

CRISIS NEWS

A bulletin of news and theological reflection on the South African emergency

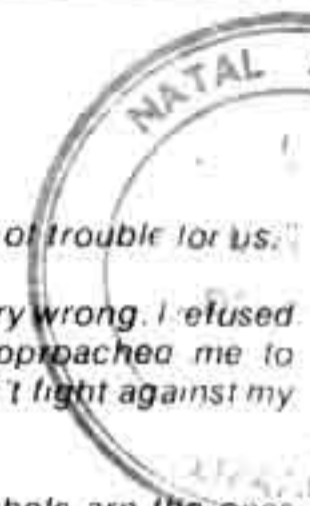
No. 12

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Comments on the Kitskonstabels

NO RIGHT TO BUY OUR PEOPLE



The recent recruitment, training and passing out of a great number of so-called "kitskonstabels" or special police at the Koeberg grounds near Cape Town has evoked criticism and comments from all areas and levels.

Reports that these new constables will be used in the townships against the "comrades", the fact that they will be armed with guns, and that their total training would only last three weeks caused great concern.

Our fieldworker spoke to the people of Nyanga, Langa, Guguletu and KTC, about the new cops. He got the following answers:

"They will not succeed whatever the case may be. They can recruit as many as they like but we shall overcome."

"They can go to hell. Our struggle and theirs is the same. They have been bought to fight against us. They cannot dampen the advancement of our struggle."

"I have just heard about them at work. I have not even seen them. All in all there is nothing I can say at the moment."

"What the government is doing is very bad. It has no right to buy our people to fight against us. But also the kids are to blame for the weakwilled . . ."

"I don't want them here cause they will hurt us and we will retaliate with whatever we have in our hands."

"I do not need them, we are right here . . ."

They will create a lot of trouble for us."

"The whole thing is very wrong. I refused bluntly when they approached me to join their forces. I can't fight against my own people"

"They, the kitskonstabels are the ones that will make this land ungovernable. What is the government trying to do? They want to repeat what they did in Crossroads and KTC."

"The people are hungry, desperate and homeless. Now Botha is using that opportunity to let blacks fight against one another."

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PRAY FOR THIS MAN

Another Christian being persecuted

Rev Marawu is one of ten thousands who have been detained this year. Rev, as he is popularly known lives in Langa, Cape Town and is a minister of the African Reformed Church. He is also a full time organizer for the Transport and General Workers Union. Rev was detained on 12 June 1986 and has been in Victor Verster prison ever since. This is not the first time that he has been detained. During that very first state of emergency in 1960 Rev was put in jail and last year he spent

another three months in detention.

It should not be surprising to find Rev in detention again this year. As we have pointed out in previous issues of Crisis News, in the past many Christians have been imprisoned for their commitment to the gospel of love, truth and justice. Rev has become part of this tradition.

The security police say that Rev has been organizing most of the funerals in the townships; certainly not an unusual duty for a minister to perform. But, in the townships funerals have become a symbol of hope and unity for the people, something which is seen by the security forces as a clear threat and that could well be the inhumane reason why they removed the old man this time.

Rev is at 64 not a young man anymore. Detention and its accompanying hardships must be rough on him. As far as we know he is not undergoing the kind of physical torture that Father Mkatshwa has suffered but detention as such is torture enough. Also for his family and wife at home. Rev is not even the only family member that she worries about. Her daughter, a member of the UDF executive, who has been detained several times has recently been forced to leave the country because of the security police.

In a conversation with Mrs Marawu

about the detention of her husband she said:

"I felt very unhappy when Rev was detained. Rev is an old man who doesn't deserve sitting in jail at the age of 64. His health is not good. He is a very sick person. Rev loves his work. He started working for the trade union in 1978. He gave up his church circuit work, but he did not resign, so that he could be fully involved with community work. This shows what a kind and charming person he is - willing to help others."

"In the evening, in fact every hour of the day, I think about him and pray because I know he did not commit any crime by attending and conducting funerals. His church work is suffering now that he is not here. I am at home alone. I do not work anymore. I stopped working in 1985."

"I am feeling very depressed and I suffer from tension because of this situation. I really don't know what to do. If the organisation could help by demanding his release I will at least feel that he would come home one day. When he comes home I feel that he must take a holiday . . ."

Let us pray for Rev and his wife, and the ten thousands of others who are still in prison with Rev Marawu.

Again, Christians should not only pray for the removal of the laws of detention but should actively work towards their end. There is an assault on the people of God and "if one part of the body suffers, every part suffers with it."



THE SABC IS PLAYING ANTI-CHRIST

The appearance of the American preacher Jimmy Swaggert on SABC TV and Cliff Saunders' programme on liberation theology sparked off a number of debates on the SABC's role in church and religious matters. It very often seems to be a direct smear campaign against people such as Archbishop Desmond Tutu and in a more indirect way an attack against the mainline so-called English speaking churches. An example of how wide spread this debate and the SABC's doubtful role in religion has become is this short teleletter that appeared in the Cape Times of 20 October 1986:

Mr G. Johnson, Wynberg: "Those who feel Cliff Saunders was only presenting the truth in his liberation theology programme should realize that a common practice of governments in many countries is to discredit certain groups of Christians, so that other Christians will more easily accept un-Christian treatment of these people."

