

CHURCH & STATE

1994 - 1995

Bishops slam SA's 'poverty of moral fibre'

ARC 24/2/95 (28)

MICHAEL MORRIS
Political Correspondent

THE new South Africa is at risk of being wrecked by an "alarming deterioration in public morality", the Anglican bishops of Southern Africa have warned.

In one of the toughest statements since the election, they said there was a "real poverty of moral fibre" in the civil service, the private sector and among the people as a whole.

They accused every level of society — from top executives to workers on the shop floor — and exhorted them to work together to combat the moral malaise.

They were "deeply anxious" about the problems facing the country, and warned that the Reconstruction and Development Programme would fail if the moral cli-

mate of the country was not improved.

"In society as a whole, far too many are mistaking freedom for licence: they seem to believe democracy means doing as you like, irrespective of the consequences to others.

"Democracy requires responsibility, respect for the rights and duties of others and care for one another."

The bishops, headed by Archbishop Desmond Tutu, called for a temporary moratorium on strikes in the public sector and for the rapid establishment of dispute-resolution mechanisms for the police and emergency workers.

They also urged elected representatives "to restructure their pay with a view to establishing modest salaries".

They endorsed the government's cam-

paign to persuade people to resume paying rent and service charges.

"We believe that our transition to democracy, which has so far been miraculously successful, will be wrecked unless leaders of every sector of society combine forces to combat the alarming deterioration in public morality," they said.

"Certain public servants are bringing themselves into disrepute by making what appear — in the face of the challenges facing the government — to be extravagant and selfish demands.

"While schools go without facilities and teachers, hundreds of officials in some regional and former homeland capitals occupy large office complexes, apparently without sufficient productive employment," the bishops said.

Bid for religious tolerance

(28)

CT 6/3/95

Staff Reporter

PROMINENT Cape Muslims are backing a campaign against religious intolerance and violence to assist in the reconstruction and development of the nation.

The Declaration on Religious Tolerance was launched at the weekend as a national campaign. It was initiated in response to recent incidents.

One was the violent clash at Claremont mosque last month following ob-

jections to an American Muslim woman cleric addressing the congregation.

Another was a demonstration in the city at which Muslims burnt the Israeli flag and shouted anti-Jewish slogans.

Signatories of the declaration include Western Cape Health Minister Mr Ebrahim Rasool, MP Mr Salie Manie, Islamic Council of South Africa president Dr Ram Saloojee and Professor Fatima Meer.

Church 'must keep eye on govt'

ET 14/3/95

(28)

POLITICAL STAFF

GREATER church advocacy in law-making, along the lines of the German model, would be of great benefit, Western Cape Economic Affairs Minister Mr Chris Nissen said yesterday.

He was speaking on his return from a week-long visit to Germany at the invitation of the Institute for Theological and Interdisciplinary

Research, which included attending an international conference on South Africa's transition to peaceful development.

An enthusiastic Mr Nissen, who received his cabinet's blessing and was the only provincial minister to attend the proceedings, said Germany's churches distributed billions of rands in development aid and actively lobbied their government in local law-making.

"Not a piece of legislation gets through without being seen by them first," he said.

It was crucial that the church, while keeping its theological distance from government, lobbied like big business did, "but for nobler motives".

Mr Nissen said the institute wanted to set up a training centre for academics and technicians in Stellenbosch.

Churches must 'choose a path' in SA

ARG 20/3/95 (28)

JOHANNESBURG. — The South African Council of Churches needs to determine what role it is going to play in the new South Africa, World Council of Churches general secretary Rev Dr Konrad Raiser said on his arrival in South Africa on Saturday.

Dr Raiser, together with All African Conference of Churches general secretary Rev Jose Chipenda and senior South African church leaders, will be attending a five-day SACC conference here aimed at reviewing the churches' role in South Africa.

Speaking at a Press conference at Jan Smuts Airport, Dr Raiser said it was natural for churches to look inward after

expending a great deal of their energy in resisting a destructive political system.

He said after winning its confrontation with the apartheid government, the Church needed to learn how to relate to a new government.

He said South Africa was considered a microcosm of some of the world's most pressing global problems, such as the unequal distribution of wealth. But in addition to being the focus of the global political struggle, it was also the focus of one of the most sustained ecumenical movements.

Mr Chipenda told journalists at the airport that African churches could learn from the South African situation.

"If we do not watch what happens in South Africa we will suffer the consequences of not opening our eyes."

SACC secretary-general Ms Hlophe Bam said protesting against the apartheid government was the church movements' most important mission in the past.

She said the Church needed to maintain a role of critical prophecy, even though South Africa has a democratic government, but stressed the Church should not be seen as a part of government.

The SACC conference will take place from March 19 to 23 in Vanderbijlpark will be addressed by Archbishop Desmond Tutu. — Sapa.

SACC gears for post-apartheid era

(28) sometan 20/3/95

■ FIVE-DAY CONFERENCE To

decide where the church is heading:

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She said the church needed to maintain a role of critical prophecy, even though South Africa had a democratic government. She stressed that despite its role in bringing about a new government, the church should not be seen as a part of any government.

It would continue to take a pro-active role in influencing government policies.

The SACC conference kicked off in Vanderbijlpark yesterday and will wrap up on Thursday.

Archbishop Desmond Tutu is expected to be one of the speakers. — Sapa.

SACC decides on political and critical role

The Argus Correspondent (28)

JOHANNESBURG. — The church should involve itself in the politics of South Africa while maintaining its independence from the government of the day, the South African Council of Churches (SACC) resolved at its annual conference in Vanderbijlpark.

The delegates recommend that the church should maintain a critical distance from the government. *ARG 23/3/95*

Former SACC member Saki Macozoma, an ANC MP, said this meant the church should be able to challenge the government when its actions went against the

values of democracy.

It should also be ready to support the government on projects which facilitated and enhanced people-centred development.

The conference also agreed that the church should involve itself in the RDP.

Welfare staff 'vulnerable'

POLITICAL STAFF

STATE welfare staff were in danger of becoming secondary abusers of the very victims of society they were so poorly paid to care for, Deputy Minister of Welfare and Population Development Ms Geraldine Fraser-Moleketi warned yesterday.

Speaking before addressing about 100 angry social welfare workers at the Mowbray Town Hall, Ms Fraser-Moleketi, said their long hours and poor pay contributed to domestic pressures at home which increased potential for abuse of the people they cared for at work.

Emphasising that she was giving an example of the negative effects of failing to resolve grievances, she said: "The people

they care for are already extremely vulnerable and often abused — we simply cannot afford to have a dissatisfied work force".

Ms Fraser-Moleketi was standing in for her senior minister, Mr Abe Williams, whom the Concerned Social and Allied Workers, had given until yesterday to reply to a list of demands.

A 9.3% increase in the R13 billion allocated to welfare in the Budget, had to cater, for example, for 18 000 waitlisted Eastern Cape pensioners and salary increases were not specifically catered for.

"We're going to have to juggle quite a bit," she said. CT 23/3/95

A qualified state social worker's minimum salary was R2 187 with a maximum of R3 146 after 10 years' service.

Churchmen recall the good, bad old days

Pat Sidley

THE old boys' club of the church's anti-apartheid movement had a celebration this week — to acknowledge Beyers Naude's 80th birthday.

At the celebration, which took place near Sharpeville, the World Council of Churches, South African Council of Churches and All Africa Council of Churches indulged what the human memory does best — remembering the good times.

"There's lots of hugging here," remarked Naude, releasing himself from the clutches of Archbishop Desmond Tutu.

It had been shortly after the massacre at Sharpeville, 35 years ago this week, that South African churches gathered under the auspices of the World Council of Churches at Cottesloe to discuss the theological implications of race and apartheid.

All were agreed at that conference that racism and the Gospel were incompatible. Among the white Dutch Reformed Church delegation was Naude, then a Broederbond



Gasp! Beyers Naude surprised at being presented with a plaque commemorating his upcoming 80th birthday

PHOTOGRAPH RUTH MOTAU

member and leading light in Afrikaner church circles.

After then Prime Minister Hendrik Verwoerd "got to" the delegation of the DRC, it reneged on its principled stand, "all except Beyers Naude", said Tutu from the podium.

"The story of Beyers Naude is the story of our struggle and ultimately of our liberation," he said, digressing briefly from a stream of jokes.

Tutu recalled the years of suffering Naude had endured. "Beyers became a leper in the Afrikaner community."

Reminding the party-goers of what it meant to be banned, he described it as a "twilight existence ... imprisoned at your own expense. You are not allowed to attend a gathering ... You speak to only one person at a time. You can't attend even the funeral of your child. You couldn't go on holiday, couldn't go on a picnic."

None of this was lost on Naude who, speaking to his wife Ilse in front of his friends, thanked her for the years of support in which she found herself unable to enjoy normal life without his participation. (28)

The evening had been the culmination of a conference co-sponsored by the World Council of Churches and the South African Council of Churches to assess the role of the church in South Africa and its relationship to the continent and the broader church community of the world.

WTM 24-30/3/95



MVA losses up by R648m

(28) CT 5/4/95
THE losses on the Multilateral Motor Vehicle Accidents Fund, which guarantees third party insurance to the public, increased by another R648,2 million in the 1993/4 financial year and its actuarial deficit rose to R4,4 billion, the auditor-general, Mr. Henri Kluever, reported yesterday.

He qualified his audit of the fund because of its operating losses and its actuarial deficit.

He said cases of alleged fraud in claims to the fund were being investigated. — Political Staff

Can churches contribute again?

Open 21/4/95

It is a truism that the European missionary preceded both the trader and the conquering soldier in many parts of Africa.

While historians may argue on the merits or otherwise of the impact of missions, one factor appears to be above doubt. The missionary contribution to the development of health care networks, especially in the bush, has been considerable.

It still is in most sub-Saharan countries. For example, Zambia's Chikankata Hospital, an institution with an international reputation for innovative ways of coping with AIDS, is a mission hospital, run and financed by the Salvation Army.

The Christian Hospitals Association of Malawi runs most of that country's mission hospitals and delivers nearly 50% of all hospital services. The same is true of Lesotho, Swaziland and Kenya.

It used to be true of South Africa as well. By the early 1970s, missions were running 107 hospitals and an impressive 602 peripheral clinics which together provided 33 000 hospital beds. Today, these numbers have dwindled to

AS South Africa struggles towards equity and accessibility in the provision of health care, the churches are once again being asked to contribute. But can they rebuild what ideology dismantled? Health Writer David Robbins looks at the background to the increasing dialogue between church leaders and the Ministry of Health

virtually nothing. What happened? Enter the apartheid wizards, and that particularly pernicious box of tricks called separate development. In the eyes of officialdom, there were two problems with mission health services.

The first was that most missions were seen as liberal institutions delivering the sort of influence which was decidedly unwelcome in the old South Africa.

The second was that the health ministries of the newly created homeland governments must have something to administer. So the mission hospitals were expropriated — with disastrous results.

Director-General of National Health, Dr Coen Slabber, explains what happened. "At first the hospitals were taken over by National Health, and only later passed over to the homeland administrations.

"It is true that some of the missions had financial problems, and also perhaps that a few of them were more interested in the souls than the more temporal health concerns of their patients. Nevertheless, I believe that the state takeover was a serious mistake."

Slabber outlines three areas in particular which ensured the rapid decline of the old mission hospitals: ■ Maintenance collapsed under the red tape and bureaucracy imposed by the state.

■ The supply of doctors dried up. During the late 1970s and much of the 1980s the vacuum was partially filled by young doctors fulfilling their military obligations, but this source has disappeared.

■ As somewhat faceless state institutions, the hospitals lost the involvement (and sense of ownership) of communities, and often of powerful support

from further afield. Stellenbosch University, for example, stopped sending its student doctors to South Africa's mission hospitals after the state took them over, preferring other African countries.

It is against this background that the current acute underprovision of rural health services needs to be viewed. Since the mid-1970s, the old mission hospitals have seen an often catastrophic decline, not least because the meagre homeland health budgets, and homeland inefficiencies, have been unable to sustain them.

"I would dearly like to give the hospitals back to the missions and churches under some form of state subsidy scheme," says Slabber, "but I think it's impossible now. They've lost the infrastructure to run them."

Last month, the Minister of Health, Dr Nkosazana Zuma, met South Africa's church

leaders to talk about health. "Our belief," explains Slabber, "is that there are many fields where our interests and those of the churches overlap. The purpose of the meeting was to set for a partnership with the churches."

"The initiative is indicative of a change in how we see health: not only as the absence of sickness, but in terms of a much more holistic well-being. We believe this to be very much the province of the churches as well."

A glance at the agenda reveals the common ground: alcohol and substance abuse, tobacco, stress management, nutrition and diet, healthy environment, AIDS, family planning, abortion.

But what of the underprovision of health services in areas previously served by the country's more than 100 mission hospitals?

"We've asked the churches for help," says Slabber. "And they've agreed to prepare some recommendations on how they might become involved."

"We're looking forward to examining and responding to these at our next meeting with the churches on May 29."

Anglican clergy urged not to run in elections

By CARMEL RICKARD

ANGLICAN clergy in Kwazulu Natal have been urged not to stand for office in local government elections because of the continuing political tensions and violence in the province.

Opening the synod of the Anglican Diocese of Natal in Maritzburg on Friday night, Bishop Michael Nuttall, Bishop Michael Nuttall, praised Zulu King Goodwill Zweithini for his "valiant desire" not to be attached to any political party or organisation and to be "king and father" to all the people of the region.

The bishop said this was what the Anglican Church had tried to do, by deciding that clergy and bishops should not be aligned to any political party. This allowed them to minister to all and to comment freely on any political issue.

He said there might be involvement in local elections because of their community issues but that this was not advisable in Kwazulu Natal. Lay members of the church were free to stand.

Bishop Nuttall warned that without a major peacemaking effort, the province could increasingly become a backwater. Since the last synod the first six women had been ordained in the diocese and Bishop Nuttall paid tribute to their "pioneering spirit".

He said the church was constantly pressured to say where it stood on a number of difficult ethical issues such as homosexuality and abortion.

The attitude of the Anglican Church was not to be too dogmatic, but to allow for differences of conviction, provided there is an underlying respect for the sanctity of life and for justice and mercy.

Creative compromises were often required in an imperfect world, he said. Abortion was the ideal where liberty was demanded into a right, could be said to be undesirable. He suggested that the ethically acceptable compromise would be compassionate abortion in carefully controlled circumstances.

Religious issues are addressed

Ingrid Salgado

(28)

BD 29/5/95

THE constitution should guarantee protection from speech which incited hatred on racial and religious grounds, Union of Orthodox Synagogues chief rabbi Cyril Harris said on Friday.

Speaking at a constitutional assembly public hearing into religious issues, he said SA had a "sad history" of racial prejudice, and abuse of freedom of speech should not be allowed. Freedom of expression in the US had allowed the Ku Klux Klan "to flourish", he said.

SA citizens should also be protected from pornography, a "glut of filth" which freedom of artistic expression had caused. The constitution needed to distinguish between freedom and licence to expression.

The assembly would have to debate major conflicts of rights, including the right to life of a foetus over

the right of women to control their bodies, as well as the contentious issue of capital punishment, he said.

Similarly, the right of religions to pursue their own religious aids, particularly missionary work, had to be weighed against the right of other religions to be treated with due respect. He urged that the constitution protect religious groups from attacks on their basic beliefs.

World Conference on Religion and Peace spokesman Yasmin Sooka urged the assembly to recognise personal and family law, but this could not condone oppression of and violence towards women. Nobody should be above the Bill of Rights, she said.

Muslim Judicial Council of SA convenor S Hendricks said provision for Muslim personal law in new legislation had to be made. In particular, Islamic marriages should be recognised by the state.

The Baptist Convention said the

assembly had to recognise that women had been abused, exploited and ignored in the name of religion and "under the guise of divine authority". The constitution should bar this.

A number of delegates called on constitution-makers to include the collective rights of communities to be included in the Bill. It was at present based on an ideology of individual, civil and political rights, but ignored "second generation" rights, such as the right to housing.

Delegates also called for:

- The recognition of major religious holidays for all religions;
- Compulsory comparative religious studies in schools;
- No single religion to be given exclusive benefits;
- The establishment of an independent representative council on religion to advise the state; and
- The full recognition of all traditional religions.

Council to boycott JECs

PETER DENNEHY
CT 31/5/95

THE Cape Town City Council, which is strongly opposed to Cape Town's proposed new municipal boundaries, has decided that its members will not take part in joint executive committees.

Local government Minister Mr Peter Marais has directed that all of Cape Town's townships be included in the Cape Town municipality — a move the city treasurer has calculated will increase rates by at least 80%.

Councillor Mr Leon Markovitz, a member of the Provincial Committee who voted in favour of Mr Marais' proposals, said Provincial Committee members had demanded three conditions before they

accepted the boundaries. Mr Marais had agreed to these conditions.

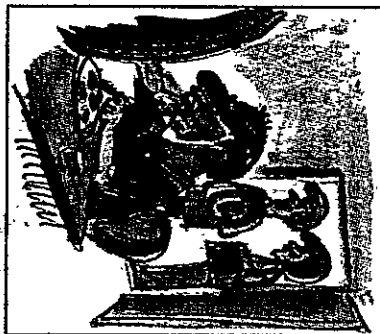
Councillors are to investigate whether Mr Markovitz's disclosure about what took place has given them grounds for legally contesting the Provincial Committee decision.

The conditions were that: a committee report to the Provincial Committee on the amount the Metropolitan Council would have to pay the city for its costs in taking responsibility for Khayelitsha; consideration be given to including Epping Two and Paarden Eiland in Cape Town instead of Tygerberg; the Demarcation Board look at the possibility of Cape Town municipality, excluding the northern suburbs, becoming a Metropolitan Area.

Crack of Dawn

**SAs Ant
soar in**

SPECIAL CORRESPONDENT



Typical of Harry... Always keeps me waiting while he puts on his make-up.

JOHANNESBURG: The album, recorded by PJ Mambazo for the Rugby British music charts this Record company said: "It must be a first major international act." As far as I know it tracks by South African moved into the chart with Swing Low Sweet Charming. Black Mambazo, has entered at No 1. PJ Powers and Lady Smith

Fireball falls at Citrusdal

STAFF REPORTER

A MYSTERY fireball which plummeted to the earth yesterday near Citrusdal has astonished, police and locals puzzled.

Police were notified after at least seven witnesses on farms around Citrusdal saw "flame fall out of the sky", followed by a large explosion and profuse smoke at 7.45am yesterday. It was spotted by people from as far away as Worcester and Wellington.

A helicopter search found no wreckage or debris.

CAPE TOWN TIMES MON-FRI



Christians march in city centre against secular state

STAFF REPORTER

CHRISTIANS brought the city centre to a standstill yesterday in a massive show of unity against moves to have South Africa declared a secular state.

In one of the largest Christian demonstrations ever staged in the city, about 10 000 people of all races and denominations marched under the banner of Christian Voice, an interdenominational group formed six weeks ago to pressure the government into adopting a "Bible-based" constitution.

The spirited marchers brought traffic in Adderley Street to a standstill as they made their way to Par-

liament, singing gospel choruses and banging tambourines.

Christian Voice secretary Mr Willie Viljoen, an Apostolic Faith Mission pastor, said Christians were strongly opposed to ANC proposals to have South Africa declared a secular state, "where the activities of church and state were kept totally separate".

