutu is due to arrive today. He will lead Christmas masses in Jerusalem and Bethlehem, in the occupied West Bank.

Israeli security officials say they fear the outspoken churchman, sure to be followed by an army of television cameras, could provide a boost to the Palestinian uprising.

"He should make clear that his visit is to make peace, not to arouse feelings," said Israeli spokesman Mr Yossi Olmert.

The archbishop's Christmas visit to Bethlehem and nearby Beit Sahour seems certain to raise parallels — which most Israelis reject — between apartheid and Israeli rule over 1.75 million Palestinians in the occupied territories.

The 70 000 Palestinians who

are Christians face a third gloomy Christmas since their uprising against Israeli rule began on December 9, 1987.

Many say they feel trapped between Jewish occupiers, whom they resent, and a resurgent Muslim fundamentalist movement known as Hamas, which they fear.

Hamas angered Christians this year by calling a general strike on Christmas Day in honour of an obscure Palestinian Muslim cleric killed in Pakistan.

Bethlehem's Manger Square, by the Church of the Nativity, is devoid of the Christmas decorations that once adorned it.

## Contemptuous

Residents glare contemptuously at three rows of police barricades in the middle of the plaza, to be used for checkpoints and roadblocks during Christmas.

Efram, a souvenir shopowner in Manger Square, lamented the absence of tourists. "Come into my shop — 99% discount on everything," he urged.

Like many Palestinians, his family has suffered in the upris-

ing. A 12-year-old cousin was shot dead by troops in Bethlehem last May, he said.

At a cafe on the square, a group of 19- and 20-year-old Bethlehem residents watched soldiers arrest a Palestinian on Wednesday.

"How can I feel happy at Christmas when a lot of my friends are either in prison or dead?" said Stavro, one of the youths.

"Christmas is just a normal day now for Palestinians," another said. They said they feared searches, roadblocks and other difficulties in the town during the festival.

Local Palestinian leaders called in a leaflet for a day of mourning on December 25 to honour hundreds of Palestinians killed in the uprising.

Nearly 600 Palestinians have been killed by Israelis, most shot by troops. Palestinians have slain 160 Arabs suspected of collaborating with Israel or of immoral behaviour.

As in the past two years, Christian leaders cancelled all festivities and will conduct only religious ceremonies. — Sapa-Reuter

# Spotlight on Gaza as Tutu visits

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TEL AVIV. — Archbishop Desmond Tutu arrived in Israel yesterday for a Christmas visit that promises to echo his civil rights campaigning in South Africa.

"I'm very happy to be here to pray with our sisters and brothers," he told reporters at Ben Gurion airport. "It is a great honour for me to be here to celebrate Christmas in the Holy Land."

Israeli officials described his trip as a private one but said they feared it would draw world attention to the two-year-old Palestinian revolt against Israeli control of the West Bank and Gaza Strip.

The Jerusalem Post carried an advertisement, signed by The Committee for Accuracy in Middle East Reporting in America, accusing the archbishop of being biased against Israel and Jews.

In an interview with the Israeli newspaper Haaretz before his arrival, Archbishop Tutu balanced his criticism of Israeli policies toward the occupied territories with praise for the existence of the Jewish state.

"I find worrisome parallels between the way the governments of Israel and South Africa react to unrest," he was quoted as saying.

He said Israel had the right to security against those opposed to its existence but added: "I must say that I

find it extremely hard to understand Israel's policy in this area.

"If I were to change the names, a description of what is happening in the Gaza Strip and the West Bank could describe events in South Africa," Archbishop Tutu said.

"I am against violence, but I am also against repression," he said.

Archbishop Tutu plans to visit hotbeds of Palestinian resistance during his visit.

His schedule includes a Christmas eve mass in Beit Sahour, which became a symbol of the Palestinian revolt when residents refused to pay taxes to the authorities in September.

From Beit Sahour, he is to go up the hill to nearby Bethlehem for another mass. Bethlehem, like Beit Sahour, has decided that Christmas must be a sombre occasion this year because of the occupation.

● Israeli troops killed two Palestinians during a raid on a West Bank village yesterday and a 12-year-old Bethlehem boy died four months after being shot by an Israeli settler.

Muhammed el-Kamel's death in a Jerusalem hospital after months on a life-support system prompted a protest strike in Bethlehem.

Palestinian and Israeli sources said he was shot by a settler who had been stoned by schoolchildren while driving through Bethlehem. — Sapa-Reuter

# Tutu pleads cause of Palestinians

CAP Times 27/12/89  
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**JERUSALEM.** — Anglican Archbishop Desmond Tutu yesterday urged Israelis to forgive the nazis for slaughtering six million Jews during World War II and condemned the historically persecuted people for oppressing Palestinians.

Archbishop Tutu, on a Christmas pilgrimage to the Holy Land, told reporters he would continue to criticise Israel's occupation of the West Bank and Gaza Strip even if it meant being called an anti-Semite and "black nazi pig".

Israeli vandals wrote "Tutu is a nazi" on the wall of the Israeli Religious Affairs Ministry before the archbishop met Religious Affairs Minister Mr Zevulun Hammer there yesterday.

## 'The spirit of forgiving'

On Monday, they wrote "Tutu is a black nazi pig" on the wall of St George's Anglican Church in East Jerusalem where he celebrated Christmas Mass.

Archbishop Tutu said after visiting the Yad Vashem Holocaust Memorial that he would relay the following message to the children of victims of nazi persecution:

"Our Lord would say that in the end the positive thing that can come is the spirit of forgiving — not forgetting — but the spirit of saying God, this has happened to us. We pray for those who made it happen. Help us to forgive them and help us so that we in our turn will not make others suffer."

Archbishop Tutu altered his schedule to include the Yad Vashem visit, as well as a meeting with prominent Palestinians on Monday, to respond to "many local pressures and sensitivities".

Archbishop Tutu, who said on Monday the struggle between Palestinians and Israelis mirrored that between blacks and whites in South Africa, compared the suffering of Jews during the holocaust with that of blacks living under apartheid.

Later the Nobel Peace Prize winner told reporters: "When I find injustice and oppression anywhere in the world, whoever perpetrates it must know that I will condemn them, and if I am accused of being anti-Semitic, tough luck."

He said he hoped his meeting with Mr Hammer, attended by the Arab Anglican Bishop of Jerusalem Samir Kafity, would open the way for more face-to-face talks between Palestinians and Israelis.

"If this can spread, this visit will have been most, most worthwhile even if I have been called a black nazi pig," he said.

Asked why he had met no Israeli leaders other than Mr Hammer, Archbishop Tutu replied: "If I

## Israelis strike into Lebanon

**SIDON.** — Israeli warplanes destroyed the headquarters of the Lebanese Communist Party in south Lebanon yesterday, killing at least three guerillas and wounding 15, security sources said.

The air strike came soon after Israeli paratroopers launched a rare ground attack on another base of the Communist Party.

Meanwhile, further south in Lebanon, Shi'ite Muslim militiamen locked in house-to-house battles with each other for the fourth day ignored ceasefire pleas from their sponsors.

Hospitals said five people were killed and 10 injured overnight, raising the overall toll in the Shi'ite battles to 40 dead and 160 wounded.

In Israeli-occupied territory, an Israeli officer fatally shot a Palestinian protester, an Israeli-owned bus was set ablaze by masked Arab assailants, a Palestinian shot and seriously wounded an Arab accused of turning in activists to Israeli authorities and Palestinian assailants gouged out an eye and cut off the fingers of another alleged collaborator with Israel.

The upsurge in violence came a day after the PLO issued a new uprising leaflet from Tunis, urging escalated attacks. — Sapa-Reuter-AP

met your prime minister, I would make precisely the same points.

"I would say to him that I cannot myself understand how people who have suffered, as Jews have suffered, can inflict suffering of the kind that I have seen upon the Palestinians."

Mr Hammer told reporters: "I willingly received a famous man of faith who fights for human freedom, but I think there is some kind of misunderstanding in his statements about Israel."

Archbishop Tutu said the most haunting image from his five-day visit to the Holy Land was that "the land that gave birth to the Prince of Peace" was a land "wrecked by violence, hatred and hostility, very much like in the days when Jesus was born". — Sapa-Reuter

CAP Tm B 27/12/89

# Church-state talks welcomed

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Political Correspondent

PRESIDENT F W de Klerk's appeal for church-state dialogue has been generally welcomed by church leaders.

Positive responses to his "open invitation" for talks have come from church leaders and officials as diverse as the Ned Geref Kerk's Professor Johann Heyns, and the Rev Beyers Naude of the SA Council of Churches.

No date has yet been set for the meetings but Mr De Klerk said he would like churchmen to hold "broad-ranging and in-depth dis-

cussions" with the government as early as possible.

The appeal for dialogue was contained in Mr De Klerk's first Christmas message to the nation as president and included a call to all South Africans to get to know one another better and to better understand each other's fears, worries and aspirations.

The discussions could go a long way to easing church-state relations which were often strained — even stormy — during the P W Botha era.

The proposed talks form part of a more comprehensive pro-

gramme of the De Klerk administration to talk with leaders from various sectors as a prelude to negotiations with popular leaders and organisations.

Mr De Klerk said the great majority of South Africans shared in the hope that South Africa's future would be peaceful and prosperous.

"We reject confrontation and conflict and seek reconciliation and cooperation."

He believed South Africans would be able to overcome their problems if they tackled them with conviction and in good faith.



# Israel like SA, says Bishop Tutu



Archbishop Tutu.

THE way the Israeli government treated the Palestinians was similar to the way the South African Government treated blacks, Archbishop Desmond Tutu said in Jerusalem on Christmas Day.

Tutu, accompanied by Bishop Michael Nuttal and a multi-racial delegation from the Anglican Church, was in Jerusalem at the invitation of the president-bishop of Jerusalem and the Middle East, Bishop Samir Kafity.

He said his team had been struck by the similarities between the situation in the occupied territories and that in South Africa.

"In the methods of resistance used by the Palestinians and in the ways the Israeli government deals with resistance, we experience an extraordinary sense of being at home. We are aware that the Israeli government is very sensitive over suggestions that it treats Palestinians the way the South African Government treats black South Africans."

He also said he had noted that he had been accused of being a selective advocate of justice and rejected this.

"In the past year I have condemned injustice with equal vehemence in visits to Zaire, the Sudan, Ethiopia and Panama. I also condemn any Arab country which may be breaking the oil embargo against South Africa as strongly as I condemn Israel's reported military and nuclear collaboration with South Africa.

"As strongly as I identify with the striving of people for freedom, I deplore just as strongly the use of violence - whether it is the violence of those seeking to change the status quo or those seeking to uphold it. It is necessary though to go beyond the vigorous denunciation of violence. We must go further by insisting on the removal of the conditions which are conducive to violence."

Sowetan 27/12/89  
(28)

# De Klerk's invitation to clergy welcomed

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**The Argus Correspondent**  
DURBAN. — Religious leaders have reacted positively to the invitation extended by President De Klerk in his Christmas message to meet the government for discussions on the future of the country.

Among them were the Catholic Archbishop of Durban, the Most Rev Denis Hurley, who spent Christmas Day in black areas around Durban, who said that while Mr De Klerk, whom he had met when he was Minister of Education, was "not an easy man to shift", he welcomed the initiative for talks.

## Right people

"Negotiations are in the air and I believe that it is always good to talk. Mr De Klerk is a courteous man, but he is convinced in his ways of thinking. I cannot commit the Catholic Church to talks, but I am sure that when I get together with my colleagues it will be discussed thoroughly," said Archbishop Hurley.

The Anglican Bishop Suffra-

gan in Maritzburg, Bishop Alfred Endrose Mkhize, described Mr De Klerk's invitation as "good."

"But he must speak to the right people, and I believe that it should not only be religious leaders, but all people," said Bishop Mkhize.

The president of the Islamic Council of South Africa, Sheik Abu-Bakr Najaar, said that dialogue was better than war.

"We have always believed that by talking we can achieve a great deal, rather than by violence. I believe that leaders should talk openly and they do not have to compromise their principles," said Sheik Najaar.

He said Mr De Klerk had showed a willingness to talk and the opportunity should be exploited.

The public relations officer of the Arya Pratinidhi Sabha, Mr R.B Ram, said getting people to talk about a common future, especially when they played leadership roles, was a starting point for solving problems which would benefit the whole country.

# FW's aim is a just South Africa

## President calls on churches to hold talks with the Govt

### Clergy react positively to invitation

Staff Reporters

The Catholic church is already committed to enter into discussions with "different groupings" and this includes the Government, the president of the South African Catholic Bishops Conference, Bishop Wilfred Napier said yesterday.

Bishop Napier was responding to the call to churches to enter into discussion with the Government made by State President F W de Klerk in his Christmas message.

Other church leaders have also reacted positively to the invitation and one has indicated that he regards the invitation as very encouraging.

The Moderator of the Dutch Reformed Church in Africa, Dr Sam Buti, said that he appreciated Mr de Klerk's words, as well as his courage in inviting the churches to enter into a dialogue with the Government.

He said, however, words were not enough, and proof was needed that there was a real search for peace in South Africa.

Bishop Joe Bell of the Church of England in South Africa said the invitation was encouraging.

#### BOUNDARIES

Negotiation was a means to achieve reconciliation, and the churches should be more active in this regard.

Speaking in his personal capacity, Bishop Napier said he was "slightly disturbed" about what is meant by the proposed discussion in the light of Mr de Klerk's statement that the church must remain within the framework of its boundaries and calling.

"No human being can put a limit on the church's boundaries. How does the Government see the boundaries? This will have to be one of the topics to be discussed. Are we going to talk about the real things which need to be done or about how to paper over the cracks in the structure?" Bishop Napier said.

"Our position is that we, as pastors, want to give guidance with regard to the demands of the gospel and how these demands are to be interpreted."

Bishop Napier said despite his church's commitment to talks, the issue would have to be discussed by the SACBC before reaching a final decision.

"One or two individuals cannot decide what subjects need to be brought up," he said.

Other leading churchmen could not be contacted for comment yesterday.

#### Political Reporter

State President F W de Klerk has invited all churches to broad-ranging and in-depth talks with the Government on the creation of a just and Christian society.

In his Christmas message, Mr de Klerk urged church leaders to formulate points of discussion and to communicate their willingness to participate in talks to his office as early as possible in the new year. He would announce further details of the discussions after having received church leaders' initial reaction.

"The Church must continue, within the framework of its boundaries and calling, to involve itself in the creation of a Christian and just new South Africa. Current circumstances, however, require a special effort to bring about true and lasting peace in South Africa."

Mr de Klerk called on all

South Africans to get to know one another better and to understand one another's fears and aspirations.

#### Reconciliation

"I call on those who live in fear of the future to have faith in themselves, their fellow-South Africans and above all to have faith in God Almighty. I call on those whose lives are dominated by bitterness about real or imagined injustice to rid themselves of it."

At Christmas, a time for reconciliation and goodwill, South Africans should consider those things which united them.

"The great majority of us share in the hope that our future will be peaceful and prosperous. We reject confrontation and conflict and seek reconciliation and co-operation."

"We dearly want to build a new South Africa in which all the children of our country will

be able to live together in peace and dignity, without fear and without enmity."

The challenge of the last decade of the century was to build a new South Africa and to show the world in the new century that people of different cultures could co-operate in peace, friendship and mutual respect.

Selfish power games and recklessness had no place in this peace process. It could destroy the future, a bigger injustice, which he could not imagine.

Mr de Klerk said: "I am fully aware of the difficulties which await us. The Government and I do not live in a dream world and we are not naive."

"However, I am fully convinced that South Africans can tackle and overcome their problems if we do it with faith and goodwill. I am determined to promote this. Let us unite in this ideal."

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# Kagiso Trust Fund row continues

JOHANNESBURG. — The Kagiso Trust-SA Council of Churches funding controversy continues as the Black Consciousness Movement, which claimed trust funds were dispensed along sectarian lines, said yesterday no letter had been received inviting it to a meeting.

BCM-Azanian People Organisation president Mr Nkosi Molala accused the trust and the SACC of sectarian funding at a rally in Pretoria on December 16, and last week the Rev Frank Chikane, one of

*copy from 28/12/88* *(28)*  
the trust's board members and SACC general-secretary, said a letter had been sent to the BCM-Azapo proposing a meeting to sort out the matter.

A BCM-Azapo spokesman said yesterday that so far no communication of any sort had been received from the trust, despite media reports of the letter.

The spokesman, quoting from a letter sent to the trust in September 1988, named 15 organisations which had submitted budget proposals to the trust only to be

allegedly ignored, turned down or have the groups referred to other organisations to discuss finances.

The BCM spokesman said his organisation had been told by PAM, the Cape Action League and Action Youth, that structures supported by them had also not been considered by the trust.

Repeated attempts yesterday to reach Kagiso Trust board members for comment failed. — Sapa

# De Klerk sends a signal



*Sowetan*  
*28/12/89*

**C**HURCHES have hailed the invitation from President F W de Klerk to meet the Government in the new year.

We have similar sentiments especially as the impetus towards striking such a relationship has traditionally come from the clergy.

Many is the time that black and white clergymen, including the Archbishop Desmond Tutu, have signalled a wish to speak to the various leaders of the State.

And many is the time that they have come away from such meetings deeply disappointed.

The fact is though that these meetings were with the last State President Mr P W Botha, who in his arrogant ways usually read the churchmen the Gospel rather than listen to them.

South African churches have close contact with their communities. Most of our priests have been active and fairly successful in helping to sort out some of the more serious problems we have had.

The meeting between the State President and the churchmen could help resolve serious problems like the violence in Natal.

South Africa is a Christian country and it makes sense that the State and church should get together.

As churchmen have pointed out, De Klerk's invitation is a recognition by Government of the role it could play in the new South Africa.

This is a signal from them that they would be willing to create a climate for negotiations.

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readers and saying apartheid is dead but it is obviously alive and well at the grassroots level where it affects people

are concerned everything is now under control. We are convinced they will be properly taken care of."

# Clergy ask F W to discuss Natal

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[scribble]

**CHARLENE SMITH**

A HIGH-LEVEL delegation of church leaders has applied for an urgent meeting with President F W de Klerk, to discuss the continuing violence in Natal. Up to 88 people have died each month this year.

Methodist church Bishop Khosa Ngojo told Business Day, in an interview from Pietermaritzburg, that they would request the establishment of a commission of enquiry — with a mutually agreed upon judge and terms of reference — to attempt to find out what had started the violence, why it is continuing, how it could be stopped, and the role of the police force in the situation.

The delegation will include Roman Catholic Archbishop Denis Hurley, Anglican Bishop Michael Nuttall, Methodist presiding Bishop Stanley Mogoba, SA Council of Churches secretary-general Rev Frank Chikane and three parish ministers from churches within the violence torn areas surrounding Pietermaritzburg and Durban.

Ngoja said it was essential that all parties involved be given an opportunity to state their views. He said that although the violence had been ideologically motivated when it began almost four years ago — as conflict between Inkatha and the UDF — there was now a "tsotsi" element taking advantage and revenge had made much of the present violence self-generating.

However, he questioned why the police were having no impact on stopping the violence. More than 1 119 people have died in violence in Natal since September 1987, of whom more than 500 have died so far this year. Previous estimates by church leaders have put the number of people displaced by the violence at well over 60 000.

The movement of dispossessed people into other areas has spread the conflict as space for land, housing and education become overstretched, observers said. An Edendale Landowners Association spokesman said that refugees often lived 20 to a room, when they could find accomodation.

## Killed

Thousands of schoolchildren have missed up to four years schooling, according to the Pietermaritzburg Agency for Christian Social Awareness's Peter Kerchoff.

Research done at the University of Natal in Pietermaritzburg, by John Gullig and Mike Hart, has shown that 60% of those killed were under 25 years of age.

Children interviewed by the team, estimated that up to half the previous school populations no longer attend school.

## SA's roll of Aids victims passes 300 mark

A TOTAL of 305 Aids cases had been reported in SA up to December 15, and statistics indicated that 50% to 60% of HIV-infected people were black, SA Institute for Medical Research head Prof Ruben Sher said yesterday.

Sher said 171 cases had been reported in the Transvaal, 60 in the Cape, 62 in Natal and 12 in the Free State. He said prospects for a cure for the disease were unsure and the only treatment at present was a combination of drugs that delayed the onset of Aids, but did not stop the disease. — Sapa.

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## Call for judicial inquiry

Pretoria Correspondent

Pretoria church leaders have urged President de Klerk to reconsider urgently his decision not to appoint a judicial inquiry into allegations about police death squads.

In a statement to Mr de Klerk, the Ad Hoc Pretoria Church Leaders Group said: "According to a wide variety of Press reports there appears to be enough evidence for at least a *prima facie* case suggesting that some such association between 'death squads' and the security forces exists, and we therefore believe this whole matter should be fully examined by a judicial inquiry."

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29/11/87

APLW's 29/12/87  
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## Chief Rabbi slams Tutu's statement on Palestinians

JOHANNESBURG. — Archbishop Desmond Tutu's statement during his recent visit to Israel that "God is on the side of the Palestinians" was an aberration of the Bible which "gives the Children of Israel right to the Holy Land", Johannesburg's Chief Rabbi Cyril Harris has said in a statement.

He said Archbishop Tutu, as a clergyman, should appreciate that all spiritual leaders "should be doing their very best in every situation to... encourage moderates to come together for meaningful negotiations towards satisfactory solutions" in areas of conflict wherever they occur.

Mr Harris said while Arabs refused to allow access to Jewish holy places, Israel allowed all religions free access "otherwise the archbishop could not have visited Bethlehem".

The rabbi said Israel was the only democracy in the Middle East.

He also welcomed and supported State President FW de Klerk's call to all religious groups to build a future based on the biblical principles of truth, justice and equality. — Sapa.



CHURCH & STATE - 1990

JANUARY — DECEMBER

# SA churches to plan peace conference

B/Pay 3/11/1990

REPRESENTATIVES of most churches meet this month to discuss the role of the church in future negotiations and to plan a major peace conference for later in the year.

The churches are rapidly assuming a leading role in peace initiatives and moves to facilitate negotiations, observers say.

Top churchmen will meet with President F W de Klerk soon and on January 19 representatives from leading churches will meet in Pretoria to discuss and begin formulating plans for a major "peace conference" later this year, according to well-placed sources.

It is believed the peace conference stems from a desire by top churchmen to get away from the rhetoric of other conferences and involve the membership in active efforts to create a peaceful climate that will lead to negotiations and acceptance of a multi-racial future for SA.

Plans are said to be at a delicate stage. A chairman has not been elected yet to prevent the possibility of any particular church dominating the conference, thereby causing other churches to stay away.

However, it has been reliably established that the move has strong support from within the ranks of black churches, anti-apartheid mainstream churches and more conservative Afrikaans churches.

Plans for the conference express a widespread desire among churches to take a

CHARLENE SMITH

more active, though not necessarily political role in the peace process — a role De Klerk acknowledged and appeared to lend support to when he invited churches to meet with him early this year.

It is known that De Klerk sees churches as "facilitators" toward negotiations and important in reshaping the racial attitudes of South Africans.

In the past year the mainstream churches have almost all adopted resolutions to work towards "social justice and reconciliation" and most have now proclaimed apartheid a heresy.

The three-million member Catholic Church late has called on its members to work for the eradication of "all that oppresses, dehumanises and destroys".

And the Nederduitse Gereformeerde Kerk, which has become increasingly critical of apartheid, is "mustered" local congregations and "telling them they are the agents for change".

In addition, clergy from all the major church groups are meeting this week and next week to discuss proposed meetings with De Klerk after his request for discussions in his Christmas Eve address to the nation.

The major church groups, including the Nederduitse Gereformeerde Kerk, the Anglican Church, the Methodists and Catho-

□ To Page 2

## Churches

lics, have already expressed their willingness to meet with the President.

Although no firm details have been worked out, some participants say the proposed church conference should not merely set out a statement of principles, but should supply churches with models and information on bridging racial gaps and working towards a negotiated future for a

post-apartheid SA.

A convenor says the church is keen for initiatives to come from church members so that it will not be "just another conference of church leaders."

It is hoped the conference will be the biggest in SA church history since the 1979 SA Christian Leadership Conference which lasted 10 days.

...minibus at a busy Soweto intersection yesterday.

# Priests defy ban

VAAL church leaders and hundreds of residents yesterday defied a police order and marched to the Lekoa Town Council's offices to protest against the rent impasse in the area.

They gave the council a memorandum to be handed to the Transvaal Provincial Administration.

In the memorandum the clergymen state that residents are uncertain about the future of the administration of the Vaal's five townships.

This follows the

By **THEMBA MOLEFE**

TPA's December 31 1989 ultimatum to the council to put its house in order or face the consequences.

Residents of the Vaal's five townships are angry that after five years of not paying rent the council still went ahead and announced increases.

Activity at the council's head office in Sebokeng stopped as the more than 25 clergymen, joined by about 1 000 residents, arrived.

The chief magistrate of Vanderbijlpark, Mr M J Langenhoven, on December 29 refused the Vaal Council of Churches permission to stage the march.

Major Reg Crewe of the SAP Directorate for Public Relations in Pretoria said yesterday any march not approved by a magistrate was illegal.

However, only five priests, all executive members of the VCC led by its chairman, the Rev

● To page 2

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Sowetan

4/01/90

P.T.O.



FIM 5/1/90

## THE KILLING IN NATAL

~~28~~  
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A delegation of senior Natal clergy has asked for a formal meeting with President F W de Klerk. Its members hope to see him on Monday to discuss the appointment of a commission of inquiry into regional violence which has rocketed in the past three months.

The meeting is likely to take place. De Klerk, in his New Year message, specifically extended an invitation to all church leaders to meet him to discuss ways of securing "true and lasting peace in SA."

The Natal violence has killed more than 4 000 in four years. It increased about three months ago and several calls have been made for an official commission.

A church delegation to meet De Klerk is likely to include Roman Catholic Archbishop Denis Hurley, Anglican Bishop Michael Nuttall, Methodist bishops Khosa Ngoja and Stanley Mogoba, and SA Council of Churches secretary general Frank Chikane, as well as ministers from churches in areas affected by the

violence.

"We want to reach agreement on the terms of reference for a commission of inquiry, as well as the person who will chair the investigation," Mogoba said this week.

One area of concern is the role played by security forces sent to the troubled areas and why even an increased police presence seems to have had little effect.

There was a dramatic drop in the level of violence in Maritzburg townships over the holiday period but an average of six people a day died in Durban townships.

The official estimate is that 60 000 people have either lost their homes or been forced to move.

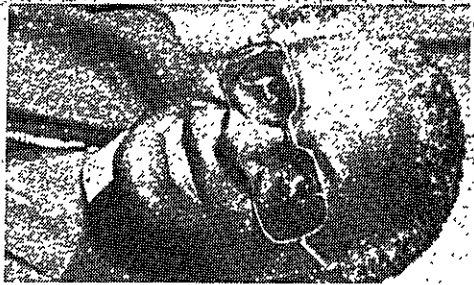
The roots of the violence appear to lie in the ideological rivalry between UDF and Inkatha supporters and the tension arising from a desperate scramble for scarce land and resources among recently urbanised migrants. Criminals seem to have taken full advantage of the breakdown in structures and community life.

CARL TUNIS 8/1/80 (28)

# Tutu denies threatening SA Jews

Own Correspondent

JOHANNESBURG. — Archbishop Desmond Tutu yesterday denied threatening the future of South African Jews under a black South African government if Israel did not support the "black cause" and its demand for majority rule. Archbishop Tutu's denial follows a Sunday news report in which New York's outgoing mayor Mr Ed Koch said he had been "shocked" to hear the archbishop say at a private dinner that "unless Israel supports the cause of the blacks in SA and their demand for majority rule, when the black majority takes power — as it will — the Jews in South Africa will pay".



Archbishop Tutu

Mr Koch, a powerful figure among US Jews, also criticised Archbishop Tutu for recently visiting Jerusalem "under the cloak of a religious mission" only to indulge in "pro-Arab politics". He said he also found it "particularly objectionable" that Archbishop Tutu compared the Israeli government with that of SA and implied a similarity between Israel's policies on the West Bank to the conduct of nazi Germany. Archbishop Tutu said it was the third time that "this allegation" — an attack by him on Jews — had been made. "This is the third time this allegation has been made and it has always been shown by independent evidence to be

untrue. "Why should I repeatedly say that Jewish people would suffer in the future and never say anything about other groups, such as Afrikaners?" "It's very strange. I saw Koch in New York a few days ago and we spoke very warmly. Why does he wait until I have left New York? I am shocked that he has descended to this level." Archbishop Tutu's spokesman, Mr John Allen, said the message the archbishop had always tried to convey was that a person's or a group's place in a future SA would be determined on how that person or those groups had supported the liberation cause.

## Delegation to focus on emergency

# Church group meets De Klerk tomorrow

Pretoria Correspondent

A delegation of the Church Alliance of South Africa (CASA) will meet President de Klerk tomorrow at the Union Buildings in Pretoria.

The delegation is the first group of church leaders to accept Mr de Klerk's invitation to churches, made in his Christmas speech, to discuss the country's future with him.

In a statement, CASA said topics to be raised with Mr de Klerk included the state of emergency and the abolition of discriminatory laws.

"The main reason for estab-

lishing the alliance was that the situation in South Africa at the time made it very important that a clear Christian voice be heard inside and outside the country," CASA said.

The 12-man delegation will consist of Dr M L Badenhorst, president of CASA; Pastor Ray McCauley of Rhema Ministries; Dr Pieter Rossouw, director of Ecumenical Affairs and Information of the Ned Geref Kerk; the Rev Paul Mazibuko of the Zion Christian Church; Dr J M Selekisho, president of the United Apostolic Ministers' Council in Africa; Dr F P Moller, president of the Fellowship of Pentecostal Churches; Pastor Kevin

Dempsey of the Full Gospel Church of God in Durban; the Rev Sakkie du Plooy of the Ned Geref Kerk; the Rev David Thebehali, senior vice president of CASA; Bishop Isaac Mokoena, president of the Reformed Independent Churches Association; Pastor Shadrack Ntombela of the Marantha Church in Newcastle and Pastor Henry van der Vent of the Full Gospel Church of God in Cape Town.

The statement said CASA wanted to unite Christians in an effort to bring about change in South Africa in a peaceful way, and to care for one another in a very practical and real biblical way.

~~Sets fires~~ 54 more striking workers | 17.5-m mail items

28

# Churchmen to see De Klerk

THE first of an anticipated series of talks between church groups and President F W de Klerk takes place tomorrow when he meets a 12-member delegation from the conservative Church Alliance of SA (Casa).

De Klerk, in his Christmas Eve address last month, called on church leaders to meet him. It is believed he is keen to involve churches in remoulding the racial attitudes of their congregations and in helping to create a climate for negotiations.

The Casa delegation, which claims to represent about 10-million church-goers, said issues it intended discussing with De Klerk included the state of emergency, constitutional development, the abolition of discriminatory laws, and the application of biblical

CHARLENE SMITH

principles by the authorities when they decide on controversial moral issues.

A De Klerk spokesman said dates had not yet been set for meetings with other churchmen.

Casa, which was formed in June 1988, said it represented more than 900 denominations. Delegates at tomorrow's conference will include among others Casa president and Fellowship of Pentecostal Churches secretary-general M L Badenhorst; Reformed Independent Churches Association president Bishop Isaac Mokoena; the Zionist Christian Church's Rev Paul Mazibuko; and Dr Pierre Rossouw of the white Dutch Reformed Church.

# Retirement villagers bale out developers

CAPE TOWN — Members of the 200 cottage Silvermine retirement village near Noordhoek are having to bale the development out of short term financial difficulties.

Earlier, another retirement village in the Cape reported similar problems.

The Silvermine villagers have taken over management of the "share-block" holding company after the negotiated resignation of members of the controlling ARP & P Noordhoek Development Trust. The trust is headed by Cape Town attorney Barry Burton Barbour, who was involved in the Helderberg Retirement Village near Somerset

LESLEY LAMBERT

West which ran into cash flow difficulties last year.

The Silvermine share-block scheme is said to owe creditors more than R3m while Helderberg's debt is reported to amount to R4,5m.

Burton Barbour said yesterday Silvermine's financial problems were not related to Helderberg's.

National Council for the Aged director Syd Eckley said yesterday at least 10 retirement village schemes had gone bankrupt in the Cape and Transvaal over the past year.

# Legal profession 'wants to see black judicial officers'

THE legal profession wants qualified black judicial officers appointed to the lower courts and the Supreme Court as soon as possible, says Johannesburg Bar Council chairman advocate L Goldblatt, SC.

SUSAN RUSSELL and GERALD REILLY

everything possible to give everyone who needed it access to the law.

Responding to Coetzer's comments, Goldblatt said he believed the SA courts were already perceived as legitimate.

He agreed, however, that a legal system seen as legitimate by the entire population was one of the challenges facing the profession.

"Obviously among blacks they must be perceived as white courts and that creates a political problem."

"One hopes that in time to come there will be more blacks sitting in the various courts — the lower courts and the Supreme Court."

The legal profession, he said, wanted the appointment of black judicial officers to happen as quickly as possible.

"It is not a question of appointing people by virtue of colour."

"We must have people of colour and ability with the appropriate training and experience. We all hope these people will emerge."

Goldblatt was responding in a statement to an interview — with newly elected Association of Law Societies president Nico Coetzer — printed in attorneys' magazine De Rebus.

Coetzer said the nurturing of an unfaltering belief among all South Africans that courts were places where justice would prevail was the greatest challenge facing SA's legal system this decade.

Two major problems faced by SA's legal system were the question of legitimacy and access to the courts by everyone who needed it.

While the pro deo system had served a useful purpose, it should be replaced by readily available legal aid where an advocate could be supported by an attorney, Coetzer said.

The legal profession was doing ev-

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8/10cm  
10/11/90 (28)

# In search of common ground

**CHARLENE SMITH**

PRESIDENT F W de Klerk today begins his planned series of talks with church leaders — aimed at preparing South Africans for negotiations — when he meets the conservative Church Alliance of SA.

The alliance, with member churches belonging to the white Dutch Reformed Church, a faction of the Zionist Christian Church, Rhema Churches, the Reformed Independent Churches Association and the Fellowship of Pentecostal Churches, claims to represent 10-million members from 900 denominations.

De Klerk's planned talks with churches are partly aimed at involving the clergy in changing the racial attitudes of their parishioners and creating a climate for negotiations. His brother, Wimpie de Klerk, wrote in an article for the Los Angeles Times last year that F W was likely to involve the churches in creating a climate for negotiations.

Yet, theologians have pointed out, the majority of SA churchgoers are black and the churches most likely to have long been pushing for negotiations despite pressure and hostility from the state.

It was only two years ago that then President P W Botha insinuated that

certain clergy were agents of the "ANC/SACP alliance" and were tools of Marxists.

Just under 100 days after assuming office, De Klerk appealed to churchmen to meet him, saying churches must "within the boundaries of (their) framework and calling involve (themselves) in the creation of a Christian and just new SA".

The churches and state have differing views on the "boundaries and framework" they should involve themselves in, one observer noted. He suggested that if the President wanted the churches to assist him, he would need to refrain from defining churches' boundaries.

The largest and most representative churches are precisely those with which government has come into bitter conflict for the past two decades.

The largest church body is the SACC which represents about 15-million churchgoers. Its more numerous members are the Methodists (2.2-

million), the Anglicans (2-million), the Council of African Independent Churches (1.5-million), NGK-Church in Africa (1-million), the NGK-Sendingkerk (750 000) and the Lutheran Church (600 700). The Catholic Church, which has observer status at the SACC, has 2.4-million members.

About 75% of the membership of the mainstream churches is made up of black churchgoers.

The independent African churches have grown rapidly in recent years and account for a fifth of all Christians, according to a study by UCT theologians. They are generally apolitical, although three of the four main church bodies of the separatist and indigenous churches, which form one of the two main groups of independent churches, have prominent anti-apartheid churchmen as leaders, including the Rev Allan Boesak, and are affiliated to the SACC.

The Zionist churches, which discourage their members from political involvement, have more than a million members. More than 2-million black Christians from Zionist and Apostolic churches are represented on the United Apostolic Ministers Council.

Other than fringe white rightwing churches, most churches have taken stands against apartheid in the past two years. Even the NGK — which initially provided the theological justification for apartheid — has in recent times become increasingly critical of apartheid. Dr Willem Nicol of Pretoria University allied in 1988 for the disengagement of the churches from the military and police.

Last year the NGK intervened with the new President to permit the march in Cape Town of 30 000 people against apartheid and the state of emergency. It also circulated a working document calling on the church to facilitate the negotiation process.

Most mainstream churches have in the past year pledged to work towards "social justice and reconciliation".

The churches have become increasingly aware of their potential role in creating a climate for negotiations and possibly taking part in future negotiations. They have said they will assist the President on a give-and-take basis, and major churches will call for, among other things, an end to the state of emergency, the release of detainees, the unbanning of organisations and the return of exiles.

One churchman pointed to Isaiah 65:20-23, which Boesak quoted when calling for the formation of the UDF in January 1983, as the basis for a future envisaged by most mainstream churchmen:

"Babies will not longer die in infancy, and all people will live out their lifespan. People will build houses and they will live in them — they will not be used by someone else. They will plant vineyards and enjoy the wine — it will not be drunk by others. The work they do will be successful and their children will not meet with disaster."

No hidden date, FW tells churchmen

# Mandela release at 'dynamic stage'

Slaw: 11/190

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By Carina le Grange  
The release of Mr Nelson Mandela has reached a "dynamic" stage, a church delegation was told yesterday by State President Mr F W de Klerk.

Mr Ray McCauley was part of the delegation of the Church Alliance of South Africa (Casa) which held a consultation with Mr de Klerk at the Union Buildings.

Mr de Klerk apparently told Casa, however, that he "did not have a hidden date in his drawer" for Mr Mandela's release.

## Doppers

The meeting with Casa was Mr de Klerk's second meeting with a church group yesterday. Earlier he met a delegation from the Gerformeerde Kerke in Suid-Afrika (GKSA, also known as the Doppers).

The Casa delegates said after the meeting, which lasted almost 1 1/2 hours, that Mr de Klerk was asked to speed up constitutional reform, remove all discrimination based on race and to consider lifting the state of emergency.

Casa did not, however, raise the issue of universal franchise, saying that a free and equal vote was a political question and as such fell outside the ambit of the church.

Casa had asked for yesterday's meeting with Mr de Klerk more than two months ago — before Mr de Klerk issued his invitations to churches for a church/State consultation.

Casa is an alliance of pentecostal, reformed and some African independent black churches. Delegation leader Mr Poen Ba-

denhorst said it represented 15 million people in South Africa of which 10 million were black.

He said Casa had told Mr de Klerk that "as Christians we cannot have discrimination".

"The alliance clearly stated its position that there should be a free and democratic political system in our country, free from ideological bonds like racism and Marxism. We believe that all citizens should be free to express their political standpoints in a peaceful way."

Casa asked that the lifting of the state of emergency be considered, provided all people concerned commit themselves to peace.

"It would be irresponsible for the Government to lift the emergency if necklacings and violence continues," he said.

## Death penalty

He said Casa also expressed its concern about increasing pressure in South Africa on the abolition of the death penalty, the relaxation of control of publications and films of a pornographic nature and requests for abortion on demand.

A GKSA spokesman, Dr Chris J Malan, said the GKSA's hour-long meeting with Mr de Klerk was a "heart to heart talk on the subject of reconciliation and justice" and came about in reaction to the open invitation by Mr de Klerk for churches to have talks with the State.

The meeting was described as having taken place in a cordial, positive spirit at which important matters were discussed. No further details were given.

● See Page 8

CAP Times 11/1/90 (28)

# Clergy to FW: End racism

Own Correspondent

**JOHANNESBURG.** — Conservative churchmen yesterday called on President Mr F W de Klerk to institute a "free and democratic political system — free from the ideologies of apartheid and racism".

The Church Alliance of SA, which claims to represent 10 million churchgoers and which met Mr De Klerk yesterday, said it was concerned about the continuing state of emergency but could not

support it being lifted till "people can commit themselves to live in a peaceful way".

The 11-member delegation included representatives of the Zionist Christian Church, the South African Fellowship of Pentecostal churches, the Dutch Reformed Church and the United Apostolic Ministers' Council in Africa.

Rhema Bible Ministries head Pastor Ray McCauley said he asked Mr De Klerk when Mr Nelson Mandela would be released and was told that the President

did not have "a date in his drawer".

The churchmen said they had been 'sympathetically received. They expressed the view that sanctions, abortions and the abolition of the death penalty were contrary to biblical teachings.

The splinter Gereformeerde Kerk, an arch-conservative break-away branch of the Nederduitse Gereformeerde Kerk, also met Mr De Klerk and said cordial discussions had taken place. They gave no further details.

ANTI-APARTHEID organisations yesterday reiterated their views that sanctions should be intensified to force the government to implement meaningful reform.

US congressman Mr Howard Wolpe said on his departure from the country on Tuesday that sanctions would have to be intensified unless the government took decisive steps to remove obstacles to negotiations.

In July last year, Mr Wolpe — chairman of the US House of Representatives foreign affairs sub-committee on Africa — gave President F W de Klerk six months to implement "real reform" or face strong additional sanctions.

Mr Walter Sisulu said yesterday that nothing tangible had been done yet by the government to warrant the relaxation

CAP Times 11/1/90

Anti-govt

groups:

Intensify

sanctions

of the sanctions campaign.

Pre-conditions such as the lifting of the emergency and the release of Mr Nelson Mandela and other political prisoners had to be met before anti-apartheid organisations would change their view on sanctions, he added.

MDM spokesman Mr Murphy Morobe said most anti-apartheid organisations believed the time had not yet arrived for the lifting of "the various pressures" on the government.

# Church call for free and democratic system

CONSERVATIVE churchmen yesterday called on President F W de Klerk to institute a "free and democratic political system — free from the ideologies of apartheid and racism".

The Church Alliance of SA, which claims to represent 10-million churchgoers, said it was concerned about the continuing state of emergency, but could not support it being lifted until "people can commit themselves to live in a peaceful way".

The 11-member delegation included

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CHARLENE SMITH

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pathetically received. They expressed the view that sanctions, abortions and the abolition of the death penalty were contrary to biblical teachings.

Members of the Gereformeerde Kerk (GK), an arch-conservative breakaway branch of the Nederduitse Gereformeerde Kerk, also met the President and said cordial discussions had taken place.

They gave no further details.

Both the alliance and the GK planned further meetings with other churches and with government leaders this year.

Key Market

06/11/11 11/11/90  
6/11/11 11/11/90

# Church will have key role in SA's future, says NGK

Own Correspondent

CAPE TOWN — Ned Geref Kerk leader Professor Johan Heyns foresees the church playing a key role in preparing South Africans for change in the next decade.

Assessing the church's expectations for the new year and decade he told the NGK mouthpiece, *Die Kerkbode*, he felt the role of the church was much greater now than ever before.

Professor Heyns, chairman of the General Synodical Commission of the NGK, said the church would have to take responsibility for thoroughly preparing its people.

"As a church we will have to enunciate our message of reconciliation — in other words reconciliation between God and man and also reconciliation between man and man — very clearly.

"The respect that we as people must have for one another will have to be stressed very strongly."

He said: "If one listens to politi-

cians who say that there is structural change coming that will hold a kind of 'future shock' in store for South Africans, I think the role of the church is greater than it has ever been in the past."

## INVITATION

He was "thankful" that President de Klerk had invited all churches to take part in talks and hoped that all churches would react positively. "The invitation is proof that Mr de Klerk realises that the church has a contribution to make at this time." *Star 15/1/90*

Professor Heyns said the fact that non-Christian religions had also reacted would have to receive serious attention because the differences between Christian and non-Christian groups was very big.

However, this did not imply that Christian churches should withdraw.

"I think it is a tremendous challenge," he said.

## Thousands turned away

*Star 15/1/90*  
PIETERSBURG — Several thousand applicants at the 12 colleges in Lebowa could not be considered for admission as their matriculation symbols were too low.

The rector of the new Bochum College of Education, Mr M W Masekwameng, said the other problem was the subject groupings with which students had passed did not tally with subject streams offered at colleges. — Sapa.



## WOODWORKING

Learn to do and open up your wardrobe

The South African Woodworkers' Association (SALM) offers classes for those who are interested in learning how to work on tables, chairs, and can, depending on your choice from

- ★ Woodwork for beginners
- ★ Advanced woodwork and
- ★ Roof & ceiling course
- ★ Interior home finishing to kitchen cupboards, shelves

# Let's have action, FW

## Back up your words with action, says Mogoba

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STANLEY MOGOBA

BACK up words with actions was the message sent to the South African State President this weekend by the Presiding Bishop of the Methodist Church of Southern Africa, Bishop Stanley Mogoba.

Speaking at a banquet to mark the opening of the headquarters of the MCSA's sister Methodist denomination in South Africa, the African Methodist Episcopal Church, in Johannesburg, Mogoba called on Mr FW de Klerk to give immediate amnesty and free passage to all.

This would include the release of all political prisoners and detainees, allowing refugees back into the country, and lifting the ban on the African National Congress, the Pan Africanist Congress and other black consciousness movements.

These acts, said Mogoba, "would be a signal that the new dispensation has come. Mr FW de Klerk needs to act with expedition to bring about surgery that can effect healing in our land.

"The time of fear and mistrust rightly belong to history. Sowetan 15/1/90

"A slow, almost reluctant, change can only encourage pre-historic conservatives and other extremists to force their way on to the stage of history.

"Mr de Klerk, in the name of God, heed the biblical call: 'Let my people go'," Mogoba pleaded before the capacity crowd, which included a large delegation of Americans and the mayor of Johannesburg.

Mogoba said he welcomed the invitation to speak to the State President, "but he needs to understand that when and if the speaking takes place, actions need to follow."

"There is no point in leaders of churches, or delegations, meeting the State President and not being able to see tangible results flowing from their representations."

However, he said he had to give De Klerk credit that in the one instance representations had been made by the bishop to him in the past few months, "tangible results flowed very fast. I refer to the unbanning of a past president of the MCSA, Rev Dr Simon Gqubule."

- Sapa.

# New demands to reinstate Chikane

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THE national co-ordinating committee of the Reinstate Frank Chikane Campaign will on Monday meet the executive council of the Apostolic Faith Mission when fresh demands to have Chikane reinstated as pastor in the church will be made.

Chikane, who is the general secretary of the South African Council of Churches, was suspended in October 1981 from the church for his alleged political activities. He was also stripped of his pastoral duties.

In a statement the RFCC said it demanded Chikane's immediate and

By **THEMBA MOLEFE**

unconditional reinstatement.

The statement said: "A memorandum has been issued, petitions signed and collected and a rally was recently held to highlight pathetic and deliberate injustice meted out to the Chikane by the powers that be.

## Suspended

"All this has not gone unopposed by those responsible for this embarrassing suspension, among them the West Rand District and some ignorant individuals."

The RFCC said the decision by the white moderator of the church to accede to Monday's meeting resulted from excessive pressure mounted against the authorities.

It said Chikane was initially suspended for a year but the suspension was not reviewed. This was unconstitutional, the RFCC said.

"It was in October 1981 when the executive council of this church decided to suspend him for a year for his involvement in the issues that affect the day-to-day lives of his people. We demand his immediate and unconditional reinstatement."