Crisis News spoke to Rev Wesley Mabuza, Methodist minister, pastor, former World Vision worker and presently the organising secretary of the Western Province Council of Churches. He is known as a Christian devoted to the plight of his people, as a sincere community worker and an able and fluent communicator. For quite some time he has been closely watching "religion on the box": sometimes with amusement, often with indignation, even anger but mostly with deep concern about the misuse of religion on SABC TV.

Crisis News Jimmy Swaggert appeared on television about six Sundays ago. His sermon seemed to be centred around the words "go to hell" and some curious American statistics that seemed to be meant to throw doubt on the ministry of some mainline churches. There is talk that Swaggert was a special import to refute some remarks that Archbishop Desmond Tutu recently made. You saw the programme, what do you think it was about?

Rev Wesley Mabuza I was actually quite horrified to see how religion was being commercialized. Jimmy Swaggert was preaching from this very glamorous hall. It was live TV and he was like a star on stage. All those antics and that moving about, really working on people's emotions.

What surprised me was his stress on how could someone tell a child of God to "go to hell". Though he mentioned no names he obviously meant the Archbishop of Cape Town's recent remark to certain Western leaders after

they had refused another sanctions packet. Words that he used within a particular context and that were deliberately taken out of that context.

For me as a black minister on the receiving end of the apartheid laws, I would have been as angry as the Archbishop. I obviously hold no brief for the Archbishop but I think that I would also have said "go to hell" if people don't want to be serious about what they are doing, meaning with that, the West not being prepared to use the non-violent means available. Their refusal to try and stop the horror that this government is perpetrating, not only amongst its own citizens but also by its destabilisation of the neighbouring states. It is within that context that I would understand the Archbishop's remark.

As if to say to go to hell was worse than banning people, was worse than detaining people, worse than giving people who are fighting for justice a life sentence in prison. As if to say to go to hell is worse than the thousands of discriminatory laws in this country. Why

did Swaggert not address this?

As if the Archbishop has caused all the horrors that we see in South Africa. It is the people who have caused all these horrors that will go to hell. I think it is even theologically correct, to tell people who support unjust laws to "go to hell" you are not on the side of justice, you are on the side of injustice, therefore you are against God and for that you will go to hell.

It is interesting that the SABC had to make such a big issue out of it that they needed to use an American to tackle it.

Crisis News Swaggert mentioned some statistics gathered in America, in which ministers and priests from some of the major churches such as the Anglicans and the Catholics were asked whether they believed in Jesus Christ, the Virgin Birth and other fundamental beliefs.

Reverend Mabuza Yes, and according to him less than half the ministers asked believed in the Virgin Birth and also less than half believed in Hell. He used these figures and facts to say to the viewers that they must leave their churches because this is what their churches are actually believing. These were American statistics, not South African. I found that firstly terribly unprofessional, and secondly terribly unchristian. I thought that he was being very unloving, himself, in the way that he presented that sermon, apart from its theological questionability.

I think the whole sermon was meant to be an attack on the Archbishop and an attempt to weaken the influence of the English speaking mainline churches in South Africa. They wanted to sow confusion in the minds of many Christians. They wanted to show that these present churches are no longer God's churches because that don't believe in this or that ..."

Crisis News You talk about they, do you mean the SABC and Swaggert? Do you see the use of Swaggert as part of a propaganda plan that the SABC has taken up against certain churches and clergy?

Rev Wesley Mabuza I would categorically say yes. The SABC is a propaganda tool of the government and we say this without apology. It has always taken upon itself to defend apartheid and whatever new policies the government might invent. Because the

atrocities of their policies are more and more criticized by the churches and clergy they have to defend themselves on the religion side. For that they import and create more and more so-called high powered preachers, and start pushing certain selected black ministers helping to water down the clear message of the Gospel. The message that God is a God of justice. SABC has taken upon itself the role of the so-called protector of Christianity. It should be aware that this is going to be counter productive.

A certain small group of Christians might probably see some sense in what the SABC is doing as far as religion is concerned - these are the affluent and the comfortable. But the people for whom Christ came, the poor and the destitute, they might possibly find the god of the SABC a very unfeeling God, a God that needs the protection of Jimmy Swaggert and Cliff Saunders.

Crisis News You mean the man in the street who is really suffering might start looking at God, this god that is protected by the SABC and find him completely unacceptable?

Rev Wesley Mabuza Many already do that. They don't see the God that is brought by the SABC as the real God because the SABC has been used before to propagate lies. The same instrument is used to preach the Word of God extensively. Anybody who has any conscience about the evils of apartheid and the distribution of wealth could not be comfortably with this kind of thing. The majority of people do not share in the wealth of this country. That is why I don't see Jimmy Swaggert really helping the cause of religion in South Africa amongst the people who really matter. The majority of Christians who really take their religion seriously may just find that the SABC's approach is too much and they might have to turn elsewhere. So that push for religion in the SABC is going to be counter productive, for God's sake.

Crisis News We have before in Crisis News spoken about the amount of religion on the SABC and the way it is strictly censored and selected. Do you think the SABC is creating a religion, a god that suits the present regime... also seen in the light of Cliff Saunders recent attack on the liberation theology?

Rev Wesley Mabuza I don't think they are just creating a God to fit in with the government policy. I think they are playing anti-Christ. They are playing anti-Christ because, frankly Jesus does not need Cliff Saunders nor SABC TV. He has never needed them. Jesus has been going on without them for thousands of years and suddenly these boxes are beaming these strange kinds of attacks on theology, particularly liberation theology. I find this quite nauseating, to say the least of it. So my statement really is simple, that the SABC, the way in which it proposes religion and the way in which it tries to bring across Christianity, the way in which it is attacking liberation theology - it is really the anti-Christ of our time in South Africa.