Outlawed

He said Christian Voice wanted freedom of religion for all mainstream religions but satanism, occultism, spiritism and humanism should be outlawed.

Responding to the crowd's demands outside Parliament, Con-

CT 31/5/95

(28)

stitutional Assembly chairperson Mr Cyril Ramaphosa said: "To say South Africa is going to be declared a secular state doesn't mean God or Jesus is going to be banned."

"The present constitution negotiated at the World Trade Centre places religion in a very special way," he said, before being interrupted by shouts of "Jesus! Jesus!" and "We want Ascension Day!"

Speaking with a Bible in his hands, Mr Ramaphosa said an impression that South Africa would be turned into an atheist state was a false one.

The crowd prayed for him before dispersing peacefully.

Picture Page 5

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CHILDREN'S DAY: Deputy President Thabo Mbeki hands out books to children from Peninsula schools as part of International Children's Day yesterday. Pupils visited parliament to put questions to MPs. Mr Mbeki welcomed them to Tuynhuts.

Picture: ROY WIGLEY, The Argus.

Mbeki urges religious leaders to play role in election

Municipal Reporter

DEPUTY-PRESIDENT Thabo Mbeki has appealed to religious leaders to help ensure that the November local government elections take place in "conditions of peace".

He was speaking to religious leaders at the Central Methodist Church, Greenmarket Square. Registration closes on Monday.

He said religious leaders had played an important role in bringing about change in the country. But he believed they had a continued responsibility for the local elections.

All involved had a responsibility to ensure that the elections did not create more tension and conflict.

"It is critically important that the religious community should continue to be engaged and define what they can do to produce a climate that will result in free and fair elections.

"We must continue to hold hands together to effect a transformation."

Mr Mbeki said the local elections were even more important than last year's national elections because they would determine how people would live together in future.

He said the battle to create the new South Africa would be fought at local level because this would define the relationship between people in Constantia, Manenberg and Khayelitsha.

● Home Affairs offices will be open all day tomorrow to issue identity documents so that people can register by Monday.

This week's Luckv

How do you get a way out?

Answers appear on page 28

Religious leaders say secular state is way to go

MXOLISI MGXASHE
Weekend Argus Reporter

MOST Christian organisations support the clause in the draft constitution which provides for a secular state.

Spokesmen for the Catholic, Anglican and Methodist churches, the Union of Orthodox Synagogues and the Azzavia Mosque said this in response to this week's march to parliament by more than 10 000 members of an interdenominational group, Christian Voice.

They were demonstrating against what they perceived to be anti-freedom of religion in the draft constitution.

Catholic vicar-general Donald de Beer said the call for a non-secular state by the Christian Voice would have been wonderful had all South Africans shared the same religion.

Fortunately, he said, South Africa was a multi-religious society in which freedom of worship had to be a cardinal constitutional right. For the state to guarantee this it had to be non-partisan on matters of religion.

"If the state pursues and protects this right for the good of all South Africans and does not interfere in religious freedom, that is quite all right with us in the Catholic Church.

"But if someone says his or her religion provides them with the right to commit murder, then the state should intervene to protect the lives and rights of those who are being murdered under the guise of religious freedom."

The march, by thousands of Christians to parliament, was a

■ More than 10 000 members of an interdenominational group, Christian Voice, marched in Cape Town this week to demonstrate against what they perceived to be anti-freedom of religion in the draft constitution.

sequel to an African Christian Democratic Party panel debate.

At issue were the cancellation of Ascension Day from the new calendar and the clause in the draft constitution declaring that the South African state would be secular.

The Christian Voice was launched six weeks ago to pressure government into adopting a "Bible-based", non-secular constitution.

Constitutional assembly chairman Cyril Ramaphosa addressed the marchers who carried placards, including one that read "A Godless state is a hopeless state".

He explained that a secular government did not mean God or Jesus would be banned.

It was not true that South Africa would be turned into an "atheist state".

In his response to the controversy, the acting executive officer in Archbishop Desmond Tutu's office, Courtney Sampson, said South Africa could respect the ideals of freedom of religion only under a secular constitution.

He said his church believed that the secular state would provide an atmosphere of tolerance of different religious views.

Mr Sampson said the Anglican Church had very clearly stated its views in an 11-page document in 1991.

It was a guideline to Christians on these matters and it stressed the issue of a secular state.

"When we marched against apartheid and had dogs and water cannons set against us by the previous regime, we were marching in defence of Christian values which enhanced the peace and security as well as the human dignity of the individual."

The most critical response against the marchers' views came from University of Cape Town religious studies professor Itumeleng Mosala.

He said he was worried by the Christian Voice's protest.

He said their march was not aimed at defending freedom of religion, because none of the people taking part had been in the church's marches against apartheid.

Professor Mosala, who is also an ordained minister in the Methodist Church, warned the government not to do as Mr Ramaphosa had done — "pandering to groups such as these".

"In my view, the Christian Voice are defenders of conservative status quo political values that are not Christian.

"This has to be known very clearly.

"Christians must stand up in defence of a secular state. In a democratic and secular state believers and non-believers alike have constitutional rights which cannot be violated under the pretext of freedom of religion," Professor Mosala said.

(28) ARG 3/6/95

P.T.O.

Keep God out of the constitution, urges Tutu

(28) ARC 7/16/95
PIETER MALAN
Staff Reporter

ARCHBISHOP Desmond Tutu has come out strongly in favour of a secular state, and wants no references to God in the new constitution.

Speaking at a Cape Town Press Club luncheon, the Archbishop of Cape Town said a secular state did not mean a godless state.

"A secular state is a state which owes allegiance to no single religion. This is surely as it should be in a country which is a rainbow of people, cultures and faiths.

"We had a constitution which invoked the the name of God most solemnly and thereafter God was systematically ignored in the most blatantly vicious and ungodly legislation and government actions imaginable."

Responding to a question on whether he supported the Truth Commission he said: "Without forgiveness, there is no future — those who are married would know that."

But, without confession, there could be no forgiveness.

"Not to forgive is to subvert the humanity of others. In order to survive in this country, we need to have harmony."

Asked whether he would still support moves to keep parliament in Cape Town even although he was going to retire to Soweto next year, he said concentrating government in one part of the country was not equitable.

"I would continue to support Cape Town's cause to keep parliament here even though I am going to Gauteng. Parliament in Cape Town is a tradition."

The archbishop said he supported the decision to abolish the death penalty.

Christians believed everyone, even convicted criminals, had the capacity to change, but they should be given the chance.

"That means long-term imprisonment and not granting amnesty left, right and centre."

On abortion, he said his church had a deep reverence for life, but would support abortion under the strict conditions which the proposed legislation suggested.

It was interesting that many of those who were pro-life in the matter of abortion were vociferous and enthusiastic supporters of capital punishment.

Secular state is 'not godless' — Tutu

Staff Reporter (28) ARLT 2/16/95
PROPOSED legislation to declare South Africa a secular state should not be misinterpreted by Christians, Anglican archbishop Desmond Tutu has warned.

If people wanted Christian morals and standards to permeate society, they should elect Christians to parliament, he said.

Archbishop Tutu pointed out in a pastoral letter released this week that the Anglican Synod of Bishops had called for a secular state as far back as 1991.

"This is not a godless or immoral state, but one in which

the state does not owe allegiance to any particular religion and so ensures that no religion has an unfair advantage over any other.

"In a secular state all religions are treated as equal before the law," he said.

He wrote the letter in reaction to a march last month on parliament by thousands of Christians who protested against South Africa being declared a secular state under the new constitution.

"We must insist on freedom of worship for all — that is, the fundamental right to practise and propagate one's faith without let or hindrance as long as

one does not infringe the rights of others.

"This right is already guaranteed in the Bill of Rights and I would lead a protest march if this right was undermined."

The archbishop pointed out that the old constitution invoked the name of God, but the apartheid government had ignored God as it carried out "ungodly, un-Christian and immoral laws".

He urged Anglicans to be sure of their facts before they considered taking part in protest marches.

"There are people who may want to mislead us. Be on your guard."

ST 25/6/95

(28)

Churches back secular state

By CARMEL RICKARD

CALLS by conservative Christians for a "Bible-based" constitution were criticised this week by local and foreign church leaders.

Visiting US law professor and Catholic priest, Jesuit Father Robert Drinan, said South Africa's interim constitution led the world in ensuring religious freedom.

Professor Drinan has been visiting SA to lecture at several universities.

He described the constitutional provisions allowing for freedom of religion as "wonderful, beneficent, magnificent".

"Far from introducing a godless society, the new constitution entrenches many Christian values like equality."

He said the constitution was "pro-religion" rather than secular, and that all faiths were protected.

Contrary to the views of some 10 000 Christians who protested outside Parli-

ment earlier this month, Professor Drinan said the church was better off separated from the state.

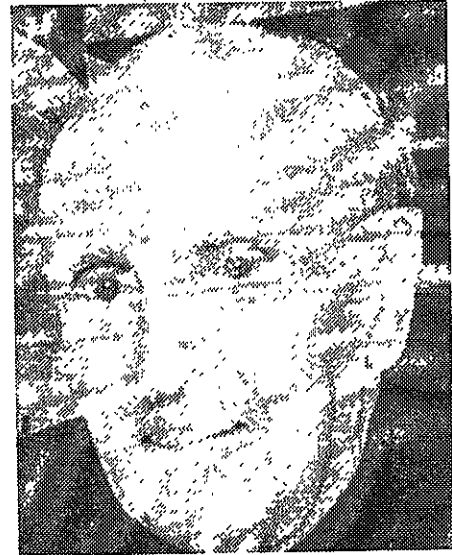
"If you make the government your friend and protector, watch out. They will call in the chips and religion will be compromised," he said.

Professor Drinan said no religion should be entitled to a special relationship with the government.

His views were shared by Anglican Archbishop Desmond Tutu, who said Anglican bishops had called for a secular state in 1991.

Archbishop Tutu criticised the protesters saying they used dubious methods and issued pamphlets containing inaccuracies and dangerous untruths.

The Southern African Catholic Bishops' Conference also believes the state should not favour any faith or denomination.



PRAISE . . . Father Robert Drinan says church and state must be separate

Historic ANC, NGK meeting in Pretoria

CT 19/1/94

Political Staff (28)

MR Nelson Mandela yesterday led a senior ANC delegation in an historic meeting with leaders of the Nederduits Gereformeerde Kerk at the Synodical Centre in Pretoria.

The NGK delegation, comprising the moderation of its general synod, was led by Professor Pieter Potgieter.

In a joint statement the ANC and NGK said: "The delegates discussed the general political situation in South Africa and exchanged views about the contribution both organisations can make towards peace and stability in South Africa."

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Debate on the role of the church

South 211-251194

THE ROLE of the church in a changing South African society is among the issues to be discussed at a conference at the University of Cape Town from January 31 to February 4.

The conference, entitled "Whither the Ecumenical Movement?" is organised by the UCT-based Research Institute on Christianity in South Africa (RICSAs) in co-operation with the South African Council of Churches (SACC).

"The conference takes place at a time when Christian and religious life is being re-examined," said conference organiser Reverend Barney Pityana.

"The future of the country depends on churches working together in a common witness. We will be examining the situations in South Africa and comparing it with similar situations in other parts of the world where different denominations are working together," Pityana said.

Participants will include Dr Konrad Raiser, general secretary of the World Council of Churches; Professor Larry Ras-



BARNEY PITYANA

mussen, co-moderator of the World Council of Churches Commission of Justice, Peace and Creation; Dr Mary Tanner, moderator of the WCC Commission on Faith and Order; Dr Frank Chikane, general secretary of the SACC; The RT Rev Dwane, bishop of the Order of Ethiopia; and Imam Abdurashid Omar of the Claremont Main Road mosque.

While the conference will not be taking any resolutions, Pityana hopes the issues raised will be taken up for further discussion.

"We are hoping to plant the seeds for further debate when people go back to their respective constituencies," he said.

The conference is open to the public and registration for the entire week costs R70 and R35 for clergy, students and pensioners and will take place at the Leslie Social Science Building at UCT, starting at 8.30am daily.

For more information contact Ronita Fischer at the Department of Religious Studies on tel 650-3548.

Mkhatshwa in row over political priests

The South African Catholic Bishops Conference believes priests don't belong in politics but Father Smangalisso Mkhatshwa is ready to defy this order, writes Pat Sidley

ONE of the country's best-known Catholic priests, Father Smangalisso Mkhatshwa, is planning to defy a church order to withdraw as an ANC parliamentary candidate.

Mkhatshwa, former general secretary of the South African Catholic Bishops Conference (SACBC), faces suspension from his work as a priest, a stricture which he does not intend to accept without an argument. A suspension would mean the end of work in his parish in Soshanguve.

The dispute arises out of the inclusion of Mkhatshwa and a nun, Sister Bernard Ncube, on the ANC's election lists. Both Mkhatshwa and Ncube work at the Institute for Contextual Theology (ICT) and see no conflict between parliamentary and pastoral roles.

The Southern African Bishops have ruled according to their interpretation of canon law, which although allowing for exceptions in certain circumstances rules that while priests and "religious" sisters (into which nuns fall) can participate in politics, they cannot hold public office in which they have to exercise civil authority.

The bishops have taken the view that the circumstances in the country do not warrant an exception to the rule and that there are several people capable of carrying out the tasks of public office without a priest or a religious sister having to assume this role. Among the problems the bishops discussed, according to the general secretary of the SACBC, Brother Jude Pieterse, was the feeling that such a move on Mkhatshwa's part would prove divisive among Catholics.

Mkhatshwa sees it differently and cites several exceptions to canon law in other countries. One of these examples is that of Dutch priest David van Ooijen who was a member of parliament and working priest for 21 years without problems from his bishops, although in a letter to the ICT's Albert Nolan, he says there were occasions when pastors and "believers" did not want him to assist in their parishes.

But in the letter, among the examples Van Ooijen gives are several that work against Mkhatshwa's cause. In Ireland priests are constitutionally forbidden from being MPs, and in Germany, where Hitler introduced the same restriction in a concordat with the Pope in 1934, the Holy See still insists on maintaining it.

The European Union Treaty, writes Van Ooijen, forbids this discrimination against candidates for parliament and as a result Ireland and Germany are seeking to abolish restrictions.

Mkhatshwa has also protested against the way he was treated by the SACBC, saying he

was not consulted after he had worked for them for 18 years, nine as general secretary. Pieterse, however, says that during the recent plenary, when the decisions were made, he spoke to the Apostolic Delegate (the emissary from the Vatican) Archbishop Ambrose Di Paoli, the president of the SACBC, the Bishop of Manzini, Louis Ndlovu, as well as to Archbishop George Daniel.

No authority should arbitrarily forbid an ordained priest from exercising his inalienable right to make a choice within several pastoral options. The political option is only one. Church authorities, in deliberating on such a sensitive issue, should at all costs avoid a top-down approach to decision-making, especially in delicate issues. That would be contrary to the democratic principle and practice, said Mkhatshwa.



focus on elections

SHOULD ministers of religion take political office or should they stick to their pastoral duties?

Indeed priests have had to face this dilemma, a moral crossroads, for as long as apartheid has been in existence in South Africa.

This is particularly so because for a very long time in this country the church has played a crucial role in the struggle against apartheid and has declared it a heresy.

Throughout its history, not only was the church in South Africa and throughout the world, vociferous in condemning apartheid, it also assumed the role of being the "voice of the voiceless".

Essentially, in an attempt to address this impasse, two schools of thought emerge.

One view, as expressed recently in a statement by the South Africa Catholic Bishops Conference, is that there is no need for priests (in South Africa) to take public office.

"While we firmly believe that the church has an important function in the political life of a society, we do not accept that this function is best fulfilled by priests and members of religious institutes accepting public office and exercising political power," says the statement.

It further states that while the SACBC realises that for grave reasons bishops may authorise priests and members of religious institutes to seek public office, they do not see the need for this at the present time (in South Africa).

The other view comes from such institutions as the Institute for Contextual Theology which recently hosted a conference where this question was put in the spotlight.

Public office

The conference was attended by members of the Christian Service Organisation, representatives of the Muslim religious community and theologians and priests.

The ICT believes firmly that men of the cloth not only have a (political) role to play in South Africa, but they have the right to hold public office.

These sentiments were echoed by African National Congress NEC member Mr Steve Tshwete, who was one of the speakers at the conference.

Tshwete said the ANC believes the fight for social justice cannot be seen to be the sole responsibility of the liberation movement.

According to Tshwete, it is the responsibility of all the oppressed people. The church, as well as other religious movements, have a role to play in the democratisation process in the country.

"The reconstruction of a new united South Africa is as much a responsibility of the church and other religious organisations as it is of the liberation movement," he said. —

Writing in the latest issue of *Challenge*, an independent Christian magazine, Catholic priest and ANC parliamentary candidate Father S'mangaliso Mkhathshwa argues strongly for

Sowetan 4/3/94
The participation of clergy in politics is a vexed question that has raised hackles in many societies. Now, with its first democratic election, it is South Africa's turn, writes **Lulama Luti** of our political staff:



Catholic priest and ANC parliamentary candidate Father S'mangaliso Mkhathshwa.

participation in politics.

According to Mkhathshwa, the crux of the debate is not so much whether or not priests should be involved in political ministry. Most progressive theologians would take this as given, he says.

"(The issue is) no authority should arbitrarily forbid an ordained priest from exercising his inalienable right to make a choice within several pastoral options," says Mkhathshwa.

Compelling reasons

Mkhathshwa points out that the circumstances in South Africa are, in fact, extraordinary and that there are some compelling reasons that would justify the active participation of men of the cloth in public life.

In a resolution taken after the conference,

“This election is different. It is a result of a long, hard struggle and we see no reason why ordained ministers should have to opt out at this stage”

delegates pointed out that ordained ministers have throughout history been involved in politics and party politics, and that they have held public office.

Leaders

In South Africa, said delegates, ordained ministers have actively participated in mainstream politics as well as in extra-parliamentary politics. What is more, they have also been leaders of the liberation movement.

Many of them have been harassed, imprisoned, tortured or driven into exile.

If their political constituencies now ask them to walk the extra mile and take public office in government (local, provincial or national) they should not be prevented from doing so simply because they are ordained ministers.

"This election is different," said delegates. "It is a result of a long, hard struggle and we see no reason why ordained ministers should have to opt out at this stage."

Besides, they pointed out, the voice of morality is needed in government and this can be enhanced by the presence of ordained ministers.

Therefore, ordained ministers nominated by political parties to stand for elections should be permitted to decide whether to continue their ministry of promoting justice in government or in the religious community, they said.

“The reconstruction of a new united South Africa is as much a responsibility of the church and other religious organisations as it is that of the liberation movement”

Formal Vatican ties (28)

PRETORIA. — The Vatican and South Africa are to establish formal diplomatic ties.

In a statement today, Minister of Foreign Affairs Pik Botha announced the opening of diplomatic relations with the Holy See, with an embassy to be opened at the Vatican and a Apostolic Nunciature in Pretoria. Sapa

APR 5/3/94

ZCC OKs elections

Sowetan 20/3/94

By Khathu Mamaila

THE Zion Christian Church has decided to allow its 4 million members to participate in the forthcoming general elections, refuting earlier reports that the organisation was opposed to voting.