*Sowetan 19/01/90*

# Natal church group to shun Vlok meeting

Own Correspondent

MARITZBURG — The Natal Church Leaders Group will not take part in this week's meeting in Durban arranged by Minister of Law and Order Mr Adriaan Vlok to discuss the violence in the province.

In a letter addressed to the State President, the group — which represents the Anglican, Methodist, Presbyterian, Catholic and United Congregational churches — yesterday expressed concern at developments following an urgent appeal to President de Klerk last month for talks with him.

The Rev Khoza Mgojo said Mr de Klerk had indicated in his reply to the church leaders that he had asked Mr Vlok to contact them.

~~248~~ TELEPHONE CALLS 28

Dr Mgojo said the meeting arranged by Mr Vlok with various organisations in Durban on Thursday was very different from the meeting requested with the State President. *Star 24/1/90*

Despite a number of telephone calls to Mr Vlok's office, the church group was still not in possession of an agenda for the meeting.

"We believe that without an agenda we cannot attend this meeting with any clear mandate and thus will be represented only by two members, who will attend in an observer status," the letter said.



CAPE TOWN  
25/11/90  
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# Smear bid led to doctorate for Tutu

Own Correspondent

LONDON. — A "deplorable" attempt to smear Archbishop Desmond Tutu backfired and contributed to a unanimous decision by Oxford University to award him an honorary divinity doctorate.

An unprecedented 70 dons attended a meeting of the Congregation — Oxford's "parliament" — this week to ratify Archbishop Tutu's doctorate, after the pamphlet smearing him had been circulated in the university.

Dr Robert Grasser, bursar of Brasenose College, told the Daily Telegraph that many dons had arrived to vote for Archbishop Tutu because they were alarmed and disgusted by the attempted smear.

Dr Grasser said: "I went along because I thought there might be some opposition."

# Peace not automatic if apartheid ends – bishop

By Carina le Grange

28

If apartheid were scrapped by legislative action, peace would not follow automatically, the president of the Southern African Catholic Bishops' Conference said in Pretoria last night.

Bishop Wilfrid Napier was delivering his annual report at the opening session of the bishops' annual week-long plenary session.

Bishop Napier said if apartheid were scrapped by legislation, there would still be a

hard and long struggle to establish a more human and Christian way of dealing with one another.

He said the needed "inner conversion" to do this was impeded by several obstacles.

One of these was the "dogged determination" that

white/Afrikaner control and privilege were to be maintained at all costs.

Another obstacle was the state of emergency, which suppressed among other things, dialogue among people separated by the "satanic work of apartheid".

Star 28/11/90

28/11/90

# Bishop slams 'obsession with secrecy'

28

BY NOEL BRUYNS *Sault* 25/11/90 - 31/11/90

stated intention "to get to the bottom of all cases involving opponents and critics of the government".

THE state's "obsession with secrecy" in not appointing a judicial inquiry into the alleged police death squads had wreaked havoc to the credibility with which state president FW de Klerk was trying to build up his more open style of government.

Even if apartheid were to be scrapped by legislative action, peace would not follow automatically. There would still be a hard and long struggle to establish as the universal norm — a more human and christian way of regarding and dealing with each other," he said.

This was said by Bishop Wilfrid Napier, president of the Southern African Catholic Bishops' Conference (SACBC) in his annual report at the bishops' plenary session which opened in Pretoria on Wednesday.

Events such as the Defiance Campaign (in which church leaders took an active part) and the Conference for a Democratic Future had provoked a new determination and confidence to the opponents of apartheid and its racist policies, the bishop said.

It had also cast serious doubts on the government's

The plenary session ends on Tuesday.

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RECEIVED IN ORIGINALS BETWEEN FROM NEW ...

# Mediating church cannot be neutral

By ANGELA TUCK

THE greatest task facing the church in the 1990s will be to unite Christians who subscribe to the policy of apartheid and those who have exposed it as a heresy.

A massive distinction has existed between the two groups of Christians until now.

The ecumenical movement has already played a major role in paving the way for peaceful protest against the present government.

Its role has always been that of negotiator, mediator, peacemaker and often initiator.

Yet, even among these churches which are seen to identify with the Mass Democratic Movement (MDM), there is argument about how active a role the church should play in pressuring the government to dismantle apartheid.

The church will be an obvious and necessary participant in any "talks about talks".

The role which the church adopts in the new climate of negotiations will have a marked effect on its future in a post-apartheid South Africa.

The "People's Church", as it has come to be known, has changed

from being a body theoretically opposed to the injustices of apartheid to one which now actively aligns itself to the struggle of the majority in South Africa.

It played an active role in the Defiance Campaign and continues to be involved in the sanctions question and other issues.

Its theology, actions and ministry reveal a clear commitment to the poor and the oppressed. This guideline of the "People's Church" must above all remain the focus of its mission to work for peace and justice.

The question remains: where to from here?

It is likely that the church will fulfil its role as monitor and mediator in the negotiation process, encouraging reconciliation and unity among a broad range of South Africans.

At the same time, the church cannot afford to separate itself from the principles it has held and fought for with the Mass Democratic Movement.

By becoming a third force monitoring the left and the right, the church faces the threat of being suspended in the middle, supporting neither force.

State theologians argue that the church should be an impartial force in society. The "People's Church" has long since moved beyond this debate by stating the church cannot be impartial to the sin and heresy of apartheid and to the human destruction it causes.

The church must undoubtedly be a reconciling force in South Africa, working consistently to prepare and educate people for a new society. But it will have to guard against fulfilling this role at the expense of the principles for which it has long fought.

ANC leader Andrew Mlangeni said: "Someone must bring people together. At the end we must come to the table together and discuss. The church can help, but it must also be committed to justice and freedom. It must not ignore the problems."

The church's assumed role as peacemaker in the immediate future does not mean that its task of pressuring and defying the government must ease.

The "People's Church" will have to continue to expose the apartheid system through non-violent action and stimulate positive action among church members.

This cannot be done without considering the long-term role of

the church to equip people with skills for a post-apartheid South Africa.

Alternative education, co-operative farming and other such programmes are the possible challenges to be addressed by the church in the 1990s.

Dr Wolfram Kistner of the Ecumenical Advice Bureau (EAB) and former Justice and Reconciliation Director of the South African Council of Churches was asked what challenges faced the church in the 1990s.

He replied: "How to promote the struggle for liberation and justice; how to help particularly the white people accept a situation in which they are no longer in a privileged position; how to heal the wounds of the people who are victims of the apartheid system; how to develop models of human relationships for a new South Africa; how to refute traditional enemy images in the churches and in society; how to promote education along Christian principles; how to help people of different backgrounds to accept one another and to live together in peace."

(Angela Tuck is editor of the WP Council of Churches' journal, "Crisis News")

28 (28) 20/12/90

# Church leaders to meet Vlok on peace plan

(28) Own Correspondent (28) DURBAN — Church leaders will meet Law and Order Minister Adriaan Vlok in Cape Town today to discuss a strategy to bring peace to Natal.

The Anglican Bishop of Natal, the Rt Rev Michael Nuttall, said the church had been trying to negotiate a meeting with State President Mr F W de Klerk to discuss the situation. *Star 29/11/90*

"The State President's response to our second request to see him was that we must first meet Mr Vlok. We feel it was right to accept his invitation to see him and we are looking forward to the meeting."

He added: "Church people have been involved at both top level and local level and as a result of the church initiative the well known five a side talks resulted in a remarkable peace strategy.

"When these broke down a fresh initiative took

place on our part and we have been able to start again, this time on a two a side basis."

Bishop Nuttall said there had been a significant drop in the violence when the first talks got under way last June.

"There seems to be a correlation between the peace talks and the extent of the violence."

A "think tank" of about 20 church organisations was initiated by the kwaZulu Christian Ministries this week. The Rev Lawrence Buthelezi, convenor, told the gathering that enough funeral services had been conducted, enough children and parents had wept and enough people had died.

Mr Gavin Woods, from the Inkatha Research Institute who was present at the think tank, said the violence could not just be put down to the Inkatha/UDF confrontation.

B10am 30/11/90

# Bishop: ANC must help in Natal unrest

28

CAPE TOWN — The ANC would ultimately have to become involved in resolving the conflict in Natal, Methodist Church Presiding Bishop the Rev Stanley Mogoba said yesterday.

Mogoba and eight other Natal church leaders met Law and Order Minister Adriaan Vlok in Cape Town yesterday but "agreed to disagree" with him on government's refusal to appoint a commission of inquiry into the violence.

"Ultimately, the big guns — government, the ANC and the government of KwaZulu — are the people who must be involved," Mogoba said.

"What is happening now is just the beginning of the process to ensure peace comes to Natal."

While the delegation believed an official inquiry would have given the people of Natal the correct signal, it agreed with the appointment of a working group, under the chairmanship of a former judge, to try and resolve the issue.

Bishop of Natal the Rt Rev Michael Nuttall said after the meeting that the group had accepted the working group concept but believed it should be "in conjunction with and not an alternative to" a commission of inquiry.

Delegation leader the Rev Khoza Mgojo said Vlok had promised to present the case of a commission to President FW de Klerk.

Members of the delegation said Vlok had been opposed to a commission on the grounds it would be too costly and would take months before it completed its work

## Own Correspondent

and action could be taken on its recommendations.

The feeling was, however, that the commission could conduct its investigations while the working group was operating.

Mogoba described the three-hour talks as "very open and very frank".

The delegation submitted a memorandum to Vlok outlining the history of the conflict, and a series of tables detailing the death toll in various areas and now totaling almost 3 000.

It said several peace initiatives had broken down.

## Prosecutions

"There has been a significant increase in violence, and this development led to the decision by church leaders to request a meeting with the President," delegates said.

Their concerns were:

- The apparent ineffectiveness of the security forces in stopping the violence;
  - The lack of prosecutions, the delay in prosecutions, and their quality;
  - The growing lack of respect for human life and property in the region;
  - The problems caused by homelessness and an ever-growing number of displaced people.
- MIKE ROBERTSON reports that a spokesman for Vlok said the minister was still awaiting a list of names from lawyers in Natal of people whose restriction orders he should consider lifting. Only then would the matter be considered.

9/17/70 11/2/70  
**Clerics to meet  
MDM, gov't**

PRETORIA. — The Southern African Catholic Bishops' Conference (SACBC) said yesterday it would meet with various South African groups which can play a role in resolving the conflict over apartheid.

Addressing a news conference in Pretoria at the end of the conference's annual plenary session, SACBC president Bishop Wilfrid Napier said this would be done in a bid to improve the climate for negotiations.

Groups the SACBC will meet include the Mass Democratic Movement, the African National Congress, the government, the Pan Africanist Congress, the Azanian People's Organisation and Inkatha.  
— Sapa

## Inkatha, ANC and Govt are invited

# Catholic Bishops to meet political groups

By Carina le Grange, Religion Reporter

The Southern African Catholic Bishops Conference (SACBC) will shortly meet representatives of all major political groups in South Africa, including the Government, it was announced at a press conference in Pretoria yesterday.

The decision was reached during the SACBC's annual plenary session which ended on Tuesday, the president, Bishop Wilfred Napier, said.

Among the groups mentioned by name were the Mass Democratic Movement, African National Congress, the Government, the Pan Africanist Congress, Azapo and Inkatha.

### Death penalty

"Our first aim will be to foster and facilitate negotiation to create the climate for it. We don't want to become the mediator," he said.

Asked whether the SACBC would take up State President Mr. F.W. de Klerk's Christmas invitation for churches to meet the Government, Archbishop Denis Hurley said the Conference would take part in such an ecumenical consultation.

"But we would like to have our own private discussion with Mr. de Klerk. We decided al-

ready in October on such meetings and are thus not responding solely to his invitation," he said.

The Conference unanimously called for the abolition of the death penalty.

This is the first time the SACBC has taken an official stand on the issue although individual bishops have previously expressed their opposition to capital punishment publicly.

The Vatican has not yet taken a decision rejecting capital punishment, but has unofficially moved from its position of the acceptance and theological justification of the death penalty.

The SACBC called on the Government to place a moratorium on all executions immediately and to appoint a commission of inquiry into all facets of the death penalty and to examine its relation to the widespread violence.

● The Conference condemned the decision declaring the Wilgespruit Fellowship Centre a reporting organisation in terms of the Foreign Funding Bill. This means that the centre must in future reveal the sources of its funds as well as how the funds are used.

● Bishop Paxton Hallet (73), of Rustenburg, died on Tuesday in the Little Company of Mary Hospital in Pretoria, Bishop Napier announced. He fell ill at the start of the conference a week ago.



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## Hofmeyr to chair Argus Holdings

JACQUES MAGLIOLO

JCI chairman Murray Hofmeyr will take over as chairman of Argus Holdings at the end of March when executive chairman Hal Miller retires.

Miller also retires as chairman of the newspaper division, which will be taken over by Douglas Band, who will also become chief executive of Argus Holdings.

Peter McLean becomes deputy chairman.

Hofmeyr, who wishes to defer comment until the end of March, says the appointments do not mean Anglo American is gaining control of the Press.

Sapa reports that C L C Hewitt and F J L Wells, having reached retirement age, will resign from the Argus Holdings board on March 31.

Star editor-in-chief Harvey Tyson will be appointed to the board on October 1 after his retirement at the end of September.

## Bishops to meet leading groups

ACHMED KARIEM

THE Southern African Catholic Bishops' Conference (SACBC) said yesterday it planned to meet different SA groups which could play a pivotal role in dismantling apartheid.

SACBC president Bishop Wilfred Napier said at a news conference after the annual plenary session that this was necessary to foster a climate for negotiations.

The groups included the ANC, mass democratic movement, government, the PAC, Azapo and Inkatha.

On the sanctions issue, the conference's justice and peace commission chairman Archbishop Denis Hurley said although the SACBC was "deeply concerned" about the suffering of people, a continuation of economic pressure was justified. There could be no doubt that economic pressure had been effective.

"It has played its part in curbing government's military power and causing it to negotiate peace in Namibia and Angola," he said.

"Internally we have witnessed

such developments as the reprieve of the Sharpeville Six and the release of prominent black political leaders."

Archbishop Hurley said there was no explicit promise of fundamental change from government.

"Still firmly in place are such cornerstones of apartheid as the constitution, the land laws, homeland policy, discrimination in education and the Population Registration Act."

□ The SACBC has for the first time called for the abolition of capital punishment.

At a Press conference after the annual plenary session SACBC vice-president Bishop Reginald Orsmond called on government to place a moratorium on all executions.

He also said the government should appoint a commission of enquiry into all facets of the death penalty and to examine its relation to the widespread violence in society.

## Cape retirement village subject of court action

LESLEY LAMBERT

ed to be incorporated as units in a share-block scheme in which investors would buy shares in a unit for the duration of their lives.

### Offer

But papers before the court said the total secured creditors of Shemara amounted to between R5,5m and R6m. This amount, R4,2m of which was owed to the Allied Building Society and the Allied Bank, excluded loan claims of R5,85m by Personal Trust, a shareholder in Shemara which acted as the trustee of the debenture trust governing the scheme's operating capital.

Horrall said it was clear that the scheme had "failed hopelessly" He said he had been told that Sanlam, which is claimed to have been app-

roached to rescue the scheme, had refused to become involved.

In the most recent rescue attempt, creditors are claimed to have been offered 50c in the rand up front and a further estimated 22c some time in the future - a future that could have been as far ahead as two years. Horrall he was not prepared to accept the offer.

In the meantime, Helderberg Village Share Block Holdings, the company established to take over management of the scheme, and Shemara, both of which are opposing liquidation, are understood to have put forward proposals to incorporate a new company to restructure the village scheme. The proposal is understood to exclude Shemara from being placed under provisional liquidation.

At stake are about 300 villagers who paid an average of R175 000 for their shares in the village.

CAPE TOWN - An application for the provisional liquidation of Shemara Holdings, the management company of the troubled Helderberg Retirement Village, was made in the Cape Town Supreme Court yesterday.

The application, brought by one of Shemara's creditors, chartered surveyors and valuers Roy Horrall and Associates, for a debt of R18 984, was postponed to give the respondent time to file opposing affidavits.

The court ruled that Shemara would have to put its affidavits by February 9 and that Horrall would have to reply by February 14.

Horrall's application followed recent urgent attempts to rescue the new Somerset West retirement village from financial collapse.

The R18 984 debt was for valuation of land and residential houses intend-

# As East Europe cracks up, China cracks down

W/Mar 212-8/290

25

**SHOCKED** by the sudden overthrow of long-time friend and ally, Nicolae Ceausescu of Romania, Beijing's ageing leadership is reacting by hardening controls over dissent.

Hopes that martial law might be lifted, stirred by the visit of United States' national security adviser Brent Scowcroft, have now been dashed.

The Chinese leaders' anxiety over the Romanian upheaval is not unfounded. Except for the outcome, the surge of opposition in Romania bore some striking similarities to that in Tiananmen Square last year.

Unlike other Eastern European countries that have undergone upheavals in recent months, neither China nor Romania are under Soviet control. While Moscow's new *laissez faire* communism encouraged the regimes in other communist countries to accommodate democratic changes, the governments of China and Romania were not subject to such restraints in crushing their pro-democracy movements. Indeed, China and Romania were the only two communist countries where live ammunition was used against civilian demonstrators.

Romania had seemed the least likely country in Eastern Europe where a popular revolt could topple the government. When the killing of professors triggered a rebellion and the unthinkable occurred, Chinese dissidents and foreign observers began to speculate about the likelihood of a Romania-style uprising in China.

But such optimistic expectations gloss over the real differences that exist between the Romanian upheaval and China's Beijing Spring. Perhaps the major difference lies in the postures of their respective armies. The Romanian army had long been unhappy with Ceausescu and his loyal security force, the Securitate. Not surprisingly, the army played a key role in overthrowing Ceausescu.

On the other hand, the military in China had grown increasingly uneasy over Beijing's economic reform policies. When the Tiananmen protests erupted, the army imagined two scenarios: a desirable but unstable future versus an unhappy but relatively stable status quo. The army opted for

*The overthrow of Nicolae Ceausescu has shocked his old allies, the Chinese, whose own situation has many parallels with Romania, reports YU BIN*

the latter scenario.

A second difference is the leadership configuration. Ceausescu was an isolated dictator heavily guarded by the Securitate. Many of his colleagues had turned against him; most were purged or jailed. Once the leadership was seriously challenged by popular revolt, few elites were willing to follow Ceausescu. China, on the other hand, is ruled by its first generation of revolutionary leaders. Though they disagree among themselves, they are united in their determination to maintain stability at any cost. As long as this old guard is in power, there is little possibility that any dramatic change might occur.

Thirdly, the circumstances which gave rise to the two upheavals differed markedly. Beijing erupted in the midst of an ongoing reform aimed at freeing the economy from the rigidities of the Soviet model. The resulting rise in living standards helped fuel rising expectations for political change. The protestors demanded reforms of the existing system, not its overthrow. Moreover, the movement itself was never nationwide. Even the crackdown failed to disrupt everyday social and economic life.

In Romania, Ceausescu's 24-year totalitarian rule had left the country in disarray.

Ironically, the Romanian dictator may have overestimated his power after taking stock of the successful crackdown in Beijing six months earlier. The Chinese leaders are overreacting to the swift demise of the Ceausescu regime. Tightening martial law, they have launched a drive to eliminate any hint of criticism of their own suppression of protestors on June 6. They have condemned the democratic changes going on in Eastern Europe and the Soviet Union as the "subversion of socialism". — Pacific News Service

# The huge weight on Mandela's shoulders

To most South Africans, the idea of a free Mr Nelson Mandela is no longer as unthinkable as it once was.

The African National Congress leader may walk out of Victor Verster Prison as a free man any time now.

What role, if any, will a free Mr Mandela play in the country's wide political field?

That is the question *Time* magazine tries to answer in its cover story this week.

Mr Mandela, *Time's* South African bureau chief Scott Macleod writes, will have on his shoulders a huge responsibility.

## Unity

He will be expected to unify the different anti-apartheid organisations in this country and bring the Government and these extra-Parliamentary forces to the negotiating table.

Macleod points out that the eyes of South Africans and the international community will focus on Mr Mandela who, on his release, will be expected to perform acrobatic political feats.

"Mandela," Macleod writes, "The name reverberates like a

"Mandela: Free at last? After 27 years, a changing South Africa prepares to release its most famous political prisoner," says *Time* magazine, which features the jailed ANC leader on its cover. KAIZER NYATSUMBA reports.

mantra through South Africa these days, half in excitement, half in anxiety. Mandela will soon be free. Mandela will solve the problem. If Mandela can't do it, who can?"

In a report accompanied by portraits of Mr Mandela, Macleod says the world famous ANC leader's description of himself as a "facilitator" indicates that he has accepted "the job of wresting tangible results from this moment of opportunity".

According to the report, for the past three years Mr Mandela has held a series of meetings with a team of Government officials and since last November has held meetings with Cabinet Ministers.

His unconditional release was widely regarded as the key to implementing the Government's promises of reform.

It was believed, Macleod said, that if anyone could bridge the vast divide between whites and blacks, and among blacks themselves, Mr Mandela

was the man to do it.

"The white Government looks on him as a born-again moderate, a man they can do business with."

"For blacks, Mandela may be the one who, as the personification of their long suffering, can help them transcend the disagreements over strategy and allegiance that have splintered their strength and bargain on equal terms with the whites," writes Macleod.

He says that on his release Mr Mandela will walk out "into a world vastly different from the strict apartheid society he vowed to overthrow".

## Healthy respect

The first meeting Mr Mandela held with State President F W de Klerk, at Tuynhuys, Cape Town, resulted in the two men having a healthy respect for each other, with each man thinking the other was someone he could "do business with," ac-

ording to Macleod's report.

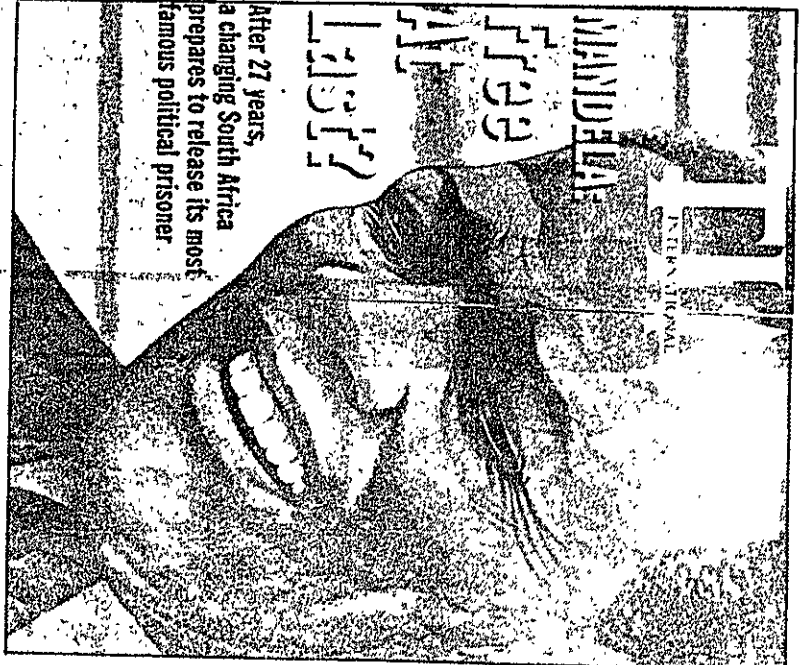
He says Mr Mandela's biggest challenge may come from within the ranks of the ANC and the Mass Democratic Movement, "where some in the new generation of leaders resent his automatic resumption of leadership and consider him too willing to compromise".

Macleod quotes trade unionist and MDM leader Mr Cyril Ramaphosa as saying Mr Mandela's status "was no different from any other member."

Macleod concludes: "Mandela is the sole black leader in South Africa who has a chance to bring both sides (the Government and anti-apartheid forces) to compromise."

"Despite his advancing years and his near-fatal bout with tuberculosis in 1988, he was described by a visitor to Victor Verster as 'very nimble, alert, self-confident, charismatic, not a mere symbolic leader but someone who is in touch with events'."

"Few others possess the pragmatism that Mandela has honed over the years, which may enable him to grow from a facilitator of negotiations to a reconciler of men."



After 27 years, a changing South Africa prepares to release its most famous political prisoner.

Centre stage... Nelson Mandela on the cover of this week's *Time* magazine.

# First funding act victim: Wilgespruit

W/Mant 2/2 - 5/2/90

By CARMEL RICKARD,  
Durban

THE government's decision to declare the Wilgespruit Fellowship Centre a "reporting organisation" has been slammed by the South African Council of Churches as an attack on the churches and as a trial run for a similar onslaught against the SACC.

The centre, which has survived many earlier state attempts to close it down, was warned last year along with other organisations that it was in line to be declared a reporting organisation in terms of the Disclosure of Foreign Funding Act.

It has become the first to be affected in this way, a move which had caused little stir until this week's meeting of the Southern African Catholic Bishops' Conference and the church leaders' meeting of the SACC. Both condemned the action taken against Wilgespruit.

Last year, before the Foreign Funding Bill became law, the SACBC threatened if it were enacted, they would not comply with the provisions. They claimed it could disrupt the work of the church and that the state would be able to dictate to the church what it could or could not do.

The synods and decision making bodies of other churches have taken a similar stand.

The SACC said the Act enabled the

state to exercise surveillance over the churches and related organisations and control their activities. With its implementation against Wilgespruit it had been used "against an arm of the church" and now threatened the curtailment of the work of the centre.

The heads of the SACC member churches added that the state had no right to interfere in the life, witness and legitimate work of the church. When it did so, it placed itself "on the side of the forces of the anti-Christ".

The churches said they would do all in their power to resist it and appealed to their members and other organisations, inside and outside South Africa, to do the same until the Act was repealed.

The overt aims of the Act are to "regulate the disclosure of the receipt of money from outside the Republic by or for certain organisations and persons; and to provide for matters connected therewith".

However, it met deep suspicion as it was common knowledge the Act was intended to replace the Orderly Internal Politics Bill, withdrawn after

local and international pressure, which was designed to control foreign funds coming into the country.

Once organisations or individuals are declared "reporting organisations", they have to notify the registrar when they receive foreign money and this has to be deposited into a separate bank account.

The registrar must be given extensive information about the funds, their origin and purpose, and may then require any other information "deemed necessary or expedient".

The funds have to be used for the purpose for which they were provided, and the registrar is entitled to enter any premises without notice and seize any document if this is considered necessary.

Those who have threatened not to comply face stiff penalties if convicted: the law provides for a fine of R40 000 and/or 10 years in jail.

One of the provisions which has drawn most anger is the clause allowing the registrar to "freeze" funds after initiating a prosecution against a reporting organisation.

Wilgespruit executive director Griffiths Zabalala called the move against the centre a "damning indictment" of the state president's reform initiatives.

# PERSONAL FINANCIAL PLANNING

A Business Times Survey February 4, 1990

# Property for the brave and rich

MANY people ask whether or not property is a good investment.

It is akin to asking the same of shares — some are and some are not.

John van Rensburg's book, *Everyone's Guide to Investment*, offers advice about property ownership.

The merits of owning one's own home are not addressed in the book. Mr Van Rensburg, a former life-assurance consultant and a fellow of the Institute of Life and Pension Advisers, tackles the methods, advantages and disadvantages of investing in property for capital growth and income.

## Risky

Direct investment in property — where you or a syndicate of people physically buy and own property — he classifies as risky because of its prime characteristic of immobility.

If a location becomes undesirable because a nuclear power station is built next door, or because the standard of the neighbourhood drops, the property itself cannot be moved.

It is vulnerable to environmental changes beyond the control of the owners. Buildings are inflexible in that they can be expensive to convert for other uses.

Individuals who wish to buy property will usually be unable to. Either they will not have enough cash, or their potential exposure to a single investment will be too large.

Property is illiquid, has poor marketability and is subject to government interference — for example, rent control could ruin the profitability of a residential property.

## Margin

Buyers usually gear up by borrowing money, often a mortgage bond. There is sometimes only a small margin — or even none — between net rental income and bond repayments, even if relief exists on repaying the actual capital.

The buyer is not alarmed at first because he is sure the value of the property will climb and rent income rise.

But if the bond repayment rises, or rents fall because of an oversupply of property, or a tenant does not pay or decamps, expenditure suddenly overwhelms income.

The buyer could become a

By Julie Walker

forced seller and have to bear a capital loss.

Many factors influence the value of property. Political, social and ecological changes all have an effect. For the average individual, investing in property carries high risk.

On the return side of the coin, there are several categories. Initial yield is the amount that the net income bears to the buying price — usually small.

Income growth arises from rent or lease escalations. Increases can be predetermined — say, 10% a year — relate to turnover in the case of retailers, or can be ad hoc.

It has the effect of boosting a low initial yield into an attractive one in the medium to long term.

Capital growth — or the rise in property values — occurs in one of two ways.

Either the market-determined initial yield on that type of property falls, or its income increases so that even if the initial benefit does not alter, the value will increase.

## Resale

For example, if a property is bought for R1-million yielding 10% return (R100 000 net income) and the demand for its type increases so that it could be sold at an 8% yield, the value rises to R1.25-million.

Tax on property raises other considerations.

- The net rental income is fully taxable at the owner's marginal rate.

- Depending on intention, the capital profit arising from the sale of property could be either tax free, or attract tax if the Receiver of Revenue determines that it was bought for resale at a profit.

Nevertheless, over the long term, sound, well-managed property should emerge as a hedge against inflation. Timing is perhaps the most critical factor in buying and selling property. Prices tend to follow the economic cycle — high at the peaks and low in the troughs.

Property should also be considered a long-term investment.

Mr Van Rensburg advocates indirect investment to individuals who are determined to get into property.

This essentially means

property or property trust shares listed on the JSE. The factors influencing their price movements are the same as for all shares.

Finally, the book dispels three misconceptions about property investment.

Time-share — consider the owner. He builds a block of units for R800 000. That averages R80 000 a unit, which he divides into 52 lots of one week.

Based on an average price of R8 000 a week, he will recoup more than R4-million for his outlay of R800 000.

## Doubtful

Mr Van Rensburg says that, if you consider your timeshare to be an investment and regard a yield of 14% as reasonable, and if your gross investment at a peak holiday period is R16 000, you need to let your timeshare for R450 a night. This takes into consideration conservative letting charges, levy, repairs and depreciation.

He says it is doubtful that anyone would pay R450 a night for a two-bedroomed apartment. He queries the soundness of such an investment.

Unless used to generate income, a holiday home provides inexpensive holiday accommodation, and the potential for capital appreciation.

But these factors are countered by bond interest, rates, taxes, services, repairs, de-

preciation, insurance and so on.

As an investment, a holiday home should be a paying proposition, otherwise it is simply a luxury. The expenses may largely offset capital growth.

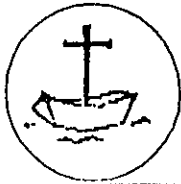
Furthermore, it could be argued by the Receiver that the profit on the sale of a holiday home is revenue, hence taxable. It could be claimed that it was not bought as an income-generating investment and, by inference, was intended to be resold at a profit.

Another myth to be debunked regards vacant land. Although it might be a good investment to buy an undeveloped stand, especially in a growing residential area, several aspects should be considered.

They include price, bond registration costs and transfer duty, rates and taxes, and the availability of services (which must be paid for because they are available even if you do not use them).

On resale, agent's commission will probably accrue, and possibly bond cancellations. After subtracting the costs of ownership, a net profit will arise. Take into account the effect of inflation on the buying power of your investment. If you have done better, you achieved a real return, but, this is, often not the case.

Once again, the taxman may want his slice.



WEST COAST COUNCIL OF CHURCHES

WESKUS RAAD VAN KERKE

IQUMRU LEENKONZO ZONXWEME LENTSHONA

28

South 5121-142190

**We welcome the step in the direction of the restoration of fundamental human rights.**

**The release of Comrade Nelson Mandela, other political prisoners and the scrapping of apartheid will enhance this first step.**

**We commit ourselves to work with renewed determination towards the destruction of apartheid and the creation of a democratic future.**

**In moments like these, we think of our Comrades who sacrificed their lives in the quest for justice for all.**

CTAR 6/2/90 (28) (2)

## New Nation cover is condemned

The conservative South African Catholic Defence League yesterday issued a statement protesting against what it described as the Marxist cover of the latest issue of the Catholic-funded *New Nation* newspaper.

The most recent issue of the weekly paper, printed after Mr de Klerk's unbanning of the ANC and SA Communist Party on Friday, included a "wrap-around" front page on which the flags of the two organisations were printed in full colour.

Representing the moderate Catholic laity, league secretary Mr Jan Roodbol called on all Catholics to ensure that money they donated to the church was not used to finance the paper.

He said the league "respectfully" wanted to remind Catholic bishops who are directors of *New Nation* that communism was condemned by the Catholic Church and was "intrinsicly evil".

The league wanted to know what the bishops were going to do about the cover, which it described as blatant pro-communist propaganda. — Sapa.



# Respond to call for unity, NGK delegates urged <sup>(28)</sup>

By Carina le Grange *smc 6/2/90*

PIETERSBURG — The "courageous initiative" shown by President de Klerk last Friday has triggered renewed enthusiasm and hopes for a united non-racial Ned Geref Kerk, it emerged at a conference on church unity yesterday.

The theme of the conference being held at the theological school for black ministers at Turfloop University is the proposed unity between the (black) NGK in Afrika and the (coloured) NG Sendingkerk.

Delegates to the conference consist of NGKA and NGSK ministers but a few ministers of the white church are also present.

The opening speech was made by the Rev M P Mabotja of Pietersburg who said unity of the NG family of churches had been an important topic for the black church since 1975.

"The white church has always said the time is not yet right for unity. Now, after Mr de Klerk's speech on Friday, there is hope that the white church as well as the (Indian) Reformed Church in Africa, will be prepared to unite."

## TENSION

"They were also invited here. We hope to support our State President also in our church."

At the Vereeniging conference last year, a decision in favour of unity was supported by the black, coloured and Indian churches, but opposed by the white branch of the NGK.

The black and coloured churches have since then embarked on a rapid programme of action aimed at uniting the two churches in October this year.

The opening address at this week's two-day conference, delivered by Dr H Lombard of Louis Trichardt, was one of caution in that he sketched historical tensions which had existed between the black and coloured congregations for many decades.

Dr Lombard nevertheless called on all the congregations where tension existed to "iron out their problems and to respond positively to the call for unity".

GENERAL Augusto Pinochet of Chile has a penchant for ancient Rome. He admires its military history. His two sons, like himself, are named after eminent Romans: Augusto and Marco Antonio. And in speeches and interviews a few months ago he took to comparing himself with Lucius Quincius Cincinnatus.

Cincinnatus, you will remember from Livy, was a general named as dictator of the Roman Republic in the fifth century BC. Legend adds that he was later called back to the post from retirement to suppress a plebian-backed monarchist revolt against the patricians. "After the first battle he went to his farm, took out his plough, and kept on ploughing. But I haven't told you about the second part of the story," said Pinochet.

The first time Pinochet told this story — at a speech to mark his 73rd birthday, weeks after the plebiscite in October 1988 in which voters rejected him for a new eight-year term as President — he got his hero's name wrong. It was the kind of gaffe for which the Third World's best-known military ruler is famous when he risks one of his frequent sallies into erudition, and caused hoots among his more urbane opponents. But the laughter didn't last too long: the message was too clear.

On March 11, exactly sixteen and a half years after the coup which brought him to power, Gen Augusto Pinochet Ugarte is to step down as dictator of Chile. At a ceremony in the new and sumptuous, if not quite finished, Congress building erected by his orders in the port of Valparaiso 320km west of Santiago, he will solemnly hand over the presidential sash to the president of the newly elected Senate. The latter will then drape it across the chest of Pinochet's elected successor, the opposition leader, Patricio Aylwin.

It promises to be quite a ceremony, one of the most remarkable demonstrations of the cat-and-mouse concessions between civilians and military which characterise current transitions to democracy throughout Latin America. Aylwin, whose broad opposition coalition last December won the country's first general elections since the 1973 coup, is to lead a government made up almost entirely of Christian Democrats and Socialists.

# The general hands over his sash. But not his power

W/Mar 9/2 - 15/2/90. (23)

*A month from now, General Augusto Pinochet, hated dictator of Chile, will hand over his presidential sash to an elected successor. But the general still holds some aces: he remains chief of the army, ready to return to power should democracy bring the chaos he predicts*

**By MALCOLM COAD in Santiago**

For the best part of two decades Pinochet's regime has devoted itself to exiling, torturing, and killing supporters of these parties. Now, witnessed by at least 20 heads of state who have so far said they will attend, they are to share the ceremonials with their persecutor, in the interests of a smooth transition to democracy.

But not all is lost for Pinochet. His regime's constitution, which the opposition has recognised for the sake of the transition, still provides him with some aces: the most important is his right to remain as army commander-in-chief until 1998, twice the life of Aylwin's transition government. He has made it clear that he intends to take up this option, at least for now, "to prepare my army for any eventuality" such as a return, Cincinnatus-like, if democracy brings the chaos he and his hardline supporters predict?

In 1973 at the height of coup-mongering against the elected Social-

ist-Communist government of Dr Salvador Allende, Pinochet was universally considered the most loyal of the army high command. Three weeks before the coup, Allende himself named him commander-in-chief at the suggestion of the outgoing commander, the rigorously constitutionalist Gen Carlos Prats.

"Pinochet had my most absolute confidence," Prats wrote later; he considered him the last hope to avoid a coup. In 1974, Prats and his wife died when a bomb was planted under their car in Buenos Aires, almost certainly the work of Pinochet's agents.

Allende's staff found Pinochet bluff and genial, his anger reserved for insubordination towards the government. After an aborted coup in June 1973, Allende himself had to restrain Pinochet from shooting the ringleaders. At his first meeting with his high command after Prats' resignation, Pinochet swore that "the blood of generals is repaid with generals", and or-

ders, the distributors, and the libraries for as long as it may be necessary."

Maulana Abdul Wahab Siddiqui, president of the International Muslims Organisation, who organised the convention emphasised: "We should observe the law of the land. We cannot solve the Rushdie problem by taking the law into our own hands.

"According to Islamic law a person who abuses God should be killed. In an Islamic country a Muslim would be entitled to carry out that sentence, but we do not live in an Islamic country. We must live by the law of the country."

The delegates agreed to establish a new charter to combat attacks on Islam at all levels. — The Guardian, London



General Augusto Pinochet, dictator of Chile ... 'Not here unless I'm moving it' — but in March, he will pass the presidential sash to a democratically

dered their resignations, only cancelling them after the coup. "He won't grow old in the job," growled one fervidly pro-coup magazine. "Where can they be holding Pinochet?" Allende himself said to his aides on the morning of the coup that toppled him.

Pinochet later claimed that this reputation was carefully contrived to cover his planning of the coup against Allende, allegedly carried out single-handed but for the help of a few junior aides. Other officers, however, who certainly led the plotting, deny any role by Pinochet. They say the main initiative was taken by the navy under Admiral Jose Toribio Merino, the only other member of the original military junta who remains as commander-in-chief to this day. According to this version, the uncertainty over Pinochet's position was a serious hindrance to planning, and he had to be given an ultimatum to take part less than two days before the coup itself.

After the bombing of La Moneda by two air force Hawker Hunters, Allende shot himself among the palace ruins with his AKA automatic rifle — a gift from Fidel Castro — rather than give up his mandate.

To the world it seemed to take only hours for Pinochet to be established as the coup leader. His dark glasses

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## One year on, Rushdie is not forgiven

THE anniversary of the Salman Rushdie affair has prompted the leaders of half a dozen rival Muslim factions to unite behind a new campaign to defend their faith against "satanic influences".

Two hundred Muslim scholars and community leaders from all over Britain agreed at a convention in Coventry to make others understand the validity of the death sentence passed on Rushdie for his book, *The Satanic Verses*.

Dr Kallim Siddiqui, director of the Muslim Institute in London, who was accused of inciting Muslims to kill Rushdie at a meeting in Manchester in October, said: "The *Satanic Verses* affair has revealed the deep commitment of our young men and women

By PAUL HOYLAND

to Islam. The youth of Islam have seen the threat to Islam and Muslims that exists in Britain today."

The Director of Public Prosecutions decided to take no action against Siddiqui over the remarks he was alleged to have made in Manchester. Yesterday Siddiqui told the convention: "We have already gone as far as we can go to have *The Satanic Verses* affair amicably settled.

"If the book was withdrawn and compensation paid to the worst sufferers of this episode, we would consider the matter closed.

"If this offer is spurned, Muslims will pursue the author, the publish-

# he general hands over s sash. But at his power

9/2-15/2/90. (23)

from now, General Augusto Pinochet, dictator of Chile, will hand over his presidential sash to an elected successor. But the general still holds some aces: he remains chief of the army, ready to return to power should democracy bring the chaos he predicts  
By MALCOLM COAD in Santiago



General Augusto Pinochet, dictator of Chile ... 'Not a leaf moves here unless I'm moving it' — but in March, he will ceremoniously pass the presidential sash to a democratically elected successor

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dered their resignations, only cancelling them after the coup. "He won't grow old in the job," growled one fervidly pro-coup magazine. "Where can they be holding Pinochet?" Allende himself said to his aides on the morning of the coup that toppled him. Pinochet later claimed that this reputation was carefully contrived to cover his planning of the coup against Allende, allegedly carried out single-handed but for the help of a few junior aides. Other officers, however, who certainly led the plotting, deny any role by Pinochet. They say the main initiative was taken by the navy under Admiral Jose Toribio Merino, the only other member of the original military junta who remains as commander-in-chief to this day. According to this version, the uncertainty over Pinochet's position was a serious hindrance to planning, and he had to be given an ultimatum to take part less than two days before the coup itself. After the bombing of La Moneda by two air force Hawker Hunters, Allende shot himself among the palace ruins with his AKA automatic rifle — a gift from Fidel Castro — rather than give up his mandate. To the world it seemed to take only hours for Pinochet to be established as the coup leader. His dark glasses

and harshly turned-down mouth instantly topped the world's iconography of tyranny. The savagery of the La Moneda bombing and later repression; widespread international sympathy for Chile's long-standing democratic tradition and Allende's "parliamentary road to socialism"; and CIA involvement in destabilising Allende: all contributed to making Pinochet and his junta into the paradigm of Latin American military rule. By mid-1974 Pinochet was declared "Supreme Head of the Nation", and in December he became President of the Republic. In 1975 he declared: "I'll die, and my successor as well, but there will be no elections." About this time his hat and heels were raised several centimetres to lift him above his fellow officers. Nothing in Pinochet's biography leads one to expect such pre-eminence. One of six children of a Valparaiso customs officer whose ancestors fled to Chile from Brittany in the early 18th century, he was until September 1973 no more than a solid infantry officer. His life had consisted, in his own words, "of nothing but discipline and obedience". Only two things distinguished him: a certain reputation as an intellectual and a pushy wife, Dona Lucia Hiriart. Dona Lucia is lionised or loathed

even more than her husband. The daughter of a former social democrat cabinet minister, she is thought by many to have been a key influence in steeling Pinochet's ambitions. But the most likely explanation of the change which came over Pinochet at the time of the coup is provided by one of his later collaborators: "He's a typical soldier. No brighter than most but dedicated and considerably more cunning. Like many others he waited to see how things would turn out before deciding (to join the coup) — then realised what destiny had dropped in his lap." Three groups came to form the basis of the government. Combining the Prussian sternness of the continent's most disciplined army with the skills of its most sophisticated technocrats, they set about remoulding Chile's economy and political system. Their slogans were that the free market should reign supreme and Marxism be squeezed out of national life for ever. The first group to gain ascendancy was a staff of hard-line strategists and administrators from the army high command. They set about creating a system centred on their commander-in-chief and the military, but excluding all but a few selected officers from political decision-making, thus avoiding factionalism. Within weeks of the coup, a sinister colonel and friend of Pinochet, Manuel Contreras, set up a ferocious secret police organisation, the National Intelligence Directorate (Dina). The third group was civilian, consisting of technocrats and ideologues. With a bizarre combination of extreme monetarist economics and far-right Catholic semi-corporatism, they got the better of the traditional nationalists with whom Pinochet was viscerally more in tune, and whose rhetoric he would continue to use, above-all in attacking "Russian and US-inspired" criticism of his regime's human-rights record. At the centre Pinochet held sway, skilled in the tactics of divide-and-rule. Again and again potential opponents found themselves outsmarted before they knew it. "Not a leaf moves here unless I'm moving it," Pinochet said in 1981. In the end, Pinochet's Achilles heel was self-imposed, or at least provoked by such regimes' need for periodic legitimisation. From the beginning, Pinochet only reluctantly accepted the 1988 plebiscite. In 1980, his advisers believed the economic boom would be permanent; but it collapsed and the opposition re-emerged at the head of a bloody-repressed mass protest movement. The rest, as Pinochet must ruefully have reflected, is history. Pinochet himself continues to regard the world with his foxy but disarmingly "good-fellow" blue eyes (as Graham Greene once described them). Speaking to his favourite audience recently, the wives of his officers, he said: "Don't forget that governments are born not so much from the will of man than of God. In a few years, the people will ask the military government to return". Cincinnatus, you see, lives. — The Guardian, London

## Rushdie is not forgiven

PAUL HOYLAND

The youth of Islam have threat to Islam and Muslims in Britain today." Director of Public Prosecutions to take no action against over the remarks he was allowed to make in Manchester: Siddiqui told the conven- have already gone as far as to have The Satanic Verses book was withdrawn and the film paid to the worst suf- this episode, we would con- matter closed. offer is spurned, Muslims the author, the publish-

ers, the distributors, and the libraries for as long as it may be necessary." Maulana Abdul Wahab Siddiqui, president of the International Muslims Organisation, who organised the convention emphasised: "We should observe the law of the land. We cannot solve the Rushdie problem by taking the law into our own hands. "According to Islamic law a person who abuses God should be killed. In an Islamic country a Muslim would be entitled to carry out that sentence, but we do not live in an Islamic country. We must live by the law of the country." The delegates agreed to establish a new charter to combat attacks on Islam at all levels. — The Guardian, London

most revolutionary, and spoke of "shocking announcements" and "shocking Declaration," he emphasised.

as the land was not returned to its rightful owners. lions by and all

## Clerics welcome 'overdue' action

LEADERS of mainline non-racial churches yesterday welcomed Mr F W de Klerk's announcements, while the head of the biggest white Afrikaans church reacted with more caution.

The moderator of the Ned Geref Kerk, Professor Johan Heyns said: "One can expect that the announcements on the unbanning of the organisations would have far-reaching consequences. One can only hope and pray that this would contribute towards the so necessary phase of consultation in our country."

The president of the Southern African Catholic Bishops' Conference welcomed Mr de Klerk's "brave but long overdue action of unbanning people's organisations", saying it made it possible for ordinary political activity to take place again.

Bishop Willfred Napier said: "We are puzzled and a little disappointed by the continued restriction on

STATE  
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**CARINA LE GRANGE**

coverage of unrest situations. Open reporting would be a deterrent to excesses by both sides."

The presiding bishop of the Methodist Church said the steps were "the most encouraging and hopeful signs of change since the apartheid tragedy began".