Crisis News What seems to emerge is a God of the Bible and a god of the SABC?

Rev Wesley Mabuza Yes, there is the God of the Bible with a capital G who created all humankind and loves all humankind and wants his children to believe in love. And then there is also the god with a small g that is being created frantically by the SABC. This is a god that really seems to have a blind eye for the injustices that are going on in South Africa. A god that seems to be giving a kind of nod to the so-called reforms that are taking years and years to be implemented. I am afraid many people are hooked in to this SABC-god because he is a god that assists those who do not want to lose what they have and those



who do not care what is happening in the townships. The ideal god for those who just want it to be quiet, that life should go on as it is. This god is not disturbed at all and seems to have all the time in the world whilst children are dying and people are languishing in jail for no reason whatsoever.

This is the god that does not take Louis le Grange and put him on Robben Island for saying the same things that people who are still on Robben Island or in Pollsmoor have been saying all along. The fact that there are very good reasons why people are throwing stones. I'm referring to a speech that the minister recently made in Port Elizabeth mentioning that he could understand the anger of the black people. This SABC-god allows him to go scott free for saying the same things other spent their lives in prison for.

Many of us are afraid that the way in which SABC TV and those who support this institution, use Christianity. They are going to turn the word Christianity into a swear word. Very soon people will

not want to be identified with Christianity anymore because so many evil things are done and condoned in its name. We don't know how to stop this misuse of Christianity. If we had a way we would do so. God does not need my protection. I think God will respond in his own time.

Those who misuse the name of Christ for their own selfish desires will eventually come to book.

Crisis News Despite these facts, a great number of black ministers still partake in the SABC's religious programmes. The majority of Christians, that is 88% of them are black. The majority of the black Christians must be the poor and oppressed you are speaking about. Still the SABC finds black clergy to do their work for them. How do they manage this?

Rev Wesley Mabuza Look, in the final analysis every person has to make up his or her own mind as to whether they want to align themselves with an instrument that is so blatant in its lies, an institution that is just anti-Christ and anti-justice. The mainline churches have tried to say something about this, but not very clearly about how we should relate with the SABC, but the mere fact that ministers in these churches still find it easy to appear, either on the box or on radio, shows that there is no clear line drawn. In an earlier interview I said that money might play a part.

Personally I think it is an instrument that needs to be boycotted by those who really care for the truth - until such day that the SABC is prepared to be fair and view all sides. Cliff Saunders and his liberation theology programme is a prime example of how biased they do work. I think the Government needs to be made to feel that SABC TV is no longer held in respect, by anybody of note.

Crisis News Is there a sign of the SABC creating their own black clergy in the way they push and promote certain individuals?

Rev Wesley Mabuza This has always been the case. They are using people like Allan Hendrickse, Bishop Mokoena because they are on the right side of the politics they want to promote. We see Bishop Mokoena's political party suddenly getting support, and we see him marching in the passing out parade of the controversial 'kitskonstabels'. What I find laughable is that these very same people like Mokoena always accuse Allan Boesak and Desmond Tutu of being political priests. They are knee-deep in their kind of politics themselves. They always ask in public where do Tutu and Boesak get the mandate to represent South Africans overseas? I think the Archbishop and Dr Boesak get their mandate to speak out against injustice from the God of the Bible. I don't think God has ordered anyone to defend injustice. Mokoena recently went overseas, supposedly to speak on our behalf. What happened about the mandate in this case? The mandate is only questioned when people are speaking against the policies of this country.

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BEYOND APARTHEID

The death of apartheid and black participation in government have become the promising buzz-phrases of tri-cameral politicians the last year or so. Even the NGK-synod could, after 40 years of condoning it, no longer find Biblical grounds to justify apartheid.

The recent appearance on our TV screens of a number of newly found black faces, using worrying phrases such as "co-operative co-existence", "joint responsibility" and "self determination of population groups and peoples" might make us believe that black participation in government might one day become a reality.

Most Christians however, know that although the term apartheid may be on its way out, it is certainly not dead, yet. They also know that community councilors do not mean black representation. Christians are not being lulled by this kind of propaganda, believing that justice is at last being done. They must keep on fighting for the abolishment and not the reform of apartheid and for majority rule instead of appointed members on regional service councils.

With God being on the side of the poor and the oppressed Christians can believe that with work and commitment one day it will happen. Apartheid may truly die as far as colour is concerned and there will be black rule, but let us not stop here, this is not where Christian responsibility ends.

It is essential that Christians should also think of the future of South Africa beyond apartheid and majority rule.

Comparison

When talking about the future of our country it can be very useful to examine the lessons of post-independence Africa and in particular the history of Kenya.

Kenya, a country in East Africa, is often held up by the West as a model of success and economic growth in Africa. On a continent famous for its economic disasters, Kenya has achieved one of the highest rates of growth. It is governed by majority rule and has enjoyed political stability.

But at what cost?

Kenya has historical similarities to the political system in South Africa which makes this country particularly useful for comparison. The racist British colonial rule had a repressive system very similar to apartheid which included pass laws, influx control, segregation and homelands.