ZCC spokesman Mr KI Kutoane said yesterday church members were free to exercise their right to vote or not to vote.

Asked about the origin of reports that the ZCC was against voter education and called on its members not to vote, Kutoane said he did not know where it came from.

(28)
But he warned that voting should not cause division in the congregation.

Following reports that the ZCC called on its members not to vote, an Independent Electoral Commission delegation led by the commission chairman Mr Justice Johan Kriegler met ZCC leader Bishop Barnabas Lekganyane last Friday.

A voter education committee would be formed between the IEC and the ZCC to educate church members on the election process and how to vote, said Netsitenzhe.

LETTERS

Apologise
to lawyer

WITH reference to the article "Forgotten plight of barred lawyers" (March 20), my mother-in-law Shulamith Muller — a human rights lawyer in the 50s — was also struck from the roll after being "named" under the Suppression of Communism Act.

She was jailed after the Sharpeville massacre, and later she and her family fled to Swaziland. There she was able to set up a legal practice which operated until her death in 1978.

Her family would also like to see her name restored to the roll posthumously and some acknowledgement of her work defending those harassed by the apartheid regime.

And perhaps some apology is also due to these courageous men and women for the shabby way in which they were treated, not only by the regime, from which one expected nothing better, but also by many of their legal colleagues who failed to defend them? — RUTH MULLER, Johannesburg

Political priests
must choose role

IT IS with dismay that I read in the Sunday Times (March 6) of the decision of Bishop Paul Nkhumishe of Witbank to permit Father Smangaliso Mkhatswa to accept nomination by the ANC as an election candidate.

This is unfortunate as it displays the double standards practised by certain members of the Catholic Church in South Africa. By permitting Father Mkhatswa to accept nomination it appears Bishop Nkhumishe is endorsing the ANC.

One wonders whether Bishop Nkhumishe would permit a white priest should he be nominated by the National Party, to accept nomination as a parliamentary candidate? Incidentally, I am neither a supporter of the NP or the ANC. I have always regarded myself as a liberal democrat.

The church should not be seen to be supporting one political party at the exclusion of others.

In his or her private capacity, all

religious people should be permitted the freedom of supporting the party of their choice, but in public, an apolitical stance should be displayed.

After all they are supposed to be ministers to all the flock. How can a priest or nun in public office minister to the faithful in an impartial manner when they are endorsing the policies of a single party? On matters of national and social matters, they will be expected to toe the party line.

Bishop Nkhumishe owes it to his fellow Catholics of all ranks, not only his fellow bishops, to explain his reasons for allowing Father Mkhatswa to accept nomination as an ANC candidate.

Archbishop Ambrose de Paoli should show leadership and indicate the Vatican's stance in this matter by either supporting the bishop or opposing him.

Since Archbishop de Paoli declines to comment and shows an apparent lack of leadership in this matter, I would suggest that he refers

this matter to the Holy Father in Rome for consideration and decision.

The Catholic Church is sometimes seen as hypocritical in that it preaches democracy, but does not practise it. It is commonly known that the church is autocratic in its decision making.

Should Sister Bernard Neube be given permission by her bishop to accept nomination as an ANC candidate, then all the above would apply to her situation as well.

Many Catholics are tired of the political priests in our midst. It is about time they made the choice between what should be their apolitical role as shepherds of the flock as Our Lord Jesus Christ was, and that of politician.

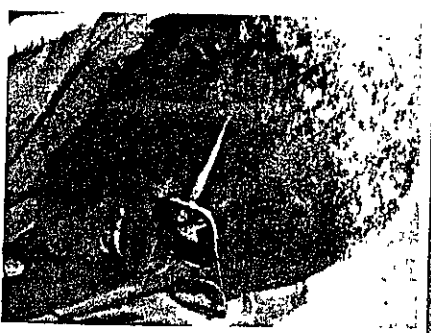
If they feel as strongly as Father Mkhatswa does about becoming a politician, then they should resign their priestly ministry completely.

There are certainly many more qualified Christians available to fill these political roles. — PETER DEARY, Empangeni



PRIESTLY POLITICS ... Father Smangaliso Mkhatswa makes a point

Tutu warns 'political' priests



TUTU TACKLES CLERICS... Archbishop Tutu yesterday spoke out against several Anglican clerics.

Staff Reporter

ARCHBISHOP Desmond Tutu yesterday criticised several Anglican priests who signed a statement that they would vote for the ANC.

"Licensed Anglican clergy who do so side with a political party are acting in contravention of the spirit of a decision which prohibits them from belonging to political parties," Archbishop Tutu said.

He was approached for comment after a press conference at the Methodist Church

ST 14/4/91

in Butekant Street yesterday attended by about 40 clerics of several denominations.

Senior ANC members including Dr Allan Boesak, ANC Western Cape chairman, and educationist Mr Frank In Sonm were also present.

The statement by the clerics saying they would vote for the ANC was released at the conference, and was also signed by the archbishop's wife, Leah.

28

of Cape Town. He said a group of clergymen had for the first time stood up and said they would vote for the ANC.

"This is not a mass signature campaign but an attempt to break the logjam Church people are looking for leadership," he said.

Prominent names on the statement include the Rev A Langenhoven, Rev ANC Esau Dri Adonis of the UWC theological faculty, the Revs H Madala, T Kotze and K Vermeulen of the Methodist Church

'Contravention of the spirit of a decision which prohibits them from belonging to political parties.'

of South Africa. Dr Lionel Louw of the AME Church, and the Revs B Piyana of the UCT

Religious Studies Department and J Pillay of the Presbyterian Church of South Africa.

Archbishop Tutu also said the church was deeply concerned about the racist campaigning in the Western Cape and condemned out of hand any party that used racist campaign tactics.

"We call on people not to vote for any party which uses such despicable methods," Archbishop Tutu said.

Earlier at the press conference the signatories to the statement said they had examined the claims of the various political parties and their historical records.

They believed that the Gospel values of an inclusive society committed to the care of the poor, the marginalised and the oppressed was best represented in the political manifesto of the ANC.

"For this reason we shall vote for the ANC in this election — while continuing critically to assess the implementation of their policies.

Dr Allan Boesak said it was probably one of the most significant developments in the Western Cape and was a statement which gave him tremendous encouragement.

He understood it was a statement of critical support and said the church was not the mouthpiece of any political party.

Whether the National Party won the Western Cape or not the damage caused by its racism campaign would remain and it would be clergy who would do the healing.

Anglican priests defend decision to vote for ANC

VUYO BAVUMA
Political Staff

ARG 14/4/94

(28)

ANGLICAN priests have defended their decision to vote for the African National Congress, saying the organisation's policies were "historically caring towards the poor, the marginalised and oppressed".

The priests — rebuked yesterday by Anglican archbishop Desmond Tutu for signing a statement saying they would vote for the ANC — also said they had not contravened the church's ruling that priests should not belong to a political party because they had not joined the organisation.

Several Anglican priests were among 80 clerics who signed the statement declaring they would vote for the ANC because "the Gospel values of an inclusive society committed to the poor, the marginalised, and the oppressed are best represented in the political manifesto of the ANC".

The statement said the priests would continue to critically assess the ANC's implementation of its policies after the election.

After the statement was released, Archbishop Tutu criticised those who had signed, saying licensed Anglican clergy should not belong to political parties.

The Rev Matt Esau said it would be difficult for him to vote for any political party other than the ANC because it was "historically caring for the poor and marginalised".

The Rev Barney Pitso, of the University of Cape Town's Religious Studies department, said by voting for the ANC he was not joining the organisation but merely exercising his democratic constitutional right.

Mr Pitso said he wanted to be sure that the Western Cape did not get a "racist" National Party government.

"Because of the tension created by the NP, it would be criminal for the clergy to remain silent," he said.

(News by V Bavuma, 122 St George's Mall, Cape Town.)

Natal priest targeted by mystery hit-list

By MEGAN POWER

A BRITISH-BORN Anglican dean who says he is apolitical has become the target of an unusual hit-list circulating in the small Northern Natal town of Eshowe.

The Very Rev John Salt, dean of the Anglican cathedral in central Eshowe, appeared on the list as an ANC "sympathiser".

"I'm not an ANC member but, as a priest, I minister to everyone," said Dean Salt, 52.

The pamphlet, which names 35 people living in and around Eshowe, was apparently designed to appear as if it had originated from the IFP.

But some residents believe it may be the work of right-wing elements bent on fomenting further violence in the strife-torn region.

Three Eshowe town councillors and scores of ANC activists were also named on the hit-list, and two brothers of a local ANC activist named on the list were gunned down in Gezinsila township outside Eshowe on Good Friday — a few weeks after the list appeared.

The leaflet claimed the ANC would use the TEC and Independent Electoral Commission to intimidate people, rob them of their homes, jobs and dignity, burn their houses and schools — and kill them.

"They will rob you of your nation... your kingdom... and your King," it said. It branded the listed people as ANC

members, MK members and communists who would "give you nothing but pain and suffering".

Dean Salt, an observer on Eshowe's negotiating forum for a transitional town council, said he could not dismiss the leaflet as a hoax. "I'm a public figure and some of my movements are known, so I'm very careful," he said.

One of the town councillors named, farm manager Derek Pillay, is a delegate to the negotiating forum for a transitional council.

"I am outspoken, but I'm not an ANC member. I went in to the negotiating forum on a Solidarity Party ticket, but I don't represent any particular party now," he said.

One of the ANC activists named, Mr Zarnokwake Mkhise, fled his home in Gezinsila township after continual harassment. Shortly afterwards, two of his brothers were gunned down by attackers in their home.

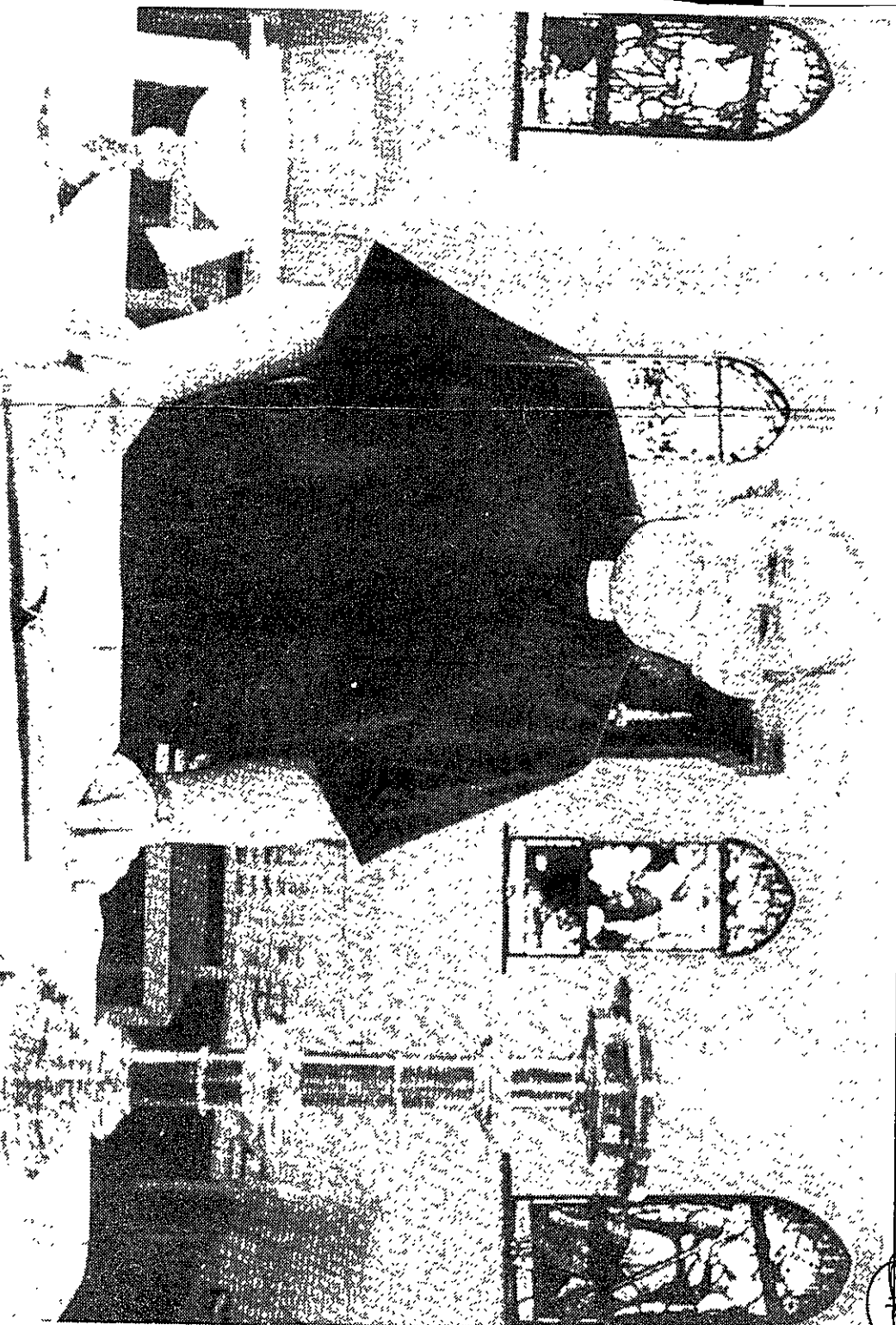
ANC member Yeya Sibiyi said he found the pamphlet confusing because many of those named were low-profile members.

The pamphlets were apparently dumped outside shops, bus shelters and in toilets.

The matter has been reported to the TEC and the police.
(News by Megan Power, 18 Osborne Street, Durban)

BEWILDERED... Dean John Salt is at a loss to know why his name appears on the hit-list

Picture: RICHARD SHOREY



POPE WON'T BUDGE ON FEMALE PRIESTS

Women could leave church

3 Times 5/16/90

28

AN ATTEMPT by Pope John Paul II in an apostolic letter to all bishops to stop discussion on whether women may become priests has met with criticism from advocates of women's ordination both inside and outside the Roman Catholic Church.

Catholic women theologians and prominent religious women in South Africa have predicted that the pontiff's stand would lead to a number of women leaving the church. They commented that he had ignored key scriptural texts such as that which declared that in Christ there was no more "male or female".

The papal letter has also increased tension between Rome and Canterbury, with the Archbishop of Canterbury demanding "clarification" from the Vatican on what the Pope's new move means for ecumenical relations.

In the letter, which was sent out last month, the Pope restated the basis for excluding women from ordination — that Jesus chose only men as apostles, and that church tradition and law have always forbidden it.

The Pope said that despite the church's firm stand on the

By CARMEL RICKARD

issue, however, the matter was still considered open to debate in some places.

To remove all doubt on the issue, he concluded the letter with a declaration that the church "has no authority whatsoever to confer priestly ordination on women, and that this judgment is to be definitively held by all the church's faithful".

Some experts view this last sentence as making rejection of women priests virtually an article of Catholic faith.

Catholic Archbishop Wilfrid Napier of Durban said it was clear the injunction of the letter was to be taken "very seriously indeed".

In his view, only another church council, such as the Second Vatican Council, could revisit the question of women priests.

However, in England, where the Anglican Church will have ordained more than 1 000 women by August, the Archbishop of Canterbury, George Carey, said the arguments advanced by the pope in his letter had been fully considered by the Anglican and other churches, and found to be not convincing.

He also said that the letter, which particularly mentions the Anglican Church's deci-

sion to ordain women, seemed to call into question continued dialogue between the two churches.

The archbishop said he now wants some "clarification" from Rome about the future of ecumenical relations between them.

Dean of the South African Anglican Church, Bishop Michael Nuttall, said one of the "saddest" features of the letter was its attempt to close the debate on the subject of women's ordination, which he described as "unwise and unhealthy".

"The debate will continue and new, invigorating truth will emerge from it," he said.

The papal letter has not silenced the debate in the United States either.

In its wake, a large advertisement in the independent National Catholic Reporter urged that bishops stop ordaining men as priests until women could also be considered for ordination.

The advert, inserted by a number of US and Canadian individuals and organisations, also urged a boycott of "eucharistic liturgies" until women were ordained, and said that those who did attend mass should wear blue armbands or ribbons to show their support for the ordination of women.

NEWS FEATURES *Religious institutions must improve people's well-being*

Church searches for new role

28

By Tyrone August

■ NEED FOR TRANSFORMATION *Struggle to adapt*

to new challenges after recent changes:

THE CHURCH IS STRUGGLING to redefine its role in South Africa after the recent political changes — and may not be up to the challenges facing it.

This is the view of the Reverend Barney Pityana, a political activist who once worked with Steve Biko and is now a researcher at the University of Cape Town's Research Institute on Christianity.

"There is a lot of confusion," he told *Sowetan* when he was in Johannesburg last week as a guest speaker at the annual conference of the South African Council of Churches.

"One of the reasons is that the church took the position that clergy should not be involved in political organisations," says Pityana.

"I've got into trouble for that. Even though the church did not say the clergy must be neutral, for most people it has meant that the whole political thing is too dangerous.

"That it's not worth it to risk being involved because the church must be reconciled first. Hopefully we are now entering another stage with the new Government, and we are free to shed those inhibitions."

Pityana, who fled the country in 1978 after he was banned, believes the church cannot be an agent of evangelisation if it does not respond to the fears and concerns of people.

And this, obviously, includes issues like the violence tearing apart certain parts of South Africa. But he does not believe the church is able to address some of the challenges it faces.

"The church has no impact on society whatsoever," says Pityana. "There are a lot of completely wrong priorities being set. There's a lot we have to put right in our churches.

"The major challenge facing the church today is transformation. It has to discover itself as a church in South Africa. It has to play a role in national life and nation-building."

Whereas churches were once in the forefront of campaigns against apartheid, they now seem to be retreating into the role of setting up soup kitchens and dishing out clothing to the poor.

"The work of providing for the needs of the poor must continue, but it must never be at the expense of working out what the church's evangelical task is in society," says Pityana.

"It must seek to better the lives of people, and to have a faith that is liberating so that this Christ we talk about is



Barney Pityana ... The work for providing for the poor must continue.

a Christ that cares and is concerned about the wellbeing of people."

A key area of his work at UCT is the changing role of the church: "We are concerned about the church and how it adapts to the new realities of South Africa."

Forging a partnership with the new Government is one possibility. "For instance, there's the possibility of a partnership between churches and the Re-

construction and Development Programme," he says.

"The church is one of the constituencies involved in every part of the country, and that is very much in touch with the poor.

"It must recognise that it has a partnership role, that it doesn't always have to be hostile to the government — but that doesn't mean being uncritical."

However, Pityana is not opposed to

members of the clergy being directly involved in government structures such as parliament.

"But," he stressed, "the clergy person in politics or public life must always bear in mind that he or she represents everyone.

"In the church, we are ministers or priests for everybody whatever our own political affiliation. We need to move to having a sense of maturity so people

trust us even though we differ politically. "After all, the fact that one clergyman supports Orlando Pirates, and the people in your congregation support Kaizer Chiefs, doesn't mean that you can't be a clergy person."

As far as he is personally concerned however, he does not see a political role for himself. "I'd like to think I remain an activist. I've never not been an activist because I have a passion for justice.

"But I don't want to be a politician have an idea I shall be more useful elsewhere in public life

"And so while I continue to raise political questions in society, I think can best raise them outside of the formal structures of politics."