Bishop Stanley Mogoba said: "Following closely on the appointment of a judicial commission of inquiry into the assassination squads, his speech is the strongest sign yet that the years of protest and pressure are bearing fruit and that the Government is at last acknowledging that the future must be built on a return to the rule of law and free political expression for all South Africans."

# Media's Mandela m

Mobile satellite dishes outside the Mandela family's homes will ensure the world gets to see its most famous prisoner

PAT DEVEREAUX

THE HEAT is on as overseas broadcasting networks vie to get the Nelson Mandela exclusive story. But in the background a fierce power struggle is growing over who controls the press coverage on the world's most famous political prisoner.

The Mass Democratic Movement's National Reception Committee is making plans for Mandela's release and has already set up press liaison arrangements at the Council of South African Trade Union's National Union of Mine-worker's offices, said NRC publicity organiser, Mr Jerry Majatladi.

But in the midst of the battle for TV news coverage, according to sources in the MDM, tension is looming between it and Mrs Winnie Mandela who has requested the South African Youth Congress (Sayco) to help the family handle press coverage. The Mandela household has already begun to refer media inquiries to Sayco.

Mrs Winnie Mandela is also said to have allowed a mysterious Frenchman, Dr Alain Guenon, to involve himself in the Mandela family affairs and press coverage release plans.

Approached this week at his Johannesburg news agency offices, Dr Guenon refused to return the Saturday Star's calls and his assistant at Adage News, who would only identify herself as Veronique, said: "He definitely will not speak to you, he does not want press coverage."

However, she admitted Dr Guenon "had been approached to advise on press plans for the Mandela release". She said he had so far not taken this up.

It is believed Dr Guenon is attempting to open a press centre which would control coverage of the leader's release. And the South African Youth Congress was requested to assist him.

A Sayco media officer, Mr Mpho Lekgoro, however, denied the organisation had formed links with Dr Guenon although he admitted "we are helping the Mandela family out with the press liaison on political matters".

The ANC has requested that Mrs Mandela disassociate herself from the Frenchman and his dealings.

A *Weekly Mail* investigation reported last week that Dr Guenon claimed to be a former professor of philosophy from La Sorbonne in Paris and was also apparently an art collector. He had been involved in the making of a film on the South African Defence Force, had completed a documentary on the ANC and had produced TV footage for the SABC.

## 'Front' companies

In Namibia, according to a *Weekly Mail* journalist, he was involved with deals for the establishment of a Sheraton Hotel and was the guest of assassinated Swapo member and advocate Anton Lubowski.

The journalist said their Paris inquiries revealed he was linked to a number of "front" type companies through which large sums of money passed.

Questioned about these allegations, Dr Guenon's assistant, Veronique, said: "Dr Guenon is involved in audio visual work. He was a friend of Mr Lubowski's and he is a business consultant — that is why he was involved in the Sheraton Hotel dealings."

"Dr Guenon will sort out his problems with the *Weekly Mail* and he will do the same with you if you write this story," she threatened.

The Frenchman this week demanded "a retraction or apology" from the *Weekly Mail* but the newspaper is standing firmly by its allegations.

In the meantime satellite dishes and all types of media technology have already been set up outside the Mandela households in Diepkloof Extension and Orlando West's Ngakane Street.

It was reported this week that the Post Office had installed at least 20 extra telephone lines at the



TOAST FOR FREEDOM: ANC member Ms Barbara Hogan (37) was immediately given a bottle of sparkling family shortly after she had been released after eight years in prison years

Orlando West home dubbed "Winnie's Palace".

Ultimately control over the Mandela story is bound to have major political and financial repercussions. Apparently millions of dollars are up for grabs to those in the power seats as television networks try to muscle in on access to the ANC leader.

Top anchor men, Dan Rather of CBS, Tom Brokaw of NBC and Peter Jennings of ABC will arrive in South Africa shortly "as soon as details of Mandela's release are confirmed". The ABC's Ted Koppel of Nightline arrived last Sunday and has begun anchoring a series of six Nightline reports from SA.

A CBS employee confirmed that the team for their magazine show 48-Hours was already in the country.

One network has booked an entire Cape Town hotel for its production, technical and editorial staff, near the prison where Mandela is held.

Another approached the Mandela family, offering millions of dollars for sole rights to his story. But the family rejected the approach and the NRC said it was opposed to making money out of Mandela.

As President F W de Klerk keeps the world guessing there are strong rumours that Nelson Mandela may be freed on February 16.

The NRC has begun arrangements for a mass rally to be addressed by Mandela but denied any knowledge of a possible date for his release.

Flags of the recently unbanned ANC have been hoisted on top of his Soweto home. "Welcome Home Our Leader Nelson Mandela" T-shirts are already on sale countrywide.

# a mania



ately given a bottle of sparkling wine when greeted by friends and after eight years in prison yesterday. © Photograph: Karen Fletcher.

# Star

LATE FINAL

25/4/90

SEARCH REGISTER

0

# Minister cleared of immoral deeds

CAPE TOWN 19/2/90  
28 (20)  
JOHANNESBURG. — The curial of a Methodist Church house in Soweto, the Rev Paul Verryn, who was accused by the notorious Mandela Football Club of immoral conduct involving youths at the centre, has been cleared of all allegations by two investigations.

Mr Verryn hit world headlines in 1988 soon after the Mandela Football Club — at the time Mrs Winnie Mandela's private praetorian guard — abducted and tortured several youths from the centre.

The mutilated body of 11-year-old Stompie Mokhele, a youth activist from Parys in the Free State, was found several weeks later.

Accusations were that the youths were abducted to prevent Mr Verryn allegedly indecently assaulting the refugees, who had sought sanctuary at the centre.

In a statement yesterday, the Methodist Church of Southern Africa said they had been informed by the attorney-general's office that police investigations had found no basis for prosecution.

"An internal church commission was also set up under a senior minister, the Rev Stanley Pitts, and he has reported that the commission's invitation to persons to bring evidence to support the allegations has met with no response," said the statement.

Mrs Mandela's image was severely tarnished as details emerged of the club's heavy-handed activities. — Sapa

# Clergy want talks with FW

*Apr 11/2/90*  
**T**HE worsening Natal violence has prompted church leaders to request a meeting with the State President to raise the following points:

- Discussion on ways in which State agencies can regain credibility and effectiveness in resolving the crisis and restoring order.
- The appointment of a judicial commission of inquiry with the following terms of reference:
  - To investigate the violence and make recommendations.
  - The period under investigation shall be from January 1, 1987, to the present.
  - The area of investigation shall be the province of Natal (including Kwa-Zulu).
  - The commissioner shall be a neutral and impartial person who shall be a Judge of the Supreme Court of South Africa.

- ~~27~~ (28)
- He shall have the powers to subpoena witnesses to give evidence before him and to examine any relevant documents.
  - Witnesses shall give evidence under oath.
  - Any witnesses appearing before the commission may be cross-examined by a legal representative of any of the major parties involved.
  - The right of people to comment on the violence and the breakdown of law and order shall not be restricted by the commission.
  - The establishment of the commission shall not affect any individual or group's rights to relief from civil and criminal courts.
  - The hearings shall be open to members of the public.
  - The commission shall complete its task as speedily as possible and an interim report be tabled before the close of the 1990 parliamentary session.



## End of sad period - bishops

Pretoria Correspondent

13/2/90

(28)

The release of African National Congress leader Mr Nelson Mandela hopefully signalled the end to a sad chapter in the country's history, according to the South African Catholic Bishops' Conference.

In a statement the SACBC welcomed Mr Mandela's release and said it had long held that his release was vital for a negotiated and peaceful political settlement.

"His release hopefully signals the end to a particularly sad chapter in South African history in which many lost their lives and countless others suffered detention, imprisonment and exile in their struggle for justice," the conference said.

The SACBC has assured Mr Mandela and his family of its support "as he faces the many and daunting challenges expected of him as leader and statesman in the months and years ahead".

# Post-apartheid challenge for managers

THE dramatic political developments of the past few weeks will require managements to review relationships with employees.

Kalger Group Consultants managing director Phaldie Kaim believes that as most company employees become concerned and exercised, their new political rights and manner in which they expect to be managed in the business environment will change.

The reason for the link, he says, is that businesses are not only of the society in which they operate but also of the society value systems and practices of the day.

Under the pending dispensation, Mr Kaim says the essential elements of a democratic political system such as empowerment and equal participation will be carried into employee-manage-



Phaldie Kaim... a new style of management to manage the 70 or 80's virtues

for some time now that the pending change in the socio-political environment will require managements to review their company cultures to meet this eventuality.

The events of the past weeks have certainly brought into focus the need for management to adopt new approaches and acquire skills for managing in a post-apartheid era.

Mr Kaim says political freedom is likely to bring pressure for a true industrial democracy.

In turn, this will require managements which have made only token moves along this road to increasingly deal with employees as assertive stakeholders who wish to influence actions related to their work.

"Companies can expect a period of intense readjustment by employees who will be seeking greater fulfilment in their work lives - as they would expect in their political lives - through more participation in corporate decision making."

Employee participation and empowerment can be frightening terms for those accustomed to total control of the manager in which the human resources are used. He believes, however, that this can be dealt with through corporate culture change programmes.

Mr Kaim says authoritarian and even participating management styles will intensify the increasing pressure in an industrial democracy. They are likely to be met with hostility, compelling management to look at other approaches to manage successfully.

The main challenge for corporations in an industrial democracy, says Mr Kaim, is to ensure that managers are schooled to understand that authority is not derived solely from shareholders, but also from the consensus of those they manage.

He warns that executives should guard against giving their companies a superficial gloss of corporate culture change. Managers will have to be taught these skills as part of a committed corporate culture change programme which is integrated into the company's entire business philosophy, organisational structure, production systems and management practices.

By the same token, a participative corporate culture, while reshaping management prerogative, does not necessarily imply that managers abdicate their roles to employees. Mr Kaim says that management approaches should satisfy their workforces, customers and investors.

51 Times 18/2/90

39

Star 20/4/80 (28)

We were wrong to back apartheid - Heyns

# NG Kerk admits 'error'

Pretoria  
Correspondent

The Ned Geref Kerk had erred in providing the theological underpinning for apartheid and should learn from this mistake to refrain from propping up specific political models, the NG Kerk moderator, Professor Johan Heyns, said yesterday.

## Political models

Professor Heyns was debating the role of the church in a changing South Africa with Dr Allan Boesak, moderator of the N.G. Sendingkerk, at the Uniyersty of Pretoria.

Both speakers agreed that the

Bible did not prescribe political models, but differed on the question of how the church should exercise its judgment of an existing political system.

Professor Heyns said the church should judge political systems on ethical and theological grounds, but should leave specifics to the politicians and economists.

The church had no right to support or oppose a specific political system. Its primary task was to liberate its flock from sin, and to work on the minds of its people, because lasting change could only be achieved if people knew the true meaning of brotherly love.

The Ned Geref Kerk has a

history of talking about ethical and social problems in a concrete way — as in its support of the apartheid system. But we have learnt not to be concrete, because no policy can be biblically grounded," he said.

## Economic justice

Dr Boesak said that concepts such as peace and justice had to be preached in concrete terms.

"We have to talk about things like the redistribution of wealth so that there can be economic justice," he said.

"The church must strive to wards a non-racial, undivided democratic South Africa. Churches which have fought against this in the past can still

play a role by equipping people to join in the process of change.

Both speakers hinted at a possible unification of the four racially divided branches of the Ned Geref Kerk. Professor Heyns said that the black N.G. Kerk of Africa and the coloured N.G. Sendingkerk had already decided to amalgamate.

The Ned Geref Kerk would continue to seek ways of greater structural unity, he said.

Dr Boesak said: "Many churches are not well equipped to prepare their people for a changing South Africa. These churches will first have to change themselves, before we can talk about a new South Africa."

## NTC shareholders in for a surprise

By Derek Tommey

8 (21)

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# Imam gets damages, loses claim

CA 1-7-90  
24/2/90  
28

By RONNIE MORRIS  
Supreme Court Reporter

A FORMER Loop Street mosque imam, accused of being an Ahmadi sympathiser, was yesterday awarded R25 000 damages for defamation but lost his claim of unfair dismissal against the Muslim Judicial Council.

Miss Justice Leo van den Heever made the order at the conclusion of her 139-page judgment and further ordered that costs should be argued at a later date.

Sheikh Abbas Jassiem instituted a claim against Sheikh Nazim Mohamed who he said had defamed him in public by calling him an Ahmadi sympathiser, and against the Muslim Judicial Council (MJC) after he was dismissed as imam of the Loop Street mosque.

A marathon trial followed, the major portion of which dealt with the issue of whether Mirza Ghulam Ahmad, who died in India in 1908, was a Muslim or an apostate, and whether one of the two branches of his followers (Ahmadis) were Muslims or apostates.

The judge said that what was ostensibly a defamation and a dismissal action "became — inevitably because Sheikh Nazim and the MJC pleaded justification in the alternative to denial of facts alleged by Sheikh Jassiem in his particulars of claim — a heated religious dispute with undercurrents suggesting that political power as well as, if not rather than, theological fer-

our may be at the root of the quarrel".

Miss Justice Van den Heever said the coercion effected against Sheikh Jassiem, of which the accusation that he had been an Ahmadi sympathiser was an integral part, was wrongful and constituted defamation.

Sheikh Nazim intended that Sheikh Jassiem should be ostracised by the community and dealt with "appropriately" by the community. Passions were inflamed and Sheikh Jassiem and his attorney were assaulted outside the Supreme Court on the first day of the trial, the judge said.

Sheikh Nazim's evidence was that a call for ostracism would accord with the laws of Riddah, as the next best substitute for the death penalty which, according to him, would have been compulsory in an Islamic state in terms of the Quran.

"Where Sheikh Nazim is totally unrepentant, and reflects also the attitude of the MJC, I agree with Sheikh Jassiem's counsel that is a case for exemplary damages.

"Money is a poor consolation for being intentionally deprived of meaningful contact with friends and even relatives and treated as a harmful pariah; which is what Sheikh Mohamed intended to achieve by the words he spoke, in which he seems to have succeeded," Miss Justice Van den Heever said.

Mr D P de Villiers QC, with Mr J Immeiman, instructed by Rashaad Kahn and Associates, appeared for Sheikh Jassiem. Mr Bertrand Hoberman SC, assisted by Mr M A Albertus, instructed by H Mohammed and Associates, appeared for the MJC. Mr Albertus also appeared for Sheikh Mohamed.

# Strumming for truth in Beijing

THE tousled-haired young man picked up his guitar and began to tune up. Craning his neck to the microphone, he sang of unity, democracy and a brighter tomorrow.

It might have been a scene from a folk club in Britain in the Sixties. Instead it was a converted garage in a suburb of Beijing where Hou Dejian — pop idol, part-time hunger striker and amateur dissident — keeps the spirit of last year's pro-democracy movement alive for foreign journalists.

## Insults

Hou's songs and free-wheeling conversation are the only on-the-record expressions of dissent one can hear; a reminder of the promise of last summer that was crushed in a night of violence.

Hou, 33, is no Sakharov. Rather, in deference to the Chinese penchant for labeling people, he is a "dissident with Chinese characteristics".

There is no other way to describe a man who lives in an ordinary block of flats, but owns a pink Mercedes; who gave up an easy life in

## Graham Hutchings

Daily Telegraph correspondent in Beijing, meets the singing protester of Tiananmen Square

Taiwan to live in Beijing; who draws a modest salary from Canton — a city he is not allowed to visit — and who insults China's leaders in a way that could lead to execution for ordinary citizens.

Hou was once a part of the promise of June. After weeks of what he calls "standing on the side" he joined three intellectuals in a hunger strike at Tiananmen Square. Two of them are still in prison, awaiting an uncertain life.

It was the last act of the flagging Beijing democracy movement. Two days later Hou found himself negotiating the surrender of the square. Two days after that he fled to the Australian embassy, where he lived in an office for 10 weeks.

He resurfaced to give one of his more spectacular performances. He went on State television to say he had seen no one killed in Tiananmen Square on the night of the military assault. It was a valuable propagan-

da coup for the government.

But if the interview was the price of his freedom, Hou seems now to be taxing the government's patience. He still maintains — as is widely accepted — that there was no mass killing in the square. But he believes up to 1 000 people were killed in the first week of June, and he holds China's leaders in the deepest contempt.

The evening I called on him he had just been interrogated by the police. Leaning back in his chair and chain-smoking American cigarettes, he seemed completely unconcerned.

"They are not that stupid to kick me into jail. They know I have an influence on people and that I am not a bad person."

The authorities also know that Hou is one of the few prominent Taiwanese to have preferred to live on the mainland. To play rough with him would do nothing for Chinese reunification and would further alienate

125  
S/Times 25/2/90  
young people for whom pop stars are a welcome distraction. They probably also feel that to allow a token "dissident" to talk to foreign newsmen can do no harm.

It is a gamble that does not seem to be paying off. To talk to Hou is to be reminded of the anxiety felt by an embattled government, and the spirit of resistance, albeit subdued, still at large in Beijing.

## Slavery

"When people see me on the street, they flash V-signs," he says with a twinkle. "Shopkeepers don't charge me for fruit or clothes, and often say: 'Hey Hou! When's the next demonstration?'"

Hou sometimes gives the impression he's only half-serious; the kind of person who is happier strumming than thinking. But the accusation is only half-true. "I used to be a light-hearted person and not serious about anything," he says. "To be a dissident is not much fun but I can't keep from telling the truth."

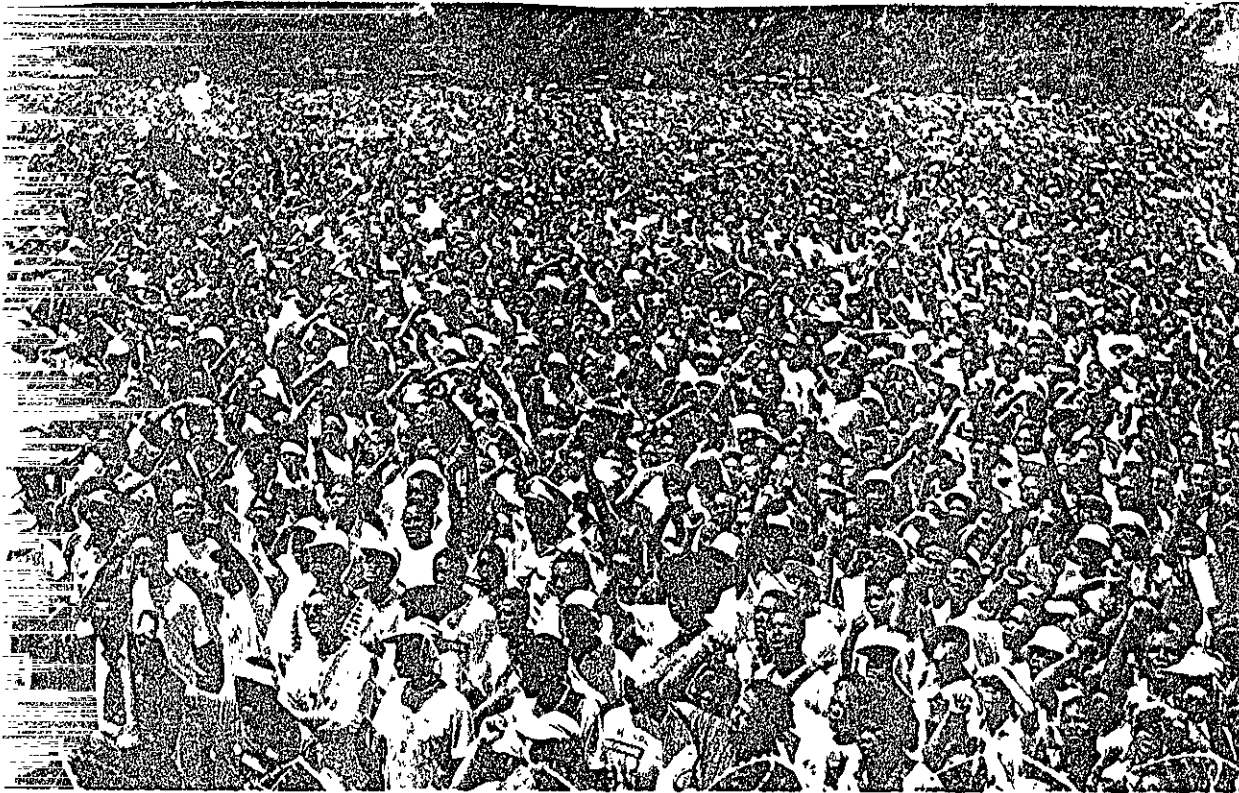
The truth for Hou is not just that China's conservative leaders have got blood on their hands, but that for too long the Chinese have

been in the grip of a "slave-culture".

"The Chinese people have been slaves for 3 000 years. Wherever they go — England, Australia — they are slaves. They have no soul, no spirit of independence. Foreigners think this our strong point. But I say I will happily give it to them, if they would give me their weak points."

He describes last year's demonstrations not as a democracy movement, but as "self-release".

Close  
down  
the  
factories  
of death  
ANC  
leader  
tells  
200 000



**DELA CROWD** . . . Part of the crowd of about 200 000 people at the ANC rally in King's Park rugby stadium yesterday.

## Bishops say 'end armed struggle'

*CHK Traps 26/2/90*

**JOHANNESBURG.** — Anglican bishops in Southern Africa have urged liberation movements to implement an effective suspension of their armed struggle.

The calls were made in a statement released yesterday by the Anglican Church's Synod of Bishops, which met in Jabavu, Soweto, last week.

The bishops added that once negotiations were under way and the movement towards the "dismantling of apartheid and the establishment of a democracy is irreversible", they intended to call for an end to sanctions.

They also called on the government to withdraw troops from townships, to guarantee impartial policing "in terms of internationally accepted standards" and to grant a general am-

nesty to exiles and political prisoners.

The synod said it felt "constrained to speak out on the issue of violence".

"The Church has in the past expressed its understanding of the decision of South African liberation movements to turn to armed struggle, without condoning that decision.

"With the lifting of restrictions on political organisations, a significant step has been taken towards a situation in which normal political activity will become possible.

"It seems to us, therefore, that many of the arguments for continuing the armed struggle are falling away."

They also condemned the use of violence within communities as a means of enforcing political opinions. — Sapa

participate in a negotiated settlement  
the creation of the necessary

people of Natal would genuinely welcome a  
unitary, non-racial democratic South Africa  
— the goal of millions.

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"It is n  
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## Suspend armed struggle — bishops

Star  
26/2/90 Staff Reporter (28)

Archbishop Desmond Tutu and his fellow-Anglican bishops yesterday called on liberation movements to suspend the armed struggle.

The call followed a meeting of the Anglican Church's Synod of Bishops, which met in Jabavu, Soweto, last week. The synod, chaired by Archbishop Tutu, represents bishops from South Africa, Lesotho, Mozambique, Namibia, Swaziland and St Helena.

Archbishop Tutu has said previously that he understood why black groups took up arms against the state, although he did not support violence.

But yesterday he and other bishops issued a statement saying that President de Klerk's reforms removed many of the reasons black groups used to justify the armed struggle.

The bishops also said they would call for a lifting of economic sanctions against South Africa once black-white negotiations began on dismantling apartheid and establishing democracy.

The statement also urged the Government to withdraw troops from the townships, guarantee impartial policing and grant a general amnesty to exiles as well as to political prisoners.

The bishops also condemned the use of violence within communities as a means of enforcing political opinions.

"There can be no 'new South Africa' if at the heart of our people there is moral decay," they added.

The bishops have written to President de Klerk commending him for his "courageous leadership" and assuring him of their prayers. Similar assurances of "prayerful support" were sent to Mr Nelson Mandela.



# Anglican priest to be charged

THE Rev Sid Lockett, director of the Anglican Board of Social Responsibility, was yesterday warned to appear in the Cape Town Magistrate's Court on March 22 on a charge of hindering a policeman.

Mr. Lockett, 42, was arrested twice for picketing in support of political detainees and the Yengeni trialists on November 23.

He was first arrested and freed near Greenmarket Square with about 50 other people, then re-arrested outside the Supreme Court later the same afternoon.

According to the charge sheet, Mr Lockett refused to move out of the way of a policeman making an arrest and then tried to prevent the policeman from closing a van's door once the arrested person was inside.

# Church must again be SA's moral conscience

S/Tues 4/3/90

28

FOR too long the church in South Africa neglected its critical function as the moral conscience of society and became too embroiled in unholy alliances with prevailing ideologies.

These alliances rendered the church speechless — unable to bear witness against the dehumanisation of South African society. And even when it did speak out it was either cautious criticism or a lukewarm defence of the actions of that specific political faction the church had chosen to side with.

Too often church leaders — acting either unwittingly or from credulity — posed as mouthpieces or defenders of political ideologies, thus confusing their flock. In the process the church had to cede much of its credibility as an agent for peace.

No wonder that an increasing number of people started to write off the church, lamenting the fact

## Johann Symington

*of the Ned Geref Kerk in Johannesburg, says politicians are addressing reconciliation with more courage than the church*

that the fire of the Holy Spirit had been extinguished and the church relegated to the rearguard of political innovators and the lackey of ideologies.

I admit that I am generalising. Obviously there were the exceptions — men of faith who fought a lone battle. Prophets not honoured within their own community.

Today we witness the same sad reality.

### Criticised

It seems as if politicians can bid farewell to apartheid much easier than churchmen can. And they are addressing the question of reconciliation in a much braver way than the church — the very institution one would expect to be in the forefront.

It is obvious that the church is finding itself in a very difficult position. Should it become deeply involved in politics or should it stick to "pure" church matters? In whichever direction it moves it is bound to be criticised.

And yet it should not be deterred by criticism, because the church repre-

sents Somebody and something which is now of critical importance for our society, over and above the fact that the Christian faith is the biggest common denominator in our diverse population.

The future role of the church should be to concentrate anew on the essence of scripture — on Jesus Christ Himself. On the one hand it is true that Jesus, although He insisted on radical changes in his land, was never a socio-political revolutionary. The Christian message is not a political manifesto.

But on the other hand, despite Jesus's rejection of violence, hatred and vengeance against enemies, He was never an apologist for the status quo. He so severely criticised the religious and social systems of his day that He was crucified as a traitor.

If Jesus sets the standard that Christians live by, it is obvious that we should abide by the political implications of His teachings. The message of the Bible is not confined to the hereafter; neither is it the opium of the masses.

On the contrary. Christians acting with a biblical mandate should fulfil a critical role within the community. If

the church's comments on the political situation — whether positive or negative — are merely a confirmation of the status quo with some theological dressing or apt little Bible passage attached, it runs the real risk of becoming irrelevant in the building of the new South Africa.

It is not enough to be mere parrots or ventriloquists of current political thinking under the guise of pious theological theories.

### Challenge

This is the pitfall the church has fallen into in recent times and we should guard against repeating our mistakes.

No, we are the proclaimers of something radically new; the preachers of both vertical reconciliation and forgiveness of sin and the practitioners of horizontal reconciliation and forgiveness in a polarised society.

It is almost as if one wants to tell the church: "Get on with it. Do your job for a change. If you believe in love, show us how!"

The church should play a dynamic role in challenging the broader society to seek reconciliation. It is not our political contributions that will be the most important but rather the example we set in striving for unity, forgiveness, patience and self-sacrifice.

This appeal must come from ordinary Christians,

too. It should not be confined to church leaders — the Keynses and the Tutus.

The political leaders made the first moves. The church can take the initiative in helping to prepare the way for them by removing misconceptions, mistrust, fear and hate and by reconciling Christians with Christians. The time is ripe for joint Christian action, even public demonstrations on a national scale.

We need prophets. We need voices calling in the political wilderness.

It is not the role of the church to propose detailed plans of action for political or economic reforms. But we can witness to political leaders that power may not be abused to promote only the interests of one's own group, but that it should rather be used to benefit others. In this way power is assigned the role of servant, not that of dictator.

Recent political moves seem to indicate that the present government understands this principle of Christian doctrine. We pray that its political opponents will also be driven by these truths when they gather round conference tables.

The church has an important message to bring to South Africa and can play a vital role in future developments. The whole world is waiting for an act of faith in South Africa.

**JOHANNESBURG.** — More than 50 000 people gathered at Ellis Park stadium here yesterday for a gospel festival to celebrate "the new South Africa".

They were addressed by six leading churchmen and heard music performed by international and local stars.

The speakers stressed the need for justice and reconciliation and called on the nation to live out

50 000 at  
new SA  
festival

the Christian message of love.

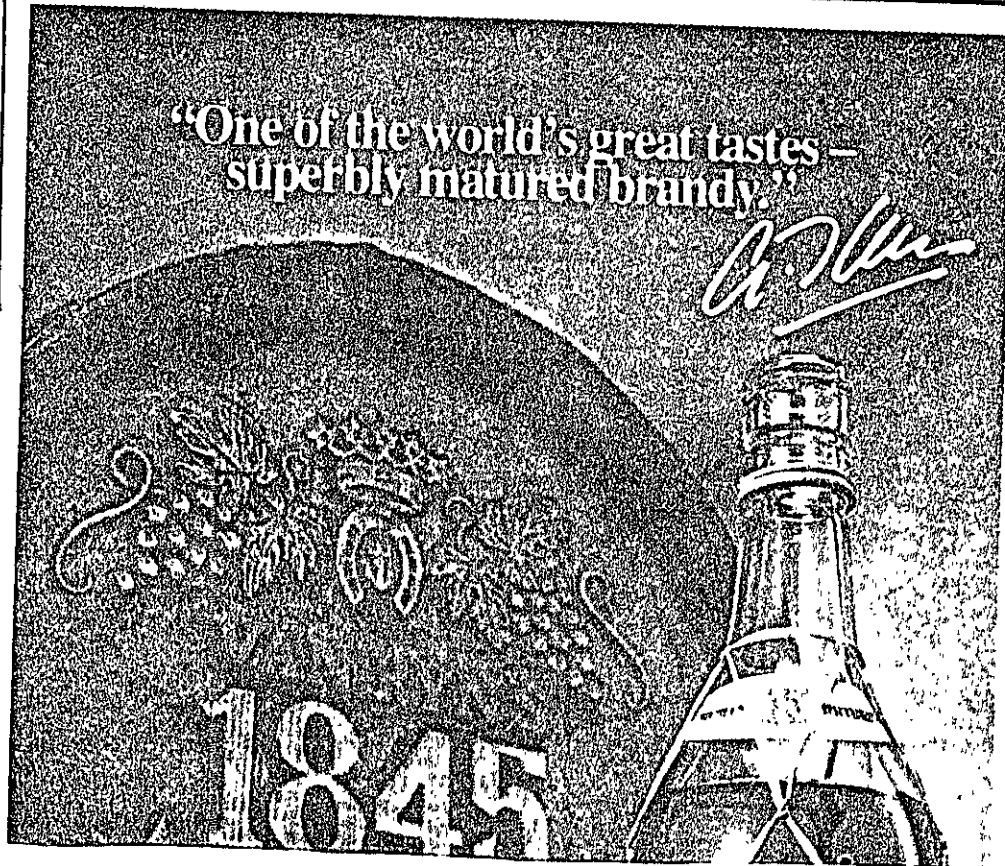
The event was featured live on Bop-TV and on South Africa's TVI channel an hour later.

The speakers included Bishop Manas Buthelezi, president of the SA

Council of Churches, and Professor Johan Heyns, Moderator of the Nederduitse Gereformeerde Kerk.

Artists included The Imperials, one-time backing group for Elvis Presley and now one of the top gospel groups in the world.

The event was organised by the Rev Chris Lodewyk of Christian Accord International. — Sapa



**FW to  
meet  
more  
than 30  
churches**

*cap  
TMS  
6/3/90*



Mr De Klerk

**Political Staff**

ARRANGEMENTS were now being made for President F W de Klerk to meet more than 30 churches.

The president's announcement yesterday is another major move towards getting negotiations going on a new South Africa.

Recently the ANC also announced it wanted to hold "talks about talks" with Mr De-Klerk soon.

"There has been a particularly positive reaction to my open invitation to churches to take part in joint discussions with the government," Mr De Klerk said.

"More than 30 Christian churches, including all the major church alliances in South Africa, have already responded."

He had appointed Dr Louw Alberts, a former Director-General of Mineral and Energy Affairs, as chairman of a steering committee comprising church leaders to work out an agenda.

"In addition to the Christian churches, a number of other religious groups have also reacted," Mr De Klerk said."

B/Dan 6/3/90

**POLITICS**

~~2024~~

28

## De Klerk set to meet church leaders

CAPE TOWN — President F W de Klerk yesterday announced another major move towards getting negotiations going on a new SA.

With the ANC having already announced it wants to hold "talks about talks" with De Klerk soon, the president said arrangements were now being made for a meeting with more than 30 churches.

"There has been a particularly positive reaction to my open invitation to churches to take part in joint discussions with the government," he said.

### Political Staff

"More than 30 Christian churches, including all the major church alliances in SA, have already responded."

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"In addition to the Christian churches, a number of other reli-

gious groups have also reacted," De Klerk said.

"My call for discussions was originally directed at the Christian churches," he said.

"But I have noted that there exists among other groups a similar need to hold talks with the government."

"These will take place along other lines," he said.

De Klerk said the names of the steering committee members would be released when they had been finalised.



# Give Mandela 'benefit of the doubt' — rabbi

By HANS-PETER BAKKER  
Staff Reporter

JEWISH leaders last night called for calm and unity in the light of recent anti-semitic action by rightwing extremists and by the African National Congress (ANC) deputy-president, Mr Nelson Mandela, who embraced Palestinian Liberation Organisation (PLO) leader Yasser Arafat in Lusaka last week.

At the capacity meeting in the Tifereth Israel synagogue, Gardens, attended by Israeli Ambassador to South Africa Mr Zvi Govari, Chief Rabbi Cyril Harris said the Jewish community should be calm and not jump to conclusions that all was lost, but they "should not ignore what is going on".

He called for unity and said the Jewish community couldn't afford to be fragmented.

"Our reactions to the insults to the flag of Israel and the hugging of Arafat should be to reaffirm our love of Zion and Israel.

"One can't cut out Israel from the

heart of the Jew and leave him a complete Jew," said Rabbi Harris.

He said the ANC stood a good chance of governing the country in five to 10 years. And, the Jewish community should be careful not to "close the door" to them.

He would like to give Mr Mandela the "benefit of the doubt and not take his statements at face value".

Mr Harry Schwartz, MP and chairman of the South African Jewish Board of Deputies' international affairs committee, said "the symptoms of nazism were a danger to all South Africans and not just to the Jews".

"It is as much of a threat to them (other South Africans) as it is an insult to us."

He had met Mr Mandela in prison and said: "I know him not to be an anti-semite."

He said it was necessary to work hard for a society which respected human rights and freedom of religion.

Mr Mervyn Smith, national vice-chairman of the South African Jewish Board of Deputies, said the board accepted President De Klerk's pledge that he "would not stand for anti-semitism in any form".

AK645  
7/3/90

28



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AK645  
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# Theology of a freed Mandela

Sotho 813-143/20

THE detention and release, words and actions of ANC vice-president, Nelson Mandela, and of other victims of the apartheid state have many interesting biblical and theological connotations, according to a new publication.

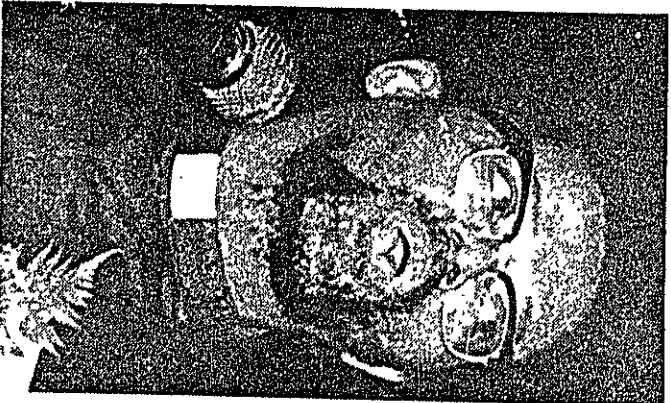
The document, "The release of Nelson Mandela: Reading the signs of the times" is about to be published by the Johannesburg-based Institute for Contextual Theology (ICT).

It says reading the signs of the times — which in South Africa includes the rise of Mr FW de Klerk to power, the releasing of political prisoners, unbannings and talks between the ANC and Pretoria — is part of the Christian tradition.

"As (the Church) experiences its own release from captivity after years of conflict with the state, new possibilities for preaching the gospel are opening up to it," the document says.

For instance, it quotes a letter from Mandela to his daughter, Zinzi, from prison: "As long as you have an iron will, you can turn misfortune into an advantage."

This seems to echo the Psalmist: "As they go through the Bitter Valley, they make it into a place of springs."



ICT general secretary, Fr Smangaliso Mkhathshwa

The "heroic endurance" of people such as Mandela, has won them credibility as leaders and given many people renewed hope and confidence.

Albert Lutshuli, former ANC president, once said it was inevitable that, in working for freedom, some individuals and families had to take the lead and suffer. "The road to freedom

THE release of Nelson Mandela and other recent dramatic political events in South Africa are interpreted theologically in a new publication to be released by the Institute of Contextual Theology soon. NOEL BRUVNS reports.

freedom is via the Cross."

The ICT paper says: "Our prophets have been saying for years that victory was certain. And now it is beginning to happen.

"God, who takes sides with the oppressed, has shown his power at work in the victory of the people."

"In our jubilation, however, what must not be forgotten is that our new hope, like that of the exile in Babylon, was born out of years of perseverance in suffering and captivity," the document continues.

South Africa had "its share of prophets and martyrs" in the struggle for justice and freedom. Some have died in detention, while others have been the victims of the recently-exposed hit squads."

The unconditional release of Mandela did not mean freedom had now arrived. At most it signifies that some of the conditions for a climate of negotiations had been fulfilled.

"But it is also a promise of new

possibilities for the liberation of the country as a whole," the document says.

Mandela's release was a victory of the struggle which opened the door to a new phase of struggle.

While his release was "filled with promise", it also spelled out the need for a long and arduous struggle to bring about the structures necessary for a non-racial and democratic society.

"Now is not the time for people to sit back and leave it to our leaders to do the talking. Everyone needs to get involved in building democratic structures and participating in the many debates that are bound to take place."

There would be discussions and negotiations about education, human rights and health services.

"But above all, there will be intense debates about the economy: nationalisation or privatisation, socialism or capitalism; the creation

of wealth and the redistribution of wealth."

The document said economic justice was a new challenge to Christians.

"For years, the Church's emphasis has been to preach against the sin of racism; now it will have to preach against the sin of greed, the idolatrous worship of money," it said.

Christians could remain faithful to the gospel only by becoming clearly and unequivocally the champions of the poor.

"When the debate moves from politics to economics, the churches will have an even greater responsibility than before to protect the interests of the poor and to insist on the need for economic justice in a country in which the disparities between the rich and the poor are greater than in any other country in the world!"

Events such as those in Eastern Europe, the government's moves towards privatisation and the reaction of many whites to Mandela's statement about nationalisation raised the possibility of a future in which the rich — "of whatever race" — would become richer and the poor become poorer.

"In such circumstances, what is God calling us to do?" the document asks.



# Churches to raise <sup>(28)</sup> awareness

South 15/3 - 21/3/90

RAISING awareness on questions of negotiations, the principles of democracy and on economic options for South Africa is high on the agenda of the Standing for the Truth Campaign.

The Campaign is a national ecumenical church initiative working towards the establishment of a non-racial, democratic, unitary and free South Africa.

It decided at a workshop in Johannesburg last week to focus on the awareness-raising programme.

The Church in South Africa should also play a role in working for the release of all political prisoners, and in assisting returning exiles, a Campaign spokesperson said.

"We also discussed how to chip away the pillars of apartheid, especially the Population Registration Act," he said.

Workshop participants also asked how the Church could assist in the "reincorporation of the bantustans" into South Africa.

## Churches prepare for talks

South 2/3-28/3/90

THE ROLE of the Church in negotiations will be the theme of the keynote address at the annual general meeting of the Western Province Council of Churches (WPCC), to be held at Community House, Salt River Road, Salt River, on March 29.

The South African Council of Churches media director, Mrs Saki Macozoma, will be the guest speaker.

Issues on the Church's preparation for and role in negotiations arising from Macozoma's paper will be the basis of further workshops on the WPCC's programme for the year to be held at Community House on April 4.

Among the questions to be tackled, according to WPCC Justice and Reconciliation field-worker, Mr Anthony Dietrich, are:

- how negotiations will affect the community;
- the return of exiles and the release of political prisoners; and
- how the church media can counteract the "bourgeois press."

Both meetings are open to the general public.

# Rent boycott verges

TENSION is rising in the Vaal Triangle, Alexandra, Duduza, Tembisa and other townships as residents take to the streets to protest against the rent deadlock. Some townships are suggesting that they be incorporated into larger metropolitan areas and that a joint tax base created to help finance them. ELIAS MALULEKE reports.

THERE is no end in sight to the nationwide rent boycott, and the violent protests that erupted in 1977 are showing signs of being repeated.

Township residents are up in arms and are taking to the streets with renewed calls for councillors to resign.

Most are moved by frustration caused by continual threats of eviction over outstanding rent and service charges.

Many residents say they would like to repay their rent debts. But because the boycott has been in progress for a number of years, their debt has accumulated to alarming proportions and they can now no longer afford to do so.

They have asked the Government to write off their debts so that they can start afresh.

But the Government has refused and residents are continuing with the boycott.

Meanwhile, services are flagging and townships are in a mess: garbage litters streets, the few tarred roads are full of potholes, and blocked drains and sewage systems have become a way of life.

The former member of the Committee of Ten and honorary life president of the Soweto Civic Association, Dr Nthato Motlana, says it is impossible to administer and finance black townships through rent and service charges only. He says every township is entitled to its share of the money blacks spend and make "for the profit-makers" because they buy and work there.

## Townships' dependency

"There is no way a township like Soweto can be financially self-sufficient as a separate, autonomous municipality," he said.

Soweto Mayor Sam Mkhwanazi agreed. He attributed the rent boycott to "legitimate" grievances. He said blacks could no longer afford to pay escalating rent and service charges.

"We firmly believe that without the Johannesburg Municipality pumping money to help finance Soweto, rent will remain a burning issue in our township.

"To solve the problem, my council decided to write off rent debts after consulting with the Soweto People's Delegation. We fixed flat, reasonable rates for services provided by the council and which residents could afford to pay. But the TPA refused to promulgate our recommendations and made it clear to us that rent debts had to be paid. That is why we have a deadlock," Mr Mkhwanazi said.

Perhaps the most popular mayor since the 1976 Soweto riots, Mr Mkhwanazi feels honoured to have been acknowledged by the Soweto People's Delegation in negotiations for a settlement, because the prominent leadership of the SPD, which includes Archbishop Desmond Tutu, the Rev Frank Chikane, Albertina Sisulu and Murphy Morobe, among others, reject black community councils as "government-created" institutions. The SPD also held talks with the Transvaal Provincial Administration to try to resolve the deadlock, but the TPA refused to budge.

## R350-m in the red

The two PWV councils worst hit by the boycott are Lefosa and Soweto. However, more than 30 townships are said to be affected. The TPA has conceded that black municipalities are more than R350 million in the red.

Mpendulo Khumalo of the Mamelodi People's Delegation and the Action Committee, said the TPA has refused to meet them and residents were planning mass action in their bid to solve the rent boycott.

The boycott in the township was sparked in November 1985 after a peaceful protest march ended with 13 residents being shot dead by police and the army. Many others were maimed by bullets.

Mr Khumalo also pointed out that surveys conducted between the buffer township and Pretoria indicated that whites in rich suburbs paid less for their superior infrastructures and services than residents of



SHADES OF 1977: Vaal Triangle residents, led by priests, stage a rent protest march. There are fears that

Mamelodi. Among other things, Mamelodi residents are demanding:

- One joint tax base for Mamelodi and Pretoria.
- Water and electricity should be obtained directly from the Water Board and Eskom; not from the Pretoria City Council.
- Rent debts should be scrapped.
- Flat service rates should be negotiated.
- The Mamelodi council should stop taking action against defaulters.

## Arrears deadlock

Although the former mayor of Lekoa Town Council, Sam Kolisang, lowered rent and service charges to a flat R38 per month, residents continue to boycott rent payments because they wanted their arrears to be scrapped. It is estimated that the combined residents of Sharpeville, Bophelong, Zamdela and Boipatong owe the council over R125 million between them.

Now marches and protest meetings are starting to grip Alexandra. The mid-1980s saw the ramshackle township turned into a place of weeping during the nationwide rent and anti-community council riots.

The discontent is slowly spreading to Ratanda, Duduza, the East Rand and Mohlakeng.

Albertina Sisulu of the SPD said: "The ball is in their (the Government's) court; we have done our share."

Those who recall the 1976 uprising may get the message. The Government repeatedly ignored calls to scrap Afrikaans as a medium of instruction in black schools. Since then, townships have never been the same. The unrest was the run-up to the 1977 nationwide rent protests. The then Bantu Administration Board had increased tariffs to offset losses incurred in the riots when government-owned bottle-stores were burnt to the ground.

Councillors were killed, some fled their homes and others resigned, signalling the final collapse of Urban Bantu Councils. But the anarchy continued into the 1980s as black-on-black violence, "the necklace" and "hippos" (armoured vehicles) ruled townships.

Community leaders say it was a bitter lesson that should not be repeated.

● This is a shortened version of the article which appears in the April edition of Pace magazine.

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# verges on violence

24/3/90

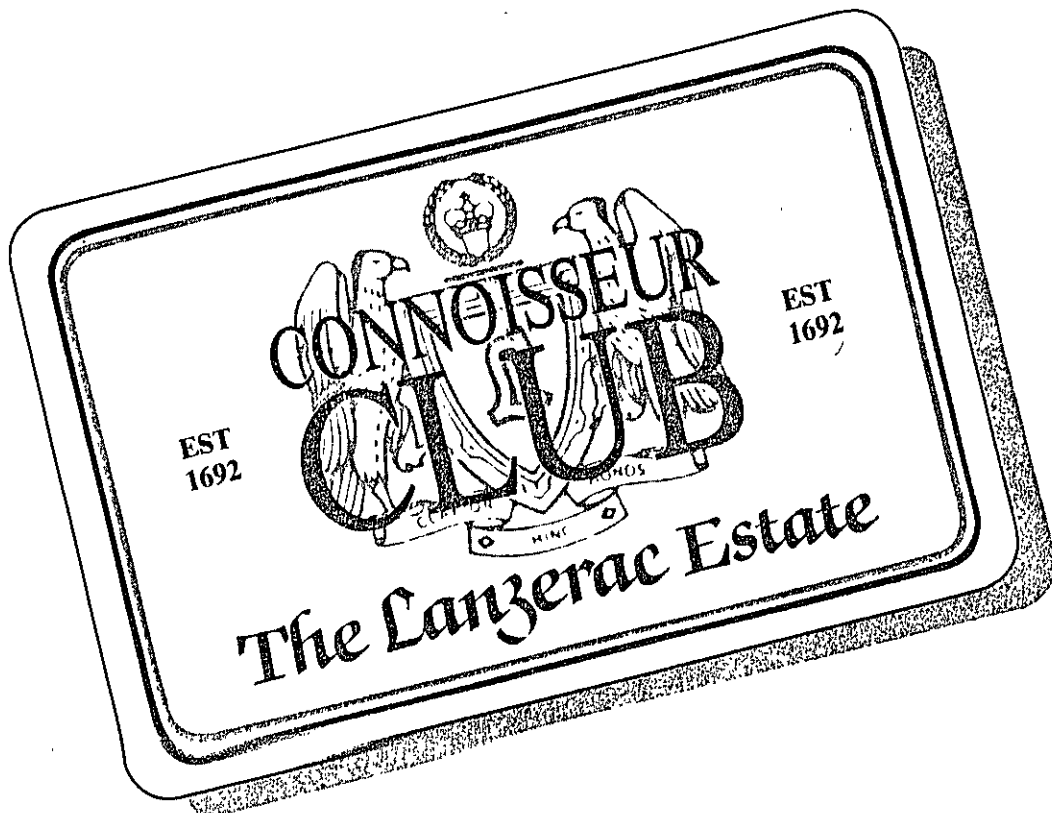
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priests, stage a rent protest march. There are fears that other marches planned could lead to violence. ● Photograph: Len Khumalo, courtesy of Pace magazine.