The Kenyan people, especially the Kikuyu tribes were driven off their rich lands and made to live in "Native Reserves" that were located on the poorest land in the country. In order to make a living they had to work as labourers on white farms or in white-owned factories. No education was provided by the government. Busses, toilets, restaurants, clubs and hotels were strictly segregated. Black people were forced to carry a 'dompas' called 'kipanda' in Kenya or risk being arrested and sent back to the reserves.



There certainly is prosperity in Kenya but only for a select few. After independence very little was done in practice to redistribute wealth and the land. These Kenyan chefs have prepared a buffet in one of the posh hotels in Nairobi. Only the rich and the tourists can partake.

Armed struggle

The armed struggle for independence in Kenya began in 1952 when the so-called Mau-Mau guerillas began attacking white farms. A number of Mau-Mau were men who, a few years earlier, were forced by the British to fight with them in World War II. Some of them therefore had military training which they could

turn against their oppressors. The Mau-Mau however were poorly armed. The British were also very successful in buying with money a great number of chiefs and black people to fight against the Mau-Mau. So successful was their use of black against black that when the state of emergency was lifted in 1956, no less than 13 000 blacks had been killed and only 95 whites.

Although the rifles and pangas of the guerillas were no match against the aeroplanes and machine guns of the British, the colonial rulers knew that they could not keep on oppressing the black majority forever. They found the war difficult and above all expensive. They took the decision to give Kenya independence while they were still in control. The British created a so-called Council and gave some seats to both African and Indian representatives. They did their best to find 'moderates' with whom they could continue doing business after independence.

Jomo Kenyatta

The one black man who at this stage had emerged as the popular leader was Jomo Kenyatta. But right at the beginning of the uprising the British tried him for terrorism and he spent the next nine years in jail.

The British hated this man, they called him a blood-thirsty terrorism and a communist. Part of the negotiations for Kenya's independence was Kenyatta's release. In December 1963 he became independent Kenya's first President.

Though Kenyatta was a Kikuyu, most of the Mau-Mau were Kikuyu too, he promised to lead the country in the interests of all Kenyans. He was a fluent and great speaker and the people believed and rallied behind him.

After independence tribalism became a problem. When the British originally came to Kenya they took most of the Kikuyu lands. The Kikuyu also claimed they had done most of the fighting, so they deserved more of the fruits of independence than other Kenyans.

Kenyatta promised peace and prosperity for all. He said there would be no revenge against whites and no nationalization of the factories. His vice-president was Odinga Odinga, a famous Luo leader who protested when Kenyatta accepted British loans to buy back the white farms. Odinga argued that the whites had stolen the land in the first place so why should they now be paid for it?

"Take back the land," Odinga said, "and divide it equally amongst all Kenyans." Odinga also called for factories to be nationalized in the interests of the workers. Kenyatta certainly did not like opposition. He drove Odinga from office and placed him under house arrest. His government also assassinated two other opposition leaders, Mboya and Kariuku.

Change?

Today Kenya is acclaimed by Western leaders for its peace and prosperity. Unlike other African countries it has not suffered coups and take-overs and has only had two presidents. Kenyatta died in 1979 and was immediately succeeded by his second vice-president, Daniel arap Moi. But peace and prosperity for whom and by what means?

Kenya's flirtation with democracy, despite their Westminster model parliamentary system of government did not last long. The country soon became a one-party state, supposedly in order to combat the tribal factionalism that arose in the multi-party system.

The extreme gap between rich and poor remained. In practice only minimal efforts were made to redistribute income and the land. With the help of the already mentioned British loans, the enormous white farms were merely transferred into the hands of the new Kenyan leaders, often Kenyatta's own family and friends. The large burden of debt increased the country's dependence on Britain.

Both the United States and Great Britain launched "educational airlifts" into Kenya to train new African civil service for the country. With the sad result that political power has remained



The number of shacks in the suburbs of Nairobi are growing at an astonishing pace. Shanty towns and sub-standard housing is one of the results of the present economic system of Kenya.

concentrated in the hands of this small foreign-educated elite ever since. This clique also maintained a strong hold over the military and economic power which resulted in a highly unequal distribution of wealth in the country.

Of Odinga Odinga's visions and demands for a new economic system, in which all Kenyans could share, there is hardly a sign. The people of Kenya, overjoyed with the transition from white colonial rule to African majority rule, hardly protested at the early events that led the country to retain its colonial economic structure.

Yes, there are regular elections in Kenya but only the rich can afford to

become members of parliament, and the rich protect the interests of the rich. There is only one political party in Kenya and nobody is allowed to disagree with the government. So there is peace in Kenya, but it is the peace of silence and political oppression.