Although he has a bishop's licence and is an honorary assistant at a parish in Langa, Pityana is attracted to academic life because of the freedom it offers.

"Universities allow you a lot of independence which churches don't have," he says frankly. He will remain at UCT at least until the end of next year.

But he does not believe in sterile intellectualism: "You can do all manner of research programmes, but unless they relate to real people in real situations, they will be meaningless.

"But there's also a second reason. If you can be accountable to people for the work you do with them, so they can feel that what you gather from them, actually gets back to them.

"Universities have been detached from people and in the end that doesn't help learning at all. You can't be a researcher without people."

But justice and morality remain at the centre of the Fort Hare law graduate's life. "At the end of the day, we are in the business of building a moral community," he says.

"All of us have been so deeply hurt, scarred and broken that we need to rediscover our humanity, that helps us to respect other people.

"We have been scarred, that's why there's so much violence. And we can't build a nation on that basis. The church should really be beginning to talk seriously about this."

And this again brings him to the social and political role of the church. "Without that role, it will not be the church, but the nature and manner in which it engages that role has changed. "Whereas previously the church had to take on board much of the work of the liberation organisations, now the church has to do that as part of its evangelisation task.

"Part of being evangelical is to be concerned about the well-being of everybody. And that concern remains — whatever government there is."

Star 25/8/94

Ex-Archbishop of Cape Town Burnett dies ⁽²⁸⁾

Cape Town — The Right Reverend Bill Burnett, former Archbishop of Cape Town and chaplain of Michaelhouse at Balgowan, died at his home in Grahamstown yesterday.

Bishop Burnett (77), a curate of St Thomas's Church in Durban from 1946 to 1950, was the first South African-born and educated clergyman to become Archbishop of Cape Town.

Born at Koffeefontein on May 31 1917, he was educated at the Bishops at Rondebosch and at Michaelhouse. He studied at Rhodes University and then trained at St Paul's Theological College in Grahamstown. He was appointed bishop of Bloemfontein in 1957.

He was general secretary of the South African Council of Churches from 1955 to 1957.

In 1953 he published a book *Anglicans in Natal*.

He is survived by his wife Sheila and three children. — Own Correspondent.

Church leaders call for halt to arms trade

21, 13/10/94
JOHANNESBURG. — Church leaders yesterday called on the government to declare a moratorium on arms trading and to establish a neutral panel to examine the "widely disputed" claim that South Africa's arms industry promoted economic development. (28)

The church leaders condemned Armscor's "spurious" claim that the industry would boost the economy and further technology.

In a statement after a conference on security and development organised by the South African Council of Churches, the churches said regional security depended more on development than on armed defence.

"South Africa should be clearing mines planted in the region for free, and the government should take a stand against the proliferation of arms in Africa," the churches said. — Sapa

Divorced Anglicans can wed in church

By JACOB DLAMINI

DIVORCED Anglicans in South Africa may remarry in church, but only at the individual discretion of their parish priests, a senior cleric said yesterday.

The Anglican Dean of Cape Town, the Very Rev Colin Jones, was reacting to a Church of England decision to review its wedding ban on divorced people.

Dean Jones said bishops who are opposed to the remarriage of divorced people may refuse to do so in principle, but no priest can stand in the way of people who qualify to remarry in church.

In England, Anglican bishops are to review policy on the remarriage of divorced people in church, following a General Synod debate which showed widespread support for a relaxation of church rules. Up to now, the clergy has enjoyed

a legal right to marry divorced people in church but such services are discouraged by church rules.

Dean Jones said: "We have been ahead of England in this regard. The Anglican church in southern Africa has been remarrying divorced people for years, but under strict conditions."

Mr Jones said divorced people who wish to remarry must be frequent churchgoers and must be interviewed by their parish priest, who will then recommend them to a bishop for a final decision.

It's a lengthy process. We don't take it lightly that a marriage has failed but we recognise that we live in an imperfect world.

"People who remarry are often more mature but the church still upholds the view that marriage is a lifelong commitment between two people," he said.

(28)

S/Pines

4/12/94

Whites are poorer now

White South Africans are over 7% poorer now than they were in 1990, but there has been no corresponding rise in blacks' personal wealth, a newly released survey by the University of South Africa has shown.

Individual whites' real income fell by 7.1% from 1990 to 1994, and disposable personal income for blacks rose by only 0.3% in the same period, the university's Bureau of Market Research said.

White South Africans had effectively become steadily poorer over the past three decades.

Between 1960 and 1994 the share of whites in the country's total personal income dropped from 70.1% to 52.7%, whereas that of blacks rose from 22.4% to 34.7%.

The shares of Indian and coloured South Africans rose sharply, the bureau's report said, but gave no percentages.

The average disposable income of blacks represent only 13.3% of that of whites.

"Relatively low incomes, greater unemployment and the large percentage of the black population under 16 are responsible for these marked differences," it added.

People living in Gauteng province were the most affluent in the country. The disparity was starkest in Randburg/Sandton north of Johannesburg, where the average income of residents — of all races — exceeded the national average by 259%.

Gauteng's black population were also wealthier than the rest of the country, enjoying 35% of all black South Africans' disposable income.

Recognise our traditional religion, plead followers

(28)

AUG 3/7/95

HENRI DU PLESSIS
Staff Reporter

FOLLOWERS of traditional African religion have asked for recognition as an independent faith.

African Traditional Religion was being revived and a Western Cape branch had been formed, said organiser Daluxolo Hoho.

"We wish to appeal to the state to recognise us as an independent religion which has nothing to do with Christianity, Islam or other religions," Mr Hoho said.

"We don't see any freedom for African people if our religion is still oppressed."

African Traditional Religion had no place for Jesus or the

Bible and was based on oral tradition, said secretary Ayande Nabe.

"There is a tendency to make traditional religion what it's not. They say it is culture and not a religion, but that is wrong — it is a religion on its own. You cannot mix one religion with another, you cannot have a Christian representing a Muslim or the other way around," Miss Nabe said.

African Traditional Religion was the largest religion in the country and had to be recognised as such, said committee member Nokuzola Mndende.

"We believe in a supreme being, a creator, and we communicate with the creator through our ancestors. This is not just culture.

"Christians have described our religion as made up of superstitions, heathenism, animism, fetishism, all the isms they can think of.

"To be able to go to school, we had to have a baptismal certificate. To get work, we had to have a testimonial from the last school we attended and a testimonial from our minister at the local church.

"Our religion has been suppressed and we have been forced to live in two worlds.

"Many of our people go to Christian churches for convenience, but they believe in the traditional religion in their hearts.

"In the 1991 census on which the government today bases their policy on religion, African

Traditional Religion was not even given as an option.

"It is not even mentioned, but they mention Buddhism, Hinduism and the others.

"Even now, we are being marginalised — but we are still there."

Branch chairwoman Nomsa Hawker said: "They say 87 percent of people in this country are Christian, but I say 70 percent of those are actually of our faith."

Yet, the African Traditional Religion was not against plans for a secular state.

"We don't want the state to be anything other than secular. We simply want to be given our fair, equal share. We also want time on television," Mr Hoho said.

BY MICHAEL SPARKS

Tears flow as DRC admitted into fold

THE SOUTH AFRICAN CHURCH COUNCIL (SACC) yesterday admitted into the Dutch Reformed Church fold the 14, leaving nearly 100,000 members in the DRC after a year as an outsider, was made at the SACC's annual

conference in Vanderplipk by the Rev. Sam Buit Vis, moderator of the United Reformed Church of Southern Africa. After the announcement, Dr Beyers Naude was granted special permission to speak — and then couldn't.

All the doyen of the anti-apartheid movement clearly shook his or her head in amazement to see what he or she had done. "I have a deep, moving experience, which so much for what I have prayed and hoped and waited has been realised. I

thank you, before breaking down again, tears flowing down my face. His head bowed for many dry eyes among the delegates, not least the two from the DRC, Prof Piet Melting and Dr Willie Botha.

Melting said a decision on applying for full membership would be made at the DRC's next synod, in 1998. The DRC left the SACC's predecessor, the Church Council of South Africa, in 1989 over what Melting described as language and the politics of the time, including South Africa's involvement in World War 2.

(28) 4 Nov 6 / 7/95

Moving church ceremony *(28) star 7/17/95* to welcome back DRC

■ BY MICHAEL SPARKS

After an absence of 50 years, the Dutch Reformed Church (DRC) was formally welcomed back into the fold of the South African Council of Churches (SACC) yesterday in a ceremony which closed the organisation's annual conference in Vanderbijlpark.

The Reverend Freek Swane-pool, moderator of the DRC, said his church was sincere in seeking to learn from the SACC, as well as giving input that he hoped would be useful.

The Reverend Beyers Naude, a former moderator of the DRC, said he was rejoicing about the readmission.

In prayer he said: "We thank You for the miracle You have brought in our hearts, minds and attitudes."

During the formal part of the ceremony, Naude took out his camera to record the moment for his personal records.

He and other members of the SACC executive then embraced the new members, including the

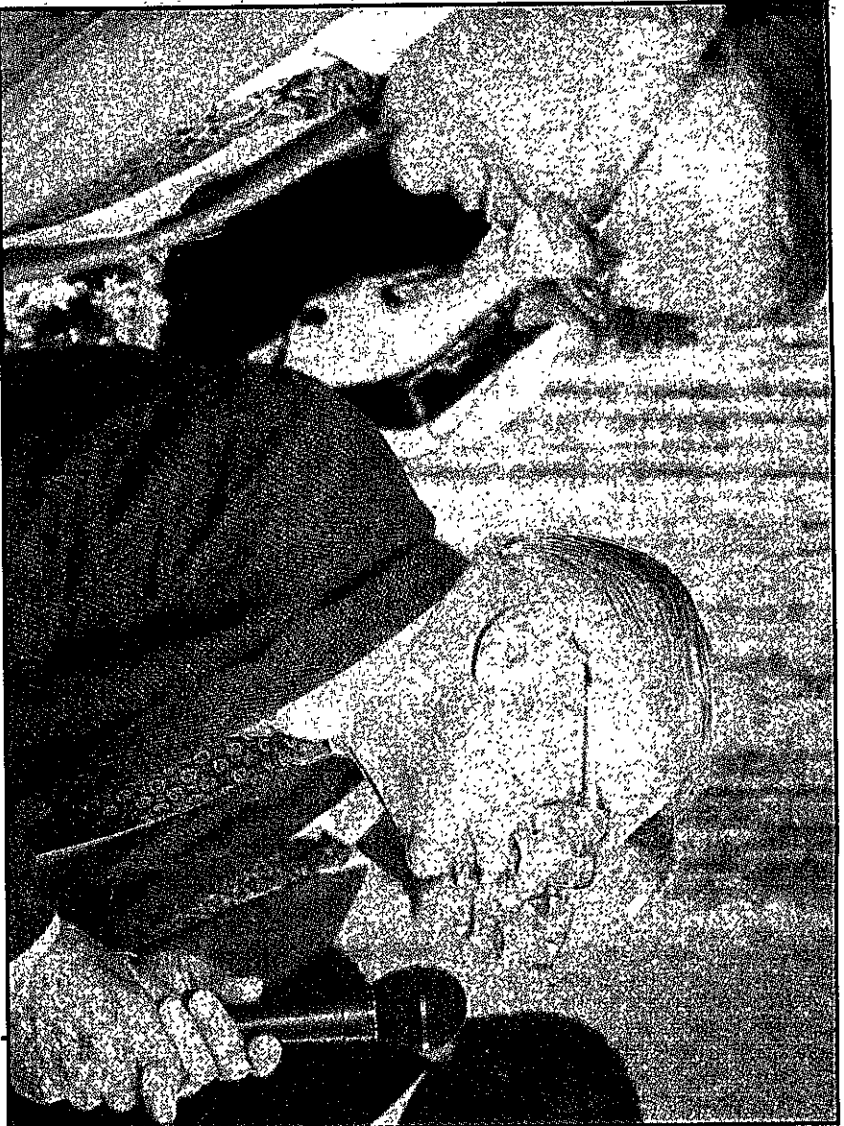
Catholic Church which had changed from associate membership to full membership.

The conference also voted to make Naude honorary president for life of the SACC.

In formal statements emanating from the conference, the SACC said it totally opposed the plan by the SANDF to extend the electric fence between South Africa and Zimbabwe, at a cost of R50-million.

The statement said many of its members were organised across international boundaries and that the church could not condone actions to exclude and punish people whose impoverishment was largely a consequence of the policies of the previous government.

It also called for women's rights to be enshrined in the constitution, and for the justice department to ensure that all maintenance and support orders by courts were enforced to ensure that mothers received the necessary financial support from fathers.



Rejoicing: Reverend Beyers Naude leads prayers after the Dutch Reformed Church was granted observer status to the South African Council of Churches. On his left is Professor Piet Meiring of Pretoria University.

PICTURE: DEBBIE VAZBEK

The Dutch Reformed Church became an observer member of the South African Council of Churches last week. This significant change is symbolic of other changes taking place within the organisation. Michael Sparks reports.

Charting a path in a new society

(28) Star 10/7/95

The entry of the Dutch Reformed Church (DRC) into the South African Council of Churches (SACC) last week was symbolic of the changes that have taken place both within the country and the two organisations.

The DRC felt compelled to withdraw from the SACC's predecessor, the Council of Churches of South Africa, in 1989 because of issues that included language and South Africa's entry into World War 2, according to Professor Piet Matheij of Pretoria University's theology department.

Twenty-three regional structures were formed, but with complete autonomy on paper only.

"The autonomy was a nonsense in reality because the regions were entirely dependent on the central council for their funding," Duncan said.

The regional structures were created because of a concern that the State could act to ban the SACC or some of its branches.

It was felt the existence of a number of branches might mean that at least some vestiges of the organisation could survive State action, Duncan explained.

Alternatively, the State would have to act against the central body and all 23 regional bodies, something the council hoped would be more difficult for the State to do.

However, with the political changes heralded in 1990, the council has come under increasing pressure from donors to fund projects that will make a difference in people's lives, rather than just fund regional administrations.

This prompted a period of

transition in the council, which culminated in substantial changes to the constitution.

Duncan, who convened the constitutional committee, noted three main changes.

First, the 23 regional councils have been dissolved and will be replaced by one council in each of the nine provinces which will be completely independent. That independence will extend to the provincial council deciding whether to join the national council or not.

They will also apply to the national body for funding, as with all other projects.

However, these are likely to be considered "symbolically," according to Duncan.

In future, any organisation that is not national in character will not be able to join the national body as in the past. Such an organisation will instead join the provincial group.

Secondly, the annual conference will be held every three years, rather than annually, in the hope that the conference will be more inspirational to those who attend.

Third, the central committee, comprising church leaders and the chief executives of the member churches and organisations, will govern the SACC between these conferences.

"This means that the control of the council will be firmly in the hands of the leaders of the churches," Duncan said.

When asked whether the SACC still had a role to play in the political arena with the im-

plementation of a democratic government, Duncan said she believed it did.

"Things have happened which have indicated the Government is not truly as open as we all wanted. We need to guard against that."

"But we believe that we can do more than just gripe and will be able to make constructive criticisms, too," Duncan said.

Injustice

She foresees the SACC playing a particular role in relation to the forthcoming Truth and Reconciliation Commission. The organisation, she feels, should focus on the work of the commission and help to inform people of their rights. Victims, for example, should know that they can request an investigation into specific events.

She said an important aspect to have emerged from the conference was that, although political freedom had now taken root in South Africa, economic injustices remained.

This took many forms, including cases where women had not received maintenance for their children, despite court orders, and the whole market structure of the economy.

The churches would always have a substantial role to play in protecting the poorest section of the community, she said.

Conflict

Politics was clearly a major point of conflict, since the DRC provided the National Party with a theological basis for apartheid, earning the Church its tag as "The National Party's Prayer".

This led to substantial conflict with the SACC which saw its role as the protector of human rights and set up various bodies within the council to provide assistance to detainees and their families in various forms, including legal assistance.

According to SACC honorary vice-president Sheena Duncan, the whole structure of the council was changed in the mid-1980s to try to insulate it from action by the apartheid govern-



Freek Swanevool, moderator of the Dutch Reformed Church, gives thanks after the ceremony granting his church observer status to the South African Council of Churches. With him are (from left): outgoing president of the SACC Dr Khoso Majojo, Bishop Mansuet dela Blyasse and Archbishop George Daniel, both of the Catholic Bishops Conference, which changed from associate membership to full membership during the same ceremony.

PICTURE: DEBBIE VAZSEK

Row over Pope's visit

Sowetan 21/7/95

(28)

By Ruth Bhengu

A ROW is brewing within the Roman Catholic Church because Pope John Paul II will not visit Soweto during his South African visit in September.

The Pope will visit South Africa, as part of his African tour, to see this country's Catholic bishops. Other countries he will visit are Kenya and Cameroon.

Catholics in Soweto have accused the organisers of the visit of deliberately keeping the head of the Catholic Church out of Soweto and denying black Catholics a chance of seeing the pontiff.

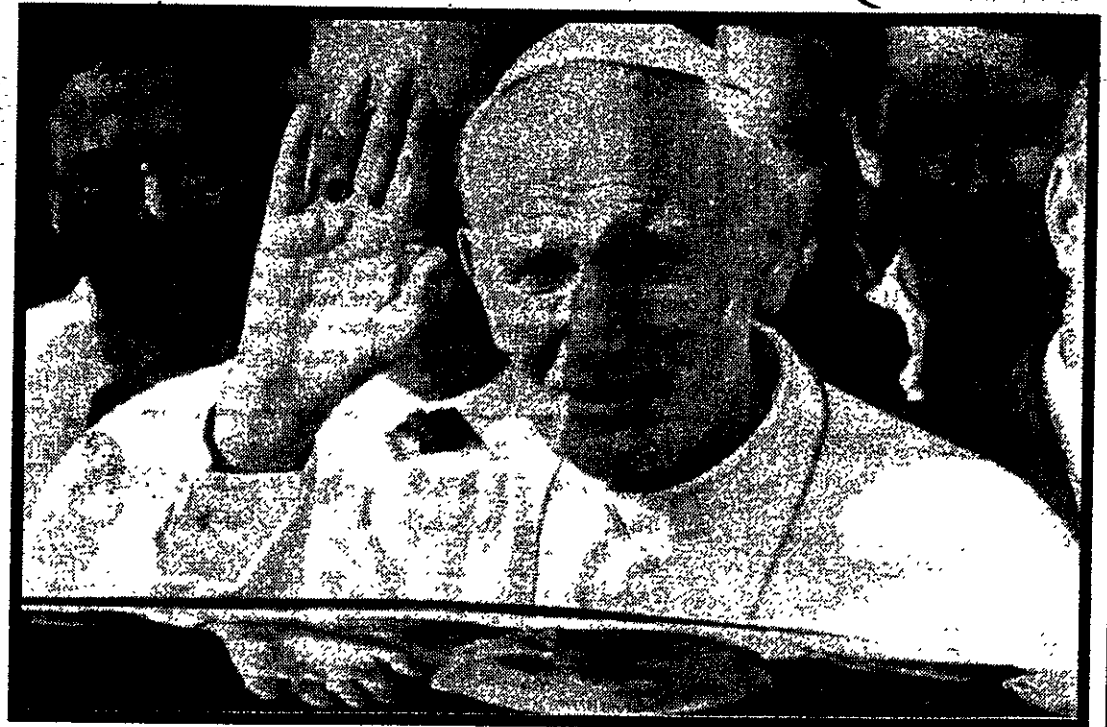
But Bishop Zithulele Mvemve, a member of the Southern African Bishops Conference which will be hosting the pope, said yesterday that those who were protesting were misinformed.