## How this card entitles you to . . .



# Tutu calls on ANC to end armed struggle

CAPE TIMES 27/3/90 (28)

NAIROBI. — Archbishop Desmond Tutu yesterday called for an end to armed struggle against the South African government.

The prelate told a news conference here that the African National Congress, recently unbanned as a political organisation, should renounce its policy of armed resistance.

“Anybody who says he wants to continue to fight when there is a possibility to talk will find he has very few supporters in South Africa and internationally,” Archbishop Tutu said.

The archbishop described the freeing of Mr Nelson Mandela and the unbanning of the ANC by President F W de Klerk last month as “an extraordinary thing”.

But he reiterated that sanctions against South Africa should not be lifted until apartheid was fully dismantled. — Sapa-AP

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# ANC vows to fight on in spite of Tutu's call

Staff Reporter 28

THE ANC has rejected Monday's call by Archbishop Desmond Tutu for an end to armed struggle against the SA government and will continue to fight "until the grievances which caused people to take up arms have been removed".

This was said by Mr Tom Sebina, senior ANC information officer, yesterday.

Speaking from Lusaka, Mr Sebina reiterated Mr Nelson Mandela's "clear position" that the reasons for the armed struggle remain in place.

Regional UDF spokeswoman Ms Cheryl Carolus said any ceasefire would have to be mutual.

Speaking from Nairobi on Monday, Archbishop Tutu said that anyone who wanted to continue to fight when there "is a possibility to talk will find he has very few supporters in South Africa and internationally".

CALL TIPS 7813/90 (28) (28) (28)

### Church speaks out on violence

JOHANNESBURG — The police needed to be told by the government to act in a manner more becoming a peace-keeping force, said the Methodist Church in a statement yesterday noting distress at Monday's shootings in the Vaal Triangle. It also expressed concern about destruction and violence by township residents and said marches and protests must remain under control. — Sapa

*Androgyny*



*male appropriation*

# 3 churches form 1 denomination

By Kaizer Nyatumba

Three church denominations in Johannesburg yesterday gave up their separate autonomies and formed a single denomination. *St. 24/90*

At a service held in Joubert Park, Johannesburg, the St Antony's United Church, the St Patrick's United Congregational Church of Southern Africa and the St George's Presbyterian Church — where the service was held — formally dissolved to form the new St George's United Church.

The service was presided over by the moderator of the Presbytery of the Western Transvaal, the Rev G Jamieson, and the moderator of the Central Regional Council, the Rev DR Briggs.

About 50 members of these congregations met on the lawn outside Park Station at 2.45 pm and, led by a crucifix-bearer, walked to the nearby St George's Presbyterian Church where

others were waiting for them.

The Rev Peter Jackson said the new St George's United Church was now the first united church — constituted by churches which had given up their individual denominations — in downtown Johannesburg.

"We feel that we have been preaching one Gospel to all the people.

## Barriers

"In order for our message to have credibility, we have had to break down the barriers between the different denominations and have integrated denominations which are totally non-racial so that we can minister effectively to all the people of South Africa," Mr Jackson said.

The biggest denomination, St George's Presbyterian Church, had a 116-member congregation and St Antony's and St Patrick's contributed about 50 and 20 members respectively.

Sales Management involves more than an ability to identify markets and exploit them profitably.



CAD. Trent 3/4/90 ~~28~~ 28 ~~28~~

# Buthelezi: Church has vendetta against us

ULUNDI. — Inkatha leader Chief Mangosuthu Buthelezi has told top church leaders, including Archbishops Desmond Tutu and Denis Hurley, that they should be talking to the UDF, Cosatu and the ANC if they really wanted to stop the widespread slaughter in Natal.

In a strongly worded memorandum to an SA Council of Churches delegation here yesterday, Chief Buthelezi accused the churches of joining a party-political vendetta against Inkatha while people

were dying.

He also accused the ANC of cowardice in calling off the peace rally and in cancelling its April 11 meeting with President F W de Klerk.

They were afraid because peace negotiations could expose them as not having the following they claimed, he said.

Meanwhile people were being "chopped up and burnt alive ... and a whole new generation is being warped by violence".

The SACC had channelled millions of rands of overseas money to causes funded by the

pro-ANC, UDF and Cosatu organisations, and nothing to the Inkatha projects, he said.

The ANC's Radio Freedom in Lusaka had repeatedly called on youths to band together and kill black town councillors, policemen and others denigrated as "collaborators" because they did not accept the ANC's violent strategies.

"I and my followers are (in those terms) already sentenced to death. It is as simple as this."

Addressing the Rev Frank Chikane of the SACC, he said he would continue his peace efforts and that he still be-

lieved black leaders should go and stop the killing.

"I still say it is hideously wrong and cowardly of the ANC to stop Dr Mandela from sharing a platform with me so that we could stop the killing."

An SACC statement said the church leaders asked for the reactivation of a peace plan involving a conference between Inkatha, the ANC and other political and trade union organisations.

They also suggested a major peace conference in Natal, jointly organised mass peace rallies and joint peace committees at grassroots level. — Sapa

3/1 AR645

7/14/90

# Spy Scandal: Row over Tutu, ANC cash

**Weekend Argus Correspondent**  
**JOHANNESBURG.** — A claim in a top secret Johannesburg City Hall spy dossier that Archbishop Desmond Tutu illegally channelled money to bank accounts of the African National Congress in Libya and the United States has blown up into a major political rumpus.

Last night a shocked Archbishop Tutu and the ANC expressed outrage that such an allegation was made by the city council's intelligence section — in a document marked "Uiters Geheim" (Top Secret) and passed on to the security police and military intelligence.

Archbishop Tutu said this was hotly people — including himself — became the target of death squads.

Both the ANC and Archbishop Tutu dismissed the spy report as ridiculous.

The council document said money for the ANC was raised from the proceeds of public performances and sales of records made by church groups singing Gospel music.

"What is frightening about this is that it is on the basis of such errant nonsense that people have been placed on hit squad death lists, people have been detained and people have been banned," Archbishop Tutu said.

"Whilst it is so ridiculous that even a moron should be able to see that there is no credibility in such information, it speaks volumes for the state of our country."

"How many people have suffered as a result of reports of this calibre?"

It has been disclosed that council spy reports were routinely sent to the police and the military. The Defence Force unit, the Civil Co-operation Bureau, had on its death list several people who

featured in the city council's spy reports.

Bishop Tutu was one of them. The council document was compiled by Mr P Assenmacher, formerly section head of the intelligence division.

It was based on information given to him by a spy whose name appeared in the document and who was connected with the "Roma Church".

The report said proceeds from Gospel music performances and the sale of records were channelled to the ANC. The funds, according to the document, were sent to Bishop Tutu and then channelled into unspecified ANC bank accounts in the United States and Libya.

The document said the spy could not be sure which singing groups were involved, but the informant, according to Mr Assenmacher, may have known more than he was disclosing.

Mr Assenmacher then recommended that it might be worthwhile to further question the spy on his knowledge of the alleged ANC bank accounts.

Mr Assenmacher's report, dated September 6 1988 and entitled "Channeling of Funds to the ANC via the SA Council of Churches", was sent to his superiors. At the time, they included Mr John Pearce, chief director of public safety; Brigadier Jan Visser, director of security; and Mr F J "Frik" Barnard, then chief professional officer, administration, in the security department.

The informant's code number was I/JHB6 and his classification was noted as B2. The report was number JHZ/3.

Speaking from Lusaka, ANC information officer Mr Tom Sebina said: "We have never had any relationship with the Gospel singers. Whatever money was generated from their records or musical shows had nothing to do with the ANC."

REPORT CONTINUED ON PAGE 2

# Claims of torture in ANC

Own Correspondent

LONDON. — Allegations of the widespread use of torture and murder by the ANC against "dissidents" within its guerilla ranks were made in a leading newspaper here yesterday.

Up to 60 people were either allegedly killed or went missing during this period, according to seven former ANC guerillas who have sought refuge in Kenya.

There are clear similarities in their allegations to charges made by former guerillas against Swapo last year.

A number of prominent ANC leaders, particularly those heading its military wing, Mkhonto we Sizwe, are implicated in the liberal Sunday Correspondent's report.

The report says Archbishop Desmond Tutu last week met the seven in Nairobi where they asked him to find a way for them to be repatriated to South Africa as soon as possible. This was after the United Nations High Commission for Refugees refused to help them.

The Correspondent said attempts to get official comment from the ANC proved unsuccessful.

Reporter Julian Ozanne said that in making their allegations the men emphasised that their grievances were against the ANC's military wing and not against the political leadership, to whom they remained loyal.

He added that it was "worth pointing out that there have been many claims — and some evidence — that the South African government has deliberately infiltrated the ANC's military wing and sought to bring it into disrepute".

But, the reporter says, the testimony to him by the seven, who crossed illegally into Kenya from Tanzania last month, "paints a disturbing picture of divisions within the ANC".

# At least 60 killed, missing

9/14/90  
28

"Between them, the group of disillusioned ex-fighters in Nairobi can name at least 60 people who, they say, have been executed or tortured to death, died in detention or disappeared at the hands of the ANC's military wing in Angola and Tanzania."

The men, most of whom are named, are aged between 28 and 33 — and joined the ANC following the 1976 student uprisings.

Mr Amos Maxongo told the Correspondent he left South Africa after the banning of the South African Student Movement in 1977 and was recruited by the ANC in Swaziland. After doing six months' military training in 1979 at Novo Galengue in southern Angola, he was sent to Pango camp, north-west of Luanda.

"Tensions within the ANC came to a head in 1981. First a group of ANC officers, including two of Oliver Tambo's bodyguards, Sidwell Moroka Mhlongo and James Nkabinde, began expressing discontent about the way the leadership were living in exile. At much the same time, the leadership claimed to have discovered a South African government spy ring. An extensive crackdown followed against dissent inside the movement."

Mr Maxongo was reported as saying he was arrested at Pango Camp, tied to a tree and beaten with a shambok by the army commander, Ronnie Khabane. He was then sen-

tenced to three months' hard labour for "ma-  
licious propaganda" against the leadership. The report says: "During this period, he alleges, hundreds of ANC cadres, frustrated by their inactivity in Angola, were rounded up for criticising the leadership. Many died during interrogation."

It says a feeling that the ANC should be devoting more attention to the armed struggle inside South Africa, rather than assisting the MPLA against Unita in Angola, "led to widespread mutiny inside the ANC camps in Angola — a mutiny supported by 90% of the fighters". This occurred in 1984.

In camps on the Angolan-Zambian border, the report says, the "mutineers" refused to go back into battle and called for the resignation of three prominent ANC military leaders. However, the rebellion was eventually crushed and its leaders were jailed in Luanda maximum-security prison.

"Three detainees apparently died later in detention after several months of torture."

Mr Maxongo told the Correspondent that following the mutiny, four companies of "dis-loyal elements" were taken to Pango Camp for re-education and held at a base called "Siberia". There they were allegedly beaten and kept in "containers dug into the ground" under the "blazing African sun".

They then, says the report, "mutinied again

and killed five ANC loyalists. After five days the camp was recaptured and seven rebels were allegedly executed by firing squads on the orders of a hastily convened military tribunal under Sirakele Silexashe, head of ANC intelligence, and Timothy Mokoena, who led the ANC 'loyalist' assault on Pango".

Luvo Mbengo, alias Valdez Sibongile, said he was one of 16 who escaped, but were later recaptured. He said they were later tortured by having plastic melted on to their skin.

"They were told they were bandits and South African agents and would be put to death by firing squad. But after the intervention of Gertrude Shope, head of the ANC Women's Section, they were transferred to Luanda Central Prison."

Most were later transferred to an ANC detention camp nicknamed "Quatro", 13km from Quibaxi in northern Angola.

All seven men in Nairobi were held for four years at Quatro in "crowded cells with no ventilation", says the report.

There they were allegedly subjected to a number of humiliations and tortures, including being forced to "lie with their faces flat on a cement floor while officers in heavy Soviet boots allegedly jumped on their skulls to see if they would break".

According to Mr Maxongo, the ANC army commander, Mr Chris Hani, heavily guarded, was involved in a confrontation with the group in the assembly hall at Quatro.

"Hani mentioned the 1984 mutiny, so that was our chance to explain what happened to the people because the mutiny always remained a secret. We told Hani: 'You are a murderer. There are a lot of shallow graves in Angola because you guys have murdered people.' Mr Maxongo is reported as saying: 'The report concludes by saying that without an offer of repatriation to South Africa by the UN, the men shipped into Kenya.'

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Resources

# 69 hole up in church<sup>(28)</sup> Inkatha threat alleged<sup>(28)</sup>

JOHANNESBURG. — Sixty-nine students and teachers were holed up in an Anglican church in Newcastle after Inkatha members threatened to kill them for taking lessons in ANC and UDF politics, Mr Victor Mpanza, a resource officer at the private school, said from Newcastle.

The threatened students had petitioned the Anglican Archbishop of Cape Town, Desmond Tutu, to arrange an urgent meeting between the South African and KwaZulu governments, Mr Mpanza said.

Inkatha national chairman Dr Frank Mdlalose said from Newcastle on Saturday night that the allegations were provocative and baseless.

"Madadeni (Newcastle township) had, until recently, been one of the quiet areas in Natal," he said. "The community opened its schools to those who wished to get away from the violence. But now we find many of these students are among those promoting disturbances." — Sapa

ganisations, including Nactu, were in the pipeline in the ANC's drive for a broad anti-apartheid front, he added.

# Tutu to assist ANC victims

Staff Reporter

ARCHBISHOP Desmond Tutu has requested an African church group to investigate the case of seven former ANC members who said they experienced difficulties in being repatriated to South Africa after allegedly being tortured in ANC camps.

The men told reporter Julian Ozanne of London's Sunday Correspondent that they were stranded in Nairobi after the United Nations High Commission for Refugees refused to help repatriate them.

They asked Archbishop Tutu to assist them when he was in Nairobi last week.

A spokesman confirmed last night that Archbishop Tutu had seen the men and had asked the refugee section of the All-Africa Conference of Churches to look into their cases. Archbishop Tutu is the president of the conference.

The men said they were arrested and tortured at the ANC's Pango and Quatro camps in Angola.

ANC spokesmen could not be reached for comment last night. The Sunday Correspondent was also unable to obtain official reaction.

General Herman Stadler of the SAP said the stranded expatriates would be helped.

● Claims of torture in ANC — Page 2

# FW to meet clergy today

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## Political Correspondent

PRESIDENT FW de Klerk has cut short a brief holiday in order to meet church leaders at Tuynhuys today for a discussion of the violence in the country and the turmoil in the homelands.

Tomorrow Mr De Klerk will resume his hectic schedule when he meets a delegation from the European Community (EC) on a fact-finding tour in South Africa, and he will spend much of the Easter weekend preparing for his budget vote in Parliament on Tuesday.

This afternoon's meeting with church leaders is at the request of the SA Council of Churches (SACC). The SACC has been meeting a number of leaders — including Mr Nelson Mandela and Chief Mangosuthu Buthelezi — in recent weeks to discuss the violence.

The meeting follows a phone call from Archbishop Desmond

Tutu to Tuynhuys requesting urgent discussions after clerics expressed "grave alarm" after a recent visit to Natal.

A spokesman for Bishops-court said yesterday that the agenda for the meeting was expected to cover a number of subjects, but "the violence around the country, including Natal, will be a major thrust".

## Other issues

An SACC statement said other issues to be handled at the talks included impediments to negotiation, the government's handling of the unrest situation and the homelands.

The church delegation comprises Archbishop Tutu, Dr Allan Boesak, the Rev Frank Chikane, Archbishop Denis Hurley, Bishop Michael Nuttall, Bishop Manas Buthelezi, the Rev Douglas Bax, the Rev B Finca and the Rev Khotso

Mgojo.

The EC delegation Mr De Klerk will meet tomorrow will comprising their past, present and future presidencies.

The group will be led by the Irish Minister of Foreign Affairs, Mr Gerard Collins, who will be accompanied by the Italian Secretary of State for Foreign Affairs, Mrs Susanna Agnelli, and the French Secretary of State for International Cultural Co-operation, Mr Thierry de Beauce.

Also in the party, which will also meet Foreign Minister Mr Pik Botha, will be the vice-president of the EC, Mr Frans Adriessen, and the secretary-general of European Political Co-operation, Mr G Jannuzzi.

The group will hold talks with a number of political organisations while in SA, including the ANC, the UDF, Co-satu and the Conservative Party.

... to 21 and have sparked tears  
of a renewal of the spiral of violence in Mpu-

roads near Cape Town.

● See Page 2.

# De Klerk impresses SA church leaders

12/4/90 Political Staff 18  
CAPE TOWN — A listening ear had replaced a wagging finger in the office of the President at Tuynhuys, Archbishop Desmond Tutu said yesterday.

Addressing a press conference after a delegation of church leaders had held talks with President de Klerk, Archbishop Tutu said that while not wanting to harm the President "by praising him too much, we have someone there who appears to listen. He engages people in discussions and we want to stress that we were received very warmly. People were able to say their concerns freely".

The delegation told Mr de Klerk they were deeply concerned that the actions of the security forces at Sebokeng and against squat-

ters could jeopardise the creation of the climate for negotiations.

The churches wanted to do all they could to assist the authorities in creating the climate conducive to negotiation, he added.

● The church leaders also asked Mr de Klerk to help implement a stalled Natal peace plan that was drawn up between Inkatha and the UDF/Cosatu alliance last July.

The plan provided for a meeting in London of the ANC, United Democratic Front, the Congress of SA Trade Unions and Inkatha, a joint peace conference with 250-people-strong delegations, joint peace rallies, joint peace committees to monitor the implementation of peace, a joint peace publicity campaign and help for the Natal refugees.

# State to study SACC's Natal peace plan

AKC  
12/4/90

TOS WENTZEL on (28)   
the Presidency

A FOUR-POINT plan to deal with the violence in Natal which was presented to President F W de Klerk by a delegation of the South African Council of Churches is to be studied by the government.

After a two-hour meeting at Tuynhuys between the delegation, Mr De Klerk, the Minister of Law and Order, Mr Adriaan Vlok, and the Minister of Education and of Development Aid, Dr Stoffel van der Merwe, both sides said the discussions had taken place in a cordial atmosphere.

A statement from the president's office said the proposals made would be studied carefully and given serious consideration. If necessary this could lead to follow-up discussions.

## Violence should stop

There was consensus that violence in general should stop and that the necessary climate must be created for peaceful negotiations.

The Bishop of Natal, the Right Rev Michael Nuttall, set out the four proposals made to Mr De Klerk in a memorandum. They were that:

- The government should urgently stop the violence with an effective peace-keeping force.

The churchmen reiterated their concern that both the South African police and the Kwazulu police had failed to be effective or impartial and that attention should be given to this.

- A commission of inquiry should be appointed as this would send an important signal of hope into a broken community in Natal. It would also show that the government really

meant business in wanting to attend as objectively and impartially as possible to the violence that had been raging in the area for over three years.

- The establishment of a joint working group in Natal should be considered. This could consist of various groups caught up in the violence and concerned about it, including the government, the security forces, ANC, UDF, Cosatu, the churches and business groups.

- The affected areas in Natal such as Edendale should be declared disaster areas so that material assistance acceptable to all could be made available in close consultation with the parties involved.

Archbishop Desmond Tutu said the members of the delegation had stressed their commitment to finding peace, and they were facilitators of the negotiation process.

They were concerned that, in this interim period following the president's epoch-making announcements "there was not the consistency one wanted to see."

There were issues such as the reaction of the security forces at Sebokeng and reaction to squatters at Kraaifontein. They were deeply concerned that this could jeopardise the creation of a climate conducive to negotiation.

The last time he had been at Tuynhuys there was a lot of finger wagging. Now there was a totally different atmosphere.

"In the present president — and we must not damn him by praising him too much — we have someone who appears to listen and and who engages people in discussion."



## FW considers SACC proposals on Natal

CAPE TOWN — President F W de Klerk would give serious consideration to proposals by an SA Council of Churches delegation aimed at ending the violence in Natal, his office said in a statement last night.

The proposals included the creation of an effective and impartial peacekeeping force, and the appointment of a commission of inquiry into the causes of the violence.

The statement was issued after a two-hour meeting between the church delegation and De Klerk, Law and Order Minister Adriaan Vlok and Education and Development Aid Minister Stoffel van der Merwe at Tuynhuys yesterday. B Day 12/4/70

The statement said the delegation also presented De Klerk with documents which would be studied. If necessary this could lead to follow-up discussions.

After the meeting the Anglican Bishop of Natal, the Rt Rev Michael Nuttall, said the churchleaders had also called for the affected areas of Natal — particularly Edendale and Vulindlela — to be declared disaster areas.

Archbishop Desmond Tutu said the delegation had also discussed other general issues with De Klerk. — Sapa.

● See Page 2

CH 11-15 12/14/90 (28) 

# FW hears SACC plan to end Natal unrest

PRESIDENT F W de Klerk would give serious consideration to proposals by an SA Council of Churches delegation to end the violence in Natal, his office said in a statement yesterday.

Among the proposals are the creation of an effective and impartial peacekeeping force and the appointment of a commission of inquiry.

The statement was issued after a two-hour meeting at Tynhuys yesterday between Mr De Klerk, Minister of Law and Order, Mr Adriaan Vlok, Minister of Education and Development and Dr Stoffel van der Merwe and the delegation.

Speaking at a press conference after the meeting, the Anglican Bishop of Natal, the Rt Rev Michael Nuttall, said: "We reiterated our concern that both the SA Police and the KwaZulu police have failed to be impartial or effective in the conflict. This should be made a top priority."

The delegation's memorandum repeated a call made earlier through the Minister of Law and Order for the appointment of a judicial commission

of inquiry into the causes of the violence.

"We believe this would send a very important signal of hope to the broken Natal community," Bishop Nuttall said. It would show government was serious about attending impartially to the causes of the violence.

Archbishop Desmond Tutu said the delegation had also discussed general issues in the country with Mr De Klerk.

"We said we were concerned it seemed in this interim period ushered in by the State President's announcements on February 2 that there was not the kind of consistency one wanted to see. For example, reaction by the security forces in places like Sebokeng and the reaction to the squatters in the Kraaifontein area.

"We said we were deeply concerned this could jeopardise the creation of this particular climate."

The talks had been conducted in a very good atmosphere, he said. — Sapa



**FW MEETS CLERICS** ... President F W De Klerk with Anglican Archbishop Desmond Tutu, right, and Ned Geref Sendingkerk moderator Dr Allan Boesak after Mr De Klerk's meeting with representatives of SACC member churches yesterday. Picture: ERIC MILLER

## FW and clerics meet

STATE President FW de Klerk met a delegation of church leaders in Cape Town last night to discuss the violence in Natal.

Speaking before the talks, De Klerk said he had merely acceded to a request by Anglican Archbishop of Cape Town Desmond Tutu to meet the delegation.

"I have no agenda but if I am not mistaken the meeting concerns the violence in Natal," he said.

Asked if he considered the churches had a role to play in ending the violence, he said:

"I believe the churches have a role to play in ending violence throughout the country, period." - Sapa.

*Sowetan 12/4/90* 28

# New Generation of fighter

By LULAMA LUTI

VIBRANT and confident, Kedibone Mokgale represents a new generation of women.

The 26-year-old Pretoria Council of Churches' field worker believes women have been deprived of their rights for too long and must shake off their servitude.

Mokgale's philosophy is summed up in a quotation in a poster on her office wall: "Far from being content with a purely passive role or allowing themselves to be regarded as a kind of instrument, women are demanding both in domestic and public lives, the rights and duties which belong to them as human beings."

Of serious concern to this dynamic woman is the plight of rural women.

"Many people have paid lip service to the fact that those women out there have an important role to play for women in the urban areas and ought to be part of any developmental pro-

## Spunky Kedibone teaches women to cast off their yoke of servitude

grammes. But very little is done about them."

As a field worker, her work entails helping women relate the Bible to their own lives. She also conducts workshops where women are informed of their basic rights and which teach them to develop self-confidence.

"Women have been discriminated against and prevented from taking up positions of leadership in their communities."

"Our programmes are designed to help women understand more about the world as we are approaching a new society," Mokgale said.

A mother of two children, Dikgale joined the Pretoria Council of Churches as a voluntary worker in 1988.

She radiates optimism when she talks about the meaningful contribution women could make to the economy.

"We believe women's projects should go beyond knitting and sewing."

"We are looking at setting up co-operatives run by women which would help develop their areas."

"Women already run several projects in some of the areas where we operate. They manufacture bricks and have established early learning centres."

Mokgale works in the Winterveldt, Moutse, Gakvathala areas and will be working in the Middelburg and Nylstroom areas of the Trans-

vaal soon.

But not everyone wants to see women develop - and Mokgale sometimes gets opposition to her work from traditionalist men.

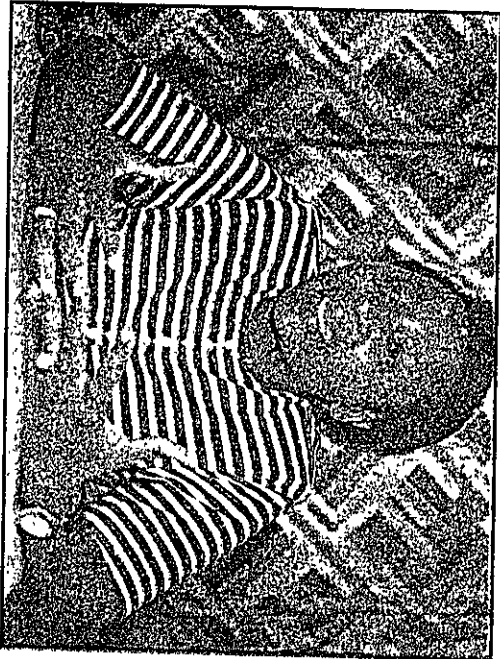
"There are people are opposed to the idea of progress among others. They feel threatened and go to great lengths to ensure that women's progress is stunted."

"Progress among women has been neglected by the communities for a long time and we are looking forward to seeing women advance."

She urges women to join the Women's Ecumenical Decade programmes which started in 1988 and will run till 1998.

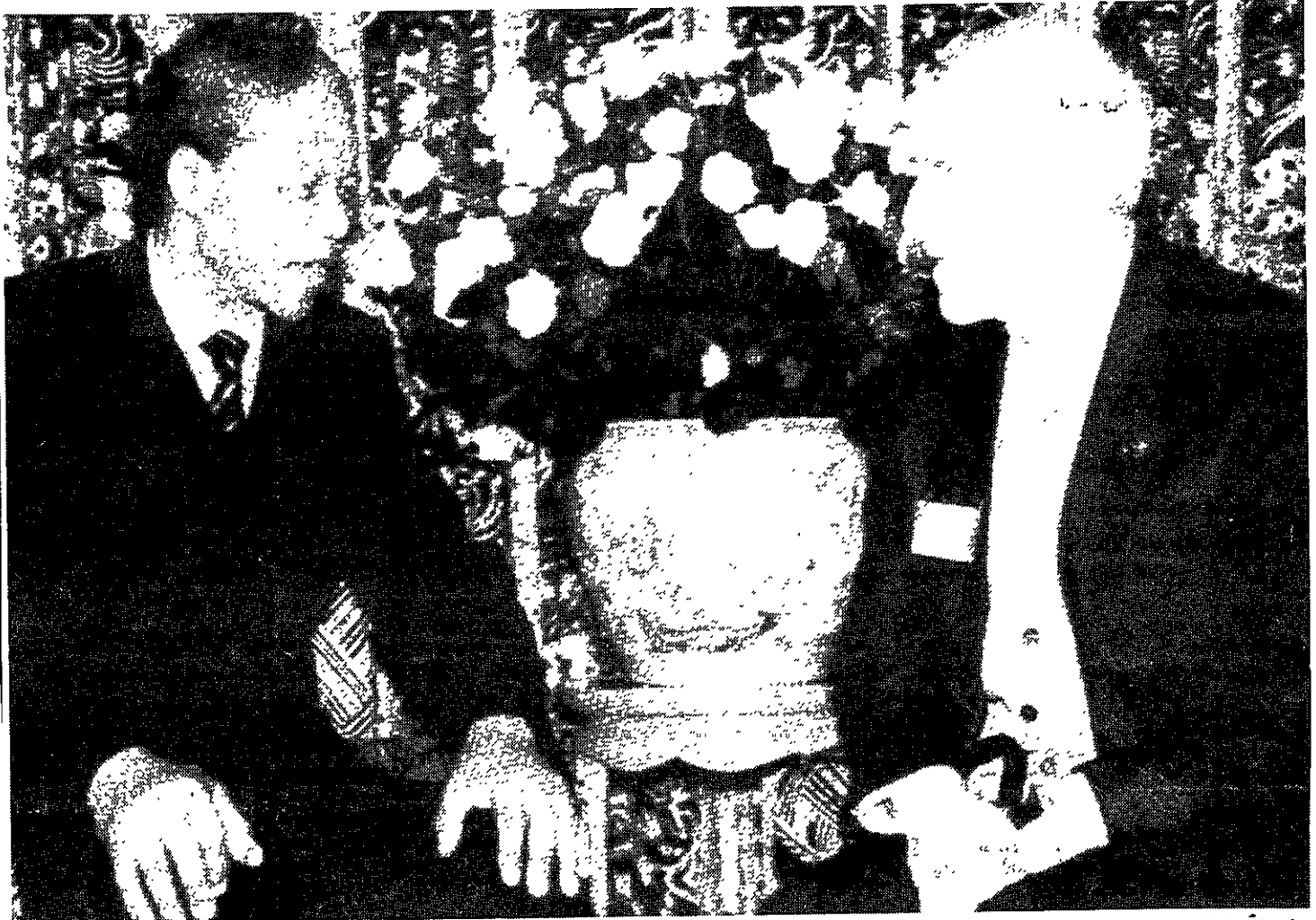
These programmes aim at empowering women to challenge oppressive structures in the global community, their countries and their church. Solidarity with all women is also encouraged.

"Let women get organised and through their meaningful participation and contribution they can help one another develop," she said.



Kedibone Mokgale believes women must demand in their domestic and public lives the rights which belong to them as human beings.

28



**LONDON MEETING:** ANC deputy president Mr Nelson Mandela and Bishop Trevor Huddleston, president of the Anti-Apartheid Movement, meet at the weekend in London where Mr Mandela attended a huge concert yesterday celebrating his release from prison.

Picture: REUTER

CME 7/4/90  
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NGK angel  
**over torture**

Staff Reporter

ANC deputy president Mr Nelson Mandela's admission that members of the organisation had tortured dissident ANC members has been slammed by the moderator of the Ned Geref Church in Africa.

The Rev Sam Buti said Mr Mandela's reaction to the torture allegations "was pathetic" and that Mr Mandela should act immediately.

However, he welcomed Mr Mandela's courage in admitting the torture.

The moderator of the Ned Geref Church, Professor Johan Heyns, said the disclosures had come "as a big shock" to him.

"I am thankful that Mr Mandela said torture was not the policy of the ANC," he said.

18/6/90 (28)

## Claim of ANC desecration of cemetery is dismissed

By Esmaré van der Merwe

The World Conference on Religion and Peace, a progressive organisation aimed at promoting inter-faith understanding, has dismissed suggestions that the African National Congress was responsible for desecrating a Jewish cemetery in Pretoria at the weekend.

In a statement released yesterday, the organisation's national president, Dr Gerrie Lubbe, said such allegations were a weak attempt to promote fear and mistrust among South African Jews.

"Religious intolerance, as

characterised by this senseless deed, is not part of the spirit of Africa and most certainly finds its origin elsewhere," he said.

● A national day of inter-faith prayer will be held on Sunday to "pray for God's immediate intervention in the situation in Natal" and to focus on the need for reconciliation between all South Africans, Dr Lubbe said.

Simultaneous church services will be held at the Regina Mundi Cathedral in Soweto and centres in Cape Town and Durban.

Recently-released ANC and Pan Africanist Congress leaders are scheduled to speak at the church services.

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# Churchmen wasting time Buthelezi

28 Own Correspondent

DURBAN — Chief Minister of kwaZulu Chief Mangosuthu Buthelezi yesterday told a group of top churchmen including Archbishop Desmond Tutu, Archbishop Denis Hurley and the general secretary of the SA Council of Churches, the Rev Frank Chikane, they were wasting their time meeting him in Ulundi.

"It is to Mr Mandela you should go. It is to Mr Gwala you should go. It is to Mr Sisulu that you should go. Go to these people who have again re-committed the ANC to intensify the armed struggle.

"Go to the people who are calling for more killing and training cadres for more killing if you want to stop the killing."

He accused the ANC of pulling out of the joint Maritzburg meeting with Inkatha because it was "too frightened to stand up for peace", and said the ANC pulled out of discussions with the Government because it was "frightened of talking peace".

Chief Buthelezi said: "They will be exposed for what they are, hypocrites, who claim to have the following but will be shown to have no following when people do not heed calls for peace. Mr Mandela made his call. What did it help?"

He nevertheless pleaded for the help of the SACC in supporting an application by Inkatha to establish refugee camps in the Maritzburg, Umzumbe and Ndwedwe areas to which people were flocking.

"Help me care for the maimed and the broken and then we can talk a lot more meaningfully about what we can do to reconcile warring factions," Chief Buthelezi said.



... would be deployed in an  
Picture by Associated Press.

# Police harassing me, claims Witbank priest

By Therese Anders, Highveld Bureau

A Witbank Catholic priest claims he is the subject of a terror campaign aimed at driving him out of kwaGuga township. He says he is being watched by security police, possibly because of his work among the "poor and oppressed".

However, local police have denied any knowledge of the "terror campaign" or of watching the priest.

## Father Chico

### Medeiros says:

"I have no proof at all who is behind the campaign, but I have my suspicions." He says one of the tactics being used to frighten him — midnight death threats over

the telephone — was also used against two other white priests who previously lived in the huge industrial township.

He says two Witbank security policemen visited him last year with a warning that "anything can happen to you if you stay in the township."

Ten days later, he says, he was awakened in the middle of the night by a knife pressing into his neck. Two black men, whom he describes as "total professionals in track suits", used skeleton keys to get into the parish house, lock one sleeping priest in this room, and then terrorised him.

They fled with a TV set, video and a watch, but left the cash in the parish. He immediately reported

the matter to the police, and has not heard from them.

Since then he has received death threats.

"They usually phone in the early hours of the morning. Sometimes it has been a person with an Afrikaans accent other times it is a black person — two or three times the caller asked me why I worked with certain activists, in fact ones I hardly knew. Other times they said they were going to kill me and take away my heart."

"One call I got before a church service on Detainees Sunday last year told me the service was going to be revolutionary and promote communism. The caller said if there was any political activity at the service they would come to fetch me."

### Witbank police say:

The Witbank police are not aware that Father Medeiros is the "subject of a terror campaign aimed at driving him out of kwaGuga town-

ship".

The security branch denies the allegation that they visited Father Medeiros last year or that they have been "watching him since he arrived in December 1988".

"Should Father Medeiros have a legitimate complaint against any member(s) of the SAP he is at liberty to lodge his complaint with the police."

"The fact that an alleged incident in which Father Medeiros was 'woken in the middle of the night by a knife pressing into his neck' is mentioned in the same context as an alleged visit by two Witbank security policemen 10 days earlier, has not gone unnoticed."

"We reject the insinuation which is made."



ies they feel it will drag the fighting into town," says Mrs Haswell.

# Churchmen wasting time Buthelezi

28 Own Correspondent

DURBAN — Chief Minister of kwaZulu Chief Mangosuthu Buthelezi yesterday told a group of top churchmen including Archbishop Desmond Tutu, Archbishop Denis Hurley and the general secretary of the SA Council of Churches, the Rev. Frank Chikane, they were wasting their time meeting him in Ulundi.

"It is to Mr Mandela you should go. It is to Mr Gwala you should go. It is to Mr Sisulu that you should go. Go to these people who have again re-committed the ANC to intensify the armed struggle.

"Go to the people who are calling for more killing and training cadres for more killing if you want to stop the killing."

He accused the ANC of pulling out of the joint Maritzburg meeting with Inkatha because it was "too frightened to stand up for peace", and said the ANC pulled out of discussions with the Government because it was "frightened of talking peace".

Chief Buthelezi said: "They will be exposed for what they are, hypocrites, who claim to have the following but will be shown to have no following when people do not heed calls for peace. Mr Mandela made his call. What did it help?"

He nevertheless pleaded for the help of the SACC in supporting an application by Inkatha to establish refugee camps in the Maritzburg, Umzumbe and Ndawadwe areas to which people were flocking.

"Help me care for the maimed and the broken and then we can talk a lot more meaningfully about what we can do to reconcile warring factions," Chief Buthelezi said.

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## Churchmen's petition

TWENTY black churchmen, educationists and politicians who claim to represent "millions" of people, yesterday handed a petition to the government demanding that it move quickly to remove obstacles in the negotiation process.

Mr John Gogotya, president of the Federal Independent Democratic Alliance (Fida) and spokesman for the Progressive Alliance group, said his delegation had hoped to see President FW de Klerk yesterday but had instead met Dr Gerrit Viljoen and Mr Adriaan Vlok.

# Muslims for new SA

MUSLIMS from all over South Africa will discuss the role and contributions of Muslims in a future South Africa at a three-day conference at the University of the Western Cape this weekend.

The major items of discussion will be the role of Muslims in a changing South Africa, the Muslim



response to negotiations, and concerns and contributions of Muslims to the ANC constitutional proposals.

The opening programme will be held in the Gatesville Masjid at 7.30pm on Friday, May 4. 315-715790

conference should prepare Muslims for a post-apartheid South Africa," said Mr Ebrahim Rasool of the Western Cape Convening Committee.

"This conference provides us with yet another opportunity to commit ourselves to struggle against apartheid and to help shape the future of this country," he said.

hamed, president of the Muslim Judicial Council (MJC), said that, through the conference, a "far greater unity" would be established among Mus-

lims in South Africa. More than 650 delegates, representing a broad Muslim opinion, will attend the conference. Speakers will include members of the Ulama (theologians), Muslim activists, representatives of the major liberation movements and Muslim academics.

insincere negotiations and unjust arrangements," Fr Nolan said. Many people expected the Church to be a neutral mediator. However, the Church could not be placed in the middle, as mediator if one side was right and the other wrong or if the demands of one side were just and those of the other were unfair.

**Religion in Focus**  
BY NOEL BRUYNIS

point of severe disruption. "The black majority has reached the end of its patience," the bishops warned.

"The Church must take a stand for justice and truth," he said.

**Talk — or destroy**  
South 315-715790  
28

THE choice before South

Africa is negotiations or destruction. So says the Southern African Catholic Bishops' Conference in a discussion booklet on negotiations just published.

The wrong choice would mean an intensification of international pressure. "Another consequence will be the intensification of internal pressure to the

role of exposing any attempts that might be made to create a false or illusory peace based upon

## Churches<sup>(28)</sup> no to FW

LEADERS of South African Council of Churches (SACC) member churches will not attend a conference of churches which State President FW de Klerk would like to convene. *South 215-9/5/90*

SACC general secretary, the Rev Frank Chikane, in a letter to De Klerk said: "Once the state convenes church conferences and gets directly involved in the resolution of theological problems which divide the Church like in the Constantinian era ... the Church runs the risk of losing its independence and critical witness in society."

(Christianity lost its autonomy after the emperor Constantine made it the state religion in the fourth century.)

Chikane listed other reasons why churches would not participate in the conference.

# Don't let up on SA sanctions, urges Tutu

Own Correspondent

LONDON. — Archbishop Desmond Tutu made further pleas late on Thursday night for no let-up in the sanctions war on South Africa.

The campaigning Archbishop of Cape Town, on a four-day visit to Britain, told a capacity audience of 600 at Essex University that the argument that sanctions do not work and just hurt those they are designed to help was "twaddle".

"We are committed to work for a new dispensation in South Africa and we are equally committed to do so non-violently. That is why we have advocated the application of sanctions on the South African government.

"Sanctions have been the strategy of those who do not have the power of the ballot box. We call for the international community to maintain a sanctions policy in place at the present level until the process of dismantling apartheid and the process of installing a new democratic system is irreversible."

# Anglican priest gunned down in Natal ambush

By DAVE LOURENS

THE shocked family of an Anglican priest gunned down in strife-torn Maritzburg is mourning a man of peace who became a victim of violence.

The Rev Victor Africander, 60, a father of three, was shot dead by an unknown gunman while driving his six-year-old granddaughter to school early on Friday morning.

Mr Africander, who was chairman of the Maritzburg Council of Churches, had slowed down to turn off a dirt track on to a tarred road at Imbali Stage One when he was shot in the head and chest.

His granddaughter, Thandikile, was grazed by a bullet.

## Shock

The shooting happened at 7.30am opposite the Ekukhanyeni School for mentally handicapped children.

The principal, Mrs Miriam Gqubule, rushed to the scene and found Thandekile bleeding profusely from a head wound. Mr Africander was slumped motionless in the driver's seat.

Mrs Gqubule rushed Thandekile to Edendale Hospital, where she was treated and discharged.

Mr Africander's wife Constance was in a state of shock this weekend. The couple were married in January 1959 and Mrs Africander works as a sister tutor at Edendale Hospital.

A family member said Thandikele was recovering from her ordeal. "On Friday she was terrible. She was shocked because she saw the

whole thing.

"This was a man of peace. He was not political. If you work for the community you can't be for one side or the other — you have to serve the whole community, as he did."

Another prominent member of the Maritzburg Council of Churches, the Rev Cecil Ngcokovane, was ambushed by a group of attackers in Imbali in February and shot and stabbed to death.

# Church meeting confirmed

572 7/5/90 (28)  
A Government-backed church conference will go ahead in late July or early August despite rejection by the South African Council of Churches and one of the three Afrikaans sister churches.

This was announced on Thursday in a statement by the Bureau for Information on behalf of the conference's steering committee, under the chairmanship of Dr Louw Alberts.

It said the decision was prompted by

“positive nationwide reaction from a majority of Christendom”.

Efforts would be made to get the dissenting church bodies to change their views on the conference, which the statement said would be “an opportunity for the Church in South Africa to make a collective positive contribution to the future of the country”.

Among the themes to be discussed will be what contribution churches can make to national-reconciliation.

## Top award for Bishop Mogoba

23/5/90 (28)  
JOHANNESBURG. — The Foundation for Freedom and Human Rights has given its top award for 1990 to Bishop Stanley Mogoba, president of the South African Institute of Race Relations.

In a statement yesterday the foundation said the award was also made to Bishop Mogoba in his capacity as presiding bishop of the Methodist Church of Southern Africa.

Previous winners include Mr Crodin Libarsky, a Russian scientist and dis-

sident, and Sir Yedudi Menuhin, the violinist and philosopher.

In a letter to Bishop Mogoba the foundation referred to his "inspired initiatives and distinguished contributions in creating an atmosphere of reconciliation and in building bridges between the different ethnic and political groups".

The award will be made in November in Berne, Switzerland. — Sapa



26/90 (28)

# End the violence bishops

**WELKOM** — The Southern African Catholic Bishops' Conference has made an urgent appeal to those in positions of authority and leadership to find solutions to the Welkom race crisis.

Directing its plea to the security forces, community organisations and vigilantes, the SACBC in the Orange Free State and Goldfields said it had witnessed with a great deal of pain and sadness the recent violence in Welkom and Thabong.

"We deeply regret the loss of life which occurred and all the suffering that has arisen as a result of the disturbances," the SACBC said

in a statement this week.

"We extend our sincerest condolences to the families of all the deceased and we share in their sense of loss. We assure them of the support of our prayers."

Directing itself to "those in authority and in a position of leadership" to swiftly seek solutions to the crisis, the SACBC called on these parties to work together to identify the causes which had "led to this angry expression of frustration".

"We appeal to the police and security forces to act with restraint and sensitivity and to bear in mind that their presence often serves to inflame,

rather than defuse, the situation.

"We urgently request all organisations and structures in Welkom and Thabong to normalise the situation by maintaining discipline among their members and by avoiding provocative speech and action.

"Clearly, vigilante action only worsens the tension and should be stopped.

"It is essential that uncontrolled elements which use the existing tension for their own purposes, be brought under control by community leaders," the statement said. — Sapa.

Friday.

Fernando Ndlovu was picked up in a minibus by several "bigger boys" on Monday night and forced to participate in a petrol-bomb attack on a "comrade's" house, according to his father Salmao Ndlovu, 46.

"The boys took advantage of the fact he spoke Shangaan and could not speak Sotho. He was caught red-handed after being used as a pawn," Ndlovu said.

The boy was caught during the attack by neighbours who took him to the police on Tuesday.

Ndlovu said he saw his son in court on Wednesday, and claimed he had been assaulted. "His face is swollen," he alleged.

Ndlovu comes from GaZankulu but has lived in Thabong township and worked on President Steyn gold mine since 1971.

Fernando appears in court again on June 15 and has been promised a Shangaan interpreter.

UDF, Cosatu and NUM representatives met in Thabong township on Thursday night to discuss the formation of the Northern Free State branch of the ANC, according to a senior Thabong activist.

Discussions focused on the appointment and election of "zonal representatives" to the ANC Regional Executive Committee.

Representatives from UDF-affiliated Thabong youth, student and women's organisations and civic associations met earlier on Thursday to discuss funeral arrangements for the 12 people killed on Sunday and Monday in police action in the township.

The dead are to be buried at a mass funeral next weekend.

of the situation in the township, according to Thabong Youth Congress president Paul Mahlatsi.

C/Pics 27/5/90 28

THE Southern African Catholic Bishops' Conference has appealed to those in positions of authority and leadership to find solutions to the Welkom race crisis.

Directing its plea at the security forces, community organisations and vigilantes, the SACBC in the Free State and Goldfields said it had witnessed the recent violence in Welkom and Thabong with pain and sadness.

"We deeply regret the loss of life which occurred and all the suffering that has arisen as a result," the SACBC said in a statement on Friday.

"We extend our sincerest condolences to the families of all the deceased."

The SACBC called on leaders and those in positions of authority to work together to identify the causes which had "led to this angry expression of frustration".

"We appeal to the police and security forces to act with restraint and sensitivity and to bear in mind that their presence often serves to inflame, rather than defuse, the situation.