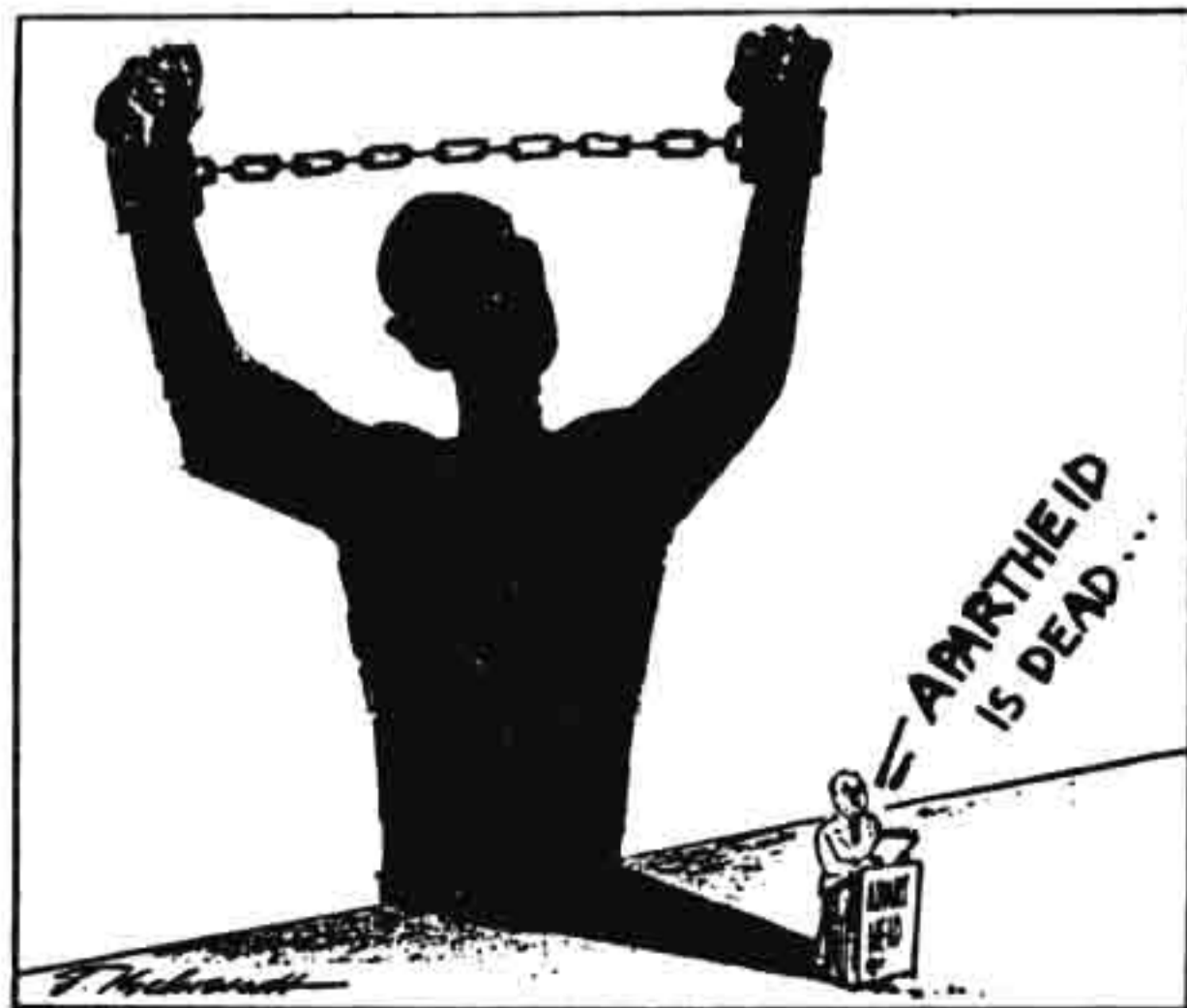
Liberation?

Kenya got rid of its white rulers but the evil of their brand of apartheid stayed behind in their present economic and political structures. Structures that they took over from their colonial example with British and American help and support.

The Kenya of today compares well with P.W. Botha's South Africa of the present and the promised future. It sounds all so very familiar, from the flirtation with the so-called moderates to the promises of the maintenance of present living standards and the accentuation of tribalism.

There is much in modern Kenya that many South Africans will settle for. There is prosperity and high economic growth. In Nairobi the office buildings and posh hotels could well be part of our larger cities. Foreign investors are there in force and companies like Philips, British Petroleum, Coca Cola, Firestone, Mobil, Ford and General Motors all have operations there. Thousands of Kenyans have been given bursaries by the British and the Americans to come and study in their countries so that they one day can manage these factories in the Western way with the Western interests at heart. This kind of education ensures the status quo.

On the other hand the majority of



THE SUN WILL SHINE IN SOUTH AFRICA

How does one respond as a Christian in the face of immense provocation coming from the present evil policy of Apartheid? Repression is growing by the day and effective protest is becoming impossible. The government's intransigence in the face of unparalleled anger over its policies leaves an air of looming disaster and darkness. There is a dangerous false confidence with which the present government seem to be conducting itself.

This government and the people it represents seem unaware that it is an indisputable fact that they are a minority government regardless of whether their policies are good or bad. That fact alone is enough to be a recipe for never-ending violence.

The evil policies emanating from this government are therefore to be expected. This is the only way a minority can continue to wield power over the majority. No amount of argument can alter this fact that the main and only source of so much blood flowing in the streets of South Africa and neighbouring states is the arrogation of power by a few at the expense of the many.

Then comes the big bluff when both the Government and even well meaning people blame the victim for showing results of continued and unabating victimization. This is not acceptable. It must be said repeatedly, whether some people pretend not to hear, that Apartheid is a policy based on hatred, superiority and injustice. How does any reasonable person expect such a policy to bring peace, love and joy?

This policy has denied love, peace and joy to many. And those who are responsible are not just guilty against mankind but are guilty before God. They have broken the two major commandments: Love God, and love your neighbour. God would not be the Father of Jesus Christ if He could condone such evil policies.

The very gift of Jesus to the world (John 3:16) is an act of love par excellence.