"The decision to have the pope visit only Johannesburg and Pretoria was made at the synod in Rome last May. It was not made by individuals in this country.

"Proposals were put before the synod and a decision was made as to which countries in Africa the pope could visit.

"If he was staying for at least a week it would have been possible for him to go to Soweto," said Mvemve.

However, Mr Sipho Motha, an executive member of the parish council of Regina Mundi Church in Soweto, said yesterday: "The organisers are keeping the pope out of Soweto for political and



Pope John Paul II ... his visit to South Africa in September has sparked a major row.

economic reasons under the pretext that it would be unsafe for him to visit the area." He said Regina Mundi, which has been in the forefront of churches of the black liberation struggle in the country, would have been the ideal place for the pope to visit when he came to Johannesburg on September 16.

"If they chose to let the pope hold mass at Regina Mundi they would have to renovate the building as they are doing with the Cathedral of Christ the King in Saratoga Avenue in Johannesburg.

"What we are saying is that blacks

constitute about 80 percent of the Catholic membership in this country. We don't understand why Gosforth Park was chosen. It's about whites supporting one another. They know that if they had chosen Orlando Stadium white people would not go there," said Motha.

Ms Hillary Phillips, who is handling the publicity for the papal visit, said the pope had a tight schedule and could not visit Soweto.

She said the pope's itinerary had been arranged in Rome.

She said at least 500 000 Catholics from all over the country were

expected to attend the mass at Gosforth Park, outside Johannesburg. The pontiff will stay at the Embassy of the Holy See in Pretoria and will attend a reception hosted by President Nelson Mandela at his residence on the Saturday evening.

On Sunday at 10am he will say mass at Gosforth Park after which he will leave for the Cathedral of Christ the King in Johannesburg.

President Mandela's spokesman, Mr Parks Mankahlana, said as far as safety was concerned there was no reason for the organisers of the papal visit to be concerned.

From racist to respectable

THE SOUTH AFRICAN Council of Churches (SACC) conference has admitted the Dutch Reformed Church (DRC) to its fold, in a moving event that left many delegates with damp eyes.

The granting yesterday of observer status to the DRC after 56 years, was made by the Rev Sam Bunt, vice-moderator of the United Reformed Church of Southern Africa, at the SACC's annual conference in Vanderbijlpark.

Pretoria University theologian Professor Piet Meiring said the DRC's next synod would be in 1998, when a decision would be made on applying for full

Dutch Reformed church gains observer status in national body

membership. *Sowetan 12/1/95*

Bunt had worked long and hard to get the DRC to reject apartheid and called on it to unite the four branches of the church which represented racial groups.

After the church was accepted into the organisation, Dr Beyers Naude got special permission to speak — and then couldn't. He was too overwhelmed with emotion.

Naude had been kicked out of the

Dutch Reformed Church in the 1960s for his opposition to apartheid and started the Christian Institute, before being banned for his activities in the 1970s.

With Naude fighting back the tears yesterday, delegates got up as one and began to sing, giving Naude an opportunity to compose himself.

But it did not help much. All he managed to say was: "This is for me a

28
deeply moving experience, when so much for what I have prayed and hoped and waited for has been realised. I thank you."

Dr Willie Botha, head of ecumenical affairs in the DRC, described joining the SACC as a "striking moment".

The DRC left the SACC's predecessor, the Church Council of South Africa, in 1939 over what Meiring described as language and the politics of the time.

"This is symbolic of the new South Africa," Meiring said. "Opponents have discovered they are brothers," he added. — *Sowetan Correspondent*

Anger as Soweto is left off Pope's map

Own Correspondent

JOHANNESBURG.— A storm is brewing within the Catholic church over a decision to leave out Soweto during Pope John Paul's visit in September.

Church members in Soweto have accused the organisers of racism and selfishness, saying it was a deliberate move by the predominantly white organisers to deny black Catholics a chance of seeing the Pontiff on their doorstep.

"Most whites can still not imagine themselves travelling into the township. They are engulfed in the fear that Soweto is a place where only bad things happen," said Sipho Motta, an executive member of the parish coun-

■ The planned itinerary for the Pope's visit has excluded Soweto, leaving indignant Catholics accusing the organisers of selfishness and racism.

cil of Regina Mundi Catholic Church in Rockville.

"When you consider that blacks constitute 80 percent of the Catholic membership in this country and yet we are required to go and see the Pope in Germiston — a white area — that smacks of racism."

Mr Motta said most priests in Soweto agreed that the Pope should be taken to Soweto, "or at least one black township".

"The problem with most of our priests is that they are still stuck in the culture of not asking their white

counterparts within the church why and how they reach some often very questionable decisions," he said.

Father John Finlayson said the decision not to visit Soweto would not be changed.

"Germiston is the central spot. It is accessible for many Catholics in the East Rand and the Vaal Triangle, where there are plenty of Catholics as well," he said.

Father Finlayson sympathised with the Soweto Catholics, particularly those at the Regina Mundi Church, which for many years was a focal

point for anti-apartheid campaigns.

He ruled out any possible division within the church as a result of the disagreement. "Soweto does not represent a bulk of our priests and it is just not necessary to alter the current plans," he said.

His colleague, Father Buti Tihagale, who is also the secretary-general of the SA Catholic Bishops Conference, was critical of the Soweto Catholics.

"They are not being considerate," Father Tihagale said. "Besides, this is not a pastoral visit by the Pope. He is just coming to address the synod."

Father Tihagale added there was no venue in Soweto which could accommodate the estimated 400 000 Catholics who would come to meet the Pope.

(28) ARG 22/23/95

SACC welcomes the Independent churches on top of the agenda

BY BENISON MAKELE

est in joining the family, she said.

THE SOUTH African Council of Churches is not an exclusive club of established churches, says secretary-general, Brigalia Bam.

"It is an institution enabling churches in South Africa to witness together," she said.

Bam laments the fact that most black churches are not yet part of the SACC fraternity.

But this, she said, was not because the organisation was for educated black theologians and white liberals only - as those in the African Independent churches may have perceived it.

In fact, it was because the council did not recruit churches - although its membership was open to any church that expressed an interest in joining the family,

A random survey carried out by City Press revealed ignorance about the SACC and its activities among the predominantly black Zionist independent churches.

Bishop Phillip Masina of the Daveyton-based New Thessalonika African Church in Zion said that he had previously thought of the SACC as an organisation for educated people.

However, he was keen for his church to join the SACC fraternity of churches, although he had previously not been aware of the procedure to be followed.

"As Christians we should resolve our differences and concentrate on what unites us - belief in Jesus Christ as our saviour - rather than what divides us," Masina said.

Recently, the Dutch Reformed Church and the South African Catholics Bishops Conference joined the SACC - the former as an observer member without voting rights and the latter as a full member.

FOR TRUTH ... The SACC's Brigalia Bam.



ALL FOR UNITY ... Bishop Phillip Masina.



Ironically, one of the largest black Ethiopian churches, Bishop Lekganyame's Zionist Christian Church, is not a member of the council.

Bam is optimistic that churches like these will soon establish some contact with the SACC with a view to exploring ways of future co-operation.

She said one legacy the 'established Church' had bequeathed to Africa through Western missionaries had been the demonising of all African traditional ritualistic religious beliefs as Satanic.

This had resulted in African churches breaking away and forming the anti-colonialist Ethiopian churches.

ious beliefs, according to a statement released by the SACC.

The council was organising a policy conference this week to "explore African cultural values and their contribution towards the enrichment and realisation of the diversity of the body of Christ".

Authentic

The conference will also deliberate on the development of "an authentic African Christian spirituality, music, liturgy and symbols".

The council was also committed to working hard for the achievement of peace, reconciliation and development in the country.

The statement said that the subject of Christianity and culture had been on the council's agenda for many years but had fallen to the bottom of the list of priorities.

"The church has an important pastoral role and, since reconciliation is a Christian concept, we believe that the truth can set one free," Bam said.

The SACC fully supported the Truth and Reconciliation Commission.

"We must forgive each other, and there must be repentance and restitution," Bam added.

(28) \$ 29/6/8/98

'Church must take part in healing'

By Joe Mdhlela
Political Reporter

THE CHURCH MUST not only involve itself in the process of the truth and reconciliation campaign but should also facilitate the healing process to both victim and perpetrator.

This is according to general secretary of the South African Council of Churches, Ms Brigalia Bam, who was speaking at the close of the SACC-sponsored national conference on Christianity, African Culture and Development in Southern Africa at the

SACC takes stance on truth and reconciliation process (252) (28)

Sowetan 14/8/95

weekend.

She said a task group to involve itself in this process would be established soon.

African flavour

The four-day conference at the Telkom College in Olifantsfontein, also sought to redefine Christianity, giving it an African flavour.

Kenyan Professor Gilbert Ogutu of the University of Nairobi, Professor

Mazisi Kunene of Natal University, Dr Mthobeli Guma of the University of the Western Cape and the Methodist Church's Bishop Stanley Mogoba were among speakers who participated in the conference.

Bam said the SACC had already spoken to Minister of Justice Mr Dulla Omar about how the church planned to get involved in the process.

The minister's response had been positive.



Church 'has obligation'

Adrian Hadland

20 15/8/95

(28)

CAPE TOWN — The church had a strong moral obligation to lead the way in addressing SA's land needs, Land Affairs Minister Derek Hanekom said yesterday.

In a speech delivered to the Southern African Catholic Bishops' Conference in Durban, Hanekom said churches, as major land owners, had to ensure land was put to good use and that parishioners became involved in the land reform process.

"There can be no doubt that the strong moral influence of the church could do more than any politician, by encouraging the active participation of parishioners in government programmes which benefit the poor and landless".

Hanekom said while the implementation of land reform was government's responsibility, "the church would do the country an immense kindness by keeping the plight of the poor and landless in the public spotlight".

This could be done by ensuring church land was put to good use and by exhorting members to make available their time, skills, expertise and land for the benefit of fellow South Africans.

In some sectors of SA society, Christianity was still accused of not only having acquiesced but of actively having participated in the subjugation and dehumanisation of SA's people, he said.

The church had a strong moral obligation, therefore, to address SA's land needs by addressing its own past not only as an institution having given its silent consent to past injustices, but also as a large landowner.

NKP

N K P

The audited results of the company's operations for the year ended 30 June as follows:

INCOME STATEMENTS

30 June
1995

Ministers clash over KwaZulu land law

Drew Forrest

LAND Affairs Minister Derek Hanekom has clashed with cabinet colleague Mangosuthu Buthelezi over the planned revision of a controversial KwaZulu land law, accusing him of "a memory breakdown or deliberate distortion of the facts".

Hanekom was reacting to a recent speech by the Inkatha leader, in which he accused the ANC of wanting to amend the Ingonyama Trust Act "to undermine the power of the Zulu nation to control its own land".

The Act, rushed through the KwaZulu homeland legislature on the eve of last year's election, shifted 93% of land in KwaZulu — 2,9-million hectares, including state land — into a trust controlled by Zulu king Goodwill Zwelithini. The government considers it a major brake on development, and Hanekom plans to amend it next year. Last week he held talks on the issue with KwaZulu-Natal premier Frank Mdlalose and IFP provincial executive members.

Hanekom said that as home affairs minister Buthelezi had been party to last year's unanimous Cabinet decision to change the Act. Buthelezi had in fact suggested that the KwaZulu-Natal

government be consulted.

Inkatha's Ben Ngubane, arts and culture minister, had been a member of the Cabinet subcommittee which had recommended changes.

Hanekom said the Cabinet had not specified whether the amendments should be enacted by the national parliament or KwaZulu-Natal. Mdlalose had asked for the province to take responsibility, and his appeal would be conveyed to the Cabinet.

Hanekom said the Act had serious flaws and that former president FW de Klerk should not have signed it. As a result of the legislation, no financial institution would offer loans for development in former KwaZulu, all state properties belonged to Zwelithini and all mineral rights were vested in him.

KwaZulu-Natal housing MEC Peter Miller is known to be critical of the law's effect on housing development.

Department sources said one consequence was all townships and township houses in the area now fell into the Ingonyama trust. Proposed amendments would have to excise all townships and state land from the trust.

The department also wanted to stipulate that national land reform measures applied to trust land — a move Inkatha is bound to contest.

BD 26/9/95 (20/21)

The majority is still suffering

Nomavenda Mathiane

KAIROS theologians from southern Africa, Europe, Brazil and the US met in Johannesburg at the weekend to assess the situation in SA in the light of recent political changes.

Kairos, which means the moment for truth, came about in 1985 when a group of Christians met in Soweto to examine the crisis that had engulfed the country.

At the meeting this weekend they decided to engage government to ensure that it delivered on the promises it had made.

This time, the Kairos theologians asked the question: Is there a Kairos in 1995? "Our focus was on the economic injustices still suffered by the majority of our people, despite the political changes in the country," said Molefe

BD 26/9/95 (28)

Tsele, convener of the conference.

The theologians admitted the churches were still authoritarian and undemocratic and much too engaged in protecting denominational interests and promoting a cult of clericalism.

"When we call upon society to be transformed we dare not omit to issue the challenge to churches and Christians to be transformed."

On government, they said they realised that the government they voted into power did not ultimately hold the power they assumed it would. "How can a government change a situation when it holds no power over the gross concentration of capital, corporations and financial institutions?"

They wanted to become partners in the process of changing the socioeconomic status of SA to benefit the people who voted government into power.

Mar 3/11/95
**NG heads
meet with
Mandela
on Malan
arrests**
(28)

■ BY JOVIAL RANTAO
POLITICAL REPORTER

A top-level delegation of the NG Kerk met President Nelson Mandela yesterday and pleaded for "even-handedness" and "equal justice" on behalf of former Defence Minister Gen Magnus Malan and 10 other retired generals who appeared in a Durban court yesterday on murder charges.

Mandela met the delegation, led by NG Kerk Moderator the Rev Freek Swanepoel, at his Pretoria residence Mahlampa Ndlofu.

Swanepoel told The Star that the generals' plight was the only issue discussed at the meeting, which took place at the President's request.

"The President briefed us about developments since Friday and our only request was that all cases should be handled even-handedly and that there should be the same justice for everyone," Swanepoel said.

The Star understands that Mandela wants the matter to remain and found no moral basis for the church to be involved in a purely criminal matter.

Reconciliation

Yesterday Freedom Front leader Gen Constand Viljoen said he had requested a meeting with Mandela, where he would seek to convince the president that "if he really is serious about reconciliation he should be careful about this act".

"I sent a memorandum to him on Tuesday and am still awaiting a reply," he said.

Viljoen said he was prepared to take the case to the Constitutional Court in order to determine whether the criminal charges against the generals were in violation of constitutional provisions regarding reconciliation and equality before the law.

Earlier, Safety and Security Minister Sydney Mufamadi said the investigations would continue and that Deputy President F.W. de Klerk and IFP president Mangosuthu Buthelezi would be investigated if the probe implicated them.

Mufamadi said: "Investigations have been running for more than a year and are continuing. Police will arrest anyone if evidence comes to light against them."

Mufamadi said the investigations, headed by a 33-detective investigation task unit and a civilian-led investigation task force, were launched after statements in mid-1994 by then commissioner of the former KwaZulu police, Lt-Gen Roy Doring, alleging hit squads were operating in the KwaZulu police.

This was seen against a background of mounting evidence pointing to serious abuse of power in KwaZulu Natal, including two reports from the Goldstone Commission.

SA's 'watchdog' is still relevant

(28) *Sovereign #11/88*

By Russel Molefe

THEOLOGICALS took a brave stand in the 1980s when the apartheid regime unleashed violence and brutality against blacks fighting for their liberation.

In 1985 they produced the *Kairos Document* in which they declared the apartheid regime "tyrannical, totalitarian and an enemy of the people which needed to be replaced by another government".

They wrote: "We cannot expect the regime to experience a conversion and totally abandon its policy. It can only be replaced by another government — one that has been elected by the majority of the people."

Today this regime has been replaced by a government that has a mandate from the majority of people. But theologians, under the auspices of the Institute of Contextual Theology

(ICT), believe society is still fraught with serious contradictions and conflicts.

The killings are still continuing in another form, such as through the intense political violence in KwaZulu-Natal, taxi wars and criminal terror.

New crisis

The ICT recently held a conference in Johannesburg at which the question of whether South Africa was facing a "new" crisis and the relevance of the *Kairos Document* today were fiercely debated.

However, Dr Molefe Tsele told *Sovereign* the conference did not want to simply re-enact the mood and spirit that captivated the *Kairos* theologians in 1985.

"We needed to draw together the strands of a process that was undertaken in this year to reflect on the new political situation from the point of view of

the poor," Tsele explained.

"We also wanted to measure the success of our democracy from the point of view of what it promises those who are the most disadvantaged in our communities."

Tsele mentioned some of the major factors that have created an atmosphere of uncertainty in society:

- Truth and reconciliation are being sacrificed to political convenience;
 - The notion of critical solidarity with the present Government is still ambivalent;
 - The problem of the seduction of power and the new trappings of government is another contentious issue; and
 - The troubling lack of awareness of the problems linked to assuming positions of power.
- Tsele said the new political dispensation needed to be celebrated as

something struggled for and as a new, open space to make the people's ideals a reality.

However, he warned that such triumphalism needed to be couched in the realism that "we may have a democratic political structure but we do not have a democratised economic structure".

Professor Bonganjalo Goba also emphasised that the greatest need today was for a just economic order.

"As long as any of our people are without jobs and living in hovels, and as long as there are taxi wars and terror in our townships, we must continue to say that Uhuru is not yet here and the *Kairos Document* is still relevant," he said.

Goba further argued that theologians must provide the moral basis for economic justice and develop new types of ministry to promote economic justice.



Rev Frank Chikane ... a leading force behind the *Kairos Document*.

Tutu goes 3rd class on 'gravy train'

ARG 25/11/95

(28)

■ Archbishop Desmond Tutu is one of the few high-profile South African churchmen who is not on the church "gravy train".

JEAN LE MAY

Staff Reporter

CHURCH congregations these days often get appeals for funds to pay their clergy and to help various charitable and developmental organisations.

But some top clergy, such as Desmond Tutu, remain as poor as churchmice.

It has been claimed that funding from overseas has dried up now that South Africa has a new democratic government.

However, a survey by Saturday Argus found that most South African churches were funded locally, with the exception of the Catholic Church.

"The church had its own funding networks in Europe and the United States," said Sydney Duval, assistant to Catholic Archbishop Lawrence Henry.

"As far as I am aware, organisations which depend on funding are not having problems, although money is tighter everywhere."

However, he had noticed that more organisations were trying to tap into Catholic funding than previously, he said.

And it emerged during the survey that one of the few high-profile South Africans who was not on the gravy train was the Anglican Archbishop of Cape Town.

Archbishop Tutu gets exactly the same stipend as the most junior deacon in Cape Town — R3 180 a month, plus free housing, water, electricity and telephone.

"The archbishop gets certain perks, such as an episcopal allowance and a car, while all other clergy have to buy their own cars," said John Ramsdale of the diocesan office.