"We urgently request all organisations and structures in Welkom and Thabong to normalise the situation by maintaining discipline among their members and by avoiding provocative speech and action.

"Clearly, vigilante action only worsens the tension and should be stopped.

"It is essential that uncontrolled elements which use the existing tension for their own purposes, be brought under control by community leaders," the statement said. - Sapa

# Jewish activists jeer Tutu

PASADENA, California. Radical Jewish activists jeered Anglican Archbishop Desmond Tutu outside a church after he delivered a sermon there, prompting the church's officials to cancel an outdoor reception that was to follow.

"Why do you hate Jews?" members of the militant Jewish Defence League shouted at the archbishop on Sunday.

"Tell him to lay off Israel," said JDL spokesman Mr Irv Rubin, apparently referring to Archbishop Tutu's support of a Palestinian state.

The Rev George Regas, rector of All Saints' Episcopal Church, said Archbishop Tutu was not angered by

the protesters.

*Opp Times 22/5/90*  
"Please let them say what they want to say, because in my country they are not allowed to do that," Mr Regas quoted him as saying.

Before the confrontation, Archbishop Tutu had delivered an hour-long sermon to an overflow crowd. Worshippers began lining up about 7am to hear the 9am service. The outspoken church leader touched on various subjects, including world hunger and South Africa, and referred to those gathered as "God's collaborators" and said they could change the world and bring an end to injustice and oppression. — Sapa-AP

# ANC will repeat mistakes of past, archbishop claims

Staff Reporter

THE ANC had shown that it would not tolerate dissent and criticism and that it would rapidly establish a one-party state if it came to power, said Archbishop Mzilikazi Masiya, founder and president of the Council for Apostolic and Zion Churches in Southern Africa.

Archbishop Masiya, who lives in the Winterveld near Pretoria, claims to have once been an ardent supporter of the deputy-president of the ANC, Mr Nelson Mandela.

He claimed that the Zionist Christian Church of Bishop Lekganyane had the support of about 6 million members and that the Apostolic churches, whose 103 churches were members of his organisation, had a membership estimated at 2,5 million.

## "MODERATE" GROUPS

He said these groups were "moderate" and did not support any particular party.

The archbishop visited Cape Town earlier this week to hold talks with the Deputy Minister of Constitutional Development and National Education, Mr Roelf Meyer.

In an interview he said: "There is a blanket ban in the townships on policies that differ from those of the ANC."

"These people are now free to operate in this country. I believe they should also allow other people who differ from them to operate and to speak and do things without the fear that the so-called 'young lions' will kill them if they do."

## WHITE REPRESSION

Archbishop Masiya said after 40 years of discrimination and repression by the ruling white party, there was a danger that South Africa might be heading towards a situation where the mistakes of the past were repeated by a post-apartheid government dominated by the ANC.

He said that for many years in the late sixties and early seventies he was an ardent admirer of Mr Mandela.

"But after I found another hero in the form of Jesus Christ, I relinquished Mr Mandela for Him."

He said he admired the late US civil rights leader Dr Martin Luther King and particularly his ideas on not feeling hatred towards the oppressor.

# Treurnicht rejects 'selective' church criticism

5/6/90 Political Staff

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CAPE TOWN — Conservative Party leader Dr Andries Treurnicht has rejected criticism by Dutch Reformed Church leaders, accusing them of quoting his Voortrekker Monument speech selectively.

He said of his critics — among them NG Church Moderator Professor Johan Heyns — that they had reacted merely to the sound of the word "freedom struggle",

but had ignored what he had said about the commitment of the CP to the constitutional path.

Professor Heyns last week described Dr Treurnicht's talk of a "Third Freedom Struggle" as nothing other than incitement to violence.

But in a statement yesterday, the CP leader emphasised he had committed his party to the constitutional path, so long as one existed. Its strategy was to seek vic-

tory at the ballot box.

He said the CP had repeatedly rejected violence as a political method, and also specifically condemned attacks made on the police.

He acknowledged, however, that he had warned that anyone who subjected the volk to majority rule in a non-racial unitary state was "looking for trouble". Such a system, he had said, would inevitably lead to confrontation.

## Dips and dives

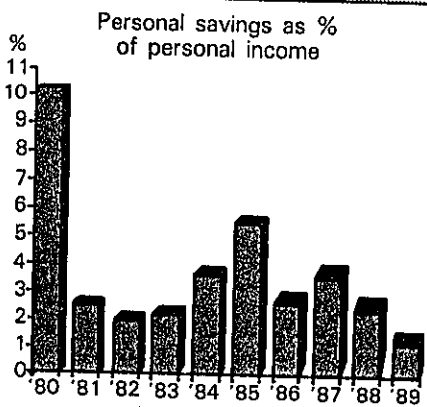
Personal savings deposits plummeted by R600m between end-December and end-March, according to a First National Bank analysis of quarterly returns of major banks, buildings societies and the Post Office.

This follows a decade of decline in personal saving as a percentage of personal income, from 10,3% in 1980 to 1,3% in 1989 (see graph). As a percentage of GDP, savings dropped from 35% in 1980 to 22,9% in 1988 and 22,5% in 1989.

Says TrustBank economist Nick Barnard: "In the past 10 years, people tried to maintain 1980 living standards with declining real disposable incomes and the casualty has been saving. This is not the only factor, but it's the central one."

As the economy slips into partial recession, the consumer's entire financial position is worse than last year, says Sanlam econo-

### The eighties picture



mist Pieter Calitz. But the fundamental reasons for reduced savings have not changed — among them, inflation and high tax rates.

In the past, an important contributor was consumer spending. In 1989, this increased by 17,6%, while personal disposable income rose by 16,2%. Now that consumer spending is slackening, reduced salary increments will continue to make savings a low priority.

Most individual saving is in contractual form (pension and life assurance investments). Contractual saving was 15,1% of gross domestic savings in 1971 and 44% in 1989, when it was some R23,5bn. Discretionary personal saving, 21,1% of gross domestic savings in 1971, fell to -40,1% in 1989.

Net personal saving was R2,1bn or 3,9% of total gross domestic saving of R53,4bn. As the ratio of personal savings fell, net corporate saving rose, from 52,97% of total net saving in 1980 to 89,44% in 1989 (hitting a decade high of 95,21% in 1987). Making up a growing proportion of gross domestic savings is provision for depreciation which in 1989 was 72,2% or R38,8bn, compared with 1980's 37,8% or R8,2bn.

What does this mean for the economy? "It is a structural problem which basically affects the growth rate," says Calitz. "Investment, essential for growth, is declining because of reduced savings." Also contributing to low savings is dissaving by government, though government saving as a percentage of total net saving has turned around from its trough of -35,92% in 1987 to -3,64% in 1989.

The level of personal savings is not likely to improve. Calitz expects discretionary sav-

ings will continue to fall for a few years and cannot see net personal saving return to the 10% of the Sixties and Seventies. ■

# Catholic Church reassesses its role

By Winnie Graham

The Catholic Church in South Africa, including all the bishops and the major superiors of religious congregations, are to meet in Maritzburg next month to reassess its role in a changing South Africa.

This is the first time all the members of the Catholic Church will meet for this purpose in this country. The historic gathering will be held at the University of

Natal from July 9 to 13.

A statement from the Church says "extensive analyses and discussions are needed."

The Church, according to the statement, recognises it will have to play a new role in society, and that there are challenges to be met.

The meeting will look at giving more responsibility to the sisters and the laity and will assess the organisational structure of the

church. Brother Jude, the secretary-general of the Southern African Catholic Bishops' Conference, says that the purpose of the consultation will be that "of initiating some overall planning of the apostolate with a view to rationalisation of resources".

He adds: "This will require a total vision of the Church in South Africa and its needs, as well as the local and particular needs of each diocese and congregation."

# Cleric withholds tithing from 'racist' church

Sowetan 22/6/90 28

A MINISTER in the Seventh Day Adventist Church (SDA), the Rev E M Meko, has withdrawn "financial and other support" to his church until such time that it "stops practicing racism."

In an open letter addressed to the mother church in the United States, where the church's world conference will be held in July, Meko says he will not pay to the local structure the tithing paid by members of his congregation.

"All the tithes that come into my hand will be forwarded to the church's international office in Washington, USA, until such time that a new non-racial SDA church is born in South Africa,"

## Sowetan Reporter

Meko says in his letter.

A spokesman for the SDA, Mr Nzimande, asked to be sent a fax of the letter before he could comment.

## Apartheid

The fax was sent on Tuesday and the at the time of going to Press yesterday, he had not replied.

Meko says he will not hesitate to encourage other "serious minded" members of his church to take similar action to demonstrate their dislike for the church's "unbiblical" organisation and practice.

Meko also accuses the church's world leadership of condoning apart-

heid in South Africa.

In an interview, he said trouble in the SDA started in the early 50s when the church developed a structure similar to that of the Dutch Reformed Church.

Nine ethnic constituencies were formed throughout the country in 1960 and in 1965, the black constituency, which

has its own president based in Johannesburg, was severed from the white church, whose headquarters are in Bloemfontein.

He said that at the church's world conference which is held every five years in the USA, the SDA in South Africa is represented separately by black and white delegates.

"We have been fighting against racial segregation within the church for many years. We have now decided that the world body's refusal to deal very firmly with South Africa needs to be challenged."

He also said the delegation there was not democratically selected.

JOHN SCOTT GOES TO TOWN

**WINNIT**  
**Winnit**  
**NOW**



# SACC to see politicians on violence

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A CONSULTATIVE meeting should be held soon between South Africa's various liberation movements "to put a stop to the disturbing differences which have the potential for future violent conflict", the Rev Frank Chikane, SA Council of Churches general secretary, said yesterday.

In his "state of the nation" speech to the SACC's national conference in Bellville, he said the differing stances taken by organisations such as the ANC, PAC and Azapo on negotiations had already created "elements of this kind of violence".

Only quick action would ensure that it was "nipped in the bud".

Church leaders had decided to "intervene in this regard by engaging these organisations in critical dialogue" with a view to identifying common positions and possible compromises.

All organisations, he said, argued that a constituent assembly, similar to that of Namibia, "was the most productive way of legitimately producing an acceptable constitution".

The best formula for a negotiation process was believed by the ANC, PAC and Black Consciousness Movement to be that of a constituent assembly, and there also had to be a formula "to produce economic justice".

"It is inconceivable to expect the victims of apartheid to accept the maintenance of the status quo which will perpetuate the gross systematic inequalities in the name of free enterprise and guarantees of rights to freedom of property," he said.

Effective corrective measures would include the redistribution of land and affirmative action programmes. These would involve massive training and the restructuring of the educational system.

The churches would "have to speak out vigorously on this matter of economic justice and the need for structural corrective measures".

In discussing the Harms Commission and the role of the CCB, Mr Chikane called for the immediate dismissal of the Minister of Law and Order, Mr Adriaan Vlok, and the Minister of Defence, General Magnus Malan. — Sapa

# SA churches in support of Palestinians

CAP Twp's 28/6/90

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THE SA Council of Churches, meeting yesterday for the third day of its 22nd national conference in Bellville, has taken a stand "in a spirit of solidarity" in support of Palestinians in the Middle East.

In a report of the Department of Mission and Evangelism of the SACC, the department's director, the Rev W Mabuza, said the SACC had "slowly begun to make contacts with the Palestinians and should strengthen those, so that we can witness the injustice meted out against them."

"We must brave the penalties that will be imposed on us and the ridicule that will be heaped upon us. We must stand for the truth in this regard," Mr Mabuza said.

The SACC also intended to re-evaluate its "stance and strategy on the use of the electronic media", after finding out that plans were advanced for a religious television channel in South Africa.

Mr Mabuza said the SACC's communications department had argued that if the SACC allowed itself "to be marginalised in the arena of electronic media evangelism we will be leaving, uncontested, a terrain that may be used to great effect against us".

The "deafening silence" of the churches on issues such as control of water and energy resources, ecological degradation and ownership and stewardship of land needed to change, Victims of Apartheid Task Force co-ordinator Ms Shirley Moulder told the conference.

Ms Moulder said the SACC needed to "develop a macro-perspective, or at the very least, a regional perspective, when engaging in programme planning".

"As demands increase and as resources become limited, the need to prioritise becomes ever more important. Need can no longer be the overriding criterion. Questions of cost-effectiveness, replicability, sustainability, must be asked and answered," she said. — Sapa

## Church damaged in bomb blasts

PRETORIA. — Two petrol bombs thrown at a Roman Catholic church near Rustenburg at the weekend extensively damaged the sanctuary and a classroom.

News of the Saturday attack on St Joseph's parish at Phokeng, on the Bophuthatswana-South African border, was disclosed yesterday by the Southern African Catholic Bishops' Conference (SACBC).

Such "dastardly acts of violence" in no way contributed to the process of negotiations for a peaceful solution to

*Cable Times 28/6/90*  
the problems of the country, the SACBC said.

They said the first bomb thrown into the church landed near the altar, causing about R5 000 damage. The second extensively damaged a classroom in the commercial section of the parish school.

Phokeng village had been plagued by faction fighting among the Bafokeng people since the failed coup attempt in Bophuthatswana, the SACBC said. — Sapa

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# ANC: <sup>29/6/90</sup> Action lines <sup>(28)</sup> drawn

JOHANNESBURG. — The battle lines were drawn yesterday in the African National Congress' mass stayaway offensive next week against Inkatha and its leader, Chief Mangosuthu Buthelezi.

The ANC has warned the government that the process of negotiations could be derailed unless its demands to pull Inkatha's teeth are met.

The "week of national mass action", launched at a press conference yesterday by Mr Walter Sisulu and other ANC leaders, aims to:

- Isolate Chief Buthelezi politically.

- Force the government to disarm and disband the KwaZulu Police.

- Arrest the so-called Inkatha "warlords", whom they blame for the violence in Natal.

The Pan-Africanist Congress and Chief Buthelezi have both slammed

To page 2

<sup>29/6/90</sup>  
From page 1

the ANC action, saying it will heighten conflict.

And while the Minister of Law and Order, Mr Adriaan Vlok, yesterday welcomed a PAC offer to mediate between the ANC and Inkatha, the ANC rejected it.

Amid widespread fear that the ANC action could escalate the violence in Natal, in which 3 000 people have died so far, the South African Council of Churches yesterday outlined a code of conduct for all parties concerned.

It states that "everyone wants an end to the violence in Natal. Some people are planning actions such as a stayaway and marches to call for peace.

"All must be free to choose what they want to do for peace without fear of intimidation. All must respect the right of people to hold different views."

The code says that those who either want to work or stayaway during the week of protests should be allowed to do so without interference.

The code says people should not be forced to take part in marches or protests, and organisers and all organisations must condemn attacks on people's homes and families as criminal behaviour.

The security forces must also uphold the right of people to protest peacefully and must not interfere with meetings, marches, rallies and stayaways.

The code was drawn up after meetings this month between the SACC's general-secretary, the Rev Frank Chikane, Chief Buthelezi, Dr Diliza Mji of the UDF/Cosatu Joint Working Group in Natal, Mr Jay Naidoo of Cosatu and Mr Sisulu.

The PAC was also consulted, as was the government, with a letter being sent to President FW de Klerk setting out the process of negotiations.

In Cape Town the ANC week of public demonstrations starts on Sunday with a rally at Athlone that will be addressed by Umkhonto we Sizwe commander Mr Chris Hani.

The Azanian Students' Movement (Azasom) also condemned the stayaway yesterday.

It called on black students and youth "to be indifferent" to the ANC call because the black school calendar had already been severely disrupted this year.

At its press conference yesterday the ANC alliance said that in the light of the potentially explosive situation that could develop because of opposition to the offensive, it recognised and respected the right of anyone not to participate in the stayaway and the week of protest.

The purpose of the action was to force President De Klerk "to find the political will" to put an end to the Natal conflict, the ANC said.

Chief Buthelezi's response yesterday to the upcoming offensive was to condemn the planned stayaway but at the same time he appealed to Inkatha members to act responsibly. — Sapa

## Buthelezi slams churches, media

*CAPE TOWN 3/7/90*  
DURBAN. — The Chief Minister of KwaZulu, Chief Mangosuthu Buthelezi, yesterday accused some churches and news media of contributing to "distortions of reality" which were bringing black violence in Natal dangerously close to being "endemic".

In a memorandum for discussion at Ulundi with senior members of the Natal Synod of the Nederduitse Gereformeerde Kerk, he called on the churches to do more about correcting public misinformation.

"It is perhaps in the field of ensuring that public opinion is informed opinion, and that hideous distortions

are kept out of the media, that South African churches have failed most lamentably," he said.

Chief Buthelezi said media representations had frequently been directly and indirectly responsible for the escalation of violence in the region.

He said he was being presented as a willing part of an oppressive machinery in which people were being butchered simply to maintain apartheid, or KwaZulu as a homeland.

He was appalled that anyone could begin to think that he would instruct people to kill for political purposes, he said.

ing to the mining added.

## Naude urges churches to bridge gulf between them <sup>28</sup>

PRETORIA — Churches in SA had to bridge the gulf that separated them before they could make a significant contribution to the mediation process and a new SA.

This was said yesterday by ANC negotiation team member the Rev Beyers Naude.

Speaking at the mediation seminar, he said more than ever before there was a need for mediation.

Political, economic and educational conflicts were the underlying forces of misunderstanding and suspicion which shaped decisions and policies.

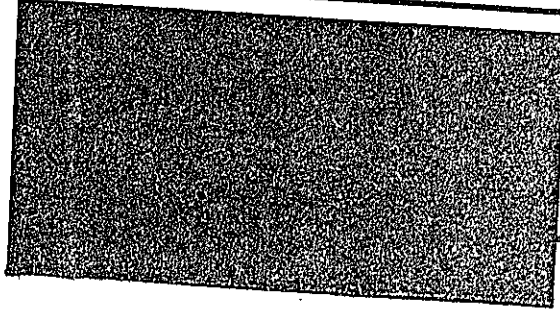
There was a crying need for churches to assist in the process, but if the churches were not prepared to do much more to resolve the divisible forces at work and tackle the root causes of the problem, "I don't believe they will be able to play a meaningful role in mediation."

The trade union movement made sure they were reflecting the feelings of members before taking action."

Before talking to President F W de Klerk, churches must acknowledge their guilt in a spirit of conciliation and acknowledge "the injustices we have created".

The vital role of the church was to create new attitudes. 815-447790

It also needed to participate meaningfully in the structural changes ahead. "If they succeed in this then their contribution to mediation could be great," he said.



# Bishops 'no' to schools' race law

CMC TUB 7/7/90

JOHANNESBURG. — The Southern African Catholic Bishops' Conference (SACBC) will not comply with a new law stating that more than half the pupils admitted to private schools registered with the Department of Education and Culture shall be white. The new regulation, gazetted on June 29, was retrogressive, SACBC general-secretary Brother Jude Pieterse said in a statement yesterday.

"The SACBC notes with astonishment and dismay a change in the regulation dealing with the admission of pupils to schools registered with the Department of Education and Culture," he said.

More than half the pupils admitted "shall be whites" under the new law. It does allow for the head of education to deviate from this if, in his opinion, there is sufficient reason, but then "only in exceptional cases".

Such approval once given, however, may be withdrawn at any time at the sole discretion of the head of education.

"The government education authorities are fully aware of the stand taken by the Catholic schools," Brother Pieterse said.

"The schools cannot be expected to ask pupils to be withdrawn from school, nor can they be expected to limit their admissions in terms of racial classification," he said. — Sapa

Tearful pulpit confession



28

# Boesak

Go wetan 9/7/90

# quits



Dr Allan Boesak

# church

DR ALLAN Boesak has resigned from all church offices, including that of Moderator of the World Alliance of Reformed Churches, following dramatic disclosures of a love affair with TV personality Elna Botha.

Dr Boesak, a patron of the United Democratic Front who is well-known for his stance against apartheid, told a shocked congregation at his church in Bellville yesterday that while nothing immoral had taken place between him and Botha, his marriage to his wife, Mrs Dorothy Boesak, had been failing "for some time now".

The chairman of the Ned. Geref. Sendingkerk Bellville South church council, The Reverend Johan Retief, said Dr Boesak's actions would be

By SY MAKARINGE and Own Correspondent

discussed at a special meeting of the council on Saturday.

Speaking to a shocked and tearful congregation, Dr Boesak apologised repeatedly for his actions.

"I am deeply sorry for all the pain I have caused," he said.

Botha is the niece of former Minister of Home Affairs Mr Stoffel Botha, and wife of well-known TV producer Colin Fluxman.

## Affair

The affair has devastated his wife of 21 years, who fought back tears after she was tipped off about her husband's relationship with Miss Botha by a minister of the Dutch Reformed Church.

The disclosures came five years after security police released details of his affair with his secretary, Miss

Di Scott. He was temporarily suspended from his duties.

Mrs Boesak, the mother of four girls, told reporters at the weekend that she confronted her cleric husband soon after she heard the news. He confessed that he had been seeing Miss Botha since January this year.

## Devastated

She said she felt sorry for him as he "has more to lose in many ways."

Boesak was reported to have told his staff on Friday that he was considering divorcing his wife and leaving the ministry.

Boesak's latest affair came into the open when Pressmen in Cape Town traced him to the couple's love-nest at the Peninsula Hotel in Sea Point, where they had been staying since last Sunday.

He had made a booking under his own his name. There was no booking under Miss Botha's name.



# Church leader's career hangs in balance

28



# Love takes hand again in Boesak's destiny

Sowetan 10/7/90

**AFTER** a 30-year career in the church Allan Boesak on Sunday resigned all religious office.

He has come a long way from the Kalahari town of Kakamas where he was born 44 years ago.

After his father's death, the family moved to Somerset West and young Allan worked as farm labourer to supplement the family income. However, he still managed to matriculate before he was 17.

His career in the church started when he was 14 years old and became the sexton in the Coloured Ned Geref Sending Kerk.

## Ordained

He went on to study at the University of the Western Cape - graduating at 22 - and was ordained in Paarl in an area later declared white.

In Paarl he met and married Dorothy Martin, a teacher, 21 years ago and with her had four children.

Later he obtained his doctorate from Kampen in the Netherlands,

**FROM** humble beginnings, Allan Boesak became a respected theologian, a leader of more than 70 million people worldwide, as well as an anti-apartheid force to be reckoned with. Now love - for the second time - has made his future uncertain. **Sowetan correspondent Carina le Grange reviews his career.**

spent six months researching in New York, and wrote a book of essays in Dutch, which was published in the Netherlands.

By 1979 his political views were frequently publicised, and he addressed bodies such as the South African Council of Churches - of which he would later become vice-president.

## Seminal

His book *Farewell to Innocence* became a topical as well as seminal work exploring what it meant to be black and Christian in a country governed by whites who called themselves Christians.



He was already being regarded as a leader in the move towards non-racial unity in the NGK family of churches.

At the same time, he was expounding his hardline attitude of opposing talks with the Government, and made headlines for proposing a programme of civil disobedience.

By 1981 he was firmly established as a leading church man - although often controversial.

He hit the international spotlight a year later, during a lecture visit to the US when he made a successful plea that the 70 million-strong World Alliance of Reformed Churches (WARC) declare apartheid a heresy.

From this resulted the expulsion of two white Afrikaans churches - one of them the mother NGK.

Another result was his unanimous election at 36 as president of the WARC.

In 1982 he narrowly lost election to the position of moderator in his own church, amid dramatic accusations by his supporters that this was the result of a campaign against him by white mission ministers in the church. It was only in 1986 that he became head of his own church.

## Justice

In mid-1983 he once again grabbed international attention at the World Council of Churches assembly in Vancouver, Canada, with his cry of "no peace without justice" when he delivered the key-note address to the assembly.

Immediately on his return, he initiated the establishment of the

United Democratic Front.

His role in South Africa - in the church and in anti-apartheid bodies - continued to grow.

His fearless outspokenness against the injustices he saw in South Africa led to him being threatened with prosecution after he called the SADF a "sophisticated murder machine".

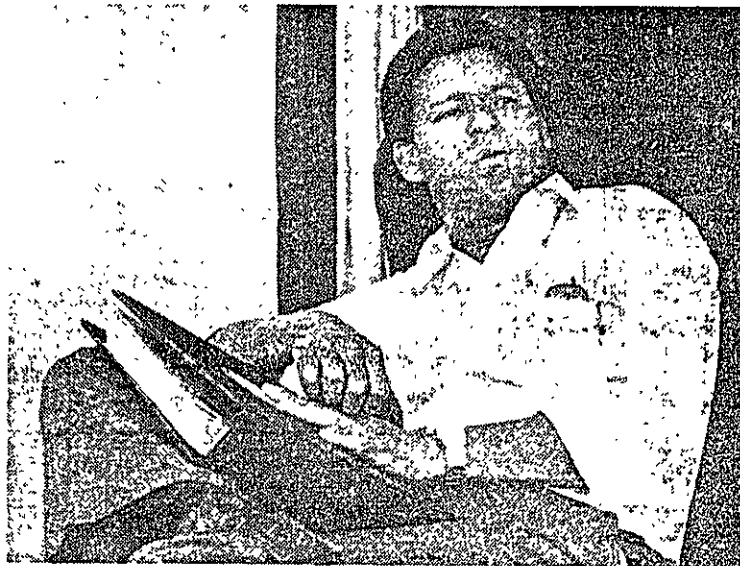
Not long afterwards, it was revealed that he was romantically involved with churchworker Di Scott.

At first he denied the affair, but later admitted it.

The knives were drawn and a church investigation followed amid publicity that dragged on for months. He was later exonerated by the church - because it was found to be a state-inspired smear.

Later in the same year he was detained for several weeks before being released on bail. Boesak continued, from his position as a churchman, to be a player in the South Africa scene.

This role ended on Sunday following publicity given to his involvement with television producer Elna Botha.



Allan Boesak



Elna Botha

# Tutu backs church ban on priestly politics

By GAYE DAVIS, Cape Town

ARCHBISHOP Desmond Tutu has backed the decision of the Anglican Synod of Bishops to forbid clergy from being card-carrying members of any political party.

The decision, taken by the Bishops' Synod in February, applies to ordained, licensed clergy and may be extended to cover full-time church workers.

Previously the only party out of bounds for all Anglicans was the South African Communist Party, because one of its tenets is atheism. The new ruling includes all political parties.

The archbishop's press officer, John Allen, yesterday made available to *The Daily Mail* details of Tutu's defence of the measure, spelled out during an address to the Anglican Students' Federation (ASF) at Imbali, Pietermaritzburg, earlier this month. Tutu is presently away on leave.

The ASF had called for the decision to be reviewed, and Tutu — who has acknowledged that "many of my young priests want to eat me up raw" because of the measure — had rejected this, Allen said.

Motivating the bishops' decision, Tutu told the ASF it did not mean the church would become politically neutral, be-

cause it remained committed to justice. However, it would be impossible for clergy to minister to parishioners of opposing political views if they were party members.

Allowing party membership would prejudice church efforts to mediate in political conflict and might jeopardise, in particular, efforts to mediate between Inkatha and African National Congress-aligned forces in Natal.

Tutu told the ASF he had already had a "clobbering" as general secretary of the South African Council of Churches because the SACC was viewed by the Pan Africanist Congress and Azanian Peo-

ple's Organisation as a "pro-ANC body".

He admitted the bishops' ruling might have come as a shock to many, coming so soon after organisations (the ANC and PAC) had been unbanned.

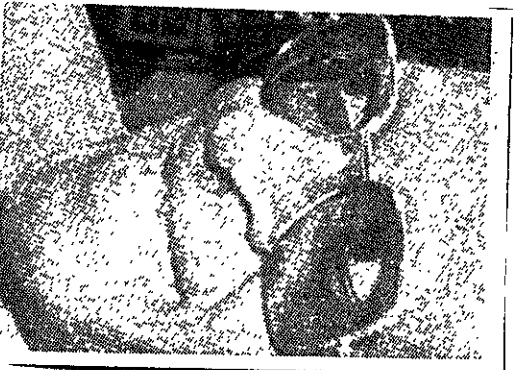
"We are sorry that maybe we didn't give opportunity for people to be able to discuss and understand the rationale behind it. (But)... we are aware it is in fact a matter of life and death."

Rejecting the ASF's call for a review, Tutu said the decision had been taken "very prayerfully and seriously. What we can do is try to explicate it but it is not open to revision," he said.

He stressed the decision applied only to ordained, licensed clergy but said it may have to be extended to full-time church workers as well.

"It is quite simple. If ... you are ANC... (in Natal) and Bishop Michael sends you to an area that is known to be Inkatha, there is no way in which you are going to be able to carry out your ministry..."

"With all the goodwill in the world, there is no way in which people who belong to a party that is opposite to the one to which you have declared yourself to belong are going to be able to accept openly ... your ministrations..."



Archbishop Desmond Tutu

# Church gives Boesak time to reconsider

28  
Sowetan, 16/1/90

THE Council of the Bellville NG Sending Kerk announced yesterday it had decided at a meeting on Saturday to grant Dr Allan Boesak three weeks leave of absence for him to reconsider his decision to resign as minister of the congregation.

In a statement to the church's morning service yesterday, the council said Boesak had requested more time to consider his original decision in a letter submitted to the council meeting on Saturday.

The council further resolved that:

\* It regretted the manner in which Boesak's resignation had been made public.

\* It was appreciative of his decision to

By SAPA

reconsider his earlier statement at the request of members of the congregation and in the light of the pastoral guidance he received since making his announcement.

\* It was "gravely aware of the seriousness of the issues at stake, and they were in no way prepared to conceal or cover up any aspect thereof".

\* It had committed itself to a strict adherence to the ordinances of the church and would inform the presbytery about rumours relating to the matter.

The council appealed to members of the congregation and the church as a whole not to surrender their faith, but to "remain steadfast in their belief in Almighty God

through our Lord Jesus Christ".

The council said it wished to ensure the Boesak family of their continued intercession and support in this time of grief and stress.

"In particular, we pray for Mrs Boesak, their children and their parents."



Picture: BRENTON GEACH, The Argus.

**NEW ARCHBISHOP:** The Most Rev Lawrence Patrick Henry.

## The 'humble' prelate who keeps a low profile

By **EDWARD MOLOINYANE**  
Staff Reporter

THE new Catholic Archbishop of Cape Town, the Most Rev Lawrence Patrick Henry, sees himself as a "very simple man" rather than a "political priest".

The archbishop has been described by those close to him as "a humble, modest man who prefers to maintain a low profile".

Looking younger than his 55 years, he says he grew up in a community that has suffered for a long time on the Cape Flats and he would be committed to work in reconstructing a South Africa free of social injustice.

Having lived among the deprived for most of his pastoral life, he believes he is more suited for continuing this work and says his new appointment has taken him by surprise.

### UNEXPECTED

"I feel shattered. This is not the type of thing I was expecting," he said in an interview at a ceremony to mark the occasion yesterday.

He says he would have preferred working among his flock in Bishop Lavis, which he served for 15 years, from 1968 to 1983, as parish priest at the church of St Martin de Porres.

Although the appointment — announced by the Vatican yesterday — took him by surprise, he was quick to

adjust. He does not regret it. On the contrary, he sees it as a challenge.

"There is a lot of suffering and injustice in Cape Town and the church has a role to play," he says.

His reluctance to assume a high profile has not prevented him from identifying with causes he believes in. He has taken part in several protest marches in the Peninsula as Auxiliary Bishop of Cape Town.

But he does not see himself playing a prominent political role in the "new South Africa".

### POLITICS

"I don't see myself being involved prominently on the political scene. The role of a priest is a life of service to his calling. I am a very simple man, you know."

But he adds: "The church has always been present in any situation and its responsibilities will remain even in the new South Africa, no matter who is in power."

# Challenges ahead — new archbishop

By **EDWARD MOLOINYANE**  
Staff Reporter

THE church faces many challenges and will still have a role to play no matter who comes to power in the new South Africa, says the new Catholic Archbishop of Cape Town, the Most Rev Lawrence Patrick Henry.

Appointed by Pope John Paul II to succeed the late Archbishop Stephen Naidoo, he was speaking at a Press conference at St Agnes Catholic Church, Woodstock, after the announcement yesterday.

The 55-year-old clergyman said he saw his future role as that of "a reconciliator working for reconstruction".

Born an only child of non-Catholic parents in Cape Town on July 27, 1934, he was orphaned at three.

He became a Catholic while at Raphael's Primary School in Athlone and matriculated at St Columba High School, Athlone.

After working for three years, he entered St Francis Xavier Minor Seminary in Athlone to study for the priesthood in 1956.

The archbishop-elect spent seven years at Urbana University in Rome, where he obtained a BA in theology and a degree in philosophy. He was ordained in Rome in December 1962.

Returning to Cape Town in 1963, he was appointed assistant priest at the Holy Cross parish in District Six and then transferred as assistant to the Holy Trinity parish, Matroosfontein.

Another transfer followed in 1968 to Bishop Lavis, where he was appointed a parish priest at St Martin de Porres, where he stayed for 15 years.

Between 1983 and 1986 he served at parishes in Wittebome, Belhar and District Six and was chaplain to the University of the Western Cape at the same time.

In May 1987 he was appointed Auxiliary Bishop of Cape Town and was elected diocesan administrator on the death of Archbishop Naidoo on July 1 last year.

# Pope *CMF 4m k* appoints *AS-1/1/80* 28

## archbishop

### for city

Staff Reporter

THE Rt Reverend Lawrence Patrick Henry, auxiliary bishop of Cape Town — who describes himself as “a simple one” from Athlone — was yesterday appointed Catholic Archbishop of Cape Town by Pope John Paul II.

The city's Catholic community has waited nearly a year for a successor to Archbishop Stephan Naidoo, who died last year.

“I'm shattered,” said Archbishop Henry. “I certainly didn't expect to be appointed an archbishop — I'm just a simple one from Athlone.”

He said he saw himself working towards “reconciliation” among people.

Archbishop Henry was born in Cape Town in July 27, 1934, of non-Catholic parents.

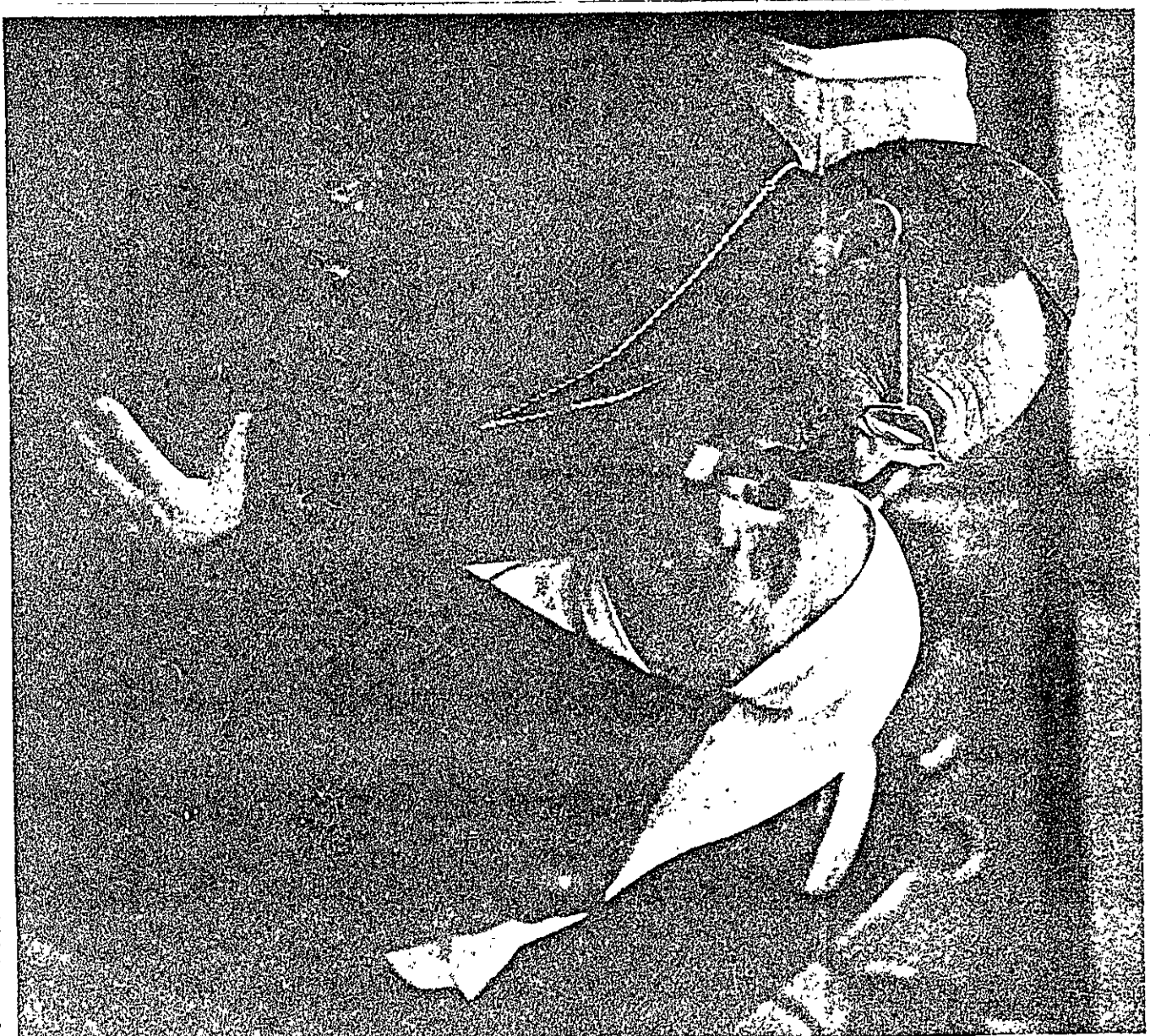
He matriculated from St Columba's High School in Athlone and began his religious studies at St Francis Xavier Minor Seminary in Athlone. He also studied in Rome, where he was ordained in 1962.

He returned to Cape Town the next year and was appointed assistant priest at Holy Cross parish in District Six.

He served at parishes in Matroosfontein, Bishop Lavis, Wittehome and Belhar until 1986, when he returned as parish priest to Lavistown and then back to Holy Cross in District Six where he is parish priest.

Archbishop Henry was appointed Vicar General of the Archdiocese of Cape Town in 1978 and was chaplain to the University of the Western Cape from 1983 to 1986.

He was appointed auxiliary bishop of Cape Town in May 1987 and elected diocesan administrator on the death of Archbishop Naidoo on July 1, 1989.



POPE'S CHOICE . . . Archbishop Lawrence Henry, appointed as the new Catholic archbishop of Cape Town, hugs a nun at a celebration tea at St Agnes Catholic Church in Woodstock yesterday.

Picture: RICHARD BELL

# Clerics 28 call for *ST Times 22/11/90* new deal

By DRIES VAN HEERDEN

CHURCH leaders representing more than 100 denominations yesterday called for the adoption of a "declaration of Christian principles" to which the Government should adhere.

Speaking after a two-day conference in Pretoria, the chairman of the meeting, physicist Dr Louw Alberts, said details of the contents of the charter still needed to be worked out.

Dr Alberts will also be co-chairman of a meeting in November between President F.W. de Klerk and leaders of most churches and denominations in the country.

The other chairman will be SA Council of Churches general-secretary Reverend Frank Chikane.

Describing the weekend's meeting as "exploratory" and aimed at providing the "less experienced churches" with the opportunity to discuss socio-political matters, Dr Alberts said they were held with the blessing of senior members of the SACC.

He added that a call would be made to all Christians to set aside two minutes at noon each Monday to pray for peace.

"We expect people to drop their normal activities at that time to unite in prayer," he said.

## Chikane to chair churches conference

*CONF. TIMES 23/7/90*

PRETORIA. — A bigger and full Conference of Churches envisaged for November this year will be chaired by Dr Louw Alberts and the general-secretary of the SA Council of Churches, Dr Frank Chikane.

At a press briefing on Saturday after a one-and-a-half-day Churches Conference, attended by about 200 delegates, the chairman of the Conference of Churches, Dr Alberts said formal decisions will be taken at the coming conference.

Dr Alberts said it was likely that a declaration of Christian principles, that the State would be called upon to comply with, would be formulated.

It became clear that the Christian church was "on the march" to make a significant contribution for South Africa, Dr Alberts said.

"No attempt was made to unite the church, but to unite certain points of view in respect to the problems across the country," he stressed.

# Tutu peace call

ARCUS  
25/7/90

28



Archbishop Desmond Tutu

By ANDREA WEISS, Religion Reporter

ARCHBISHOP Desmond Tutu has made a dramatic plea for tolerance following fresh violence that left 30 Inkatha and UDF supporters dead in Sebokeng.

A "major problem" in South Africa and "something which seems to be endemic on our continent with wonderful exceptions such as Botswana" was a lack of tolerance for different points of view, said Archbishop Tutu.

He said the underlying problem was that South Africa did not have a "very great experience" of democratic processes and apartheid was also to blame because it excluded people.

"Consensus comes about as a result of having expressed different points of view. We are going to need to keep repeating that and really let it be a campaign," he said. "We have to get the message through."

Archbishop Tutu said he was not swayed in his desire for an end to violence.

## "One is just so deeply distressed."

"One is just so deeply distressed and filled with anguish. I actually woke up in the middle of the night and my heart sank when I thought of what has taken place in Sebokeng," he said.

"Obviously we can in an almost easy, glib way make an appeal for an end to the violence, but until we are able to deal with what are root causes of the whole thing, I don't think our calls will produce results."

He said social and economic deprivation, high unemployment and "utterly inadequate housing" were part of these causes.

"It has nothing to do with race. It has everything to do with people who feel they are left behind, that they really do not have a handle on their lives.

"As long as people think their lives are going to end in a cul de sac, the level of frustration must be very, very high," Archbishop Tutu said. "When you have that and when you think that your life has no real purpose, life becomes cheap."

He said political rivalry exacerbated the situation.

## "One life is one too many."

"At the present time there is no doubt that it has cost in Natal over 3 000 lives. One life is one too many," he said.

Archbishop Tutu blamed the period of transition as a key reason for heightened conflict.

"There is a great deal of uncertainty and jockeying for position and people trying to ensure that they are not going to be ignored," he said.

Archbishop Tutu also questioned the role of the security forces, saying: "In Natal and in Sebokeng we have heard the allegations being made that police are less than non-partisan. That doesn't help, especially in the black community where the police have not been everybody's blue-eyed boys."

He said police must be above reproach.

Talking about non-alignment within the church, Archbishop Tutu said he supported a decision of the Anglican bishops in February that priests should remain neutral.

But he said this did not mean they should be politically neutral in a situation of injustice.

## "We weep with those who weep."

"Our political involvement is going to remain as it was — one that is based on the gospel imperative. But that is totally different from saying we align ourselves with one party against another."

"The minister has to be able to minister to all and it is critical for us to keep a distance," he said.

"Obviously we weep with all of our people from every political grouping, and we weep with those who weep because they have been bereaved. We weep with those who weep because they have been injured. But we also want to say that this is not the way to settle differences," he said.

• See page 2.

**DIE BLOU**

**BLANC DE BL**

WYN VAN OORSPRONG • OLIFANTSRIVIER

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THAT label — perfidy frat

Weep for  
— winem  
backs the

By JOHN YELD, Staff Reporter

AG NO man, it's enough to m Province fan weep!

Not only is this wine cellar o its products north of the Hex R the Blou Bulle on the label as w Okay, so maybe Citrusdal doe lity for the Western Province, bu are supposed to show some al home of the grape, aren't they?

Mr Kobus Louw, manager o Wine Cellars which has come u marketing idea to promote thei range of wines, chuckles at the

"We're one of the lesser-know feel it's not worth it to compet other cellars in the Cape," he ei

Northern Transvaalers, on drink too much brandy and beer wine. They're also incredibly loy team, he said.

So what better way to per change than by associating wi vourite players?

The tactic, started last year, h than a Naas Botha drop-kick.

"Last year the label sold wel very good feedback," Mr Louw i

This year the three labels — fi cial Late Harvest and Blanc de been updated to include new i price has been dropped in orde wine in its own right and not j item.



# Muslims attack Christian speaker

Staff Reporter

**A GROUP of Muslims attacked a visiting Palestinian Christian who had addressed them at the Wittebome Civic Centre on the topic "The Koran or the Bible — Which is God's Word?"**

Dr Anus Shoros's speech was described by Sheik Shahied Satardien, who also spoke at the meeting on Tuesday night, as "a heavy attack on Islam".

"Tempers became frayed. A group of Muslims and I protected Dr Shoros while other Muslims

tried to get at him," he said.

Muslim Judicial Council spokesman Imam Ali Gierdien last night condemned the incident, since the MJC "believes in tolerance".

Sheik Satardien said Dr Shoros's talk to the "93% Muslim" audience was seen as provocative by most of the gathering.

"In order to prevent a free-for-all I asked him if I could also address the meeting. He was very fair about it and allowed me to speak.

However, the crowd became "highly emotional and the Muslims steam-rolled the meeting".

"At the end some of the Muslims who cannot appreciate intellectual debate attacked Dr Shoros, but myself and another group escorted him to his car."

Dr Shoros could not be reached for comment last night.

Police were called to the hall, but Dr Shoros refused to lay a complaint, a police spokesman said last night.

Bar on priests

Call Times 27/7/70  
harsh PAC

JOHANNESBURG

The Pan-Africanist Congress (PAC) yesterday described the decision by the Anglican Church to bar priests from formally joining political parties as "a little too harsh", saying clerics should enjoy all the rights and privileges as other members of society.

The head of the organisation's religious desk, Mr Patrick Baléka, said priests should be free to join any political party. — Sapa

By ANDREA WEISS  
Weekend Argus  
Religion Reporter

**SOUTH AFRICA** could progress from being the world's pariah to become a model country and a leading light in Africa, says Archbishop Desmond Tutu.

He believes South Africa has a tremendous part to play as a role model.

If it ends its crisis there will be "very beneficial spin-offs" for constitutional development in other parts of Africa, particularly in the development of multiparty democracies.

In an interview at his Bishop's Court residence yesterday, the archbishop said some African countries "with disgraceful human rights records" had benefited from having the spotlight on South Africa.

While the spotlight should still fall on this country because everything was "still not okay", he believed pressures could be used to move countries like Kenya towards multiparty democracies.

"That seems to be the way democracy gets to be guaranteed," he said.

### Diversity

He believed South Africa was richly endowed with natural and human resources.

"Can you imagine what is going to happen when De Klerk, as could happen, goes with Nelson Mandela to Oslo to receive a Nobel Peace Prize? Can you imagine what would happen when a Pik Botha goes to Washington with Thabo Mbeki?"

He said South Africans needed to be reminded that "we belong together", that the "richness of the diversity that we have in this country is one of the plusses about us."

"Apart from celebrating our diversity — language, origins, political alignments — we need to say that once we get our act together the rewards will be incredible."

Among the rewards would be the material benefits of the release of resources previously tied up in the duplication of government departments and security spending. Readmission to international sport and reinvestment would follow.



Archbishop Tutu

"It is going to be quite exciting and we need to be putting across that prospect."

The resources of South Africa would be available for the upliftment of neighbouring countries like Mozambique where, when the civil war ended and Renamo had been cut off, a vigorous market would be available and people would be able to go as tourists.

"I am much more confident than a lot of other people that the corporate world is just waiting for the possibility of coming back and reinvesting here. We obviously have a very big rival in Eastern Europe but I am clear in my own mind that once repression is seen to have gone irrevocably, we will be surprised," he said.