St. Paul puts it more strongly; "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

Apart from what the Bible says we also see that the sun shines for all of us, rain falls for all of us, anyone can plant and get results regardless of the colour of his or her skin. If this could withhold the sun from shining in the townships it would long have done so.

There are many other rights this government would have withheld, like the right to breathe, had it the power. But our wise God made sure that certain things are his sole prerogative. The present forces of oppression in South Africa as elsewhere must know that they are contending against God who hates injustice and that therefore it is impossible for them to win. The sun shall surely rise. God is a God of justice and nothing can change that:

"The true God is grounded in himself, not in apologetics of miracles or in the satisfaction of human desires. A God who intervenes in history to elicit religious adoration of himself and not to undo the hell of cruelty and death that human history has become is an immoral god in the deepest sense of the word. A God who is reconciled or merely indifferent to the pain of human beings is a merciless god, a monster, not the ethical God whom the Bible knows. We would be morally obliged to rebel against such a god, even if our defeat were inevitable. Equally immoral is the god of whom the end of injustice and innocent suffering is a secondary or subordinate imperative . . . the God of Jesus Christ comes to establish justice and life now; it is because that is God's unmistakable essence."

(Jesus the Messiah: Jose Miranda, P287)



the people placed too much faith in one leader; a leader who exploited tribalism and who worked for British and American interests. A leader who chose to follow an economic system that benefitted an elite few but not the people.

This is where our Christian responsibility comes in. When we work and plan for the future let us be aware that political and economic liberation are not necessarily one and the same. We are beginning to face up to the evil of apartheid but it is not the only evil that we will have to fight. We must take into consideration that a post-apartheid state in South Africa, like modern Kenya may retain many of the most hated features of apartheid in order to continue high economic growth without the majority of the people benefitting from that growth.

Only when all people can participate and only when the leaders govern in the interests of all people shall our struggle be won. Let us guard against placing too much faith in any one leader and we must reject those who would rule in the interests of tribalism or any small elite.

As high economic growth and a black government has not improved the lives of most Kenyans, so too may the elimination of apartheid be only the first step in the liberation of the people of South Africa

Be very aware of the black faces that the present minority regime might present to us as the black leaders of the future. They are building these people for their own interests and not for the interests of the people whom they so long have oppressed.

Kenyans still suffer from a very poor education system. The migrant labour is grossly underpaid, the unemployment rate is high. Land is scarce, the population growth high. In the rural areas famine and disease are widespread. Thousands flock to the cities looking for work but there is no work. Squatter camps grow on the outside of the cities and in the suburbs. Mathare Valley, a slum in Nairobi, holds over 100 000 people, all living in tin and cardboard shacks with water and sanitation problems. Nairobi's Crossroads still at an astonishing rate.

In Kenya a small number of people, mostly the Kikuyu, have become very rich while conditions for the average Kenyan have not improved at all since independence. For thousands, the fruits of independence are the shacks of Mathare and Krogochi. In this country



HARRASSMENT CONTINUES

Thousands of people have been harassed or intimidated by the security forces and its special branches. Amongst them a significant number of clergy and church workers (see Crisis News nr 11). But the prominent figures, the Allan Boesaks the Desmond Tutus and Father Mkatshwas are not the only ones to be hit by bannings, smear campaigns, torture, detention, and restriction orders. The unknown clergy and ordinary church workers have also become victims of the state's onslaught on the Church.

Middelburg

The reverend Abie Visagie, chairperson of the Midlands Council of Churches has been restricted from carrying out his work for the Council. Asked by Crisis News how he felt about this Rev Visagie wasn't allowed to answer, his restriction order prevented him. Abie Visagie, father of two and Midros pastor, isn't a prominent well known figure who would threaten the State because what he says on platforms might change world opinion against the Botha-regime. He is an ordinary 'dominee'. He does his work well with great Christian love and enthusiasm. He has been detained and restricted by the security forces for this.

Nyanga

Buyiswa Jack, mother of two daughters and fieldworker of the Western Province Council of Churches lives with her mother in Nyanga, one of Cape Town's black townships. Recently, on 25 September, she was approached by a plain clothes policeman, while his henchmen, looking for her two brothers were searching the Nyanga house she lives in, to work for them.

In the early morning hours the security policeman spelled out the details. She had to join all possible organisations and report all information back to him. The money she would get in exchange would be really good.

She refused and angrily reminded him of the necklaces and burned houses that their informers had to suffer.