"A transport allowance is written into the basic consolidated stipend, so some clergy in rural areas get bigger stipends," he said.

"But most clergymen's wives work, otherwise they would never be able to buy cars or educate their children."

Mr Ramsdale said that the diocese had never received funding from overseas, except for specific, ear-marked projects.

During the apartheid years Archbishop Tutu had allowed funds for other organisations to be channelled through the church, he said, but that need had now fallen away.

Methodist Bishop James Gribble said that the church had seldom received money from overseas and that any money received was for ecumenical purposes.

Matthew du Preez, treasurer of the Cape Town Presbyterian Church, said the church had never regularly received money from overseas.

"We used to get money for our school-feeding scheme, but we have stopped it because it has now been taken over by the Reconstruction and Development Programme," he said.

The Lutheran Church could not be reached for comment yesterday.

JOHAN SCHRÖNEN, Crime Reporter

AN alleged salary scam in the Western Cape Council of Churches has led to the suspension of two officials.

The "scam", allegedly involving inflated salaries for local church officials, has prompted an investigation into the council's accounting records covering at least three years.

SA Council of Churches official Bernard Spong said today that auditors who at first examined the council's books covering 1994 discovered enough evidence of financial irregularities to necessitate a meeting between the SACC provincial council representatives and national representatives of the SACC.

He said an urgent meeting was held in Cape Town yesterday but new discoveries indicated that irregularities continued into this year and appeared to be more widespread.

SACC acting general-secretary Abraham Maja and senior vice-president NP Phaswana represented the SACC at the meeting.

Auditors were instructed to expand their investigation over three years from 1993.

Mr Spong said a final audit had not been completed and exact amounts and numbers of people involved remained unknown but two officials had been singled out and suspended in October.

The officials were allegedly responsible for paying staffers additional salaries for "extra" work done — in one case up to R3 000 a month.

But the implicated officials were back in office after being reinstated a month later when the SACC restructured and they no longer fell under the jurisdiction of the national body but were controlled by provincial leaders.

Mr Spong said the investigation had been made more difficult by a recent transition which had changed the administrative status of the provincial council.

Criminal charges against the officials and possible other employees were not ruled out, he said, adding that further information would be disclosed when it became available.

□ Two officials suspended as audit widens

ARG 13/12/95

(28)

Churches pay scam probe

New scandal erupts over donor funds

28

STAFF REPORTER

CT 14/12/95

ANOTHER donor fund scandal has erupted after auditors found that three employees of the Western Cape Provincial Council of Churches (WPCC) paid themselves almost R500 000 for overtime and travel allowances, and augmented their salaries.

The officials have been suspended on full pay pending an investigation.

The SA Council of Churches said evidence indicated that there has been an "immoral augmentation of salaries".

In September auditors Douglas and Velcich queried special payments of R210 000 made last year to staff members for overtime and travel allowances. Further transfers had taken place this year and could involve an amount of R280 000.

SACC spokesman Mr Bernard Spong said the matter is "complicated because ownership of the WPCC changed during the period of the investigation".

The money was drawn from overseas donations.

CHURCH AND STATE

1993

Archbishop of Canterbury visits SA

THE Archbishop of Canterbury, Dr George Carey, flew into Cape Town yesterday for his first visit to Africa and a historic meeting between senior bishops and church decision-makers.

He was met at the airport by Archbishop Desmond Tutu and other ranking Anglican dignitaries and local civic leaders, including Cape Town mayor Clive Keegan.

One of the first people to greet him was the four-year-old daughter of the gardener at Bishopscourt, Nontobeko Nakane, who handed Dr Carey a bunch of flowers.

Addressing a press conference on his arrival, Carey, 57, said it was a great moment for him to set foot on African soil for the first time.

Reading from a statement, the purple-robed archbishop said: "The world has been circumnavigated by the progress made in South Africa itself, but we long to see the process completed and democracy established. (Anglicans) want to see an end to the distressing violence. We should also like to see a multi-party democracy in which there is tolerance of opposing viewpoints and free political activity for all.

"We pray that the cries of ordinary South Africans for a new era of security and prosperity will be answered soon."

Carey said he looked forward to meeting South Africans and to conversations with State President F W de Klerk, ANC president Nelson Mandela and Inkatha president Mangosuthu Buthe-lezi.

He said he hoped to "catch something of the character of this great nation".

Tutu said it was a privilege for him to welcome Carey "on behalf of the very diverse province".

The historic gathering from January 19 to 31 at the University of the Western Cape will discuss matters concerning the church and world in general, like problems with the Anglican com-

munion, Aids and co-habitation.

Carey, who is accompanied by his wife Eileen, will visit Malmesbury on Sunday, a town about 70 km north of Cape Town, in the Boland wheatlands, where he will deliver a sermon.

Also in his retinue are Canon Samuel van Cullin, the secretary-general of the Anglican Consultative Council, and Canon Roger Symon, who succeeded the Archbishop's special envoy, Terry Waite. — Sapa

Carey to meet De Klerk today

Staff Reporter

CT 29/1/93
THE Archbishop of Canterbury, Dr. George Carey, and senior Anglican bishops are to meet President F W de Klerk tomorrow to discuss the country's economy and integration in South Africa. (25)

The cleric will also meet a wide spectrum of other political leaders, including Chief Mangosuthu Buthelezi, Mr Zach de Beer and possibly Mr Nelson Mandela.

Government hits back over 'carve up' claim in IFP memo

Blow to negotiations

PETER FABRICIUS, Political Staff

RELATIONS between the government and Inkatha have deteriorated into an insulting slanging match — and the IFP's participation in multi-party negotiations is in grave jeopardy.

Observers believe that the government now suspects that advisers to the IFP — some with foreign connections — have their own hidden agenda and are bedeviling bilateral relations.

IFP leader Chief Mangosuthu Buthelezi yesterday angrily condemned these suggestions as a "racist insult" to him. "I feel very depressed at the suggestion that a politician like myself who has been in politics for more than three decades depends upon advisers," he said in Cape Town.

He was referring to an angry meeting between government and IFP delegations this week when hostile memoranda were exchanged.

The delegations were led by Constitutional Development Minister Roelf Meyer and IFP chairman Frank Madlala.

The IFP delegation repeated its accusation that the government and the ANC were conspiring behind the scenes to carve up the country to the exclusion of the IFP and others.

The government retorted with its most aggressive attack so far on the IFP, saying, "The IFP memorandum was the last straw, too many lies and distortions repeated once too often."

But what really annoyed Chief Buthelezi was the government's suggestion that the "racial nonsense" in the memorandum represented the views of advisers with ulterior motives and not those of the IFP leadership.

"It would appear that senior members of the IFP delegation had no hand in the compilation of the document," the government memorandum said.

"There are forces intent on destroying the trust and common purpose between us."

Observers believe this implies that senior IFP members have expressed their displeasure with the IFP memorandum and that there is tension between them and certain advisers close to Chief Buthelezi.

At a press conference in Cape Town yesterday, Chief Buthelezi rejected this suggestion and said the IFP memorandum represented the views of the IFP leadership "absolutely".

He said that the breakdown would be discussed by the IFP central committee tomorrow. The government and IFP delegations are scheduled to meet again on Wednesday.

Mr Meyer told Weekend Argus yesterday that he hoped the IFP delegation would remove the unacceptable aspects of the IFP memorandum presented this week.

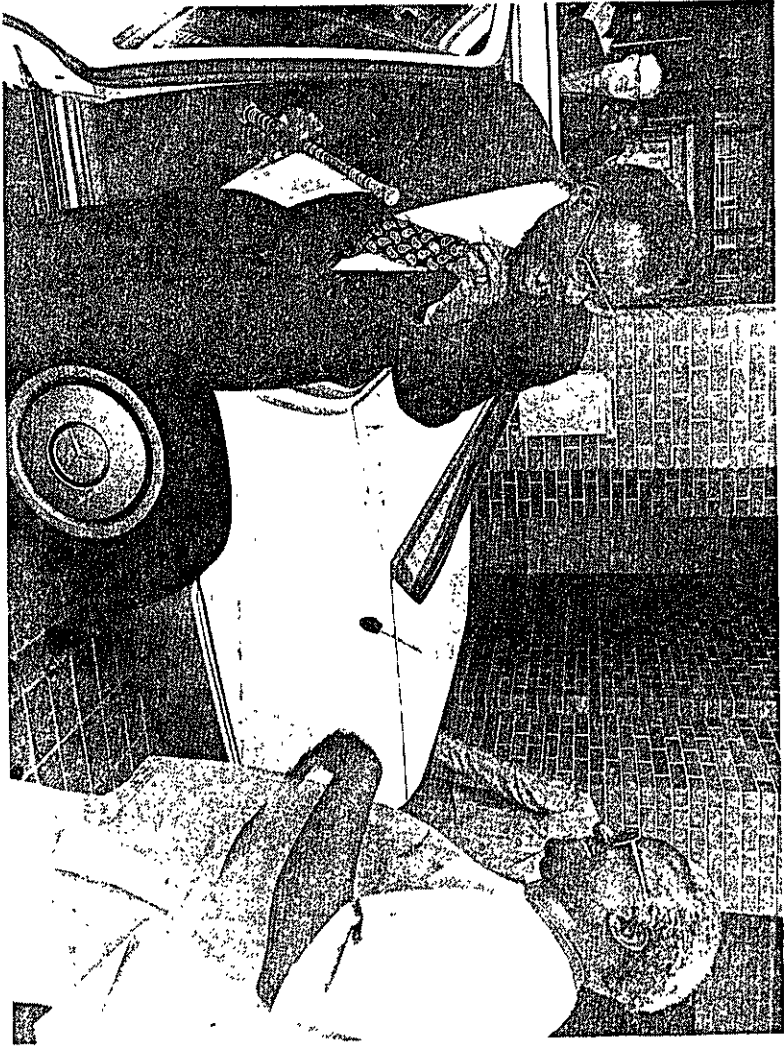
Asked what impact the souring of relations would have on negotiations, he said the government was still positive.

He referred to the part of the government memorandum which said that it was a pity that the hostile IFP memorandum had been allowed to sour trust between the two parties.

The government and the IFP shared important common constitutional and economic ideals. The "real leaders" should now talk to each other to take stock of what they had in common, Mr Meyer said.

"Advisers should not be allowed to dictate the terms and mood between us which is so vital for a sound and productive relationship."

Mr Meyer said the fact that senior members of the IFP had not drafted the memorandum gave him hope that the problem could be resolved. This seemed to refer to the possibility that these senior IFP members could exert influence and tone down the hostile approach contained in the memorandum.



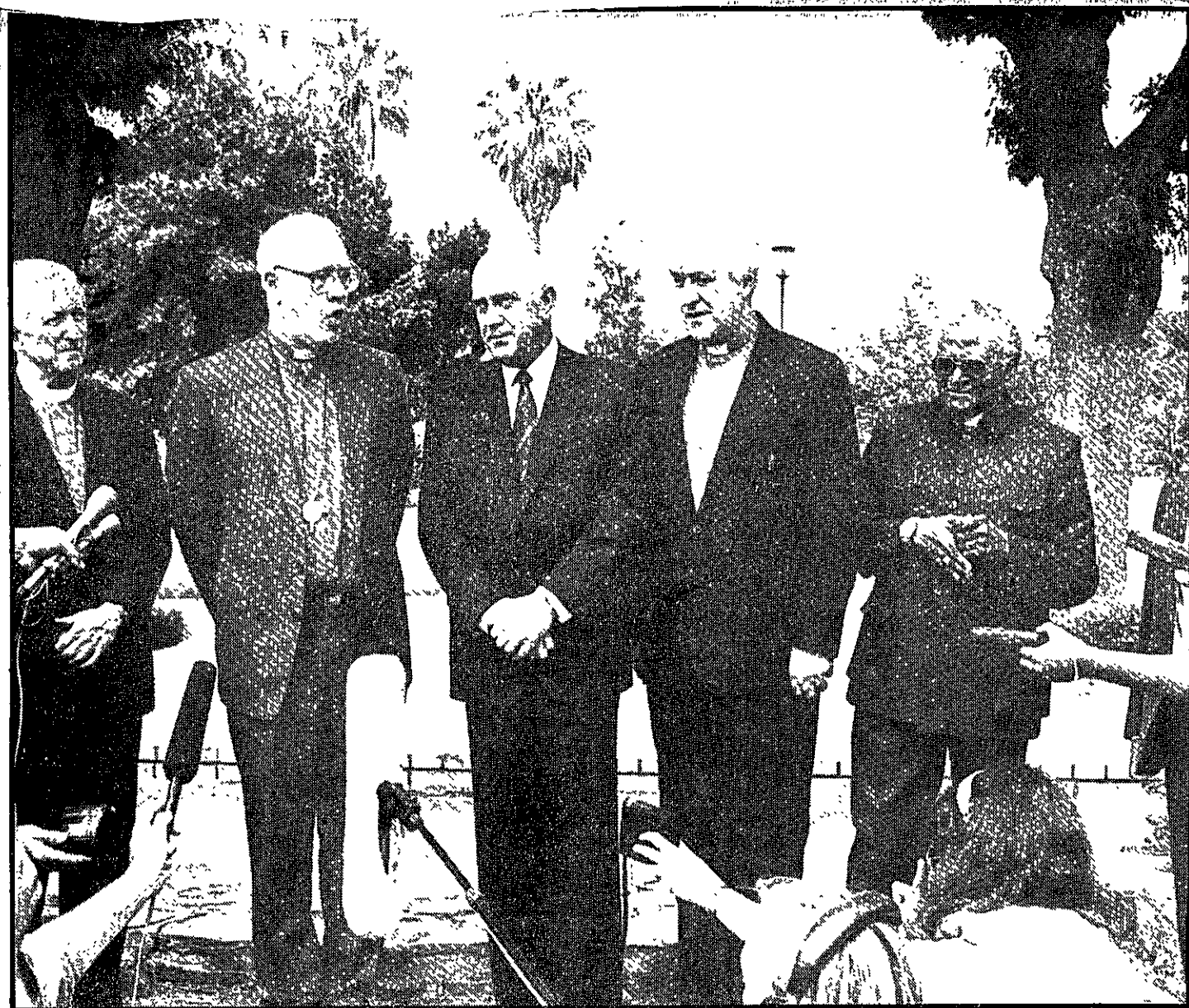
□ JOLLY MOOD: Chief Mangosuthu Buthelezi and Archbishop Desmond Tutu in a jolly mood at WWC. Picture: LEON MULLER, Weekend Argus.

Buthelezi chats with churchmen

LENORE OLIVER, Weekend Argus Reporter

THERE is no simple answer to South Africa's problems, says Inkatha Freedom Party leader Chief Mangosuthu Buthelezi, who appealed to the Archbishop of Canterbury, Dr George Carey and the Anglican Consultative Council for understanding.

"There is a great need for an All Church Conference of Re-view, designed to stop to see where we are, to see how we are blundering and to see how to move forward," Chief Buthelezi said. He said one of the missing factors in National Party politics was a real sense of grief regarding the sins of apartheid. "Knowledge of the error of apartheid is not awareness of the sin of apartheid. Confessions that apartheid policies were wrong are not confessions that those who were responsible for them have sinned in their wrongness," he said. Chief Buthelezi called on all members of the council to "undemand that we are now failing with failed negotiations because if we had not failed as Christians, negotiations would have succeeded". He said that he had detected a sense of righteousness in which some church leaders claimed the victory of the suffering masses who struggled against apartheid as victors for their (the church leaders) political hunting.



PEACE IN MIND . . . (From left) Archbishop Edmund Browning, The Archbishop of Canterbury, FW de Klerk, The Rev Sir Paul Reeve and Archbishop Desmond Tutu met in Cape Town this week to discuss peace. ■ Pic: FANIE JASON

Archbishop praises FW on changes

THE Church had a tremendous contribution to make in the reconciliation and peace process underway in SA, State President FW de Klerk said this week.

After an hour-long meeting with the Archbishop of Canterbury, the Most Rev Dr George Carey, De

Klerk said the Church had played a constructive role in bringing Christians together and could bring leaders together.

"Some of the more aggressive actions in the past delayed change. However, the contribution of the Church has been one

of prayer," said De Klerk.

"The Church has a tremendous influence over the hearts and minds of its members and must focus attention away from violence."

De Klerk said change had come about in SA "because we cannot build long-

term stability and peace on injustice".

"I think 1993 is going to be a good year," he added.

De Klerk said the meeting had focused on the process underway in SA, economic problems and the plight of SA's citizens.

Carey said his delegation had recorded

their appreciation to De Klerk for his "personal achievement of remarkable changes that had already occurred".

"We want to encourage this trend and wish him well.

"At the heart of things must be generosity and goodwill," said Carey. - Sapa

Cypress 24/1/93

28

Carey lashes sins of SA

Staff Reporter

CHRIST has been "recruited time and again in South Africa," the Archbishop of Canterbury, Dr George Carey, told about 11 000 worshippers in the Good Hope Centre yesterday.

Capetonians sandwiched themselves into the 9 000-seat hall for the service, attended by Anglican church-leaders from around the world who are in the city to attend the first-ever joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Conference.

Also present at the service were the bishops of the Church of the Province of Southern Africa.

In his sermon Dr Carey, the spiritual leader of Anglicans worldwide, said in South Africa "the scourge of apartheid has left deep scars of violence, shame and anger on black and white alike."

"In these last decades, families have been destroyed, homes demolished and whole communities dumped in alien land. Innocent people have been detained and abused by inhuman treatment, a whole population has been subjugated by an evil system.



BLESSING . . . The Archbishop of Canterbury, Dr George Carey, blesses a small girl.
Picture: BENNY GOOL

28 CT 25/1/93

"It is right to be grateful for the promise of freedom. It is wrong to neglect the appalling pain and terrible agony that you have suffered. Christ has been recruited time and again in South Africa.

"Black and white people must be united in resenting the injustice and economic deprivation Africans have inherited. We stand for dignity, equality, and justice, for that is the will of the one who calls us to walk with him."

Dr Carey said a "Christ-like capacity for forgiveness" was enabling South Africans to put the past behind them. "The world needs a new vision of Africa, and Africa needs a new deal from the rest of the world. We need a new spirit of repentance, a new sense of responsibility, a new determination to express our common humanity by just and fair dealing between our nations.

"Africa lies wounded and bleeding, and we who live elsewhere must not pass by on the other side," Dr Carey said.

● See picture — Page 2

'New vision of Africa'

South 30/1-3/2/93.

(28)

THE Archbishop of Canterbury, Dr George Carey, said it would be "wrong to neglect the appalling pain and terrible agony" South Africans had suffered under apartheid.

Preaching to thousands of worshippers in the Good Hope Centre in Cape Town on Sunday, Carey made the strongest attack on apartheid during his visit to South Africa, saying that "a whole population has been subjugated by an evil system."

"Christ has been crucified time and again in South Africa," he said.

The world leader of the Anglican church is in South Africa for an international gathering of leaders of the Anglican communion.

At the service on Sunday he said few could be unmoved by the terrible suffering that afflicts Africa.

"Africa lies wounded and bleeding and we who live elsewhere must not pass by on the other side. No Christian can be excused from coming to the aid of our African brothers and sisters in need.