Sanctions would be lifted when change was "irreversible".

### Stumbling blocks

The signs would be the repealing of the remaining apartheid laws, a new ethos in the security forces and when negotiation had reached the point of "no return".

"It is important for people to know that we are already saying to people they should be making selective reinvestment," he said.

Archbishop Tutu identified stumbling blocks to the negotiating process. These included the fact that the emergency

had not been lifted completely and political prisoners had not been released.

He pinpointed the behaviour of the security forces as a major obstacle.

"We would be insistent that the police ought to be using normal international standards of policing."

"They should not only be impartial, but be seen to be impartial. We really need a police force that enjoys the confidence of everybody — and we haven't got it."

He criticised the government for not following up the right-wing with the same zeal as they used in exposing the so-called "Red plot" which he likened to a show of "kragdadigheid" to satisfy a constituency.

Archbishop Tutu expressed his doubts about the "flurry of activity" which had been produced by the so-called "Red plot".

"You will remember that the Namibian negotiation process was nearly derailed by very firm claims from this side that they had evidence of a massing of Swapo forces who were going to infiltrate the country," he reminded.

He also criticised President De Klerk for not appearing to "take very seriously" the revelations made at the "hamstrung Harms Commission".

Of statements made by Umkhonto we Sizwe commander Mr Chris Hani, he said:

"Being a church person, I would have wished that we didn't have people making aggressive, militant statements like General Malan has been making. His counterpart (Mr Chris Hani) has merely behaved in a way that it appears military people behave."

"In the church we have already suggested that the ANC ought to consider at the very least suspending the armed struggle. But having said that, they would claim that you cannot expect them to give up a bargaining chip which will be a point of leverage for them."

"One has also got to remember that both sides have got constituencies and you don't want to undercut yourself by appearing to some of your constituency to be giving in at every point."

MUCH TO LOOK FORWARD TO, SAYS OPTIMISTIC TUTU

28  
6/1/88  
28/1/88



# Tutu: Church can't align itself politically

Arkus 30/7/70 28

By ANDREA WEISS  
Religion Reporter

ONLY a non-partisan church could act as a mediator in the tense and volatile situation in the black community, Anglican Archbishop Desmond Tutu said in a letter to the Diocese of Cape Town.

Writing in the August issue of Good Hope, Archbishop Tutu was justifying a decision taken by Anglican bishops which prohibits priests from joining political parties.

## God's will

Archbishop Tutu said the decision applied only to licensed priests and not to lay preachers or retired ministers.

To the licensed priests, he said: "This decision does not prohibit political involvement with your community. We will continue to declare what we believe is God's will for our situation and condemn injustice and oppression as vehemently as we have ever done.

"The point is that when we have done this we have been motivated not by any ideology, political or

otherwise, but by our commitment to our Lord and in obedience to the imperatives of the Gospel of Jesus Christ."

Archbishop Tutu said apartheid had been condemned because of "our understanding of the Christian faith".

## Assassinated

Priests, for instance, had been deeply involved in their support for the legitimate demands of squatters in Kraaifontein and Hout Bay and of the communities of Ashton, Robertson and Montagu, without any party political affiliation.

He said the church should be involved politically because there could be no neutrality where there was injustice and oppression.

"But it can never be aligned with any one political party."

An ordained person would have to minister to people of all political persuasions.

"A UDF-supporting priest had to leave Natal because his life was in danger. Recently Father Victor Africander, who was thought to support the ANC, was assassinated in Maritzburg. The receptionist at the

cathedral there was stabbed by a young man who said that action was a message to Bishop Michael of the 'ANC' church," the archbishop wrote.

Archbishop Tutu said that when he became Bishop of Johannesburg he resigned as a patron of the United Democratic Front and as a member of the National Forum in order to minister in a non-partisan way.

● The decision taken by the Anglican bishops has come under attack, particularly by the Institute for Contextual Theology.

The secretary-general of the ICT, Catholic priest Father Smangaliso Mkhathshwa, described the decision of churches to adopt a "politically neutralist position" as "less than helpful".

## Mac Maharaj's sister dies

JOHANNESBURG. — Mrs Mani Persad, 59, sister of detained senior SA Communist Party member Mr Mac Maharaj, has died of stomach cancer and Mr Maharaj's lawyer is to applying for permission for him to attend her cremation. — Sapa.

address and phone  
address and phone

The penguins will be released  
cover from their ordeal before being  
released on to Robben Island.

penguin at the Tableview centre  
Island, near Gansbaai and Pe-

# Confrontation by Muslims stopped

apt Times 20/7/90

Own Correspondent

DURBAN. — More than 2 000 Muslims were prevented yesterday from entering the City Hall here where they planned to confront a visiting Palestinian evangelist, Dr Anis Shorrosh, over his alleged insults of Prophet Mohammed and his attack on the Holy Quran.

Dr Shorrosh, who is on a countrywide lecture tour, was due to speak at a public meeting in the City Hall yesterday on "The Quran or the Bible — Which is God's Word?"

Moulana Abdul Hadi Al-Qaderi, who headed the local Muslims on their confrontation, said last night that some of the Muslims managed to enter the city hall and were outraged when they saw that seating in all the front rows had been reserved for Christians.

"After a protest the meeting was subsequently cancelled. Meanwhile, the waiting crowd of about 2 000 Muslims who gathered outside the City Hall began chanting 'Allah is Great' after they had been refused entry into the hall.

# Confrontation by Muslims stopped

Cont Times 30/7/90

Own Correspondent

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28



**POLICE BLOCK . . .** Archbishop Desmond Tutu, Dean Colin Jones and squatter leaders are stopped by police and told that their march to deliver a memo to the police station was illegal and that magisterial permission must be obtained.

Picture: BENNY GOOL

# Squatters demand probe into shootings

Staff Reporter

**HOUT BAY** squatters yesterday morning demanded, in a memorandum handed to police, that a "full and independent inquiry" be set up to investigate the shooting of two men by police on Sunday night during a narcotics raid on the Princess Bush squatter camp.

About 200 people who gathered in pouring rain in an attempt to march on the police station to deliver the memorandum were stopped by police, who said the march was illegal.

Archbishop Desmond Tutu acted as a facilitator of negotiations between squatters and police. He

was later allowed, together with local Anglican parish priest the Rev John Frye and a squatter delegation, to deliver the memorandum to police.

Anglican Dean Colin Jones and Bishop Charles Albertyn were also part of the group who attempted the march.

In the memorandum the squatter policemen — three plain-clothed and two uniformed — entered the Princess Bush community on Sunday evening to arrest Mr Eric Ntobeko Kutuko. Two other men were wounded, one seriously, in subsequent police action.

"We have noted that when people from Princess Bush community go to the local police station with complaints they are

very often turned away by your policemen. The only time your policemen enter these areas is to harass, and in this particular case, to shoot people," the memorandum claimed.

The memorandum demanded an end to police violence and harassment and called on police to serve communities in a "rightful and decent manner".

Mr Dick Meyer, Hout Bay community leader, said Sunday's incident was "unnecessary and uncalled for" and said it again showed that police were able to take the law into their own hands.

People were still angry and would march after permission had been granted "to show how we feel", he said.

# Hostility by SA Muslims ends tour

CAT TUB 1/8/90

28

DURBAN. — Controversial Christian scholar Dr Anis Shorosh slipped out of South Africa this week, cutting short his intended two-week lecture tour of the country, after receiving hostile Muslim reaction in Cape Town and Durban.

Speaking by telephone from Frankfurt, West Germany, he said he had travelled the world, visiting 49 countries, but had never received such a "violent" and "volatile" reaction from Muslims.

He said he was mobbed in Cape Town and a fellow Christian was stabbed in the head.

In Durban, 30 minutes before a public lecture was to be held at the City Hall, he was told there was a sniper in the crowd.

"My clothes were drenched with blood in Cape Town after a fellow Christian was stabbed. In Durban, I had to be taken to the City Hall at 10 in the morning to avoid anyone getting to me.

"The meeting was called off and I was taken away through a side entrance from the mob. I do not believe that the reaction from these people is truly how the entire community feels about my lectures.

"I am a peacemaker, not a troublemaker, and my book which caused of-

fence is not an insult to Islam or the Prophet Muhammad," said Dr Shorosh.

Dr Shorosh said that despite tight security, certain Muslims had still managed to enter the City Hall, armed with guns and knives.

Moulana Abdul Hadi Al Qaderi, president of the Jihad Movement of South Africa, who led a group of 2 000 Muslims to the City Hall on Sunday, which led to the cancelling of the lecture, said Dr Shorosh had come to this country to create mischief.

"He attacked Islam and our prophet and since he took it upon himself to do that we reacted," said Moulana Qaderi.

The meeting was called off and the police were summoned when about 500 Muslims refused to obey an order that, as a security measure, they should not occupy the first 15 rows in the hall.

There were angry scenes when officials said only Christians would be allowed to sit in the first 15 rows because they were concerned about Dr Shorosh's safety.

When the lecture was called off, Muslims marched to the Grey Street mosque and decided to launch a new religious-political organisation — which has been provisionally named the Jihad Movement of South Africa.

— Sapa



# Church takes Slovo to task on Jesus remarks

By Kaizer Nyatumba,  
Political Staff

The Rhema Bible Church yesterday took exception to South African Communist Party (SACP) chief Joe Slovo's remarks at the weekend that had Jesus Christ lived in South Africa he would have joined the armed struggle.

At a press conference at Randpark Ridge, Randburg yesterday, Rhema Ministries (SA) pastor Ray McCauley took Mr Slovo to task for his statement, saying the SACP leader had insulted Christians all over the world by standing under the Red Flag and making statements about the Bible.

Mr McCauley, leader of the International Fellowship of Christian Churches and the Pentecostal Church in South Africa, further challenged both the African National Congress (ANC)

and the SACP to spell out their stand on freedom of religion, at the same time issuing another challenge to ANC deputy president Nelson Mandela to make public his stand on Christianity.

Speaking at the launch of the SACP at the First National Bank Stadium (Soccer City) south of Johannesburg on Sunday, Mr Slovo said Jesus or any other great religious leader who might have found himself in South Africa would have joined the underground and broken the laws without hesitation in the struggle against apartheid.

## 'Distortion'

Jesus, Mr Slovo said, might have even joined the ANC's military wing, Umkhonto weSizwe.

"This is a total distortion of the teachings of the Lord Jesus Christ. He would have never joined any organisation which resorted to violence — like car

bomb attacks on innocent people or the devilish tactics of necklacing," said Mr McCauley.

Jesus, whose mission on earth was to bring peace, reconciliation, justice and mercy, would certainly have opposed the Group Areas Act and other racist laws, but he would have done it by peaceful means.

Mr McCauley said he had received numerous questions both here and abroad about Mr Mandela's religious convictions and he had repeatedly answered that it was his understanding that Mr Mandela was "a committed Christian". However, he had never heard the ANC leader mention his Christianity in public.

Mr McCauley said he had since written to Mr Mandela asking him "to make public your position as a Christian", but the ANC deputy president had not responded to his letter.

**FARID ESACK**, a leading figure in the United Democratic Front and the Mass Democratic Movement in the Cape, addressed this open letter to Mr Joe Slovo, Secretary-General of the South African Communist Party. Moulana Esack, who is studying abroad, has been invited by the Cape Times to write an occasional column on this page.

Dear Comrade Slovo,

From distant Washington DC I have been watching the relaunch of "the party". It is a momentous event in the history of our country and in the struggles of our people. I know how much you have missed "home" and share in your party's joy at being able to play your rightful role in the dismantling of apartheid and in the construction of a new South Africa.

### Acceptable

You are not aware that I have consistently demanded the unbanning of "the party" and have regularly reminded the religious community of the role that the party has played in ensuring the non-racial character of our struggle. I have done so when other religious leaders often refused to march if "the hammer and the sickle" were spotted hovering above our heads or, when they did march, later apologetically asserted that the presence of the flag was part of an apartheid plot to embarrass them.

I have always argued that your struggles and that of the party that you lead have, at immense personal and organisational cost, earned you the right to fly your flag.

There is, however, a far more important reason why I rejoice in the sight of your flag at the rally last Sunday: the right of South Africans to believe what they wish and to espouse those beliefs are becoming acceptable. This brings me to the purpose of my letter; the party and its commitment to openness.

Cde Slovo, I sincerely believe that you are "short-changing" us on this question. I furthermore do not believe that democracy and openness will become entrenched features of a new South Africa if these issues are not adequately and honestly addressed by you now. (Your party, it is evident, is going to play an important role in the reshaping of our country.)

i) Where was the party when hundreds and thousands were dispatched to the Communist Gulag? What in your/our personal and ideological make-up did not only allow you/us to remain quiet in the face of those atrocities but caused you/us to seek excuses for it and to condone it? We knew the truth. We never really believed it to be CIA propaganda.

### Proponents

It is not a question of letting bygones be bygones but one of discovering what we and our values are really all about. How can our people trust us with anything if, at the wave of

# UDF leader's Open Letter to Joe Slovo

CAH Trm 2/8/90 28



**JUST GOOD FRIENDS . . .** Mr Nelson Mandela and Mr Joe Slovo together at the Soweto re-launch of the South African Communist Party last weekend.

one person's magic wand of glasnost and perestroika, we suddenly discover that we had it all wrong. What if Gorbachev's successor waves that magic wand in another direction tomorrow?

Perhaps if it was just a question of where we were then it may not be such a "heavy" question. Where are we today when proponents of democracy are being mowed down, detained and exiled in Kenya and Zambia. Can we do no better than an appalling "blame it on the West", as Cde Mandela did recently? Are we so wrapped up in such a myopic view of our struggle that we are prepared to walk over the legitimate aspirations of others — even if it coincides with ours — as long as those tyrants support our struggle?

ii) You have never — to the best of my knowledge — honestly addressed the failure of the socialist regimes and I am concerned because you are one of the finest thinkers in the socialist world. Your common resort to religious arguments ("I don't believe that communism is outdated. It's like saying in view of the crimes committed by Christianity that the Gospels are out of date") is quite unbecoming of a materialist. It is rather symptomatic

of a reactionary religious fundamentalism. Progressive and committed scholars of Christianity would not dream of viewing the Gospels of Christianity in the way in which you evidently view communism.

### Interpreted

You have also offered the rather simplistic "if a tool is used badly, it is the fault of the workman and not the tool". Has it ever occurred to you that if every workperson who touches the tool messes up the job then it could be a badly constructed tool? Nowhere in your speeches or interviews does it appear as if you are beginning to address that question. How about employing the same radical analysis that we do for apartheid to another ideology which has caused immense misery to others: communism?

You have correctly interpreted the basis of your organisation's popularity among the oppressed when you said: "The more the apartheid government denounced us as public enemy number one, the more the black people of this country decided we must be public friend number one."

I need not alert you to the dangers of this kind of reasoning despite its usefulness as a rhetorical device. The support

of uncritical people is earned by this kind of reasoning which may be useful if it is just power that one is interested in. Hopefully the party is interested in more than just that. Could we then have some greater ideological clarity about what your party and its programme have to offer, given its commitment to a world view that now lies in ruins all over the world.

### Questions

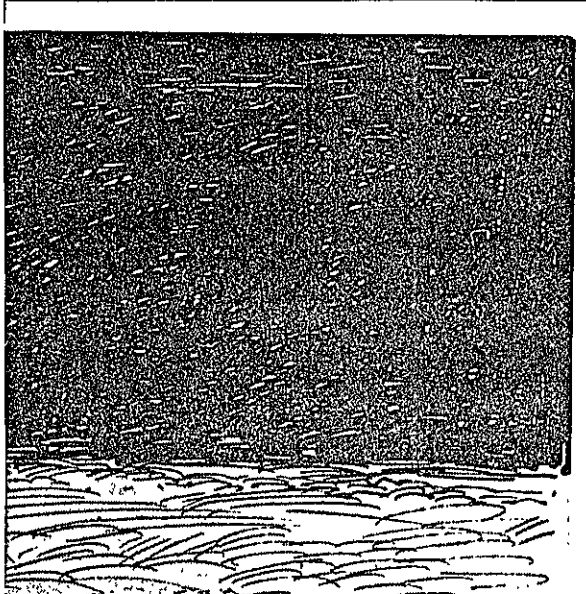
Numerous socialists such as myself are bitter because their criminal blunders have shattered our visions of a classless society. I, however, being a Muslim believer, continue believing. You, comrade, are the materialist and you — on the basis of scientific materialism — and not religious rhetoric must prove that your ideological merchandise is worth purchasing.

I hope you don't mind my raising these questions with you publicly. I have never felt comfortable with the "our enemies are going to use it against us" idea. It is so un-glasnost.

Yours in the struggle for a non-racial and non-sexist and classless world.\*

Comrade Farid

\* Psst. Can we include Albania, Kenya, Iran and all the unfree countries?



# Can priests remain neutral in politics?

28  
Sowetan  
7/8/90

# Ministering to a changing society

By FATHER S'MANGALISO MKHATSHWA

The unbanning of peoples' organisations coupled with the release of political leadership, the return of exiles and the drive for political unity have prompted many religious believers to ask: What is the social responsibility of the church today? With that emerged another question: Dare priests be identified with any political party?

Many people take it for granted that the church has a public and social responsibility as well. To the best of my knowledge the church has never been totally neutral in its intervention in human affairs.

Jesus was crucified by the Roman fascists. They accused him of stirring up trouble, by inciting the people to rebel against Roman imperialism.

When Constantine, the Roman Emperor, was baptised in the Fourth Century, he and his successors effectively coopted the church.

Then followed colonialist expansionism, which was given pastoral ministry by the church.

In World War 2 the church took sides in the conflict.

In the Vietnam war chaplains ministered to the Marines. In South Africa chaplains ministered to the SADF, whose reason for existence was to market the apartheid monster through violence.

## Fairness

In fairness to the church though, it is not directly responsible for all the actions of the governments concerned.

The church intervenes in the affairs of people morally and materially. Salvation is another word for the total liberation of people.

Church leaders know they cannot achieve that liberation by preaching hell and thunder sermons only. Life itself is a struggle. The quest for a life free of all oppression, repression and exploitation is literally a life and



death struggle.

The role of the church in society is largely determined by the felt needs of the community. Needless to say the mission of the church transcends the immediate material necessities of life.

The church is the servant of the people.

Against this backdrop one must therefore conclude that:

(a) The church in collaboration with democratic forces should continue the struggle against apartheid till it is dismantled.

(b) The church must support those social elements which promote democracy, justice and unity among our people.

(c) The church should be seen to be for the truth in season and out of season.

(d) To avoid the impression that the functioning of the church is to lecture, moralise or comfort the victims of oppression, Christians must actively participate in the popular struggles of the people.

## Transform

(e) It is impossible to transform social structures without active involvement in those structures

There are topics which are seldom discussed calmly or without emotion. They include money, sex, religion and politics. Precisely because of this, intelligent debate on these subjects



Father Smangaliso Mkhatswa

classic separation of church and state the function of institutional church lies in the latter.

It is not a rival political party, although there is nothing wrong for the church to prefer one among several political options. It is a cliché to say that politics affects every aspect of our lives.

Another misunderstood word is church. This can mean the institutional church with its official policies, traditions and official leadership. In this sense there are many churches or congregations in South Africa. We have, for example, the mainline English speaking missionary churches as well as thousands of African independent churches.

There is no single church, even though all churches have certain beliefs and traditions in common. The word "church" also refers to the people, the believers, worshippers.

Very often the concept of church is associated with the pulpit, hell fire sermons often punctuated by a promise of salvation. It is a community of fellowship and reconciliation.

## Poverty

The church does preach about poverty, injustice, repression and landlessness. But the average person is pleasantly "shocked" when the preachers say something about economic empowerment, political and other struggles, peoples' education, redistribution of wealth, resources, etc.

The priest is supposed to be a kindly, sweet old man who hugs, prays and blesses his people without a care in the world.

Priests or ministers are expected to be "spiritual and moral trouble-shooters".

\*Due to space limitations today, this article will be continued in Sowetan tomorrow.

is usually sacrificed on the altar of expediency or irrational emotionalism.

During the past two weeks church leaders have had calls on whether ordained clergy should be permitted to join political parties. The media are partly to blame for this hysteria.

To clear the air, we need to define our terminology.

People equate politics with "dirty party politics". They uncritically conclude that anyone who has any association with a political organisation wants power, influence, money etc.

There is another way of using the word "politics". That is, political morality, philosophy or values upon which every state should be built. According to the

# Ministering to a changing society

LW O resolutions  
sparked of the pres-  
ent dilemma among  
clerics with regard to  
their role in politics  
today

The first was a deci-  
sion of the Synod of  
Anglican Bishops to ban  
all their licensed clergy  
from joining political  
organisations.

Although the decision  
was taken in February,  
Archbishop Desmond  
Tutu only released it to  
the Press in July. In  
response the Institute for  
Contextual Theology at  
its annual general meeting  
in July defended the right  
of all clergy to join politi-  
cal parties of their own  
choice if they so wished.  
The editor of the  
fortunely clouded the is-  
sue by personalising it.  
This article is an attempt  
to put the debate back on  
track.

Behind this resolution  
is the following rationale:  
(a) The right of associ-  
ation, and therefore by  
implication the right to  
become a member of a  
political organisation, is a  
God-given right. Except

Soester 1/8/90  
Father Smailiso Mkhatswa concludes his ar-  
ticle, the first part of which was carried in the  
Sowetan yesterday, on the dilemma of the role  
of clerics in politics.

for very grave reasons,  
the exercise of this right  
cannot be suspended or  
arbitrarily withdrawn. We  
do this all the time.

## Exercise

In a war situation, for  
instance, citizens will ac-  
cept the temporary  
suspension of the exercise  
of their rights by the state.  
Such a ruling is tolerated  
because of the gross ab-  
normality of the situation  
and also because the  
measure is designed to  
protect the security of the  
whole country.

One couldn't accuse  
the state of acting un-  
democratically, in this  
case, because a crisis  
often requires prompt ac-  
tion.

(b) In practically all  
democratic and civilised  
countries different church  
traditions have respected  
the right of ordained  
clergy and other workers  
to join political parties.

In South Africa I re-  
member seeing religious  
sisters going to cast their  
vote. (Theoretically one  
can, of course, vote  
without being a card-  
carrying member of a  
party.)

A common practice is  
that priests are normally  
prohibited from holding  
public office. We have  
precedents to the con-  
trary, though.

A Jesuit priest, Dr  
Driman, was American  
Congressman for many  
years: four priests served  
in the FNSL government  
in Nicaragua. Permission  
was later withdrawn.

(c) Membership of a  
party, except where dis-  
cretion dictates otherwise,  
can positively enhance  
the credibility of the  
priest's pastoral ministry.  
Rightly or wrongly,  
priests and pastors are  
often seen as politically  
neutral.

A "neutral church  
leader" is perceived as a  
colossus who stands out-  
side human history,  
watching and passing  
judgment on the rights  
and wrongs of social sys-  
tems.

Is it fair for a priest,  
for example, to preach  
about the need to struggle  
against oppression and  
then shift responsibility  
for this onto the lay-  
people?

## Struggle

(d) The struggle  
against apartheid has en-  
tered the new phase of so-  
cial reconstruction. The  
normal method of achiev-  
ing this is through socio-  
political programmes.

One may have a very  
well-planned programme  
based on values that are  
compatible with one's  
faith. What stops the  
priest from identifying  
with that initiative and  
cooperating with other  
members to achieve it?

(e) White priests in  
South Africa minister to  
members of the CP, NP,  
DP and even A.W.B.

Whether a priest has  
formally joined a political  
party or not people will  
soon discover which  
organisation he agrees  
with or supports.

Taking out member-  
ship becomes a matter of  
academic interest. What is  
decisive is how he uses or  
misuses his official posi-  
tion to promote the party  
of his choice to the detri-  
ment of other parties  
whose policies are  
morally objectionable.

(f) If the church cannot  
trust a mature ordained  
minister to use his well-  
informed discretion in  
dealing with political  
situations, that man  
should never have been  
given the cloth.

There will always be  
exceptions as priests are  
human.

(g) It is often argued,  
and quite rightly so, that  
the priest is a mediator  
and should therefore be  
non-partisan. This seems  
to be the main argument  
against the priest's mem-  
bership of a political  
party.

It is said he must be  
seen to be non-aligned. In  
several countries conflict-

ing parties have had to in-  
vite the clergy to mediate  
in their disputes. The  
church continues to pro-  
mote reconciliation  
among individual persons  
and families.

This is well, true and  
good. However, the  
church does not enjoy the  
sole monopoly of recon-  
ciliation.

Nelson Mandela, just  
to take one example, has  
done much to create a  
climate, an atmosphere  
that is conducive to  
reconciliation among ra-  
cial groups etc.

## Mixture

Since 1948 the dif-  
ferent racial groups have  
drifted further apart. In  
the same church we have  
members of the SADF,  
SAP, Bantustan security  
forces, workers, the  
bourgeoisie and different  
political organisations.

To what extent have  
we all tried to bring about  
genuine harmony among  
these groups? God uses  
the church to effect recon-  
ciliation. But he also uses  
charismatic leaders,  
organisations, parties and

even conflicts for the  
same objective.

(h) A blanket prohibi-  
tion of priests' partici-  
pation in party politics is  
likely to confuse many of  
our people about the  
church's agenda.

For many years promi-  
nent church leaders,  
priests and some nuns  
played a high profile role  
in the political arena. One  
wants to believe that the  
unbanning of the political  
organisations and the long  
overdue release of our  
leaders should not be-  
come an excuse for  
church workers to relapse  
into passivity.

The nature of the  
clergy's participation in  
the struggle and the quest  
for justice will have to  
change. If priests are no  
longer visible in the pro-  
cess of building a new  
South Africa people may  
get a wrong impression  
about the church.

One hopes this debate  
will not degenerate into  
empty polemics.

The significance and  
importance of the church  
is at stake. So is the  
credibility of its ordained  
personnel.

CAT 7/12/15 13/18/90  
SACP approves 'believers'

JOHANNESBURG. — The SACP said at the weekend it would continue to enrol religious members who subscribe to the party's basic programme. After a meeting with Institute of Contextual Theology (ICT) delegates, an SACP spokesman said the party was critical of the "dogmatic intolerance of religion that has existed in its ranks". The ICT delegation, led by Father Smangaliso Mkhathshwa, said socialism and economic issues would have to be put on the theological agenda of the churches. — Sapa

# Tutu's plea is for SA peace, Canadian justice

ARGUS  
13/8/90  
28

TORONTO. — Archbishop Desmond Tutu has begun a ten-day tour of Canada with a plea to end violence in South Africa and for justice for Canadian Indians.

Tutu said he was deeply concerned about the recent outbreaks of violence in South Africa.

"A lot of the violence is violence due to the inequalities of apartheid," he said, adding that Canadians should be as quick to deplore violence against blacks as they are to deplore violence by the African National Congress.

The theologian told Canadians that the country's native peoples must not be treated as an invisible minority.

## TRUE JUSTICE

Tutu said the armed barricades in Quebec, where Indian demands for land led to a shootout that killed a police officer last month, have brought the problems of natives to national attention.

"It is not in Canada's interest to push it under the carpet. What we say in a situation like this is what we say in South Africa. There cannot be true peace unless you have true justice," the winner of the 1984 Nobel peace prize told reporters.

"We understood when people said we have reached the end of our tether ... now we will take dramatic action," said Tutu, who left the room with the aid of a carved cane.

In a sermon before a packed Anglican church, the Archbishop later spoke again of the Canadian Indians again, asking "will you hear the legitimate cries of these people? Will you



Archbishop Tutu

help them enter into their heritage as children of God?"

He said he hoped negotiations would bring about a peaceful end to the dispute at the two reservations.

Mohawks and the Canadian and Quebec governments signed an agreement yesterday which will bring in international observers ahead of negotiations over ways to bring down the armed barricades.

● Archbishop Tutu came under fire at an ANC rally near Louis Trichardt yesterday following his recent remarks that priests should not take part in party politics.

Venda Lutheran priest Dean Tshenuwani Farisani — in a speech at the launch of an ANC branch at Muima Hlanganani, emphasised priests should take part in politics.

He likened the Archbishop's call to "telling Moses or Joshua to leave their flock in the desert.

"I respect Bishop Tutu for his past contribution and his future contribution but this time I differ. This is not the time for dividing priests." — Sapa-Reuter.

# West 'feathering economic nest' <sup>(28)</sup>

AKGul 13/18/90  
From ISMAIL SUDER and FAROOK KHAN  
The Argus Correspondents

DURBAN. — The president of the World Islamic Mission in Southern Africa, Moulana Abdul Hadi Al-Qaderi, has accused the West of trying to split up the Arab Islamic brotherhood in the Gulf.

Moulana Al-Qaderi, who is also the president of the Imam Ahmad Raza Academy and an executive of the Jihad Movement of South Africa, said Muslims in South Africa were concerned about Western powers meddling in the internal affairs of the Gulf States to "feather their own economic nest".

He said that if Iraq's intention was to bring down the puppet monarchy of Saudi Arabia, his organisations were behind President Saddam Hussein in his "holy war" against the West.

## "PUPPET STATES"

The Western powers, particularly the US, were not in the Gulf to save the Holy Land but to secure and safeguard their own military and economic interests in the "puppet Gulf states" Kuwait and Saudi Arabia.

"In my view, the West is afraid of a united international Muslim force and the only way to crush this force is to cause instability in the region. They are using the only trick in the book — that of divide and rule."

# Disarm - Churches say

Soweto 20/8/90

SOWETO church leaders said it was not impossible for the Government to stop the recent township violence and called on police to disarm all people involved in the conflict.

The General Secretary of the SACC, the Rev

Frank Chikane, said an urgent meeting would be requested with Mr. Adriaan Vlok.

The church would recommend that hostels be converted to family units. - Sapa



# 'Disarm all township people'

From JONATHAN REES  
in Soweto

**SOWETO** church leaders last night said it was not impossible for government to stop recent Witwatersrand township violence and called on police to disarm all people involved in the conflict which has left at least 291 people dead.

Following a meeting with Soweto church people, the General Secretary of the SA Council of Churches, the Rev Frank Chikane, said an urgent meeting would be requested with Law and Order Minister, Mr Adriaan Vlok, and possibly with the State President, Mr De Klerk.

He called on communities to lay down their arms and stop displaying symbols identifying themselves with a particular group.

The SA Police should ensure symbols were not publicly displayed.

## Simplistic view

Mr Chikane said the violence was political, and not tribal war, and the tribal impression was being created to confuse the issue.

"It is clear people are using the tribal ticket for their own political ends. "It is of vital importance to articulate this is not a Zulu-Xhosa war — people dying are not necessarily Zulu or Xhosa."

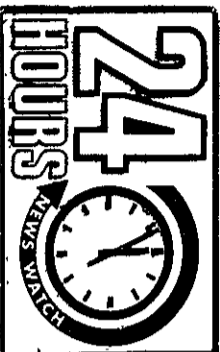
The theory the fighting was between ANC and Inkatha was a simplistic view of a complex issue.

Mr Chikane said the church would recommend that single sex hostels be converted to family units.

Describing hostels as a "crude apartheid system", Mr Chikane said hostels created an inhuman climate with political and socio-economic problems.

The church would also ensure a mechanism was established to take care of misplaced families and those who had lost family members in the fighting.

Mr Chikane said the security forces had to intervene when two groups were coming together to fight, adding



that churches could facilitate discussion, but if fighting was not stopped by the security forces "We face serious problems".

He said if Mr De Klerk took responsibility for security forces acting as peacemakers and stopping the war, there was a better chance of ANC deputy president Mr Nelson Mandela and Inkatha leader Chief Mangosuthu Buthelezi meeting to discuss the violence.

"It is clear the Mandela-Buthelezi meeting won't happen if government does not act on the security forces."

The violence was caused by the hostel system, the use of symbols by opposing groups and political intolerance, he said.

Political intolerance was part of South African history, he said, where people were not allowed to express themselves, and if they did they were the enemy.

He said it was impossible for church leaders to address the issue if the security forces did not stop rival armies fighting each other.

"In which country in the world would you have hundreds of armed people advancing with police following them and not disarming them?" Mr Chikane asked.

When conflict had directly involved the government, everyone else was disarmed, he said.

"Why can't government disarm both sides — if that happens a peace forum might be successful."

People who had control of their supporters should use all their powers to ensure their people did not involve themselves in further conflict.

One church leader said he met an arrogant response from a police officer when a delegation suggested Nancefield hostels be sealed, with



An unidentified Zulu man was hacked and set ablaze by 20 black Xhosa youths in Soweto yesterday. The man's crime was ostensibly having a pistol, but the youths believed he was one of the migrant Zulu workers who have fought brutal battles with the residents in the past week.

people using only one exit where they could be searched and disarmed.

Police often described weapons as "Traditional", he said.

"If these are traditional weapons, then God forbid..."

The Regional Commissioner of Police in Soweto, Gen Johan Swart, has appealed to all Soweto residents to return to work on Monday.

In a statement released by the Soweto police liaison officer, Lt G Marimuthoo, on Sunday evening, Gen Swart said he was satisfied with the additional police and SADF reinforcements in the area.

He said people returning to work on Monday would be well protected.

He had toured most of the areas in Soweto and visited most of his men, he said. Their morale was "Extremely high".

He expressed his appreciation for the "Effort and tolerance his men were showing".

He said he had held numerous meetings with the ANC, Inkatha and other representatives of involved groups. Gen Swart added that the reinforcements would remain

in Soweto until he was personally satisfied that the situation was "Back to normal".

Meanwhile the death toll in

## Pitched battles shown in Britain

Argus Foreign Service  
in London

**VIOLENCE** in South Africa's townships has been given media coverage here second only to the Middle East crisis. Throughout the weekend, television news reports carried developments in South Africa as the second item on their bulletin.

Most time was given to the decision by President De Klerk to move troops into the townships in an effort to bring Inkatha-ANC clashes under control.

Unlike previous moves to use the Army, this was reported here as an effort to ensure that progress towards peace remains on course.

In several televised reports, viewers saw pitched

the area has risen to 78, and about 433 people have been injured in the violence. — Sapa

battle between the two sides, and, in one incident, a man hurling a stone into an ambulance even as his gravely injured opponent was being taken away.

But Mr Walker Sisulu's refusal to agree to talks with Chief Mangosuthu Buthelezi "in the present climate of violence" was also given wide play.

South Africa was also high on independent radio broadcasts throughout most of the weekend.

Sunday's newspapers, too, prominently featured the violence. Some, like the Sunday Telegraph, gave it front-page treatment, while others gave it substantial space inside.

All saw it as a grave threat to South Africa's hard-won commitment to peace.

## Armed struggle 'may end' — Winnie

**THE ANC** may be forced to "look into" the suspension of the armed struggle, Mrs Winnie Mandela said yesterday in Soweto.

Speaking at the launch of the Orlando West branch of the ANC, Mrs Mandela said this could come about if the carnage in the township did not end and if the hostel system were not abolished.

Mrs Mandela also accused police of killing township residents and then asking Inkatha members to stab the dead bodies to make the killings look politically motivated and part of the overall pattern of townships violence.

Reacting to her claim, Soweto police liaison officer

## 28 bodies found

From **ANDREW LEFOKA**  
in Johannesburg

**A** man was stabbed and killed with a spear in Tembisa near Kempton Park yesterday afternoon as the hostel fighting that has lashed the Reef for the past several days threatened to shift to this East Rand township.

East Rand police liaison officer Lt I van Zweel said the man was killed in the "Zulus and Xhosas" type of fighting. She said 28 bodies were found since Saturday in Tokoza, and six bodies were found in Kwa-Thema, on the East Rand, since Saturday night. A man was injured in the fighting in Kwa-Thema.

Two people were killed and three others injured on Saturday in Daveyton, on the East Rand, Lt van Zweel said. A body of a man was also found in Vosloorus on the East Rand on Saturday.

Meanwhile, police massed at the Sethokga hostel in Tembisa as the simmering tension threatened to erupt into fighting between hostel-dwellers on Sunday afternoon.

"You know the situation ... you are not allowed to be

here," a policeman told the journalist.

Groups of hostel-dwellers — dressed in blankets and heavily armed with crude weapons — roamed the hotel premises, while police in Caspir combat vehicles took positions nearby.

A man was later attacked and killed by men armed with spears at the hostel, they said.

Tembisa Residents' Association secretary Timothy Mabena said the association was monitoring the situation which he described as tense.

Meanwhile, a member of the National Union of Metalworkers of South Africa, Mr Gordon Ngweshi, alleged police arrived at the embattled Phola Park squatter settlement at Tokoza near Alberton late on Sunday afternoon and burnt down shacks.

Lt van Zweel denied that police set fire to the shacks. Mr Ngweshi said: "They (police) do not talk to anybody ... they do not want anybody to be there ... they just came in and burnt the shacks." He said squatters panicked and ran around the settlement while police burnt the shacks. — Sapa

# 'Disarm Soweeto'

Church leaders tell police it's only way to stop violence

**SOWETO.** — Church leaders last night said police had the power to stop the violence on the Reef: Disarm all those involved.

The peace call came as the death toll rose to 231 in the Witwatersrand. In Soweto alone 79 people have been killed in the past few days fighting.

The call was made by the SA Council of Churches. The SACC's general secretary, the Rev Frank Chikane, said no peace forum would be able to resolve the violence in Reef townships unless the security forces clamped down on the perpetrators.

He said: "People carrying dangerous weapons should be disarmed. The government has sophisticated security networks to do this. Until the government stops this violence it will be difficult for the church to facilitate a peace settlement."

He added that he would seek an urgent meeting with the government on resolving the violence.

"The church leaders will also meet all the political leaders for we believe that this violence is not just Inkatha against the ANC, or Zulus against Xhosa. This violence claims people's lives even if they are not their Inkatha, ANC, Xhosa nor Zulu."

The theory that the fighting was between ANC and Inkatha was a simplistic view of a complex issue, he said.

The violence was caused by the hostel system, the use of symbols by opposing groups and political intolerance.

Mr Chikane said the security forces had to intervene when two groups were coming together to fight, adding that churches could facilitate discussion. If fighting was not stopped by the security forces, "we face serious problems."

"In which country in the world would you have hundreds of armed people advancing

with police following them and not disarming them?" Mr Chikane asked.

He said that if President F. W. de Klerk took responsibility for security forces acting as peacekeepers and stopping the war, there was a better chance of ANC deputy president Mr Nelson Mandela and Inkatha leader

## SOWETO FIGHT WAR

**JOHANNESBURG.** — Two people died and two were injured in a violent confrontation between two competing taxis at the Baraf-wanath taxi rank in Soweto last night.

Police reported that a handgrenade and an AK47 were used in the attack, which apparently came after a "foreign taxi" had used an "unauthorised route."

A Soweto police spokesman said the attack was not related to "current unrest" in the area. — Sapa

Chief Mangosuthu Buthelezi meeting. "It is clear the Mandela-Buthelezi meeting won't happen if the government does not act on the security forces."

The church would take care of the people who had been displaced by the violence, Mr Chikane said.

He also called for the conversion of single-sex hostels into family units, saying such hostels had created political, social and economic problems.

The situation at the Thokoza, Tembisa, Vosloorus, KwaThema and Daveyton townships on the East Rand was quiet last night, East Rand police said.

The Regional Commissioner of Police in Soweto, General Johan Swart, appealed to all Soweto residents to return to work today, saying they would be well protected.

In Harare the Black Consciousness Movement of Azania deployed the current clashes between hostel dwellers and township residents, describing them "as a shame on all black people."

Spokesman Mr Mostburi Mangena said it was only the black community and not the government that could end the violence.

Allegations by the internal leader of the ANC, Mr Walter Sisulu, that Inkatha was pre-empting violence in South Africa, were hotly denied by Chief Buthelezi last night.

This "war talk" by Mr Sisulu was irresponsible, he said.

DP national chairman Mr Tlan Van der Merwe said last night that it was "clear the government can no longer restore order on its own, and certainly not through security action alone."

"It will require political action in addition to security action to have any degree of success."

The DP had an important role to play in this action to restore stability, he said. — Sapa and Political Star

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Archbishop Tutu

# 'Hype' could scuttle Inkatha, ANC meeting, Tutu warns

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JOHANNESBURG. — Archbishop Desmond Tutu warned today that efforts to arrange talks between ANC deputy president Mr Nelson Mandela and Kwazulu Chief Minister Mangosuthu Buthelezi had to be made with extreme care because a meeting which failed could be "disastrous".

In a statement issued on his arrival in Johannesburg from London early today, the archbishop said: "I think we need to be looking very carefully at the conditions surrounding a meeting so that we don't have something that is 'hyped' and then does not produce the results. It would be worse than not holding the meeting at all."

Bishop Tutu cut short a trip to Canada and Sweden to return home.

He said he had returned home because he was a pastor and could not be away at a time like the present.

### "QUITE UNBEARABLE"

"It looked so incongruous being asked to talk about the problems of the indigenous people in Canada when the front pages of the newspapers there were describing the carnage that was happening at home. It was quite unbearable."

He said violence would stop when people realised others could have different points of view.

"This is a major problem, that we have an intolerance of diversity of opinion."

The Secretary-General of the OAU, Mr Salim Ahmed Salim, has appealed to the warring factions in South Africa to meet and bring an end to the violence, Argus Africa News Service reports.

On his way to Gaborone for the SADCC summit, Mr Salim told reporters in Harare that the violence could only be in the interests of those who wanted to see apartheid perpetuated.

### JOINT HIGH COMMAND

He said the South African government had a duty to ensure that law and order was maintained and that its forces were used impartially.

Mr Salim, a Tanzanian, said the OAU supported the negotiations between the ANC and the government as they were "only talks about talks to create conditions conducive for negotiations."

Asked about support for the liberation movements in view of the differences between the ANC and the PAC over the armed struggle, he said: "The OAU will continue to support the struggle but the

form of assistance will be determined by the circumstances of the day."

Mr Salim said events in Liberia, which were a cause for great concern, should make Africa realise the necessity for a joint High Command and military co-operation.

Britain's fragile confidence in South Africa's future is being eroded by the violence continuing to sweep the country's, Chris Whitfield of The Argus Foreign Service reports from London.

Business in Britain is revising its stance on South Africa's economic prospects, and political commentators are painting a considerably gloomier picture than at any time in recent years.

There is almost total agreement Mr Mandela and Chief Buthelezi should meet urgently to resolve the crisis.

### BAD TIMING

Businessmen who were beginning to eye South Africa favourably are now waiting to see if the conflict can be resolved.

A Confederation of British Industry spokesman said the timing of the violence was particularly bad because it came as some investors were deciding between investing in South Africa or in Eastern Europe.

The South Africa Foundation's London director, Mr John Montgomery, said the news hardly increased the enthusiasm of international investors and businessmen already absorbed by the Middle East crisis.

The United Kingdom South Africa Trade Association's Mr Nick Mitchell said "the level of violence must be a cause for concern".

### "SPIRAL OF VIOLENCE"

Newspaper editorials this week have adopted their most pessimistic tone on South Africa in several years. The Daily Telegraph, a newspaper that generally sticks to the ruling Conservative Party line, warned that a continuation of the fighting will "pull the whole country down a spiral of violence".

The Financial Times fires a broadside at the ANC, accusing it of "reprehensible" behaviour in its handling of Chief Buthelezi, particularly in sabotaging efforts to bring Mr Mandela and the Inkatha leader together.

Until such a meeting takes place, "no one can be sanguine about the future of negotiations, or indeed the future of South Africa itself".

See page 2.

**Religion  
in Focus**

BY NOEL BRUYNS

**Religion in  
new SA<sup>so w/k</sup>  
education<sup>27/8 - 29/8/90</sup>** (28)

A PUBLIC seminar on the role of religion in education in a new South Africa will take place at the University of Cape Town on August 27.

The seminar is entitled "Faith as the Basis of Education in a Multi-Faith,

Multi-Cultural Country?"

One of the speakers is world-renowned Muslim educationalist, Professor Syed Ashraf of the Islamic Academy, Cambridge.

He will be joined by local speakers Rabbi Arthur Seltzer of Temple Israel, Mr Rob Sieborger of UCT School of Education, and Dr Chuck Wanamaker of UCT's Department of Religious Studies.

According to a UCT press statement, the outcome of the seminar should help contribute to the policy debate on the place of religion in a new dispensation.

The seminar is jointly presented by the UCT Faculty of Education and Habibiya Secondary School.

It will take place in Lecture Theatre 1 at 8pm and is open to the public.

For further information, contact Maureen Douglas (021) 650-2780

CMT 7/14 24/8/90 28

# Tutu visits 'filthy' Reef squatter camp

JOHANNESBURG. — Archbishop Desmond Tutu and a high-powered church delegation visited filthy Phola Park squatter camp and nearby ravaged hostels in Thokoza yesterday to express solidarity with some victims of the recent wave of violence.

Accompanied by South African Council of Churches secretary-general the Rev Frank Chikane and SACC president Mr Khoza Mgojo, Archbishop Tutu said the church would like to see an end to the violence: "Not just the fighting, but the violence of living in this kind of squalor."

As the 20-vehicle motorcade moved through the poverty of Phola Park, residents and groups of "comrades" with sticks, axes, pipes and other improvised weapons flocked to greet the archbishop.

"Hostels must go", "Away", "They're killing us", were some of the cries that met him in the dusty camp.

He prayed with people several times along the route.

The visit enabled the churchmen to see first-hand what they already knew, said the Nobel Peace Prize-winning archbishop.

"Our people are subject to the violence of squalor, the violence of the migrant labour system, the violence of the single sex hostel system.

"We have come to express solidarity with them. Their pain is our pain."

Archbishop Tutu said that when the church met President F W de Klerk and Law and Order Minister Mr Adriaan Vlok they would express these views.

Burnt-out or still smouldering hostel rooms with smashed windows and walls, and the ever-present police Casspirs, bore testimony to the viciousness of recent fighting.

At the bottom end of Phola Park, several hundred armed men with raised fists awaited the archbishop, singing "Senzeni na"? (What have we done?). — Sapa

Syfrets Cape Times

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CAM-7 copy 25/8/90

(28) ~~(28)~~

# Tutu tours Kagiso in a bid for peace

JOHANNESBURG. — Anglican Archbishop Desmond Tutu appealed to black South Africans yesterday not to destroy the process that had put them on the road to freedom.

"We are right next to freedom. We must not allow people to destroy this process," he told residents in battle-scarred Kagiso township near Johannesburg.

Archbishop Tutu earlier toured the township, his car weaving around barricades guarded by residents armed with iron rods and long panga knives.

Their enemies, some of the Zulu migrant workers who have clashed with residents in townships throughout South Africa's industrial heartland, were holed up in a nearby hostel that police had surrounded with barbed wire.

Police stood guard and, at one stage, fired teargas to disperse a crowd of residents who approached the building, apparently intending to attack it.

Armoured police vehicles patrolled the streets and police reported that thousands of rands' worth of damage was caused at a factory when youths set fire to five buildings. A burning municipal building sent clouds of black smoke into the sky, but there were no signs of a fresh outbreak of the violence in which 32 people have died in Kagiso this week alone.

In all, more than 500 charred, stabbed or bullet-ridden bodies have been found during political fighting in the townships in the past 12 days.

Archbishop Tutu was greeted enthusiastically by many residents, but some brushed off his calls for calm.