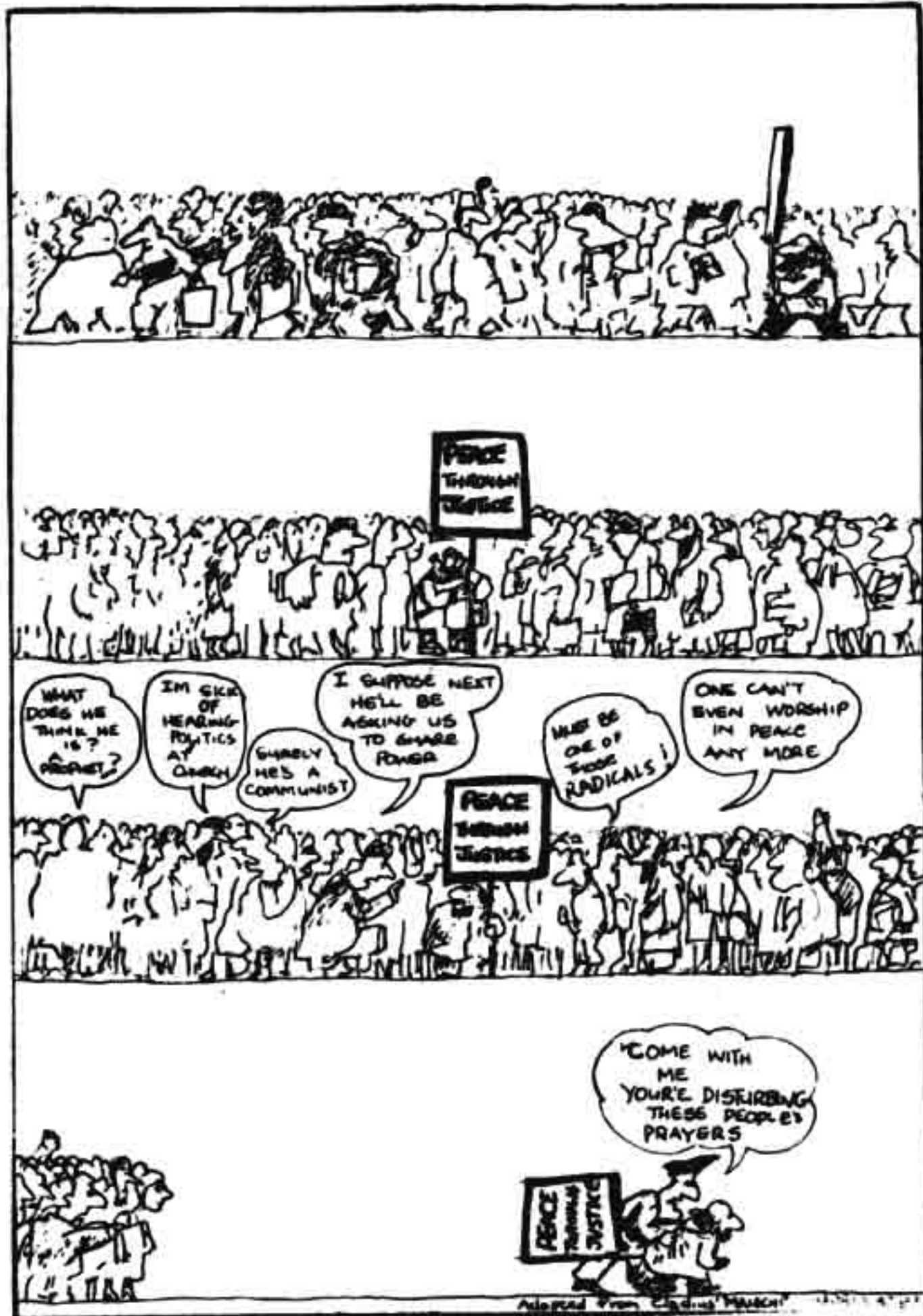
Crisis News approached the chairperson of WPCC to comment on the recruitment as an informer of one of his organisations workers. Lionel Louw answered:

"I condemn it in the strongest possible terms. It is despicable. It demands from people to do things which are completely contrary to what Christian faith expects from belief."

When the Cape Times recently approached the police about a similar case of intimidation a police spokesman in Pretoria said: "It is a completely legitimate procedure for the SAP to cultivate informers."

Mitchells Plain

Theresa Solomon, mother of one daughter lives in Woodlands, Mitchells



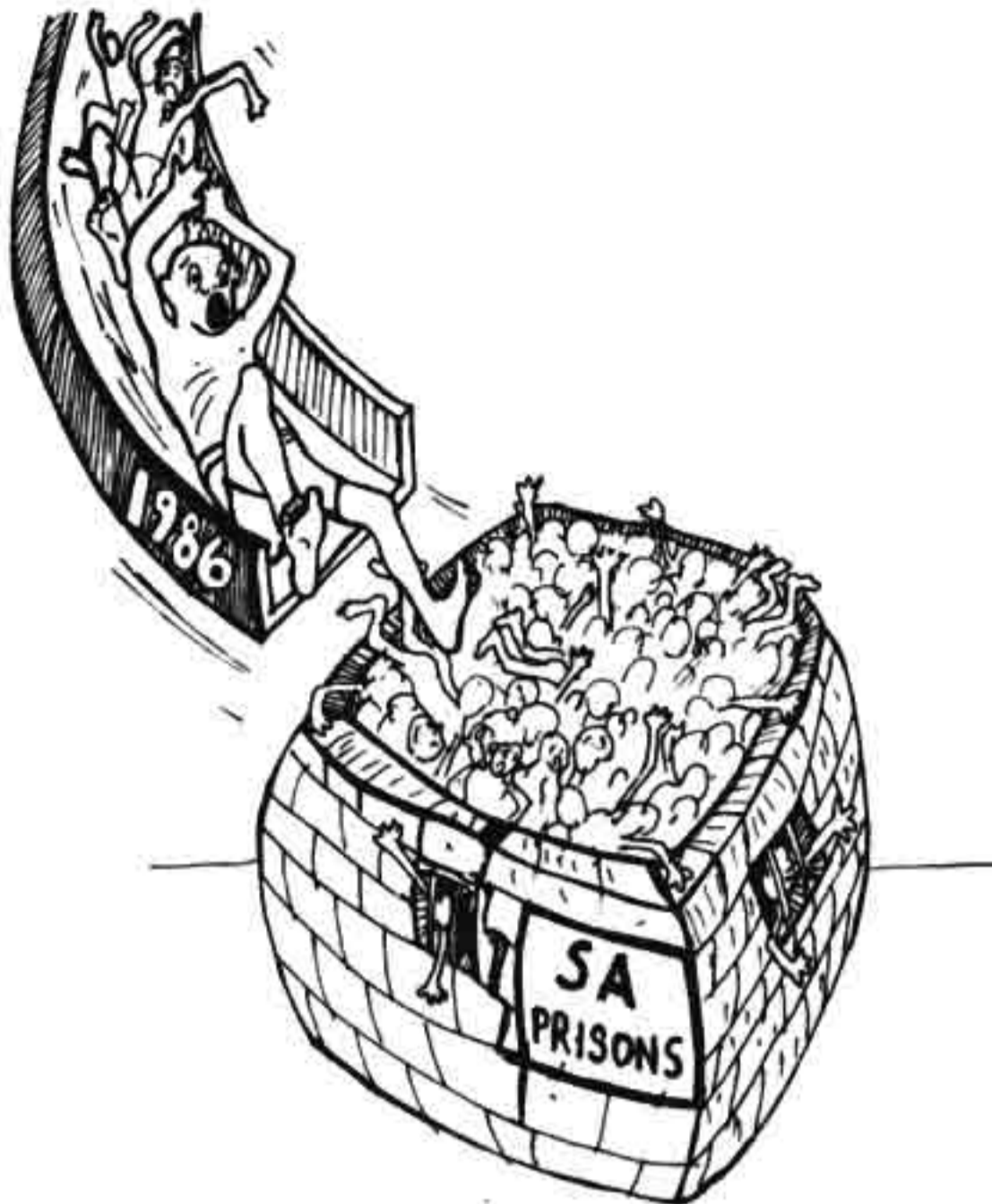
Plain. She also works for WPCC. She has twice been detained since she has started to work for this church organisation. She has a brother who lives in Germany. She was invited to visit him this coming Christmas and plans were that her little daughter would go along.