"We cannot claim to obey Christ's call and follow him if we neglect those who walk with us. Here on the African continent, 16

At a mass gathering of worshippers last weekend, the head of the Anglican church, Dr George Carey, decried apartheid as an "evil system", reports

Rehana Rossouw.

of the poorest countries of the world are to be found. We Anglicans are in these countries. We know their anguish at first hand."

Carey called on the international community to adopt "a new vision of Africa. We need a new spirit of repentance, a new sense of responsibility, a new determination to express our common humanity by just and fair dealing between our nations."

"Today we meet in a country where the scourge of apartheid has left deep scars of violence, shame



CHURCH LEADERS: Archbishop Desmond Tutu and Dr George Carey, the head of the Anglican Church throughout the world
Photo: Eric Miller

and anger on black and white alike. "In these past decades, families have been destroyed, homes demolished and whole neighbourhoods dumped in alien land; innocent people have been detained and abused by inhuman treatment; a whole population has been subjugated by an evil system.

"It is right to be grateful for the promise of freedom: it is wrong to neglect the appalling pain and terrible agony that you have suffered." Carey said Anglicans were united in resenting the injustice and economic

deprivation that Africa had inherited. Anglicans stood for dignity, equality and justice.

He said Africa deserved the world's gratitude as well as its help. "We rejoice in the wonderful humanity and generosity of spirit that Africa offers the world through its peoples.

"We thank God for your Christ-like capacity for forgiveness. By his grace you are putting the past behind you in South Africa. "You are discovering Christ in one another. You are allowing


Christ to reach you across the old racial divide. You are able to receive each other's gifts and graces. You are creating a single new humanity out of the blasphemies of the past.

"I want you to know how much your Anglican friends thank God for you — because together we have followed the call of Jesus Christ to walk with him."

During his stay, Carey has met President FW de Klerk, ANC leader Mr Nelson Mandela and Inkatha Freedom Party leader Mr Mangosuthu Buthelezi.



NEWS IN BRIEF

BIDAM 4/2/93 (28) 

Bishops plan voter education

VOTERS should know which candidates to reject in elections because MPs were employees accountable to the electorate, Catholic Archbishop of Durban Wilfrid Napier said yesterday.

He told a news conference at the end of the plenary session of the Southern African Catholic Bishops' Conference in Pretoria that the Catholic Church had started an "Education for Democracy" campaign.

Napier also criticised a provision in government's draft Bill of Rights making the death penalty permissible. He said this seemed to be a denial of government members' claim to Christianity. If executed, criminals would not have the opportunity to repent.

Cleric calls for pulpit lessons on voting rights

SF Times 7/2/93
By CARMEL RICKARD

TEACH democracy and human rights from your pulpits — that's the message to South African clergy from Kenya's Anglican Archbishop Manasses Kuria.

The archbishop has been attending the Anglican Consultative Council, a meeting of Anglican church heads from all over the world. It takes place every two years and was held in Cape Town this year.

Archbishop Kuria and 20 Kenyan Anglican bishops say they have chosen a difficult task in that country, regularly challenging corruption and injustice.

The government of Daniel arap Moi has responded angrily to what it claims is "interference" by the clerics, threatening and harassing church leaders. It has even demanded the resignation of Archbishop Kuria.

"But we continue with this work because we have taken the role of being the conscience of the nation and the voice of the voiceless," the archbishop said.

Fraud 28

Despite official criticism, church leaders began a campaign to educate their members about democracy and voting procedures long before last December's elections, the first multi-party poll in Kenya.

Teaching people about their rights from the pulpit and in meetings after church, the clergy tried to prepare voters to cast their ballots. They also trained church observers, who monitored the elections to ensure voting was fair.

"We were not pleased when we heard complaints of fraud after the elections," said the archbishop. "We had to speak out again to say it was wrong to steal votes and try to rig the election."

He believes churches can play a similar role in South Africa, preparing their members for



ARCHBISHOP MANASSES KURIA

elections. They must be educated about their rights and how to vote, and church leaders should also denounce in advance election malpractices, such as intimidation. He also recommended that special church observers be trained to monitor the progress of elections.

South African church leader Sheena Duncan endorsed Archbishop Kuria's call to use the pulpit for voter education.

The senior vice-president of the South African Council of Churches said the Church had to be involved in "education for democracy".

Speaking to a group of clergy in Durban, she said: "I've been a member of those captive congregations for long enough to know that, in fact, ministers can say what they like during their sermons."

"We have to make an absolute commitment to do this (educate about voting) if people are going to make an informed decision."

She also urged churches to encourage their members to obtain ID books so they would be eligible to vote.

Church urges FW to step in

JOHANNESBURG. — A group of members of the Old Apostolic Church have petitioned President F W de Klerk to intervene in a dispute between them and the church management.

According to the petition, the group considers parts of the church constitution to be "racial". They have also called for the suspension of the church management.

Spokesman for the group, the Rev H S Hamlam, said members would picket the church's Transvaal head office here from today to Friday. — Sapa

AWB watches church service

CT 3/93 Staff Reporter (28) 1994

POLICE intervened when armed members of the Afrikaner Weerstandsbeweging (AWB) tried to prevent coloured members of the Dutch Reformed Mission Church from entering the disused white Dutch Reformed Church (NGK) building in Vredendal.

The Mission Church held a service last Sunday after they hired the building, which has stood vacant for years, from the NGK.

The Rev Sydney Davis of the

Mission Church said the service in the NGK building was "like returning home".

The building used to belong to the Mission Church. But the area in which it stands was declared a white area and the Mission Church was forced to move.

Major Johan Mostert, deputy district commissioner of police, said no incidents had taken place and the police had arrived within five minutes to prevent violence.

Mr Davis said it had been a wonderful service. Although the

AWB had arrived they had not caused any incidents after police had spoken to them.

A Sunday newspaper reported that the leader of the AWB in the area, Mr Bertie van der Sandt, said the AWB had taken action because it was unhappy that the NGK had hired the building to the Mission Church.

The AWB wanted to control what was going on because it had been brought to its attention that the coloureds intended to cause trouble, Mr Van der Sandt said.

Star 22/3/93

Churches must attend talks, say bishops

(28) Religious bodies should be represented at South Africa's constitutional talks, the Synod of Bishops of the Church of the Province said at a meeting in Kempton Park yesterday.

In a statement, the synod urged politicians to move quickly to set up full-scale constitutional negotiations.

"To this end we call for religious bodies to be represented at the discussions, not as negotiators but at least as observers to monitor the process on behalf of their adherents."

The bishops called for disarmament before elections in Mozambique and for the whole of southern Africa to be made "a

weapons-free zone".

The statement said: "In South Africa, corruption is endemic in Government and other parts of society (and) is a matter of deep concern to the Church." It said it was "scandalous" that the Government was trying to minimise the implications of corruption. — Sapa.

FW's prayer call criticised

28
24/3/73
JOHANNESBURG. —
Leaders of the Anglican
and Methodist churches
in a joint statement yes-
terday criticised a call
earlier this year by State
President F W de Klerk
for a special day of con-
trition and prayer.

The Methodist Church
of Southern Africa and
the Church of the Pro-
vince of Southern Africa
said the call seemed
hypocritical "before we
see clear signs of genu-
ine, unconditional re-
pentance". — Sapa

Norwich lifts income by impressive 86%

27/3/93 (28)

Business Staff

NORWICH Life lifted total income by 86.1% to R1,1bn from R598m in the year to December 31.

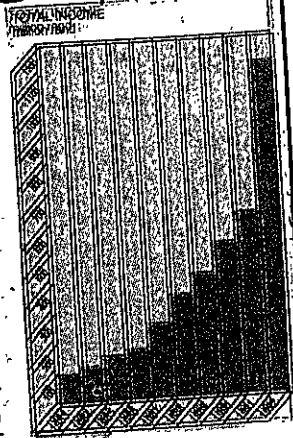
Recurring premiums rose by 32.8% to R518m and single premiums totalled R466m. Investment income was R129m.

Payouts to policy holders rose by 22.3% to R340m — an average of R1.3m every working day.

Management expenses also rose, by 27.4%, to R98.1m. The directors explain that this was allowed to happen "in order for the company to have the ability to handle the increased production and expansion."

"The high growth in premium income reduced the ratio of management expenses to total income to 8.8% compared to 12.9% for 1991."

MD Charles Davies commented: "The exceptional growth in 1992 bears testimony to the company's focus and planned strategy of the last three years, and reflects our active commitment to the challenge of change in our new society."



Talks: Azapo asked to join

CT 114/93
JOHANNESBURG. — Church leaders have encouraged Azapo to be present at negotiations, and singled out the PAC and its armed wing in condemning violence.

Representatives of 22 churches met an Azapo delegation here yesterday to discuss the state of the church and the nation.

In a statement the church leaders said they had encouraged an Azapo presence in the negotiation process.

They went on to condemn violence.

"This word at this moment is spoken particularly, though not exclusively, to Apla and the PAC." They requested a meeting with these bodies to discuss the matter. — Sapa

Star 181493

ZCC a 'stabilising' force

By Dirk Nel
Northern Transvaal Bureau

(28)

The ZCC has often been accused of being pro-Government because of its adherence to the biblical directive of respecting the authorities "set over you by God".

PIETERSBURG — The strong stand for peace taken at the weekend by the approximately 4 million-strong Zion Christian Church could be an important factor in South Africa's future, according to an observer.

"There can be no doubt that the church's neutral and non-violent stance in the present South African situation will have a stabilising effect, while the high moral standards of its members are sure to influence black-white relations positively in the workplace across a wide spectrum," said political scientist Albrecht Herholdt of the University of the North.

Last year, Bishop Barnabas Lekganyane emerged as a peace broker when he invited President de Klerk, ANC president Nelson Mandela and Inkatha leader Chief Mangosuthu Buthelezi to share a platform during a peace rally at Morija.

On that occasion, an official statement issued by the church said it reserved the right "not to espouse the policies of any one political party" but to safeguard the right of self-determination of its members.

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Tutu ~~25/4/93~~ 28 joins call AR 14/4/93 for urgent polls date

DENNIS CRUYWAGEN
Political Staff

IT was crucial that a date for elections be set as soon as possible, Archbishop Desmond Tutu said today.

In a special message outlining an address he was to give at a memorial service in St George's Cathedral for slain SA Communist party leader Chris Hani, he said: "Everybody is shattered by what has happened. It is not just black people who are mourning, it is South Africa mourning."

His call for an early election echoed remarks by ANC secretary for foreign affairs Mr Thabo Mbeki in an address read on his behalf at the 18th general assembly of the Federation of African Medical Students' Associations in Hout Bay last night.

Mr Mbeki said Mr Hani's death should serve as a signal for rapid movement forward to one-person-one-vote elections for a constituent assembly and an interim government of national unity.

Archbishop Tutu said some people might say Mr Hani was a communist and it was wrong to hold a memorial service for a communist in the Cathedral.

"But Gorbachev (former Soviet Union leader Mr Mikhail Gorbachev) was a communist."

He said the best tribute to Mr Hani was that he would have loved to have seen people being as committed as he was to negotiations and peace.

He said the government should take the fact that people were dying seriously and not give the impression some lives were more important than others.

"It is crucial that a date for elections be set as quickly as possible."

It was nonsense for the government to say there could not be joint control over the security forces.

"We want joint control because in any case it is going to come. There is no way in which one party is going to continue running the show."

Intolerance in SA deplorable, say bishops

Staff 19/4/93

28

By Norman Chandler
Pretoria Bureau

South Africa's Catholic bishops say the country is in a "deplorable state" as a result of violence and loss of life and property. Intolerance was also playing a key role.

In a pastoral letter released yesterday, the Southern African Catholic Bishops' Conference says violence has gone hand-in-hand with a breakdown in negotiations, and a consequent loss of confidence in the leaders and the (negotiating) process.

"It seems as if political leaders were concerned only for themselves and their parties, and had lost any vision of working together for a better South Africa," the letter adds.

"If one considers the 3 600 killed and the 6 000 injured in political violence in 1992, the in-

creasing poverty and the high level of corruption and fraud among officials, one must admit that our country is in a deplorable state and there is little to inspire hope."

But despite this situation, the bishops say they have hope for South Africa.

"Our hope sustains us as, together with the majority of South Africans, we wait for the evils of the past to be exposed and corrected, for violence to be rejected and for the obstacles to democracy to be removed."

The establishment of a democratic constitution and government as soon as possible is "the shortest way to justice and peace".

The letter adds that while democracy will not guarantee good government, it will at least make it possible, but democracy will not immediately bring houses, schools, clinics or jobs.

SACC calls for talks 'urgency'

JOHANNESBURG — The South African Council of Churches today condemned the spate of killings in the country and called for greater urgency in constitutional negotiations.

"It seems there are forces hell-bent on derailing the negotiation process at any price, especially at the price of lives of innocent people," the SACC said in a statement.

"We appeal to all who are engaged in the process to honour those who have died through an even greater urgency and dedication to the task of putting this beloved country on the road to democracy."

Sapa (28) AUG 5/83

Church leaders win battle over rates laws

SI Times 9/15/93

By CARMEL RICKARD

RELIGIOUS leaders have won a determined passive resistance campaign against new laws allowing local authorities to charge rates on places of worship.

The new laws were planned for each province, giving local authorities the right to decide whether to levy rates on previously exempt property, including schools and property owned by welfare and religious bodies.

Although all the provinces were due to have the new regulations in place for the current provincial financial year ending in June, only Natal's legisla-

tion was passed by Parliament. The other provinces were due to be processed during the present sitting of Parliament.

From July 1992, local authorities in Natal began sending out rates bills to places of worship. Some of them, however, decided to give grants-in-aid on these religious properties, sometimes up to 100 percent.

A number of religious leaders whose properties were affected began working together. They decided they would not pay the rates in those cases where

they were billed. They also refused in principle to apply for the grant-in-aid, saying this would acknowledge they were liable to be charged rates.

The leaders expressed their concern that the decision to allow local authorities to levy rates on their religious sites was made by government, without any consultation with the religious groups.

When it became clear the religious leaders would not budge on the issue, the Administrator of Natal wrote to all the local authorities, urging them to adopt a flexible approach.

A few, however, decided on a tough line, and some religious bodies were threatened with court action if they did not pay.

Eventually a delegation representing a wide cross-section of Christian denominations, the Muslim Judicial Council and the South African Union of Orthodox Synagogues, met Local Affairs Minister Tertius Delpoit in March.

At the end of March, his department issued a statement that the government had decided not to go ahead with legislation allowing churches and other religious property to be liable for rates.

Mistake

The Natal ordinance would have to be "urgently reviewed", while plans to introduce similar legislation in the other provinces would be dropped.

The chief director of local government, Mr Peet Stöpförth, said the Co-ordinating Council for Local Affairs met last Friday to consider the issue.

He said the strong feeling after hearing the church leaders was that the law had "been a mistake".

However, the issue is not completely resolved. Several parishes, apparently frightened of being taken to court, paid their rates and now want to know whether they can claim their money back.

Church leaders plan code of conduct for elections

~~RAY~~ RAY HARTLEY (28) ~~300~~

CHURCH leaders are planning to draft a code of conduct for political parties during elections.

A Johannesburg seminar on electoral justice, whose convenors include the SA Council of Churches and SA Catholic Bishops' Conference, will draft the code this week and "outline a procedure for getting it adopted by political parties and other relevant organisations", organisers said.

Canadian political science professor Douglas Anglin, who served as an election observer in Namibia and Lesotho, said yesterday the code could be signed by political candidates and parties.

"A commitment to the code of conduct should be a prerequisite for party registration," he said, adding that penalties including the disqualification of candidates and parties who breached the code should be considered.

An illegitimate election would be "disastrous" for investment and international confidence in SA, he said.

Churches had a "unique and special contribution" to make to the election by defining standards of morality and justice and "selling the election to the voters".

SA should avoid the "administrative chaos" which characterised recent elections in Lesotho, where some polls had opened up to a day late, he said.

Church leaders recommend 16 as voting age.

CHURCH leaders have strongly recommended that all South Africans aged 16 and older be allowed to vote in elections for a constituent assembly.

The recommendation was made during a three-day conference of church leaders convened by the SA Council of Churches, SA Catholic Bishops' Conference and the World Conference on Religion and Peace.

Institute for Contextual Theology general secretary Fr S'mangaliso Mkhahshwa said the inclusion of the youth would demonstrate they were being taken seriously. "Sixteen-year-olds have been actively involved in the

RAY HARTLEY

struggle for liberation. We just feel that at the age of 16 people are given fairly serious responsibilities."

World Conference on Religion and Peace spokesman Gerrit Lubbe said the conference had formulated a draft code of conduct for elections.

Its clauses included the right to vote in freedom, secrecy and without fear; the right to hold political meetings without threats by opponents and to express political views without being interrupted or insulted; the

right to attend such meetings; that no one should use language encouraging hatred or violence; that everyone should be given clear information on voting; that election rules should be published in all languages; and that there should be an independent electoral commission.

Lubbe said the conference also agreed to convene a "panel of religious leaders for electoral justice", which would monitor "every aspect of the electoral process, from the announcement of a date for the country's first nonracial elections, to the post-elections period."

13/5/93
BIDM



Star 28/5/93
Whites blamed for violence

The Black Dutch Reformed Church has blamed white South Africans for the violence in the country by allowing the apartheid "regime" to rule for over 40 years and accused blacks of failing to resist this violence. The church said: "Only trust and tolerance will be able to restore a country which has been torn apart by an ideology which intentionally separated people and created distrust." - Staff Reporter (28)

Religious leaders to monitor elections

SI Times 30/5/98

THE country's religious leaders are set to embark on their biggest joint project — a multi-faith panel to monitor all aspects of the forthcoming elections. In a clear sign that they believe an election date will be announced soon, senior represen-

~~SOFA~~ 28
By CARMEL RICKARD

tatives of the Buddhist, Jewish, Hindu, Bahai, Muslim and Christian faiths met earlier this month for a weekend conference focusing on electoral justice.

During their seminar, hosted by the World Conference on Reli-

gion and Peace, the US-based Lawyers for Civil Rights Under Law, the SA Council of Churches, the Southern African Catholic Bishops' Conference and the Christian Service Organisations' Network, delegates examined a number of crucial election issues.

Part of the motivation to establish the new "panel of religious leaders for electoral justice", was the delegates' belief that the religious community was one of the few sections of society in the country which "possesses public integrity and is accepted as capable of a politically impartial judgment".

The panel would be a symbol of the religious community's concern that the election process be just, and that peace and stability be established, they said.

Significant

It would provide a mechanism for religious leaders to comment on aspects of the election and to intervene if this became necessary.

They intend the panel to monitor the whole electoral process.

The religious leaders have a number of immediate priorities. For example, they have undertaken to help create a climate which will allow free democratic political activity throughout the country.

They also intend setting up a country-wide voting rights and complaints monitoring process, deploying several thousand trained monitors drawn largely from the religious community.

These monitors will work closely with other elections monitors, and will document patterns of voting rights abuses, political intimidation and violations of electoral law.

The panel is to establish a full-time secretariat which will keep religious leaders informed of significant developments in the run-up to elections and during the election process itself.

The religious leaders recommend that when parties register to participate in the elections, they should at the same time be required to sign a code of conduct. The religious leaders have already completed a draft code for discussion with the parties.