"Why can't you think about a better strategy — us defending ourselves — because we've lost everything," said one resident.

● The Soweto Civic Association has called for a mass stay-away on Monday, August 27, to coincide with a mass funeral of 11 residents killed in strife-torn Soweto during the past week. — Sapa-Reuter

CAF  
Tent  
28/8/90

# Tutu sees FW over 'police bias'

(28)

(28)

(28)

**JOHANNESBURG.** — Al-  
leged police bias in the  
factional violence that  
swept black townships  
on the Reef will be top of  
the agenda today when  
church leaders hold  
talks with President F W  
de Klerk in Pretoria.

The delegation, head-  
ed by SA Council of  
Churches president Dr  
Khoza Mgojo, includes  
Archbishop Desmond  
Tutu and other Anglican,  
Roman Catholic, Metho-  
dist and independent  
African church clerics.

The meeting will seek  
to "communicate our  
concerns and bring evi-  
dence that will convince  
them (the authorities)  
that we are not speaking  
irresponsibly" of police  
bias in the violence.

A statement issued  
yesterday added that the  
violence had taken on a  
sinister shade.

Archbishop Tutu said  
yesterday that he be-  
lieved that after prelimi-  
nary talks at lower  
levels, ANC deputy  
president Mr Nelson  
Mandela should agree to  
sit down with Chief Man-  
gosuthu Buthelezi.  
Sapa

# SA to 'cast off apartheid'

28  
Cmt. Tim  
28/8/90

PRETORIA. — The South African government plans to conduct the negotiating process to its logical conclusion of a fully representative and just democracy, the Deputy Minister of Foreign Affairs, Mr Leon Wessels, said in Oslo yesterday.

According to a copy of his speech released here, he told an Elie Wiesel Foundation conference — also addressed by Mr Nelson Mandela — that the clock in South Africa could not be turned back. "No amount of wishful thinking by reactionary elements that cling to apartheid . . . will hold back the tide of history sweeping in."

One of the greatest threats to the negotiations was left- or right-wing violence. "They seem prepared to consider the violent option as an answer towards meeting what amounts to their racist and exclusionist aspirations." There was no place for such

attitudes in the South Africa of the future, Mr Wessels said.

The hate and prejudices of the past should be removed from South Africans' minds, Mr Wessels said.

"Today I represent a generation that desires achieving real justice in our land and the casting off of the apartheid albatross."

He described forced removals to the homelands as "brutal apartheid", saying it was an inhumane and indefensible practice.

Mr Wessels said: "Apartheid was a dreadful mistake that blighted our land and its people."

Mr Mandela urged the international community not to relax its pressure on South Africa because democratic reforms under way there were not yet irreversible.— Sapa, Own Correspondent



# FW ready to negotiate - clerics

PRESIDENT FW de Klerk met a top-level international Methodist Church delegation in Pretoria yesterday and told them he was ready to come to the negotiating table immediately, the delegation said.

World Methodist Council (WMC) chairman Bishop Lawi Imathiu told a news conference afterwards the delegation had received positive answers to several important points raised in the meeting.

"The meeting was so good and encouraging."

De Klerk argued his case for a new constitution and firmly stated his intention to remove the Population Registration and Group Areas Acts, Bishop Imathiu said.

The delegation is due to meet representatives of the ANC, PAC and Azapo today.

A second group of church leaders met De Klerk last night to discuss the role of the police in the conflict-ridden townships on the East Rand which have left scores dead and many homeless.

In a statement issued

## SA Press Association

yesterday, the South African Council of Churches (SACC) expressed grave concern about reports pointing to police partiality and its "seeming complicity with Inkatha." Archbishop Desmond Tutu of the Anglican Church and general secretary of the SACC, the Rev Frank Chikane were among the eight-man delegation that met Mr De Klerk at the Union Buildings in Pretoria.

Reports from township residents also suggested that police had actively assisted hostel dwellers, and in many instances had

done little to disperse or disarm them, the SACC claimed. ~~280~~

"The SACC is disturbed that hostel dwellers have been allowed to roam freely, fully armed, while township residents have been disarmed and dispersed with tear smoke."

The SACC said when police acted impartially the violence subsided as was the case in Soweto when police officers stood between the factions and maintained a level of calm.


The police could play a significant role by disarming all people, dispersing all militant crowds, and either close



DESMOND TUTU

the hostels or convert them into family units, the SACC said.

The church leaders called on Christians to find peaceful methods to deal with ideological differences. "The Christian Gospel demands the need to listen and hear each other and not to resort to violence with those with whom we disagree."



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# Talks 'outsider' Neutral person to chair negotiations, says Viljoen

Own Correspondent

**JOHANNESBURG. — An impartial person or group of people would be appointed to chair negotiations for a new South Africa, Minister of Constitutional Development Dr Gerrit Viljoen said yesterday.**

In a wide-ranging interview, Dr Viljoen also said the government would consider an interim arrangement to allow organisations like the African National Congress a chance to "influence decisions" in Parliament while talks were under way.

Dr Viljoen's surprise statement stops short of demands by the ANC and others for an interim government, but is the first sign of government flexibility on this issue.

In the interview, Dr Viljoen explained that the government had dropped the idea of a National Council, which saw black leaders in an advisory capacity at parliamentary level, but was looking at new ways in

which parties still excluded from existing structures could influence parliamentary decisions.

Dr Viljoen also said that:

- Talks could start at the beginning of next year in spite of the prevailing unrest.
- A referendum to test support for a new constitution would be an all-race one, but provision would also be made to count votes according to existing race groups.
- It was possible that legislation on an agreed Bill of Rights could be introduced before agreement was reached on a new constitution.

The minister said the government was now giving high priority to drawing opposition groups both in and outside Parliament into the negotiating process.

Various parties were already exploring aspects of the negotiating process and discussing the orderly transfer from present structures to new ones.

A working group had been set up to give attention to principles and guidelines for negotiating a second-tier government system.

Dr Viljoen said the most important question to be decided was whether all parties with a proved support base should be allowed to participate in negotiations,

as the National Party prefers, or whether a constituent assembly should be elected as proposed by the ANC.

Despite the public inflexibility shown by both government and the ANC on this issue, Dr Viljoen was confident that a negotiating mechanism would be in place by early next year.

The negotiating conference should decide the issue of chairmanship. The most likely option was an impartial person or group of people acceptable to all sides.

It was likely that a "comprehensive referendum of the nation as a whole" would be held. A mechanism would be found to establish the result among white voters to enable the NP to meet its commitment to consult with its constituency before approving a new constitution.

In Pretoria yesterday, however, Deputy Minister of Constitutional Development Mr Roelf Meyer stressed that while the negotiation process would require joint responsibility, planning and problem-solving, this did not mean there would be joint governing of the country.

Mr Meyer told a conference at the University of Pretoria that during the negotiation process "the governing of the country is, and will remain, the task of the government".

He further claimed that the intimidation of political leaders and their constituencies was retarding the normalisation of the political process and that the pre-negotiation phase still had a long way to go.

There was no chance of promoting open debate in the present atmosphere of violence, he said.

● In Pretoria yesterday President F W de Klerk told a top-level international Methodist Church delegation he was ready to come to the negotiating table immediately.

World Methodist Council (WMC) chairman Bishop Lawi Imathlu told a news conference the meeting was "good and encouraging".

The delegation met then-president Mr P W Botha in 1987, a meeting described by Bishop Imathlu as "tough, difficult and depressing".

WMC vice-chairman and president of the Methodist Church of Great Britain, the Rev Dr Donald English, said he believed Mr De Klerk was a "very tough politician", and that this would become obvious once the negotiations got going.

Mr De Klerk had committed himself wholeheartedly to a new constitution and an end to the Group Areas Act by 1991, Dr English said.

SMK Top 25  
29/8/90  
28

“Soccer  
club,<sup>CAT Times</sup>  
29/8/90  
28  
accused  
not freed

Own Correspondent

JOHANNESBURG. — A Rand Supreme Court judge yesterday overruled an application to discharge Mr Charles Bongani Zwane who is alleged to have killed 11 people, including a person whom he believed killed a member of the Mandela Soccer Club.

At the close of the state's case, Mr D Jacobs, for the defence, made the application, asserting that the evidence led by the state did not demonstrate that the crimes had been committed by his client.

Mr Justice Vermooten overruled the application.

Apart from the alleged murders, Mr Zwane is charged with 22 counts of attempted murder, one of arson and four of illegal possession of firearms arising out of shooting incidents in Soweto from December 1988 to April 1 last year.

The case continues.

# SACP is not anti-religious

Star 30/8/90 (28)

South African communists are accused of being anti-religion, anti-Christ and even opposed to the freedom of worship.

Although this accusation lacks substance, it is unfortunately widely accepted by different and differing religious bodies.

Of these we may, discern two main trends.

The one consists of groups who deliberately and systematically peddle a regimen of lies about the SACP's attitude and standpoint on religion and other vital issues.

The other is composed of groups who are genuinely concerned that the accusations mentioned may have substance.

To put it boldly, the SACP is unequivocally committed, now and in the future, to freedom of religion and worship.

This fundamental right must, we believe, be defended at all times. An intolerant, dogmatic, anti-religion attitude is, in our view, the very antithesis of a humane society.

We are convinced that the value systems embodied in all the major religions of our country contain important and exemplary features. There is no contradiction between these progressive, democratic and humane ideas and ideals and those of socialism.

We would also argue that we are closer to the moral content of the teachings of the great religions than those believers who are narrow and dogmatic.

It is a moral content which is suffused with a sense of communalism, respect for the dignity and worth of each individual, outrage at poverty and suffering and ill-gotten obscene privileges of a few and the obligation to assist the most disadvantaged sectors of our community.

The SACP admits that in the past some communists have adopted intolerant and dogmatic anti-religious attitudes.

These attitudes were certainly not conducive to developing close relations between believers and communists in the common fight to

ESSOP PAHAD, a member of the central committee of the South African Communist Party, discusses communism and religion.

combat racism and eliminate apartheid.

Furthermore, regrettably, the SACP, did not in the past openly criticise the attacks on some believers that had occurred in certain socialist countries. These attitudes and positions may have contributed to the image that communists are intolerant of believers and the right of worship.

An important lesson for all of us in this country is that an attack upon the democratic rights of any segment of society is an attack on the democratic rights of all of us.

In South Africa a certain version

**6 To put it boldly, the SACP is unequivocally committed, now and in the future, to freedom of religion and worship. 9**

of Christianity was not only elevated to the pedestal of an official State religion, but also unashamedly utilised to justify racism in theological and practical political terms.

It is these people and their followers who gave Christianity a bad name, and not communists. Moreover, religions such as Islam and Hinduism have to fend for themselves in building their places of worship and educational institutions.

Any new democratic State would have to address the needs of all religious groups and not only the chosen few.

In South Africa religion is a powerful force. Millions of our people, among them many workers, subscribe to one or other religious belief.

Our own history and experience shows that in multifaceted and diverse political involvement and action believers and non-believers stood side by side.

In a strike, a demonstration, and a picket line the religious belief or otherwise of the participant is not the issue. The issue is sense of common interests, grievances and solidarity.

Our own history is resplendent with such leading religious figures and believers as Father Trevor Huddleston, Father Simangaliso Mkhathshwa, Sister Bernard Ncube, Frank Chikane, Molvi Chachalia, Molvi Saloojee, Beyers Naude, Chief Albert Luthuli, Nana Sita and Dr G M Naicker.

All of them, and many more, have made an outstanding contribution which has enriched all of us, believers and non-believers, communists and non-communists.

We have believers in our underground structures. Moreover, among the thousands of applications to join our party there are believers. There is no bar to believers joining the party, save that they accept our programme and constitution.

The SACP welcomes in its ranks lay believers as well as religious leaders and thinkers. It is regrettable, however, that some church leaders are taking steps to prevent priests from joining political organisations. In our view it is a democratic right for all individuals to join a political party of their choice.

South African communists have also been influenced by progressive

and democratic thinkers within all the major religions of the world. Having read and studied them, we cannot but be influenced by their liberatory and humane ideas and ideals.

The SACP is guided by the theory and practice of Marxism-Leninism. The science, as we see it, of historical and dialectical materialism, better enables us to comprehend the vast sweep of historical changes and development, the causes of oppression and exploitation and the means to overcome the latter.

Flowing from this philosophical basis, the SACP is open and ready to

**6 In South Africa, religion is a powerful force. Millions of our people, among them many workers, subscribe to one or other religious belief. 9**

discuss issues of common interest as well as controversial questions with all religious formations. Such a dialogue would help remove the ignorance and prejudices that exists within all our ranks.

Political events in our country have moved with the rapidity of a raging torrent. We are on the threshold of momentous changes. The realisation of a relatively peaceful and negotiated solution of the conflict in our country requires the common effort of all of us, communists and non-communists, believers and non-believers.

It is this common effort that will usher in a united, democratic, non-racial and non-sexist society.

ARGUS 30/8/90 28



Pictures: WILLIE de KLERK, The Argus.

## Thousands see Archbishop installed in city

By ESANN van RENSBURG  
Staff Reporter

THE new Catholic Archbishop of Cape Town, the Most Rev Lawrence Patrick Henry, was installed in a colourful ceremony attended by thousands of Catholics who packed the Good Hope Centre.

The ceremony was conducted last night by Archbishop Ambrose de Paoli, apostolic delegate for South Africa.

Archbishop Henry was greeted by visiting archbishops, bishops, priests, deacons and representatives of the religious brothers and sisters.

The Mayor of Cape Town, Mr Gordon Oliver, greeted the archbishop in the name of the city and said that Cape Town was honoured by the choice of the archbishop and celebrated his installation "with great joy, humility and gratitude".

Greetings also came from the Anglican Archbishop of Cape Town, the Most Rev Desmond Tutu.

He extended greetings on behalf of all the other religious communities of Cape Town and said he hoped that together all would walk arm-in-arm "as we approach the new South Africa".

Archbishop Henry was born in Cape Town in 1934 of non-Catholic parents and entered the priesthood in 1956.

He studied at the Urbana University in Rome, emerging with a bachelor of theology and a degree in philosophy.

His career began in District Six and he has served at parishes in Witteboome, Belhar and Bishop Lavis.

In 1978 he was appointed Vicar General of the Archdiocese of Cape Town and in 1987 was appointed aux-

**COLOURFUL CEREMONY:** The Most Rev Lawrence Patrick Henry, right, was installed as the new Catholic Archbishop of Cape Town last night in a ceremony at the Good Hope Centre conducted by Archbishop Ambrose de Paoli, the apostolic delegate for South Africa.



**CAPACITY CROWD:** Thousands of Catholics filled the Good Hope Centre to capacity to witness the installation of the new Catholic Archbishop of Cape Town.

# Delegation led by Tutu meets FW on violence

PRETORIA — An Anglican Church delegation met President F W de Klerk yesterday to discuss the situation in SA and particularly last week's killings in Sebokeng.

The delegation included Archbishop Desmond Tutu, Bishop Peter Lee of the Diocese of Christ the King which includes Sebokeng, and Archdeacon Ben Photolo, a senior priest of the diocese who lives in the Vaal Triangle.

The delegation gave a detailed account of the visit by Anglican bishops to Sebokeng last week.

An Anglican Church statement said the delegation told how wounded people had reported that whites with blackened faces had taken part in the attack on hostels which marked the beginning of the killings on September 4. It told of witnesses' allegations that police and troops had failed to disarm alleged Inkatha members.

The bishops told of their suspicion that a sinister "Third Force" was fomenting chaos.

The church delegation proposed that:

- A permanent judicial commission

of inquiry be established to monitor and investigate the violence. The commission should begin by inquiring into events at Sebokeng;

- Government should act to purge the police and the defence force of elements which could derail the peace process in SA;

- Independent monitors, including judges, lawyers, community leaders and church leaders, should accompany security forces acting in unrest situations;

- A new unit of the security forces should be created to handle unrest, recruited on such a basis as to ensure it was respected by the black community.

The church statement said De Klerk had listened to the delegation carefully and had promised he would consider the proposals and order an investigation of witnesses' accounts.

A statement from the State President's office indicated that "further investigations are going to result from the meeting".

The government would issue a more detailed statement about this later on, it said. — Sapa.

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# Historic church summit planned for November 28

By GLENDA DANIELS and Sapa

A NATIONAL conference of a wide-range of churches — the first of its kind in almost 30 years — is being planned for November.

Organisers said this week that the conference, aimed at contributing to a changing South Africa, would be a landmark in the history of any country.

It will be the first meeting of so many different denominations and religious and political opinions since the historic Cottesloe conference in 1961, said conference steering committee co-chairman Dr Louw Alberts.

About 80 churches from around South Africa have been invited to participate. The Hervormde Kerk, the Afrikaner Protestant Kerk and the Nuwe Apostoliese Kerk are not expected to attend. The organisers are, however, trying to persuade them to change their minds.

The initiative arises from President FW de Klerk's recent call for a united church approach to government.

# Back leaders, says Mogoba

*Sowetan 11/10/90 (28)*

**BISHOP Stanley Mogoba of the Methodist Church of Southern Africa has called on all ministers of religion to play a leading role in giving pastoral support to political leaders in South Africa.**

Addressing the ministerial session of the Methodist Conference in Welkom yesterday, he called on Methodist ministers in particular to use radio and television to help the process of national reconciliation.

Many Methodist ministers have in past years spurned SABC radio and television because of its alleged bias, Mogoba, presiding bishop of the

Methodist Church, said there were a number of urgent areas of mission and witness that required attention.

"Sometimes great pressure is brought to bear on them. They are sometimes surrounded by people of different persuasions, some of whom seem to think that they are the only ones who should be there."

However, said Mogoba, the Church had "a double right" to be there, warning that if the Church did not exercise its ministry among such leaders, "other forces will impact on our national situation" and the Church will not be able to escape responsibility for the final outcome. - Sapa.



# Tutu calls for summit of black leaders

APR 10/1990



Picture: ADIL BRADLOW, AP

Archbishop Desmond Tutu addressing the Anglican synod in Rondebosch last night in which he called for a summit of black leaders at Bishopscourt to hammer out a joint strategy for negotiations.

## Buthelezi hesitant over summit call

Sapa Correspondent  
in Ulundi

**K**WAZULU chief minister Mangosuthu Buthelezi said last night that he wanted to nurture the peace talks in Durban between Inkatha and the African National Congress — and could not see how they could “over-fly” these peace talks to all of a sudden meet in a summit” at Bishopscourt.

He would, however, place Archbishop Desmond Tutu's invitation for a summit of black leaders before the central committee of the

By JOHN YELD  
Staff Reporter

**A**RCHBISHOP Desmond Tutu is to invite the leaders of all major black political movements to an urgent summit at Bishopscourt to hammer out a joint strategy on negotiations.

In his opening address at the 56th session of the synod of the Anglican diocese of Cape Town in Rondebosch yesterday, Archbishop Tutu also called for Defence Minister General Magnus Malan to be fired because of evidence to the Harms Commission for a constituent assembly to be convened urgently, and an interim coalition government to be established; and for the present government to apologise for its former apartheid policies.

In a lengthy and hard-hitting address, Archbishop Tutu said black leaders needed to adopt a code of conduct in their political dealings and to decide how to handle factional violence and to promote unity and peace.

The Church, he said, had a special responsibility to bring black leaders together and its commitment to the liberation of their people was “uncompromising” although it had no party political alignments.

In consequence, I propose to call a meeting of all black political leaders at Bishopscourt soon. The aim would be for a black political summit, the importance of which would be undisputed, so that our people would judge leaders who refused to attend as enemies of unity, peace and liberation.”

The archbishop said he believed much of the violence in South Africa was being stoked by a “minister Third Force” opposed to President De Klerk's initiatives.

“He must act firmly against those in the security forces who want to derail the negotiation process.”

There was no culture of tolerance in South Africa. “When someone disagrees with you then they are *ipso facto* your enemy and there is one thing to do with an enemy — liquidate him.”

The Harms Commission had revealed that people “fairly high up” in the security establishment had ordered the assassination of those perceived to be enemies, the Archbishop said.

Defence Minister Magnus Malan should be fired. It was difficult to imagine how the commission would be able to give him a clean bill of health after its failure to call him to give evidence.

“If we say General Malan must go, we do not suggest that he is guilty. It would be obeying a convention observed in democratic countries that a cabinet minister must resign when his underlings are found guilty of a serious misdemeanour.”

The Archbishop — a former Nobel Peace Prize winner — said Soviet president Mikhail Gorbachev deserved this year's prize for the “startling” changes in Eastern Europe.

President De Klerk equally deserved “considerable credit” for his “unexpected and outstanding courage”, as did ANC deputy president Mr Nelson Mandela for his willingness to forgive and his commitment to a non-racial, just and democratic South Africa.

“I take my hat off to both these men. If they get negotiations underway, I undertake to nominate them for the joint award of the Noble Peace Prize. They will have deserved it richly,” he said.

But Archbishop Tutu also called on senior government members to apologise for apartheid.

“We blacks for our part are ready to forgive but the other party must be contrite and ready to do reparation to demonstrate the seriousness of their contrition, and then reconciliation can

happen... We cannot just say ‘Let bygones be bygones.’”

President De Klerk's initiatives deserved to succeed and he needed “the engine of a thriving economy”, Archbishop Tutu said.

“Sanctions have proved thoroughly effective for we would not be where we are without them, but it is important that we recognise that the problem is not sanctions but apartheid.

“Get rid of apartheid and there will be no justification for sanctions.”

“It can't be said to be irreversible when we still have the ridiculous character of Mr Clause and his pretend open schools policy.

“It can't be irreversible when you still have the Group Areas and the Population Registration Acts.”

Other points made by Archbishop Tutu in his address included a call for a constituent assembly to be convened “quickly”, an interim coalition government to be established, the establishment of a special force comprising both police and members of liberation movements to uphold law and order, especially in unrest areas, and the establishment of a permanent judicial commission to investigate allegations against members of the security forces.



# 'Farewell to arms' call

15/11/84 20/10/80

## Anglican synod urges SADF, MK demilitarisation

THE Defence Force and Umkhonto we Sizwe should both be disbanded in a post-apartheid South Africa, the synod of the Anglican diocese of Cape Town has decided.

The synod, presided over by Archbishop Desmond Tutu, voted yesterday to ask the government, the African National Congress and other participants in constitutional negotiations, to incorporate provisions in a new constitution that would commit South Africa to a demilitarised society.

The synod said the government of a nonracial and democratic society should effect this by:

- A phased disbandment of the SADF, Umkhonto we Sizwe and other military and paramilitary units and their absorption where appropriate into a civil police force;
- The abolition of conscription and the school cadet system; and
- The dissolution of Armscor and other arms manufacturers.

It decided that the church should investigate the economic and other implications of a society committed to a peaceful culture.

Proposing the motion, Mr Terry Crawford-Browne, a lay representative of St George's Cathedral, said he believed a nonracial, democratic South Africa would not be threatened by its neighbours.

South Africa simply could not afford the military machine developed under former president Mr P W Botha. South Africa and its neighbours had desperate social needs and resources should be applied more properly to education, housing and medical services, than to arms.

"Unless we commit ourselves to a peaceful society, we will lurch from one revolution to the next and it is the poor who almost invariably suffer the consequences," he said.

His motion was approved by all but a handful of delegates. — Sapa.

CAPE TOWN 20/10/90

## Synod approves women priests <sup>(28)</sup>

THE synod of the Anglican diocese of Cape Town yesterday voted by an overwhelming majority to allow women to be ordained as priests.

This makes the synod the second in the Anglican Province of Southern Africa — after Namibia — to agree to open the priesthood to women.

Although bishops in the diocese of Cape Town have in theory been free in recent years to ordain women, they have been reluctant to do this without the consent of the provincial synod.

Yesterday's decision, reached by a vote of 275 to 45 after an hour of debate, is expected to help sway the next provincial synod, in 1992, in favour of female clerics. — Sapa

● Synod calls for SADF, MK to go —  
Page 2

# 250 church leaders to analyse changes in SA

Sowetan 29/10/90

28

**MORE than 250 church leaders from various denominations are to meet next Monday to thrash out a Christian response to a changing South Africa.**

The aim of the conference, which will be held near Rustenburg, is to "analyse the overall current situation and determine a basis for a united Christian witness in a post apartheid society".

According to the organisers of the conference, dubbed the National Conference of Church Leaders, the response has been overwhelming despite theological and deep-rooted political differences.

## Diverse

The former national president of the Youth for Christ, Dr Louw Alberts, described the conference as unique.

"Never before have so many diverse churches in any country come together to thrash out a Christian response to a changing South Africa", he said.

Other on the committee are former trade unionist Emma Mashinini, the Rhema Church leader, Ray McCauley, Archbishop Desmond Tutu and Ned Geret Kerk official, Professor Johan Heyns.

## Churches

Others are coordinators Dennis House of Executive Mission Southern Africa and the Reverend Barney Pityana, the director of Programme to Combat Racism.

It was necessary to have this broad representation of groupings and streams so that we could speak to all the churches," Alberts said.

Attendance is by invitation only. Invitations have gone out to 135 churches, 45 organisations and a number of individuals.

Only two churches, the Nederduitsch Hervormde Kerk and the Afrikaanse Protestantse Kerk, were not prepared to cooperate.

The agenda is opened ended, although broad topics have been outlined. - Sowetan Reporter

CPT Tuis 29/10/90

(28)

# Tutu's Spurned

## Inkatha rejects archbishop's peace summit plan

**THE Inkatha Freedom Party has rejected an invitation from Archbishop Desmond Tutu to join a black leaders' summit, saying the Anglican cleric favoured the ANC.**

Archbishop Tutu was in the Western Transvaal and could not be reached for comment. He made the call for a summit at the Cape Town Synod of the Anglican Church ten days ago.

The Inkatha committee resolved at a meeting at Umtata to question Archbishop Tutu's impartiality because he had given "ecclesiastical endorsement" to some ANC policies.

"We question the impartiality of Archbishop Tutu when he suggests that President P. W. de Klerk should provide Dr. Nelson Mandela and his national executive with offices and facilities in Union Buildings," the committee said.

Inkatha also invited Archbishop Tutu to state clearly whether he thought Chief Mangosuthu Buthelezi was an "enemy of unity, peace and liberation".

The archbishop had suggested this would be the way people would judge leaders who declined to attend his proposed Cape Town meeting.

It was up to political leaders themselves to norma-

lise their relationships with each other, the central committee said.

"They are answerable to the people, and a dignitary like Archbishop Tutu is not," the central committee said.

The committee resolved to advise Chief Buthelezi to "graciously decline" Archbishop Tutu's invitation.

However, the ANC's national executive committee resolved just over a week ago that Mr. Mandela and Chief Buthelezi should meet as leaders of the ANC and the Inkatha Freedom Party respectively.

Chief Buthelezi has said his party "will consider the proposal and go into such matters as a mutually accept-

able time and venue".

It seems Bishopscourt is not a likely venue.

In calling for the summit, Archbishop Tutu was apparently trying to be the first to break the logjam and bring the ANC and Inkatha leaders to discuss the fighting between their followers which has killed thousands in Natal and the Transvaal.

Another IFP resolution called on the ANC to add its voice to calls for a "normal" relationship between the IFP and the ANC.

A special general conference of the Inkatha Freedom Party is to be held on December 7 and 8. — Sapa and UPI

Rev 29/10/92

NEWS



# Most churches to attend conference

By Carina le Grange

Despite historically deep-rooted political and doctrinal differences, 95 per cent of invitations to the historic National Conference of Churches have been responded to, according to the organisers of the NCC meeting.

The conference will take place near Rustenburg next

week. More than 200 delegates are expected.

The organisers of the conference — in which more than 80 denominations and church bodies are expected to come together — are in the process of finalising procedures for the event.

Co-chairman Dr Louw Alberts recently said it was a "unique event in the world" for so many diverse bodies of the Christian faith to sit down together to try to thrash out

a common Christian response to present and future changes in South Africa.

Unlikely bedfellows are attending.

This is attested to in the co-chairmanship positions held by Dr Alberts — initially appointed by the State — and South African Council of Churches general secretary the Rev Frank Chikane.

The co-ordinators are Barney Pitsoana, the South African exile who is director of

the World Council of Churches' Programme to Combat Racism; and Dennis House, Billy Graham's representative in South Africa.

Ad hoc committee members include former trade unionist Emma Mashinini of the Anglican Church, Ned Geret Kerk official Johan Heyns, Rhema Church leader Ray McCauley, independent church archbishop Tembani Nongwana and Catholic bishop-president Wilfred Napier.

The aim of the week-long conference includes the reconciliation of churches in South Africa — many of which had been coolly disposed towards each other in the past or even openly hostile — and their role in facilitating and contributing towards a new society as well as preparing Christian input towards a new future dispensation to form the basis of united Christian witness.

The aim does not include

the formation of a new eucumenical movement.

Mr Chikane said of the conference: "I am convinced the success of this conference is the hope for the country and the fulfilment of God's will for South Africa's people."

"Given that 78 per cent of the population here is Christian, a common, united Christian witness in the process of change will have an enormous impact on South African society," he said.



NATIONAL

1764 29/10/90

## Inkatha declines Tutu's summit

ULUNDI. — Inkatha Freedom Party's central committee has questioned Anglican Archbishop Desmond Tutu's impartiality and turned down the cleric's invitation to Inkatha president Chief Mangosuthu Buthelezi to attend a meeting of black political leaders in Cape Town.

The IFP committee resolved at a meeting at Ulundi to question Archbishop Tutu's impartiality because he had given "ecclesiastical endorsement" to some ANC policies.

"We question the impartiality of Archbishop Tutu when he suggests that President F W de Klerk should provide Dr Nelson Mandela and his national executive with offices and facilities in Union Buildings."

Inkatha also invited Archbishop Tutu to clearly state whether he thought Chief Buthelezi was an "enemy of unity, peace and liberation" as the clergyman had suggested would be the way people would judge leaders who declined to attend the Cape Town meeting.

### HOPES KILLED

It was up to political leaders themselves to normalise their relationships with each other ... "it is they who are answerable to the people and not a dignitary like Archbishop Tutu".

The committee resolved to advise Chief Buthelezi to "graciously decline" Archbishop Tutu's invitation, so killing hopes of yet another opportunity for their leader to engage in face-to-face talks with ANC deputy president Mr Nelson Mandela.

Another resolution, however, called on the ANC to add its voice to calls for a normalised relationship between the IFP and the ANC so that Chief Buthelezi and Mr Mandela could "lead in their striving to normalise political relationships for the sake of democracy". — Sapa.

ay October 30 1990

## Plan for <sup>(28)</sup> new party

<sup>Southern 30/10/90</sup>  
SOUTH Africa's biggest religious community, the two million-strong Apostolic and Zion Churches in Southern Africa, wants to form a new political party - likely to be named the United Christian Party.

Archbishop Mzilikazi Masiya, coordinator of the Council for Apostolic and Zion Churches in Southern Africa, made the disclosure on Saturday.

He said he had received permission from the Department of Home Affairs, to form a new political party.

The party would probably be named the United Christian Party, and be formed before the end of this year, he said. - *Sapa*.



Star 19/11/90

## Mainline churches 'must also confess'

28

Archbishop Desmond Tutu said yesterday that English mainline churches must also confess their part in maintaining apartheid.

Speaking on SABC-TV, Archbishop Tutu said that not only the Dutch Reformed Church had supported apartheid, the Anglican Church was also "racist and discriminatory" and guilty of sexism.

Therefore, he said, blacks must also confess their "hatreds and animosities".

"We blacks have to confess our own part in collaborating with the apartheid dispensation."

According to Archbishop Tutu, the DRC had a

crucial role to play in reconciliation and bringing people together.

Responding to a question about human rights abuses in Africa, the archbishop said he could not confess the sins of others, but he would challenge them to do so.

The Anglican Church understood the reasons for violence, but was the first church to call on the ANC to suspend the armed struggle. This proved he abhorred all forms of violence.

Asked about continued sanctions, Archbishop Tutu said such economic action was not a sin, but the most effective method of putting pressure on the Government. — Sapa.

# Dispute could mar Tutu's peace summit

Art 7/9/8 29/11/90  
28

## Political Staff

A DISPUTE over the presence of homeland leaders could mar today's peace summit of black political organisations in Cape Town.

Azapo has demanded, as the first item on the agenda for discussion, the presence of Gazankulu, KaNgwane, KwaNdebele, Lebowa, Transkei and Venda at the meeting.

Bophuthatswana, Qwa-Qwa and KwaZulu, through the Inkatha Freedom Party, turned down invitations and the Ciskei has not given a final response to an invitation to the summit, called by Anglican Archbishop Desmond Tutu.

Azapo leader Professor Itumeleng Mosala agreed to participate but indicated the homeland system would have to be the first on the agenda.

Although the ANC has developed working relationships with homeland governments, Azapo rejects them and the homeland system in principle.

Azapo is likely to be supported in its stand by the PAC and the Workers Organisation for Socialist Action, who have accepted invitations to attend.

In October Archbishop Tutu said the meeting should plan a joint strategy on negotiations and adopt a code of conduct for political dealings.

The leaders also had to decide on how to handle factional violence and promote unity and peace, Archbishop Tutu said then.

However, in his statement, Professor Mosala said Azapo understood the agenda to be the question of violence in the country and the issue of the future of the country and "how black liberation movements can strategise together in this regard".

# Summit in strong plea for peace, tolerance

By MICHAEL MORRIS  
Political Correspondent

ARC 45  
30/11/90  
28 2000

THE biggest gathering of South Africa's black leaders emerged from a day of talks at Bishopscourt with a strong plea for peace, political tolerance and discipline.

They spoke out firmly yesterday against forcing people to join boycotts or stayaways — and political movements — against their will and called on political leaders to cut abuse and acrimony from their public statements.

The 37 men and women, representing 11 major movements and homeland governments, blamed apartheid as the principal source of violence.

But they acknowledged that some violence stemmed from political rivalries and that the right of township residents to make free political choices was denied by intimidation and violent coercion.

ANC, PAC, and Azapo Workers' Organisation for Socialist Action delegations were joined by top-level representatives from the homeland administrations of Transkei, Venda, Lebowa, Kangwane, Kwandebele and Gazankulu.

Inkatha, Ciskei, Bophuthutswana and Qwa Qwa were absent. They had been invited, but Ciskei could not attend and the others declined.

## Pressing issues

In what host Archbishop Desmond Tutu described as a "remarkable" meeting in which "nobody scratched each other's eyes out even though they were sitting within striking distance of each other", the leaders concentrated on two of the most pressing political issues of the day — the future of the homelands and violence.

The search for a united strategy on negotiations, which was on the agenda, has been held over to the next such summit, expected to be held soon.

The meeting issued a joint statement in which it described the discussions as a "breakthrough".

It called on homeland leaders to review their involvement in perpetuating the "balkanisation" of South Africa and to match their commitment to a unitary and democratic South Africa "more urgently, more stridently and within specific time frames".

But the bulk of the statement is devoted to the question of violence. Warning that the "enemies of our people and our struggle for liberation rejoice when they see violence within black communities," the meeting issued a "passionate and urgent call on all our people to strive for peace".

The leaders also acknowledged that some of the violence was the result of political rivalries.

They called on supporters to exercise discipline "in order that we may create a culture of tolerance". Without that there was danger of Renamo-type forces developing in the country.

They called on people to respect the right to make free choices.

# The Promised Land:

## Can churches match the challenge of a new SA?

CAPL Times 12/11/80

WHAT a church! What church fathers! What a country! And what challenges!

The Anglican archbishop romps around in a "Call me Arch" T-shirt, the state president denounces the church as a handmaiden of Marxism, and, at one of the numerous illegal marches, the police commanding officer speaking into his walkie-talkie demands an immediate response from his superiors: "Die bliksems is besig om te kniel en hulle gaan nou bid. Wat moet ek doen?"... and a TV newsreader breaks down while reading the news.

Our country is being led out of Egypt and, quibbling, squabbling and tearing each other apart we are relentlessly edging towards the "promised land". The church in South Africa has played a remarkable role in keeping alive our people's dreams of the prom-

ised non-racial and undivided South Africa and we must now pay homage to that courage and determination.

We do not doubt that they also played a significant role in our long imprisonment and slavery in Egypt. Christian theologians who have been committed to the liberation struggle have openly acknowledged that past role in the process of colonialism and their consistent inability to witness effectively against apartheid.

I do not wish to assume that all the congregants at Rustenburg last week are repentant of their past or



**VIEWPOINT**  
by FARID  
ESACK

**AS WITH so many issues in South Africa, it is often difficult to achieve a balance between various tensions.**

ashamed of their present, but we shall not dwell on that here. (Johann Heyns, I suspect, may argue that if there are unremorseful yet "respectable" Stalinists in the ranks of the liberation movement, then there is hardly justification for keeping the DRC out in the cold.)

The churches' struggle to challenge unjust social norms and structures is, mercifully, not isolated from their internal challenge against unjust white and male-dominated ecclesiastical structures. More than once we have witnessed, for example, the absurd spectacle of 300 men marching on Parliament on behalf of a nation of whom more than 50% are women.

**THE indomitable courage of the Chikanas, the moving eloquence of the Boesaks, the warmth of the Tutus and the boundless love of the Naudés has brought us face to face with nobility in humankind.**

It is ironic that, while the Church is debating the entry of women into the priesthood, Islam is still arguing whether women should be allowed into mosques. Yes, we too as Muslims have been challenged by these turbulent priests and it is for their challenges that I am particularly grateful.

I have been reared in a tradition which assumes salvation by

faith for itself and relegates all non-u's to nebulous inconsequentials — if they are good — and to eternal damnation if they are evil. What kind of God is it whom I worship, yet who also excludes these remarkable sons of humankind from His Grace? They who bear tireless witness against the tyrants and for His people?

A prominent Muslim priest says that all believers, ie Muslims, are obliged to support an army which toys with monkey foetuses in the Archbishop's garden by night and storms mosques and cathedrals by day. What then am I to make of the Quranic injunction that "indeed all the believers are the brothers"? Who are the "believers"? Who are my "brothers"?

The question goes beyond believers in organised religion for there are also atheists who are deeply committed to the destruction of apartheid and the creation of a humane society. Can only religious people really live in a truly moral, truly humane way? Our experience says "no" to this question while our theological tradition says "yes".

Any doctrine of being chosen — be it to serve for the Christians, to suffer for the Jews, to guide for the Muslims or to liberate for the Marxists — must imply that the rest are non-chosen, a frozen blob out there that must be converted, conquered or destroyed. Religious fanatics, among whom I include Marxists, have not infrequently shown themselves ready to walk across mounds of corpses in the name of God/Allah/Ram/The People.

In India and Palestine today we are witnessing how religious claims to absolute truth and the ruthless

enforcement of exclusivist political interests are threatening the very existence of entire nations, including the humanity of the "chosen people" themselves.

Where does doctrine, church tradition or *shariah/canon* law fit in when the *humanum* — the truly human — is elevated to an absolute value? Does this not lead to subjecting God — The Absolute — to a human criterium? Is judging sacred doctrine about God in terms of the *humanum* not tantamount to *Shirk*, ie, Associationism with God, The unforgivable heresy in Islam?

**THERE is still an enormous amount of challenging and touching to be done. As Van Zyl Slabbert said, "old intellectual watering holes have dried up".**

These are some of the haunting questions that an encounter with meddling clergy leads to. They too, I hope, have doubtlessly been challenged by my own witness and that of the Call of Islam. Once we have been touched by these remarkable men of the people — some Muslims may be ready to call them men of God — life can never be the same.

For the sake of that promised land whose beauty defies description, I hope that they stick around and not only to process returning exiles. There is still an enormous amount of challenging and touching to be done. As Van Zyl Slabbert said, "old intellectual watering holes have dried up".

It is good that Johann Heyns is coming home. He, too, may be touched by the deep humanity of "Call me Arch" Desmond. It is good that FW is coming home. He, too, is being touched by the sagacious Madiba. Will someone please call Andries and Mangosutho and ask them to come home as well?

(Men, men and more men... And why must they be called to us all the time? Because we are chosen...)

# English churches back Tutu's confession call

Star 20/11/90

28

By Esmaré van der Merwe  
Political Reporter

The mainstream English churches have responded positively to Archbishop Desmond Tutu's call on them also to confess their part in maintaining apartheid.

Archbishop Tutu said such a confession could not come from the Ned Gerel Kerk only.

Speaking on television on Sunday night he criticised his own church for being racist and sexist. In addition, he said blacks should also confess their "hatreds and animosity" and their own part in collaborating with apartheid.

In the Rustenburg Declara-

tion, those churches which have criticised apartheid all along confessed that they had been too slow in denouncing apartheid, a step which had encouraged the Government to retain the system, he said.

The Rustenburg Declaration noted: "Some of us were bold in condemning apartheid but slow in resisting it. Some churches failed to give effective support to courageous individuals at the forefront of protest against evil."

"We spoke out for justice but our own church structures continued to oppress. We blamed other churches and were blind to our own inconsistencies."

The mainstream English churches yesterday conceded

that it would be difficult to convince their congregations of the necessity to repent.

"Our confession to the sin of apartheid will not necessarily be understood by the rank-and-file. It is not going to be easy for our people, although it probably won't be such a battle as in the Ned Gerel Kerk," said the general secretary of the Presbyterian Church of Southern Africa, the Rev Alastair Rodger.

At a general assembly meeting in Cape Town in September, the Presbyterian Church — in anticipation of the Rustenburg Declaration — expressed repentance for "the many ways in which we have collaborated

with the apartheid system and have failed to stand against it with enough prayer, courage, determination and self-sacrifice".

It agreed to prepare a confession to be read out in Presbyterian churches across the country on June 16 next year.

The Methodist Bishop of the south-western Transvaal district, Bishop Peter Storey, said one of the misunderstandings of the Rustenburg Declaration was that only the NGK should actively confess.

"It is no secret that the so-called multiracial churches had to wrestle with the blatant racism of many of our members. The difference is that we have

wrestled with it."

He said he hoped that Methodist congregates would take the Rustenburg confession very seriously as a study document.

"I hope that, when a congregation is ready to say 'yes, that is true of us, we were part of the problem', it will have a service to acknowledge that. Only that can lead to a national expression of guilt."

Johannesburg dean of the Anglican Church, Father Godfrey Henwood, said it was not for English churches to point a finger at Afrikaans churches.

"All people have a need to confess. We must continually help our people to understand that apartheid was wrong."

# Churches respond to call by Tutu

4/6/85

20/11/80

78

The Argus Correspondent

JOHANNESBURG. — The mainstream English churches have positively responded to Archbishop Desmond Tutu's call on them not to expect a confession on the sin of apartheid from the Ned Geref Kerk only but to confess their part in maintaining apartheid.

Archbishop Tutu, speaking on television on Sunday night, criticised his own church for being racist and sexist. In addition, he said blacks should also confess their "hatreds and animosity" and their own part in collaborating with apartheid.

In the Rustenburg Declaration, those churches which have criticised apartheid all along, confessed that they had been too slow in denouncing apartheid, a step which had encouraged the government to retain the system.

The Rustenburg Declaration noted: "Some of us were bold in condemning apartheid but slow in resisting it. Some churches failed to give effective support to courageous individuals at the forefront of protest against evil. We spoke out for justice but our own church structures continued to oppress. We blamed other churches and were blind to our own inconsistencies."

Commented the general secretary of the Presbyterian Church of Southern Africa, the Rev Alastair Rodger: "Our confession to the sin of apartheid will not necessarily be understood by the rank-and-file. It is not going to be easy for our people, although it probably won't be such a battle as in the Ned Geref Kerk."

## Collaborated

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The Methodist bishop of the South Western Transvaal district, Bishop Peter Storey, said one of the misunderstandings of the Rustenburg Declaration was that only the Ned Geref Kerk should actively confess to the sin of apartheid.

"It is no secret that the so-called multiracial churches had to wrestle with the blatant racism of many of our members. The difference is that we have wrestled with it."

The Johannesburg dean of the Anglican Church, Father Godfrey Henwood, said: "All people have a need to confess. We must continually help our people to understand that apartheid was wrong."

# NGK minister says sorry over racism

THE Nederduitse Gereformeerde Kerk has signed by supporting apartheid laws in the past.

This confession was made by Professor Willie Jonker while addressing more than 300 delegates at the National Conference of Churches in South Africa held at Hunters' Rest Hotel in Rustenburg.

Jonker is a minister of the NGK and professor of systematic theology at the University of Stellenbosch.

By IKE MOTSAPI

He said: "I confess before you and before the Lord, not only my own sins and guilt and my personal responsibility for the political, social, economical and structural wrongs that have been done to many of you and the results of which you and our whole country are still suffering from.

"Vicariously I dare also to do that in the

name of the NG Kerk of which I am a member and for the Afrikaner people as a whole.

"I have the liberty to do just that because the NG Kerk at its latest synod has declared apartheid a sin and confessed its own guilt of negligence in not warning against it and distancing itself from it long ago.

"The NG Kerk admits its guilt for not having protested against the apartheid system. I must say the church had been blinded by the

fact that people do have the right to protect what they regarded as their culture," he said.

Professor JW De Gruchy, a minister of the United Congregational Churches of South Africa, said racism would still exist in a new South Africa and that this would cause a lot of tension and conflict.

Grunchy warned that the scrapping of apartheid legislation did not mean that there would be a normal society in a new South Africa.

# Address land issue church told

JOHANNESBURG. — South African churches attending an historic conference near Rustenburg have been urged to adopt strategies to facilitate the redistribution of wealth.

The president of the South African Council of Churches, Dr Khoza Mgojo, told delegates attending the five-day National Conference of Churches that the process of reconciliation in South Africa would be retarded if these strategies were not adopted.

He urged the conference to address at least the question of land.

"The land must be returned to the people. The land cannot be owned by the few and worked by the many."

One of the aims of the conference, according to the Rev Barney Pityana, is to produce a joint document or a declaration setting out a set of Christian principles to be adhered to by a future South African government.

Pityana was the director of the Programme to Combat Racism of the World Council of Churches in Geneva. He was an executive member of the SA Students Organisation (Saso) and a confidante of Black Consciousness leader, Mr Steve Biko.

Pityana recently returned to South Africa after being in exile since 1977.



BARNEY PITYANA at the national conference of churches in Rustenburg this week



# Churches to meet over interpretation of apartheid

By Carina le Grange

RUSTENBURG — The white Ned Geref Kerk and its two younger black and coloured churches will meet officially early next month to clear up their differences over the interpretation of apartheid, it was announced at the National Conference of Churches (NCC) yesterday.

This meeting is considered a breakthrough out of the deadlock which exists between the churches.

It is the outcome of a rift which has existed for some years, but which surfaced publicly at the NCC after the white NGK confessed its sin and guilt over its support for apartheid.

The (black) NGK in Afrika and (coloured) NG Sendingkerk have responded to the confession by saying there are differences in the interpretation of apartheid between the white and black churches, creating problems for the latter to ac-

cept the confession of guilt.

The announcement of the scheduled December meeting came after a consultation during which the "air was cleared" with regard to the NGK's confession to the conference this week, according to NGSK moderator Nic Apollis.

This has defused an issue that had been dominating the conference since Tuesday and created much soul-searching over the nature of confession and forgiveness which should follow it.

The initial spontaneous personal confession of NGK theologian Professor Willie Jonker was accepted by Archbishop Desmond Tutu.