She applied for the renewal of her passport. This was flatly refused. Ms Solomon again is not a prominent figure, not that restrictions on prominent figures or opinion swayers are justified. She is a dedicated and efficient churchworker who had a practical hand in the launching of the Midlands Council of Churches. Action against her can only be read as pure victimisation. When we asked her for a comment she said: "A passport is a right.

What do they fear with people going out of the country if they have nothing to hide? Victimisation and intimidation is the name of their game, be it that they refuse us our passports, detain us without trial, incarcerate us for many years, we are waging a struggle against a minority regime and we are clear in our minds that victory is for certain. They can do what they want to do, we realise that they are doing it out of fear. But we will be free."

The above three cases do not represent the intimidation of clergy and church workers in total. They are only three minor cases directly on our doorstep. As shown in previous issues, religious freedom is fast becoming a myth in our country.

DETENTION REALITY



12 June - 30 September 1986 : 23 000 detained

At least 23 000 people have been detained so far this year. The Detainees' Parents Support Committee estimates that by the end of September, 20 000 people had been detained under the current State of Emergency regulations. More than 2 400 people have been detained under the Internal Security Act. A further 631 people were detained during the first three months of 1986 under the first Emergency Regulations. The daily average of detentions this year has been 84,36 compared with a daily average of 3,14 in 1984.

At least 80 people have died while in detention or in police custody for alleged political offences since 1963. At least 19 of these deaths have occurred over the last two years.

Most of the detentions have taken place in Transvaal and Eastern Cape. Community workers and political workers have been hit the hardest by detention. Of people detained under the Internal Security Act in 1986 only 6,67% (57 persons) have been charged while only 0,46% (4 persons) have been convicted. THIS CERTAINLY DISPLAYS GROSS INDISCRIMINATE USE OF THE SECURITY LEGISLATION

COMMENT



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TWO IMPORTANT DECISIONS

It certainly has been synod time, these past few months. Important decisions have been made and reported on. Two rather decisive decisions, which were taken during the twentieth Assembly of the United Congregational Church in South Africa, went by relatively unnoticed.

This Assembly was held in George in September and the resolutions adopted on the Kairos document reads as follows:

The Assembly: Accepts the challenge and the message of the Kairos document, believing that it prophetically and perceptively represents the cry of the oppressed of our land to whom we need to respond and . . . therefore responds to the call to action of the document by appointing a task force to review the mission, ministry and the structures of the UCCSA in its light.

A further resolution, regarded the next Assembly of the UCCSA. It was decided that it would be held in Harare, Zimbabwe. The decision was also taken that representatives of the ANC and the PAC should address the Assembly.

We have great faith that these resolutions will be acted upon and will be the start of a meaningful and important era for the Congregational Church.

SABC - Anti-Christ

from page 3

They are certainly creating their own men, but this is in line with history and with what you find in the Bible. Their have always been false prophets, these kind of prophets that Jeremiah denounced, who speak of peace and yet there is no peace. This is where I agree with Mr Johnson from Wynberg whom you quoted to me earlier, the SABC's role in religious matters is a big move to bring about a divide in Christianity. There are clear signs of diabolical measures in this country using religion to forge further the division amongst people.

Kitskonstabels

from page 1

"They won't give us problems. Let them come back, we will see what to do about them. They are dogs. They betrayed the nation."

"I have nothing to say, because I saw what Inkatha did to our own people, also the vigilantes and the witdoeke. They will not succeed. We are here to stay."