Yesterday Professor Jonker was thanked for his confession by close friend Beyers Naudé.

Pastor Ray McCauley, on behalf of the Rhema Bible Church, the Network of Christian Ministries and Christian Fellowship International, also formally confessed guilt yesterday.

# Normal relations a priority Schwarz

6/10am 6/11/90

PRETORIA — The normalisation of relationships between SA and the US would have a profound influence on the development of a democratic dispensation in SA, ambassador to the US Harry Schwarz said yesterday.

Normalisation would be his immediate priority, Schwarz said.

With the progress being made towards a new SA it was vital there should be an exchange of views over a wide area including constitutional, economic and cultural issues.

Also needed was a better understanding in the US of the difficulties which lay ahead for SA.

It was vital that the US's political, governmental and economic concepts not be ignored. It was equally important that they should be clearly understood by SA's constitutional negotiators.



● SCHWARZ

GERALD REILLY

On trade and investment restrictions imposed in terms of the Comprehensive Anti-Apartheid Act, Schwarz said a priority would be to convince Americans at all levels that SA had gone well beyond the point of no return in its determination to establish a non-racial dispensation.

There were "many things" that could be done under US influence to assist the underprivileged in SA, which had been retarded politically, economically and socially by decades of discrimination.

Schwarz said the US, having chosen to interfere in SA's affairs, should reassess its attitude in the light of the dramatic developments of the past 10 years.

The US should use its influence to ensure that in the new SA the economic system had to be firmly based on social market-oriented principles, and that this was clearly understood by all who would have a say in shaping economic policy.

US sanctions had hurt SA. Another of his tasks, he said, would be to persuade Americans that these were no longer justified against the background of recent events in SA.

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## Church debates role in talks

28 WILSON ZWANE 6/10am 6/11/90

REPRESENTATIVES of 144 Christian denominations began a five-day conference yesterday to discuss guidelines on Christian principles for politicians involved in the negotiation process.

The National Conference of Churches (NCC), being held near Rustenburg, is co-chaired by former Mineral and Energy Affairs director-general Louw Alberts and SA Council of Churches (SACC) secretary-general the Rev Frank Chikane.

The NCC said that, given that 78% of the population was Christian, a "united Christian witness" in the process of change would have a great influence on SA society.

Alberts, who was asked by the President F W de Klerk to organise the conference, said it was not convened to form a united church.

# Church groups get together for historic talks

w/m/2/11/1 - 8/11/90  
By PAT SIDLEY

CHURCHES across the political spectrum will be meeting next week, the first such gathering since the Cottesloe Consultation in 1960 which saw the start of the bitter 30-year political division among South African churches.

Most South African Council of Churches members and several independent churches and white Nederduitse Gereformeerde Kerke will gather at a Rustenburg resort to talk.

The delegation will also include a number of pentacostal and fundamentalist churches — which is causing some apprehension among the larger established churches.

The meeting arises out of President FW de Klerk's invitation at Christmas last year for all the churches to get together under his auspices.

This was rejected by the SACC members who believed churches should arrange their own meeting to settle their differences. They also believed it was not desirable for the churches to meet under the auspices of the state.

Eventually De Klerk withdrew from the scene and next week's conference will be chaired jointly by SACC general secretary Frank Chikane and state representative Louw Alberts.

The main item on the agenda is the political situation and the hope of finding some common ground between the churches on this issue.

But observers see problems ahead.

Among the obstacles is the number of delegates each church is allowed — the large mainstream churches will have four delegates each and the small pentacostal and fundamentalist churches are permitted one representative. The SACC churches believe they will be outnumbered by the smaller groups.

An additional hurdle to overcome is the fact that delegates come from vastly different worlds.

One observer sees the event as testimony to Chikane's magnanimity.

"Many of these churches have made it very difficult for us in our struggle ..." and he questions whether it is possible to come to some fundamental common witness with these problems.

# Christians awake to plan a new SA

*8 Times 4/11/90*

MORE than 350 delegates representing 144 Christian denominations will converge on Rustenburg this week for the biggest and most crucial religious conference ever held in South Africa.

And what they expect is something of a major miracle — one, unambiguous declaration of Christian principles to serve as a guideline for politicians in the coming negotiating process.

"It really is an extraordinary event — something without precedent anywhere in the world," says SA Council of Churches general secretary Frank Chikane.

"For the first time there is the distinct possibility that the Christian churches — representing 78 percent of the population — can speak with one voice on apartheid and the country's future."

Dr Chikane is the one partner in an "odd couple" joint chairmanship of the five-day conference. The other is Dr Louw Alberts, a former security detainee, now a vice-president of the United Democratic Front and a retired director general of Mineral and Energy Affairs.

## Cast

"The beauty of the meeting," says Dr Chikane, "is that we are bringing the whole Christian community of South Africa together — the establishment Afrikaans churches and their anti-apartheid counterparts, evangelicals, charismatics, Pentecostals and Zionists."

The seeds of the congress were sown by President De Klerk in his Christmas message last year. He called on the churches to come together and formulate a joint position so that they could speak to the government with one voice.

Dr Alberts was asked to organise the gathering. But he soon realised that the net should be cast far wider than those churches that traditionally speak to the government. The assistance of the SACC was enlisted.

From there the idea mushroomed. Invitations were



**DR LOUW ALBERTS**  
Former detainee



**FRANK CHIKANE**  
Extraordinary event

By **DRIES VAN HEERDEN**

sent to all Christian denominations. Only two churches declined — the Hervormde Kerk, whose adherence to a "whites only" clause in its constitution has taken it out of step with the rest of the Afrikaans churches, and the Afrikaanse Protestantse Kerk which broke for political reasons from the NG Kerk in 1988.

Says congress organiser Barney Pityane: "Inviting the delegates was the easy part. Now we have to hold them together during a week of deliberations. It will require extraordinary insight, wisdom and patience."

The diversity of opinion is also reflected in the list of speakers. Archbishop Desmond Tutu will deliver the opening address and Dr Stanley Mogoba, presiding Bishop of the Methodist Church, will deliver the concluding message.

## Senior

In addition to Dr Chikane is the man who helped oust him from his position as a pastor in the Apostolic Faith Mission, Dr F P Möller; Professor Johan Heyns of the (white) NG Kerk and Dr Beyers Naudé who was kicked out in the mid-60s because of his stance against apartheid; Stellenbosch theologian Willie Jonker and his Cape Town counterpart Charles Villa-Vincencio; Potchefstroom philosopher Elaine Botha, Bishop C T Mfecane of the Council of Independent Churches and

Archbishop H N Ngada of the Council of African Spiritual Churches.

Among the observers will be World Council of Churches president Khotso Makhulu of Botswana and senior WCC officials Oscar McCloud of the United States, Aruna Gnadson of India and Archbishop Kirill of Smolensk in the Soviet Union.

Organising the conference fell on the shoulders of Barney Pityane and Dennis House of Mission International.

## Document

A former executive member of the SA Students' Organisation and confidante of Steve Biko, Mr Pityane left for London in 1977 where he is head of the WCC's Programme to Combat Racism.

One of the aims of the conference, says Mr Pityane, is to produce a joint document setting forth a set of Christian principles to be adhered to by a future South African government. Dr Chikane says he hopes the conference will enable the church "to speak with one voice" in future. "Present differences between churches are more political than confessional," he said.

"Next week the country's Christian leaders will be placed together in a combustion chamber. I hope the result will be a common commitment towards creating a completely new society in South Africa."

## 144 SA churches meet

CAPE TOWN 5/11/46 28  
JOHANNESBURG. — South Africa's Christian churches meet in the Transvaal town off Rustenburg today for a historic week-long conference which will debate apartheid and political reform. The 350 delegates represent 144 Christian denominations.

Only two churches have declined: The Hervormde Kerk, which still adheres to a "whites only" clause, and the Afrikaanse Protestantse Kerk, which is opposed to ecumenical meetings.

"For the first time there is a distinct possibility that the Christian churches — representing 78% of the population — can speak with one voice on apartheid and the country's future," said the Rev Frank Chikane, of the South African Council of Churches. — Daily Telegraph

# Azapo lie claim shags peace talks

By BARRY STREER  
TOMORROW'S peace summit of black political organisations, called by Archbishop Desmond Tutu, suffered a setback last night when the Azanian People's Organisation (Azapo) accused the ANC camp of spreading "a lie" about it.

"It is clearly the case that our friends in the negotiating camp of the 'liberation' movement are resorting to tactics of slander and rumour-mongering as a strategy to pressure Azapo into negotiation of the De Klerk-ANC type," Azapo's president, Professor Itumeleng Mosala, said.

His statement and the absence of the Inkatha Freedom Party indicates that there are still unresolved tensions among the political groups.

In his statement, Professor Mosala attacked a report in the "ANC-aligned New Nation" which stated that Azapo and the PAC had held secret exploratory talks with the government.

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## memoirs

Dr T hits  
at confession

# Dissent among NGK ministers

CART TIPS & 11/90 (28)

RUSTENBURG. — The leader of the Conservative Party, Dr Andries Treurnicht, has distanced himself from an NGK theologian's confession of apartheid at the national conference of churches here this week.

He said it was a "one-sided and simplistic confession". — Sapa

RUSTENBURG. — A threat of serious dissent between the white Ned Geref Kerk and its sister black and "coloured" churches emerged at the national conference of churches here after a personal confession of guilt about apartheid by an NGK member, later endorsed by an official NGK delegation.

The deepening of the already existing rift between the NGK, the (black) NGK in Afrika and the (coloured) NG Sending Kerk was

triggered by the spontaneous confession of guilt by theologian Prof Willie Jonker on Tuesday morning, which he made on behalf of the NGK.

This was followed by the spontaneous forgiveness and acceptance of the confession by Archbishop Desmond Tutu.

The NGK's moderator, Prof Pieter Potgieter, told the conference the NGK delegation unambiguously identified themselves

with Prof Jonker's statement.

As the matter became a dominant issue, the black and "coloured" NG churches objected to the conference being used as "a platform for the theological views of the white NGK".

In a statement and at a news conference, these churches made it clear that their protest was not aimed personally at Archbishop Tutu or Prof Jonker, and that they also fully accepted Prof Jonker's personal confession.

# Azapo lie claim snags peace talks

By BARRY STREEK

TOMORROW'S peace summit of black political organisations, called by Archbishop Desmond Tutu, suffered a setback last night when the Azanian People's Organisation (Azapo) accused the ANC camp of spreading "a lie" about it.

"It is clearly the case that our friends in the negotiating camp of the 'liberation' movement are resorting to tactics of slander and rumour-mongering as a strategy to pressure Azapo into negotiation of the De Klerk-ANC type."

Azapo's president, Professor Itumeleng Mosala, said.

His statement and the absence of the Inkatha Freedom Party indicates that there are still unresolved tensions among the political groups.

In his statement, Professor Mosala attacked a report in the "ANC-aligned New Nation" which stated that Azapo and the PAC had held secret exploratory talks with the government.



Archbishop Tutu should confess to sin says former President

# EUROPEANS IN A STATE OF WRATH

5 Times  
11/11/90  
[Handwritten scribbles]

By DRIES VAN HEERDEN

AN angry P W Botha yesterday attacked the NG Kerk leadership for its public confession that its part in apartheid was sinful and heretical.

The former state president also disclosed that he phoned NG Kerk moderator Pieter Potgieter at this week's historic church conference near Rustenburg to vent his wrath.

Speaking from his home at Wilderness, Mr Botha, 74, said he would not leave the church, but would make his views known "on every available occasion within church structures".

Mr Botha's remarks came at the end of a turbulent week within the NG



CROCODILE WRATH  
P W phoned the NGK personally

Kerk. It started when Stellenbosch theology professor Willie Jonker rose before 330 delegates at the Rustenburg conference and publicly confessed the church was guilty of the sin of apartheid and the suffering it had caused.

Then, in another moment, Archbishop Desmond Tutu, stood up and said he accepted the confession. "I cannot, when someone says, 'Forgive me,' say 'I do not,'" he declared.

Yesterday Mr Botha said he found it "utterly unacceptable" that NG Kerk theologians had confessed to Archbishop Tutu.

"It is beyond my comprehension that they could have done something like that. If anyone needs to do some confessing it is Tutu himself," Mr Botha said.

## Irate

"With his continuing sanctions-mongering and support for revolutionary elements, he has caused untold suffering and misery to many women and children."

When he heard about the NG Kerk confession earlier this week, a disbelieving and irate Mr Botha phoned Professor Potgieter in Rustenburg.

Mr Botha, refusing to disclose details of the conversation, said: "I know Professor Potgieter well enough to speak to him about these matters."

The call from Mr Botha — once nicknamed die Groot Krokodil (the Big Crocodile) by National Party wags — is said to be only one of a number of angry messages from church members to the NG Kerk delegation.

There is a growing fear in the church that more and more of its members will join the breakaway Afrikaanse Protestantse Kerk in the wake of the NG Kerk declaration.

APK moderator Willie Lubbe said yesterday: "There has been a steady trickle away from the NG Kerk since its Bloemfontein Synod last month. I expect that to become a stream."

Mr Botha said yesterday he disagreed with the idea that any man should confess his sins to others.

"You are supposed to confess your sins before God alone and ask His forgiveness. You apologise to people if you have made mistakes."

The confession was a "tasteless attack on and a humiliation of venerable church leaders of the past".

## Colonial

"It goes against the grain of the positions that the church and I have always taken in favour of development, upliftment and Christianisation of other people."

Mr Botha said he believed he was speaking on behalf of "all right-minded South Africans — white and black".

"There are a great many sensible black and brown people who do not want to associate themselves with revolutionary elements."

Mr Botha said oppression in SA "was brought here during the colonial period. The Afrikaner — my people — were not oppressors."

"My own mother was active in missionary work and my father made a major contribution... and remember it was I who started political reform in this country."

residence at No 10 Downing Street yesterday on his way to the House of Commons.

# Khayelitsha crisis talks breakthrough

CAH *Tim* 23/11/90

By CHRIS BATEMAN

IN a dramatic breakthrough yesterday the ANC and the Lingeletu West Town Council sat down for the first time to discuss the crisis in Khayelitsha.

The 3½-hour discussions were prompted by a week-long strike by the SA Municipal Workers' Union (Samwu), to which most of the 1 000 council employees belong.

The workers said they would break their strike, which is crippling township services, only if the council resigned. They cited this as the only way to ensure their safety in the community.

Nine council workers were injured, three seriously, when a kombi taking them home was petrol-bombed near the Lingeletu West offices last week.

A day earlier a council worker, Mr Wiseman Mdube, 38, was murdered in an ambush in Site C. These and other attacks followed last month's assassination attempt on the ANC-supporting Western Cape Civic Association chairman, Mr Michael Mapongwana, in which his wife Nomsa was killed.

Yesterday's talks deadlocked in spite of earlier top-level mediation between Samwu and the council. However, both parties agreed "in principle" that there was a need for future discussions.

In a statement afterwards, ANC regional execu-

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# Peace for at Tutu

Mr. Tans  
30/11/90  
28

## Summit

**By BARRY STRECK**  
AN urgent call to end violence within black communities and for "discipline" and tolerance was issued yesterday at the summit of black political, homeland and church leaders at the most high-level and diverse meeting of the kind ever held, the leaders said and urged the issue an appeal to our followers and our wish for discipline in order that we may develop a culture of tolerance".

After one of the most high-level and diverse meetings of the kind ever held, the leaders said and urged the issue an appeal to our followers and our wish for discipline in order that we may develop a culture of tolerance".

But in the hard-lined joint statement, they said the roots of the current violence lay "in more than three centuries of white domination, culminating in the vicious system of apartheid".

They said they believed a "third force" was stoking violence and there was no clearer example of the violent oppression of political intolerance than the African Defence Force".

### PEACE TALKS... Archbishop Desmond Tutu with some of the delegates to yesterday's peace summit held at Bishopscoort.

More pictures — Page 3



Archbishop Desmond Tutu as a

ments and six church leaders. Among the participants were the ANC deputy president, Mr Nelson Mandela, the president of Azapo, Professor Khumalo Mosala, the PAC's Sis Rarica de Lille, the head of Transkei's military government, Major-General Bantu Holomisa, the head of the Methodist Church, Bishop Stanley Mnguni, the bishop of the SA Catholic Bishops Conference, the bishop Wilfred Napier, and the president of the SA Council of Churches, Bishop Khotso Mokoale.

The convenor of the summit, Archbishop Desmond Tutu, said the statement showed that the possibility was there for different groups to talk.

"Despite the short duration of the meeting, we believe it constituted a breakthrough in bringing together a range of leaders who had not previously met," the joint statement said.

The Inkatha Freedom Party and the Rapprochement and Qwaqwa governments declined to send representatives because of a clash of dates.

To page 2

P.T.D.

From page 1

tions had refused to participate if Chief Buthelezi had agreed to attend the summit and every effort would be made to encourage him to attend future meetings.

"The meeting was concerned quite early on that we were not as representative as we wanted to be," Archbishop Tutu said.

The joint statement said there was no time to discuss the issue of attitudes to negotiations but this, as well as the issue of a constituent assembly, would be on the agenda of the next meeting.

● Sapa reports that Chief Buthelezi told Archbishop Tutu it had been "virtually impossible" for him to attend the meeting.

Chief Buthelezi said in a statement that he had declined the invitation after careful consideration.

"My prime concern is the emergence of peace and the normalisation of relationships between black political parties which have been drawn into violent confrontations.

"Violence must cease; killing must cease. I am committed to peace," he said.



**TALKING PEACE . . .** Archbishop Desmond Tutu greets the president of the Azapo, Professor Itumeleng Mosala, and Azapo's publicity secretary, Mr Strini Moodley, at Bishops court yesterday.

*Cape Times 30/11/90* **Summit security in unionist row**

A CITY security firm, previously restrained by the Cape Town Industrial Court from violently threatening trade unionists, was in charge of the security operation code-named "Operation X" at Archbishop Desmond Tutu's Bishops court peace summit yesterday.

The firm, Rottweiler Security, was restrained by the court on November 19 from threatening members of the Transport and General Workers' Union (TGWU).

Rottweiler specialises in guard dogs and is frequently employed in the Peninsula.

December 3 was set as the return date in the union's application against the company. — Sapa



**SECURITY . . .** Guards check a car entering Bishops court yesterday.

# NGK backdown: PW gets blamed

RUSTENBURG. — Members of the Ned Geref Kerk attending a national church conference here yesterday refused to endorse a final communique that carried political recommendations.

Other delegates claimed the NGK had come under strong pressure not to sign the communique. They said one of those who had put pressure on the NGK delegates was former president Mr P W Botha.

Earlier this week senior members of the NGK, including the moderator, Dr Pieter Potgieter, confessed to the church's role in maintaining apartheid.

The conference, the biggest of its kind in South Africa in 30 years, was attended by about 330 delegates representing 80 denominations.

During the dying moments of debate after five days members of the NGK issued a brief, handwritten statement saying they could not accept raising political issues.

The NGK group, other dele-

gates said, had come under strong pressure from laymen, ministers and Mr P W Botha to back down and did so knowing they would undermine the goodwill built up during the conference.

The final communique, a general call for an end to apartheid, specifically demanded some form of transitional administration pending the implementation of a new constitution, the immediate release of all political prisoners and an end to all discriminatory laws, including the Land Act.

## 'Unhappy'

Dr Potgieter said his church accepted "the great majority of the very lovely sentiments that were expressed here" but added, "it is not for us to prescribe particular solutions to the government or anybody else".

A delegate from the Ned Geref Sendingkerk, Mr Rudolph Meyer, said: "The NGK people came under a great deal of informal pressure."

Mr Meyer said that Mr Botha

had telephoned Professor Jonker and Dr Potgieter to complain about the confession of guilt and "dozens of unhappy ministers and church-goers" also called.

Dr Beyers Naude, who was also a delegate, said the NGK action was a "shocking and horrifying development ... they knew it would damage goodwill".

Archbishop Desmond Tutu was less forceful. He said he still believed the NGK delegates were "persons of integrity" and hoped their failure to endorse the communique "does not indicate any change of heart as regards their earlier conciliatory attitude".

In its separate statement, the NGK said: "We confess our own sin and acknowledge our heretical part in the policy of apartheid which has led to such extreme suffering. We denounce apartheid in its intention, its implementation, and its consequences as an evil policy."

However, conference chairman the Rev Frank Chikane said: "They have found it difficult to go the whole way with us." — UPI and Sapa

## Chikane <sup>CM</sup> call: Stop <sup>7/11/60</sup> meddling <sup>28</sup>

RUSTENBURG. — SACC general secretary, the Rev Frank Chikane yesterday called on politicians to stop meddling in church affairs.

Mr Chikane, a co-chairman of the National Conference of Churches here, was reacting to right-wing criticism of the summit and appealed to politicians to give the meeting the opportunity to continue with its clerical duties.

Conservative Party leader Dr Andries Treurnicht and the leader of the HNP, Mr Jaap Marais, earlier this week criticised the views of members of the white N G Kerk delegation, who confessed to the sin of helping uphold apartheid.

Mr Chikane recalled the Cottesloe conference in 1960 when politicians had discredited resolutions and upset ecumenical relations. — Sapa

# SACC calls for morality in politics

South 111-711190

THE South African Council of Churches has pinpointed six areas of concern raised by the "rapidly changing political situation" in the country.

SACC leaders, meeting in Johannesburg last week, said the areas were:

- "The crucial need for tolerance;
- The need for disciplined organisations;
- Reclaiming of 'lost generations';
- The confidence that casts out fear;
- Morality in politics; and
- Building our dignity by cleansing our land."

The SACC in a statement condemned "intimidation and coercion in the name of one or other party or movement" as it denied the right to ideological diversity.

## Childhood

It called on newly-emerging political forces and government agencies to make discipline at every level a priority.

Young people who had "sacrifice their childhood" in the "turbulent years since 1976" had to be reintegrated into society.

Commenting on morality in politics, the SACC warned:

"It is sometimes easier to ~~have~~ courageous in the time of powerlessness than it is to demonstrate moral stature through honest use of power.

"We call for vigilance to

Religion  
in Focus

BY NOEL BRUYNIS

ensure in those who lead us an example in fairness, justice and accountability that will strengthen our trust in the future."

# The pillars of apartheid must go, says cleric

22

Soweto  
9/11/90

THE building of a democratic and non-racial South Africa would only be possible if the Group Areas, Land and Population Registration Acts were scrapped, clergyman the Rev Beyers Naude said yesterday.

Naude was delivering the keynote address to more than 300 delegates at the National Conference of Churches in South

## By IKE MOTSAPI

Africa meeting held at Hunters Rest Hotel near Rustenburg.

Speaking on the theme "The role of the church in a changing South Africa," he said if the Church was sincere in its acknowledgement of apartheid as a sin, the logical implication of this admission required that it should call for support from all Government and regional bodies to remove

all apartheid laws and practices as soon as possible.

He said: "I am referring here to especially main legal pillars of apartheid which are the Population Registration Act, The Group Areas Act and Land Act."

"The Population Registration Act has to be amended in such a way that it would not be possible to determine any person's racial or ethnic origin."



Desmond Tutu, the Anglican Archbishop of Southern Africa, and the Rev Jose Chipende chat at the conference.



# Churches call for greater tolerance

28

Sowetan 12/11/90

By IKE MOTSAPI

SOUTH Africa is a beautiful country whose inhabitants should benefit economically, socially and politically without fear.

And, for the country to progress to meet the needs of its people, greater tolerance and greater involvement in the economic development of the country should be a matter of urgency.

These statements are contained in a document

adopted after a five-day conference of churches held to define and re-define the role of the churches in a changing South Africa.

The conference was held at Hunter's Rest hotel near Rustenburg.

The document, which is known as the Rustenburg Declaration, was adopted by more than 230 church delegates, 40 political organisations and 80 foreign observers from

such overseas countries as America and the Soviet Union.

The churches acknowledged, in the declaration, the document's failure to condemn apartheid as a sin.

"Some of us were bold in condemning apartheid but timid in resisting it," it says.

"Some churches failed to give effective support to courageous individuals at the forefront of protest against evil.

"We spoke out for

justice but our own church structures continued to oppress.

"We blamed other churches and were blind to our own inconsistencies.

"Those of us who have perpetuated and benefited from apartheid are guilty of a colonial arrogance towards black culture.

"We have allowed State institutions to do our own sinning for us.

"Human life has become cheap."

# Kenyan expert to give Tutu lecture

**BY KE MOFSAPI**  
**W E L I - K N O W N**  
Kenyan sociologist Professor Ali Mazrui will deliver the sixth Bishop Desmond Tutu Lecture in Johannesburg next week.

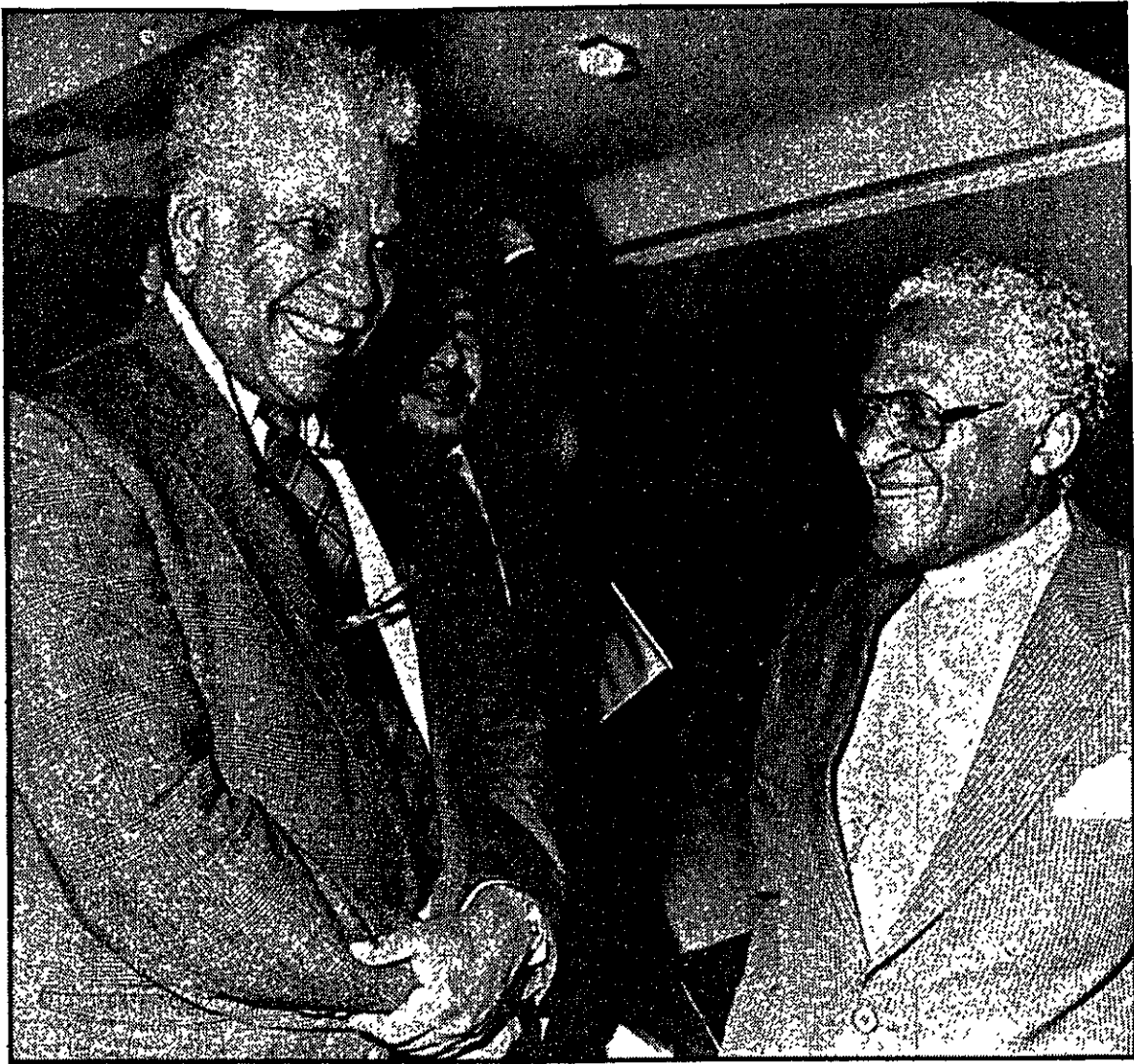
Mazrui, who is presently teaching in the US, is expected to arrive in the country early next week to honour his engagement at the Johannesburg Sun.

The lecture is scheduled for December 2 to 4. It will also mark the opening of the first National Inter-Faith conference on religion-State relations in South Africa.

Mazrui is known for his writings and for producing a television documentary titled 'The

Peace lecture was started in 1985 with the aim of promoting better understanding and closer co-operation between religious traditions. The peace lecture was started in 1985 with the aim of promoting better understanding and closer co-operation between

The organisers of the Peace Lecture, World Conference On Religion and Peace (WCRP), believe the only way to achieve this objective is to present people of different faiths in South Africa. The organisers of the Peace Lecture annually. When Bishop Tutu received the Nobel Peace Prize in 1984 our organisation, of which he is a founder member and patron, decided to honour him by instituting an annual lecture bearing his name. He graciously accepted this suggestion and has continued to support this venture.



Professor All Mazrui is welcomed by Archbishop Desmond Tutu in Johannesburg last night before the Desmond Tutu Peace Lecture. Picture by Sean Woods

# African quest for democracy *Star 3/12/90* 'rooted in religious heritage' 28

By Carina le Grange

South Africa has telescoped two liberation struggles into one: the first being that for collective political self-determination and the second for a new independence towards individual rights, Kenyan professor Ali Mazrui said in Johannesburg last night.

Professor Mazrui, considered the doyen of African academics, but now a lecturer in the US, delivered the annual Desmond Tutu Peace Lecture at the opening session of the National

Interfaith Conference (NIC) held by the World Conference on Religion and Peace (WCRP).

He said the quest for democratisation in Africa could be found in the religious heritage, which was one of tolerance.

"There were no religious wars in Africa until creeds from outside were introduced into the continent.

"Only in Africa could we have found a Muslim country — Senegal — who accepted a Christian head of state for two decades. The ecumenical spirit is alive and well.

"Only in Africa — also in Senegal — could we find a Muslim president who has as his first lady a Roman Catholic."

He said there was in Africa a link between religion and democracy. It was only in Africa that the first Nobel prizes had been won for the most fundamental of all the values of survival — that of peace (won by Albert Luthuli and Archbishop Tutu).

"Religion is the probable midwife to the new African democracy," said Professor Mazrui.

The lecture was at-

tended by a capacity crowd at Johannesburg's Selborne Hall, with the audience representing faiths across the spectrum including Islam, Hinduism, Judaism, Christianity as well as a Rastafarian representative.

The opening words were spoken by WCRP-SA president Dr Gerrie Lubbe, the master of ceremonies was Muhammad Dangor and the vote of thanks was given by Dr Franz Auerbach. The closing prayers were led by Chief Rabbi Cyril Harris.

# Link between State and religion part of SA reality

By Carina le Grange at  
Stellenbosch  
A total separation be-  
tween State and religion  
did not reflect the South  
African reality, ANC  
member Professor Albie  
Sachs of the South Afri-

can Constitution Studies  
Centre in London said in  
Johannesburg yesterday.  
Professor Sachs was  
addressing the first Na-  
tional Interfaith Confer-  
ence ever held in South  
Africa.

The conference aims  
to produce a draft char-  
ter on religious rights in  
a democracy.  
He said that of the dif-  
ferent constitutional  
models which could be

considered with regard  
to religion, he would  
have argued until recent-  
ly for a total separation  
between religion and  
State with no overlap or  
interaction.

"I now feel that this  
does not correspond with  
the South African reality.  
Most South Africans are  
religious and cannot  
make that kind of dif-  
ferentiation," he said.

# Church and State 'must be separate'

By Carina le Grange

The first National Interfaith Conference held in South Africa ended yesterday with the adoption of recommendations stressing the need for independence between the State and religion.

Organised by the South African chapter of the international interfaith body, the World Conference on Religion and Peace (WCRP), the conference focused on the rela-

tionship between State and religion in a democratic society.

Among the faiths represented were the Bahá'í, Buddhism, Christianity, Hinduism, Islam, Judaism, Rastafarianism, Sikhism, Zoroastrianism and Quakers.

The conference was marked by a great deal of respect towards the different religions — almost all of which had been given the opportunity to lead in devotions at different times — and the extent to which the parties were in agreement over human rights issues and condemning apart-

heid. *skw 5/12/90 28*

It was also unique as a religious meeting for the large number of women present.

Absent from the conference were many mainline churches, specifically the white Afrikaans churches.

WCRP president Dr Gerrie Lubbe said all religions and bodies had been invited but some had not responded, while others had said they were not ready for interfaith dialogue or did not think it worthwhile.

A central issue of the deliberations over more than two

days in Johannesburg was the necessity for tolerance between different religions in South Africa to secure peace.

Among the recommendations, however, provision was also made for the "right not to believe and not to practise, or to practise a secular, humanistic world view" — which had to be respected as such.

The initial aim of drawing up a draft charter on religious rights was not realised, but several recommendations were accepted.

Among the most important was that there was agree-

ment there should be a clear separation between State and religion: that the State should be constitutionally secular but with full freedom of religion.

It was also recommended that the establishment of an independent commission for religious affairs, to act as a formal link between religious communities and the State, should be considered.

The importance of the role of religion to heal the scars and suffering of apartheid, as well as its role in building a new society, was stressed.

# Clerics should lend hand to shape charter, says Sachs

By IKE  
MOTSAPI

**ALL religious organisations and churches should come together and draft a charter that would help shape the new South Africa.**

And this charter of rights and responsibilities would naturally deal with the constitutional protection required to enable religious organisations and communities to function freely, according to Professor Albie Sachs of the London-based South African Constitutional Studies Centre.

Sachs was addressing a church conference held at the Johannesburg Sun.

Some 2190  
Theme 28

Speaking on the theme "Relationship between a democratic state and organised religion", Sachs said the charter of religious rights and responsibilities would be a direct contribution towards enriching the texture of a new constitution.

"The basic constitutional tenet in a free South Africa must be the right to think what we want to think, and to believe what we want to believe - one person, one conscience.

The constitution would, in its Bill of Rights, set out the broad principles governing freedom of religion while the charter would elaborate on more concrete principles and procedures, Sachs said.

"The charter would



**Prof Albie Sachs  
...called on churches  
to draft a religious  
charter.**

be attached to the constitution and have a legal status as an entrenched and not easily amendable part of the law of the land.

"The charter would deal with legal rights of religious bodies and individuals and also establish constitutional norms guaranteeing the fundamental right to conscience.

"I believe that religious organisations constitute important elements of civil society.

"People should be free to join and leave them, and to participate in their unfolding activities, whether baptisms, marriages, or funeral services, or choir competitions, or cake sales," he said.

He said these were the powerful points of reference for the creation of a new united South Africa, in which national life is enriched by religious diversity, and religious organisations transform themselves and become both more spiritual and more South African as they help change the country.

# Tolerance is key issue - Chikane

28

THE key issue related to freedom of conscience and belief needed to bring people together was tolerance, the Rev Frank Chikane, secretary-general of the South African Council of Churches said this week.

Addressing delegates at the National Inter-Faith conference, he said all South Africans, both black and white, should learn to forget the mistakes of the past and to work together towards a democratic and a free South Africa for everyone.

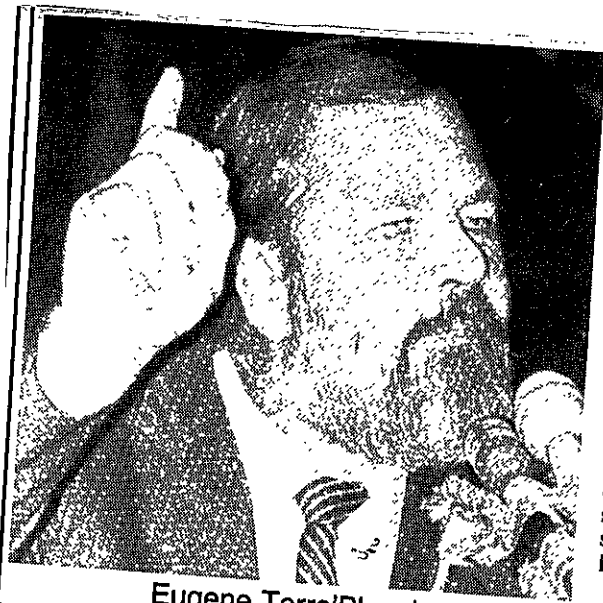
"Tolerance can be taken to cover the whole range of graduations. - Sowetan 5/2/90.

"From the mere recognition of freedom of conscience to the higher stage where the right to practice religion firstly privately and then to hold public services is guaranteed, up to the highest level of all, where all religious dissenting from that which originally had exclusive rights are freely permitted," he said.

He said there were five stages of tolerance that could help towards achieving a united front. These were:

Recognition of freedom of conscience without publicised dissenting opinion; recognition of freedom of conscience with the right to publicised dissenting opinion; the right to practice religion privately; the right to practice religion publicly and hold public services; and the right of all other religions to dissent from that which originally had exclusive rights. - Sowetan Reporter

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Eugene Terre'Blanche

# Priest not ruffled by ET's threat

28

South 18/12/90 - 17/1/91  
By CHIARA CARTER

A WYNBERG minister facing a threat of being tarred and feathered by the AWB for suggesting the Day of the Vow should be abolished, is sticking to his guns.

In a television debate last week, Rev Russel Botman of the Wynberg NG Sendingkerk congregation called for the Day of the Vow to be removed because other ethnic groups found it offensive.

## Threatened

AWB leader Mr Eugene Terre'Blanche responded at a Blood River memorial service near Belfast in the Eastern Cape on Sunday by saying he would "get" Botman.

Terre'Blanche threatened to personally tar and feather Botman if he interfered with the Day of the Vow.

This week a defiant Botman

said he still held the view the memorial day should be abolished.

Botman said he was unwilling to comment on Terre'Blanche's threats as the AWB leader was not dealing with the issue and it was evident nothing would change Terre'Blanche's views.

## Questioned

"He did not deal with the material argument I presented in the debate," Botman said.

He said people within the Afrikaner community should take up the issue.

Terre'Blanche and several other AWB members tarred and feathered Pretoria academic Professor Floors van Jaarsveld in 1979. Van Jaarsveld questioned celebrating the Day of the Vow.



# Clerics debate State's sincerity

By IKE MOTSAPI

28

50 refer  
18/12/90

TO believe or not believe. This is one of the most important constitutional questions facing any country that wants to implement fundamental changes.

It is also one of the most important and significant philosophical issue facing any individual.

This question was under focus during the recent National Inter-Faith Conference held in Johannesburg.

Church leaders of various denominations and groups were involved in a three-day debate in their effort to get clarity on whether the Government was sincere in its efforts to scrap apartheid laws.

The churches also wants to prepare itself for the envisaged new South Africa as they expect to play a key role in helping to shape it.

The Rev Frank Chikane, secretary-general of the South African Council of Churches (SACC) opened the conference by telling the delegates this: "We are meeting here today during a time in South Africa when there is more hope for change than at any other time in our history.

"Since the unbanning of political organisations the majority of people have come to believe that it is now more possible than ever before to resolve the South African problems through a negotiated settlement.

"The understanding of the majority of people is that this settlement will involve the total elimination of the apartheid system and all vestiges of racism in the life and practice of the South African society."

Hence, the big question is to believe or not to believe?

Perhaps Professor Albie Sachs, of the South African Constitutional Studies Centre in London, seemed to have the answer to the question.

He argues: "To believe or not to believe is a question which each one of us answers in his or her own way."

## Human right

"In some respects it touches on what might be the most fundamental human right of all, certainly the most intimate and personal, the right conscience."

"No one should be compelled by the State or anybody to believe, nor should anyone be forced not to believe."

"Belief by its nature is something personal and intrinsic to the individual.

"It belongs to the conscience of each one of us, but also has a social dimension, a cultural dimension, even a national dimension."

The message that came out clearly was that the State should neither be theocratic nor atheist, but secular, tolerant and accept the deep importance religion has for millions of South Africa.

"Religious communities, for their part, should be free to organise their worship as they please, and encouraged to take part in the life of the nation," Sachs argues.

"In terms of general civil, political, and legal rights, all South Africans have the right to be the same, independently of their beliefs."

"One's right as a voter or litigant or patient should not be affected by whether one is a Catholic or a member of the Dutch Reformed Church or a Methodist or an adherent of an independent African church or a Muslim or a Jew or a Hindu or an atheist," he added.

# Untenable to call this land Christian

By Carina le Grange

It is untenable to call South Africa a Christian country in view of the fact that the conviction of the majority of South Africans is that the present political structure cannot be reconciled with Christian principles. Theologian Dr Gerrie Lubbe states in a recently published book.

Attached to the University of South Africa and the Via Christi Community Church based in Lenasia, Dr Lubbe was writing in the book "Wit Afrikane? 'n Gesprek met Nico Smith" (White Africans? A Discussion with Nico Smith).

Dr Smith and his wife, Dr Ellen Faul, made headlines when they settled in Mamelodi township some years ago.

Dr Lubbe also looks closely at the claim that almost 77 percent of South Africans are Christians, and at the implications of the statement that South Africa is a Christian country.

In the book, the following conclusions are arrived at:

- It could be said that only 56,3 percent of South Africans belong to the Christian faith if the expression "Christian country" indicates one or another form of conventional European Christendom.

- If what is meant by Christian is a more specific affiliation with conventional European Protestant denominations, only 38,9 percent of South Africans meet the criteria.

- If the expression "Christian country" refers specifically to those who subscribe to the teachings, practice and political interests of churches of the reformed tradition, adherence drops to 15,9 percent of the population.

With reference to the third category above — to which 45,7 percent of all white South Africans belong — Dr Lubbe writes that the logical conclusion must be reached that this small section of the population forms the power basis of religious-political domination in South Africa.

# Storey's son in 'jail me' call-up protest

By PETA KROST

THE son of a well-known Methodist bishop says he will go to jail for six years rather than serve in the SADF.

The Rev Alan Storey, 22, a probationer in the Methodist ministry and the son of Bishop Peter Storey, will ignore his January call-up. He will not report for duty because of his religious convictions.

Mr Storey is entitled to apply to the Board of Religious Objectors, for an alternative to military service that could result in his doing community rather than military service.

As a founder member of the Methodist Order of Peacemakers, he has taken a pledge of non-violence and aligned himself with all South Africans who refuse to use violence.

## Aversion

"I will accept the consequences of my choice out of obedience to Christ's teachings," he said.

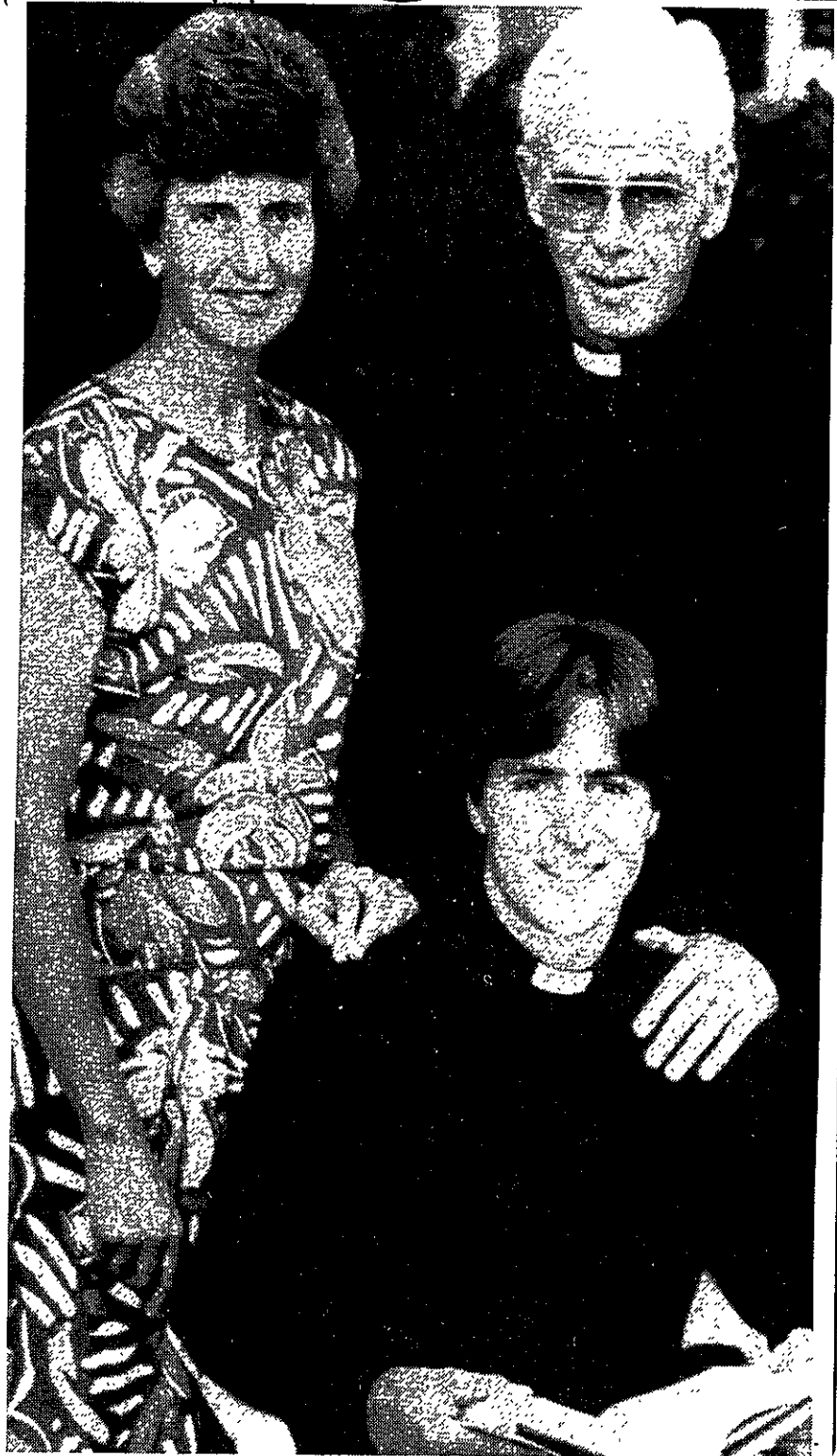
Alan Storey's decision not to serve was made four years ago when he decided to enter into the ministry.

His commitment was strengthened while dealing with the homeless and poor at the Central Methodist church in Johannesburg, where his father is minister.

Bishop Storey has on many occasions publicly stated his aversion to conscription.

The End Conscription Campaign, however, views the priest's stand as a further challenge to compulsory conscription.

Chris de Villiers, chair-



UNITED ... Bishop Peter Storey and his wife Elizabeth who support their son Alan in his stand against conscription  
Picture: PIERRE OOSTHUYSEN

man of the ECC, says: "It appears the government is continuing to prosecute COs because they are afraid that if they don't, the number of objectors will rocket."

There has been a 900

percent increase in the number of conscientious objectors in the last two years.

However, according to Mr De Villiers, magistrates are making it clear that they are unhappy

about sending COs to jail.

However, SADF spokesman Colonel JCS Rolt said: "There have been no changes in the Defence Act. Every white male between 17 and 55 still has to serve in the SADF."