Church protests delay govt's reponse

By BARRY STREEK
Political Staff

THE government's official response to the Howard Commission's far-reaching proposals to reform South Africa's antiquated gambling laws has been stalled.

The cabinet has blocked a response to efforts to remove restrictions on lotteries and casinos outside the "independent" homelands after an avalanche of protest by church groups.

And President F W de Klerk, a devout Dopper, is understood to be reluctant to approve any legislation permitting gambling.

However, it is understood the government may delink the issue of sports pools from lotteries and gambling because there is widespread recognition that pools are not gambling.

Representations

The government will have to give an indication of its response to the Howard Commission when the Minister of Justice, Mr Kobie Coetsee, is tackled in a question on its response tabled in Parliament by the Democratic Party's Mr Tony Leon.

Church groups largely failed to make representations to the Howard Commission itself.

Yesterday, a spokesman for the Ministry of Justice said he could give no indication when the government would respond.

A recent letter by the ANC president Mr Nelson Mandela to Mr De Klerk stating that any unilateral discussions on lotteries would be revoked by the ANC has also contributed to delays on any decisions about gambling.

Churches Sowetan urged to lift all sanctions

sanctions

(28)

THE Utrecht Conference has urged churches to call for the lifting of sanctions once a Transitional Executive Council is established and to push for reinvestment and aid to South Africa, the SA Council of Churches said on Monday night.

Church, ecumenical and anti-apartheid representatives met in Utrecht in Holland earlier this month at the invitation of the World Council of Churches and the SACC to discuss lifting of sanctions and reinvestment in South Africa. — Sapa.

■ CITY SPECIAL

OUTRAGE OF THE 3-IN-1 BURIALS

CIPRods 27/6/93

Let us see who these 'paupers' are, say clerics

By STAN MHLONGO (28)

THE East Rand branch of the SA Council of Churches is considering taking legal action to force the government and SA Police to exhume unidentified victims of the recent violence in Thokoza and Katlehong.

SACC East Rand branch spokesman, Rev Steve Mbande, said paupers' burials had taken place without the next-of-kin being informed.

"In fact, the manner in which they were buried was very bad. Some bodies were piled on top of each other to make three-in-one graves."

Mbande said the SACC and the Katlehong Ministers' Fraternal had decided to request that a Katlehong undertaker halt mass paupers' burials.

Mbande added that an undertaker had been ordered to delay the burial of more than 20 victims of violence in the East Rand "because we want to ensure that these people get decent funerals and their relatives are traced".

Witwatersrand Police spokesman W/O Andy Pieke said police normally buried unknown victims of violence three weeks after they arrived at state mortuaries.

Pieke said: "We have taken note of the matter, but must stress that police observe the necessary administrative steps in accordance with the Police Act regarding mortuaries."

Police were willing to grant the next of kin permission to exhume the bodies in cases where relatives wished to rebury their dead in their place of choice.

Clergy unite in plea urging people to vote

By CARMEL RICKARD

IN AN unusual ecumenical move, 24 top provincial and national clergymen from 10 denominations have issued a joint pastoral letter on the elections scheduled for next year.

Church leaders said it was a measure of their concern that they chose this issue for such a rare statement.

They speak strongly of the need for political tolerance and of the duty to vote.

The letter was endorsed by individual leaders of, among others, the Quakers, and the Anglican, Catholic, Presbyterian, Methodist, Baptist Convention, Lutheran, and Congregational churches.

Some 70 000 copies of the letter have been printed in Afrikaans, English and Zulu, and it is expected more than a million people will read or discuss the pamphlet before voting day.

Guidelines

The letter is being distributed in all parts of Natal and KwaZulu, including Durban, Maritzburg, Ladysmith, Ingwavuma, Eshowe and Mapumulo.

The leaders released the letter in Durban last week as violence in the province escalated dramatically.

It gives guidelines on how to choose a party, how Christians can help prepare for a free and fair election and why everyone should be prepared to defend democracy.

At a news conference to release the document, Methodist Bishop Khoza Mgojo, president of the South African Council of Churches, said the church had an important role to play in educating women about their right to a secret vote.

Volunteer

Some women and men, particularly in rural communities, believed a woman had to vote as she was told to by her husband. The church had an important task in teaching men and women that the need for freedom and tolerance about voting began at home.

In the letter, church leaders encourage their members to volunteer for training as monitors and electoral officers.

The leaders said the violence in Natal could greatly escalate over the election period, and everyone was urged to rid the country of poverty and violence so all could live in peace.

"If we choose a government that cares about all the people, as well as the land and its resources, we will help to bring about God's will for South Africa."

CT 6/7/93
28

Zionist Church spurns SACC bid for links

JOHANNESBURG. — The Zionist Christian Church has dismissed the South African Council of Churches' efforts for closer links.

This emerged yesterday at the SACC's 25th annual national conference held in Midrand.

SACC general secretary the Rev Frank Chikane told about 150 delegates that SACC requests for a meeting with ZCC Bishop Barnabas Lekgenyane had been refused.

Mr Chikane later said he believed political differences were at the heart of the problem, but he did not elaborate. — Sapa

SACC unveils business code

JOHANNESBURG. — The South African Council of Churches yesterday unveiled a code of conduct for businesses in South Africa.

The proposal was tabled for discussion by the SACC's 25th national conference.

The code outlines ways in which business could play a constructive role with workers and communities to lay foundations for a prosperous country.

SACC secretary-general the Rev Frank Chikane also asked the conference to endorse the maintenance of economic and financial sanctions.

The conference was also asked to ratify a proposal for a code of investment to ensure that future reinvestment empowered the disadvantaged.

In his report to the conference, Mr Chikane said sanctions could not be lifted because a transitional executive council with joint control over armed forces had not yet been established.

"We are ... convinced that the economic crisis of this country cannot be divorced from, and be solved independently of the political crisis which undergirds it," Mr Chikane said.

The proposed investment and business codes had been strongly recommended by an ecumenical task force on economic justice. Local and foreign business leaders would be asked to commit themselves to the codes. — Sapa



SACC call to heal the land

28

07/10/7/93

JOHANNESBURG. — South Africans need to repent and to make amends for hurt caused by apartheid and to accept co-responsibility for the confusion and violence in the country.

This was the message to the nation from the South African Council of Churches which ended its five-day 25th national conference at Midrand yesterday.

It called on all peace-loving South Africans to engage in reconciliation and reconstruction and to close ranks against the upsurge of right-wing racism.

Slogans

While condemning the recent right-wing invasion of the multi-party negotiating venue and the police's handling of that, the SACC committed itself to reach out to churches with right-wing membership.

The SACC also condemned all slogans, statements and behaviour by leaders that could incite violence.

A resolution on the National Peace Accord labelled its structuring as flawed and recommended it be transferred under the auspices of an envisaged Transitional Executive Council. — Sapa

Repent and make amends for apartheid, demands church ⁽²⁸⁾

APR 10/7/93

JOHANNESBURG. — South Africans should repent and make amends for hurt caused by apartheid and should accept co-responsibility for the confusion and violence.

This was the message from the South African Council of Churches, which ended its five-day 25th national conference at Midrand near Johannesburg yesterday.

In a statement calling for realism, repentance and faith, the SACC said South Africa was in a state of catharsis which would worsen before the wounds inflicted by apartheid were healed.

"It is an illusion to believe that the problems of South Africa have been solved because apartheid is being dismantled, and to expect that the transition to a nonracial democratic dispensation will be smooth and peaceful."

It called on all peace-loving South Africans to engage in reconciliation and reconstruction and to close ranks against the upsurge of rightwing racism.

While condemning the recent rightwing invasion of the multi-party negotiating venue and the police response, the SACC committed itself to reach out to churches with rightwing membership.

Spiritual guidance and disciplinary action by churches could help to prevent a race war.

The SACC condemned all slogans, statements and behaviour by leaders that could incite violence.

Joint control of all armed bodies and the establishment of a joint peace-keeping force under international supervision was urged in the light of unabated violence which would seriously affect the fairness of upcoming elections.

Referring to this week's carnage on the East Rand, the SACC blamed it on a third force.

General secretary the Rev Frank Chikane said delegates had been able to reach overwhelming consensus on issues debated from widely diverging positions.

This was demonstrated by the

compromise resolution on the National Peace Accord, in which criticism was carefully couched so as not to condemn the accord as an instrument of peace.

The resolution called the NPA structuring "flawed" and recommended it be taken over by the envisaged Transitional Executive Council.

The accord had been hijacked by government and white business, with minimal policy input from churches and affected communities, it claimed.

Unity among delegates was also tested when militants from violence-torn areas would not agree to condemnation of the African National Congress's "Kill the Boer, Kill the Farmer" slogan.

In line with its mission during political transition, the conference focussed on the needs and problems of voter education and co-ordination of election monitoring. It stressed the Church's responsibility in ensuring free and fair elections. — Sapa.

Top Muslim explains stance on voting for NP

Political Staff

A MUSLIM religious leader has explained why he said it would be *haraam* (sinful) to vote for President De Klerk.

Muslim Judicial Council member Imam Hassan Solomons said the National Party had succeeded

in turning many South Africans into racists.

Muslims were not exempt and some had told him they preferred the NP to a black government.

However, Imam Solomons claimed it was *haraam* for Muslims "to say this".

CT 12/7/93
He said President De Klerk and the NP claimed they stood for religious freedom.

However, when MJM head Sheik Nazim Mohammed had opened Codesa 2 with a prayer — as other religious leaders had done — Mr De Klerk walked out.

(28)

St. James Church

Church of England in South Africa



30/7/93

Sewetaw

28



ST. JAMES CHURCH, KENILWORTH

On Sunday night on July 25 our evening service was disrupted by a group of men carrying hand grenades and rifles. They lobbed two grenades into the crowded church and fired indiscriminately at the people. A number of people were killed and many injured, some seriously.

I had just returned from London and hence was not in the church at the time of the attack. When I reached the church I found a horrific scene of carnage. Bodies lay on the floor between pews. Frantic efforts were being made to resuscitate the injured. People were milling around, weeping, searching for loved ones missing in the confusion. Injured and dead were being removed, some on makeshift stretchers hastily made from broken pews. Police and ambulance crews were swiftly on the scene and rendered expert, invaluable service. In this traumatic time there are three comments I would like to make:

- (1) The perpetrators are as yet unknown. While certain reports contain a political slant we consider that speculation will achieve little in these tragic events and we leave the police to do their work.
- (2) We have been overwhelmed by messages of condolences and support. It has been heartwarming and encouraging to experience the sympathy and support of so many Christian church leaders and indeed leaders of other faiths. The Mayor and several parliamentary leaders have been particularly supportive.
- (3) Our church sees its priority in these days as ministry to the injured and bereaved. Many people - young and old - who witnessed the massacre have been traumatised and will need to receive our ongoing support.

This healing process may take many months and those affected will inevitably incur expense by way of treatment and related costs. We have therefore set up the St. James Relief Fund which through its trustees will administer and assist financially those who suffer loss through this tragedy. Anyone who wishes to assist is invited to send a contribution to my office or directly to Standard Bank, Kenilworth, for credit of the Fund Account No. 275402428. People have asked how I feel and what we as a church intend to do. The events have caused sadness, confusion and even some anger at the senselessness of it all. We condemn violence in any form. Acts of this nature distress the hearts and minds of all decent people. Our calling at St. James is to teach and preach the Gospel of our Lord Jesus Christ. We will not be discouraged from continuing the work God has given us to do. In the meantime we improve the prayers of all God's people everywhere for wisdom to minister in these times in seeking the Lord's will for our country.

We condemn violence in any form.

In conclusion, we as a church remain convinced of the reality and relevance of the Biblical message we seek to proclaim, namely:

- ★ the depravity of the human heart and the need of a divine Saviour, who is Jesus Christ.
- ★ that His death on the cross was in substitution for each of us and His resurrection a great victory over sin and finally.
- ★ that, through Him, hearts can be transformed and new life found.

While as Christians we must live in this fallen world we do so knowing that at the end there is a new world coming when Jesus will be acknowledged to be King. The members of St. James seek no revenge and harbour no bitterness. We are content to leave justice in the hands of the Almighty who has appointed a day of judgement when all will have to give an account of their actions to Him.

This is our message. This we continue to preach. Bombs and bullets may blow our lives away. But the Word of God will live for ever.

BISHOP FRANK J RETIEF
ARCH BISHOP

CHURCH OF ENGLAND IN SOUTH AFRICA

(28)
~~174~~
APR 11/8/93
Bishops call for big peace drive

PRETORIA. — The Southern African Catholic Bishops Conference today called for a comprehensive peace campaign.

The campaign should include a drive to restore regard for the sacredness of human life and respect for the remains of those killed in violence.

It should involve establishing credible, competent peace-keeping forces, preferably under international control.

The bishops said a unified national security force should be created urgently and negotiations speeded up.

Political leaders should renounce selfish concern for political power based on sectional interest and the youth in particular should be educated in democratic values.

The bishops urged Catholics to pray for God's blessing on South Africa during the lead-up to the election. — Sapa.

ARC 12/8/73

Pray for communist friends, ET tells Tutu

28
MICHAEL MORRIS
Political Correspondent

AFRIKANER Weerstandsbeveging leader Eugene Terre Blanche has gruffly dismissed Archbishop Tutu's call for prayers for his and his friends' "conversion".

Speaking from the AWE's Ventersdorp headquarters, he said: "I really don't need his prayers. I believe in God and I'm a Christian."

"I say he should rather pray for the ungodly communists with whom he works so closely. These are the people whose task it is to depose God, so he should rather pray for them."

● See page 7

**I'll leave
in 3 years,
says Tutu**

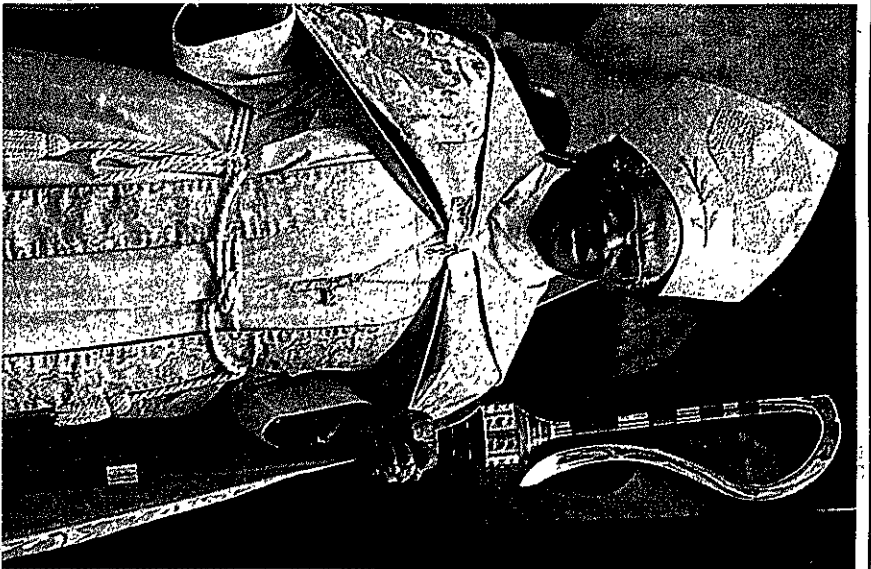
Political Staff
ARCHBISHOP Desmond Tutu is to hang up his cassock and mitre in three years' time.

The Nobel peace laureate told the 57th session of the Diocesan Synod in Belhar last night: "I give notice that this will almost certainly be my last synod."

"I intend, God willing, to retire in 1996 when I turn 65," he said.

"Thank you for what you have meant to Leah (Mrs Tutu) and me. You have helped me to be an archbishop."

Archbishop Tutu was enthroned as Archbishop of Cape Town and head of the Anglican Church in Southern Africa in September 1986 and turns 65 on October 7, 1996.



GIVES NOTICE: Archbishop Desmond Tutu, who says he expects to retire from his present post in 1996.

Pray for AWB, Anglicans urged

□ Right 'can only win by sharing'

DENNIS CRUYWAGEN
Political Staff

ARCHBISHOP Tutu has urged Anglicans to pray for the conversion of Eugene Terre'Blanche and his Afrikaner Weerstandsbeweging friends.

Praying for Mr Terre'blanche would show "we say Our Father and not My Father and that therefore he and I are brothers because we belong in one family, God's family, which is a result of our baptism".

Addressing the Diocesan Synod in Belhar last night Archbishop Tutu said Mr Terre'Blanche, the AWB and other rightwingers would not win.

"The only way they can win is to be ready to share in one South Africa for all South Africans, black and white".

The AWB who were Christians were more dangerous, more life-threatening to him than members of the SACP.

"Let us pray that God will touch their hearts so that they will know they are indeed God's children. We want to see our land healed. It has healed enough."

It was easy to become despondent because of the violence.

But September 1989 had shown how awful apartheid could be: 20 people died in Cape Town while protesting peacefully against a racist election and police were ready to use live ammunition against people for walking on God's beaches.

"We must not forget that. Then we will appreciate the miracle of what has taken place after Mr De Klerk's very bold initiatives of February 2, 1990."

Although the violence had many causes, including the rivalry between

the ANC and Inkatha Freedom Party, he had always contended that most of it was fomented and orchestrated by a third force.

"We were often pooh poohed for saying so, but now Judge Goldstone admits that there are agents provocateurs."

Massacres, such as the St James Church killings, could not be attributed to the ANC-IFP rivalry because those who killed on trains did not ask for the political or ethnic affiliations of their victims.

"And it is bizarre for the Minister of Law and Order to say that it is a matter between the IFP and ANC. The police are responsible for maintaining law and order and arresting anyone committing a crime."

But the blacks also had to point fingers at themselves.

"What has happened to our ubuntu when we can allow ourselves to be manipulated by evil men and what has happened to us when we can still necklace people and shoot babies?"

He said the economy was in a bad state and needed a kick-start, as he had told President Clinton in their recent meeting.

"One of the conditions I set — a date for democratic elections — has already been met. I hope the second, the installation of a transitional authority with multi-party control over the security forces, will very soon be met as well."



Mr Eugene Terre'Blanche

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Synod vote on military issue

CTB/8/93

Staff Reporter

THE Anglican Diocesan Synod 1993 will decide today whether to pass a motion calling on the international community through the Anglican Communion, the World Council of Churches and other church bodies to promote the demilitarisation of Africa.

The motion calls for the international religious community to petition their governments to limit the export of armaments from their countries to Africa; to require international donor agencies to make funding conditional on demilitarisation and to encourage sanctions rather than war.

The Synod will also decide whether to investigate alternative forms of rehabilitation for children in South African prisons.

The Synod will also resolve on the motion that a task force be created to break the existing taboos on the discussion of sexual issues in the church and at home so that spiralling cases of violent rape and battering do not go unchallenged.



DOVES FOR PEACE . . . Thousands of people cheered as four white doves were released into the air by Catholic Archbishop Lawrence Henry (left) and Bishop Reginald Cawcutt, outside the Civic Centre yesterday, following a peace service and procession. Picture: BERNARD PEREZ

Catholics march for peace

Staff Reporter

28

ABOUT 10 000 people marched for peace and reconciliation in the city centre yesterday.

Thousands of people crowded into the Civic Centre to attend a peace service before being led in a procession by Catholic Archbishop Lawrence Henry, Bishop Reginald Cawcutt and Cardinal Owen McCann towards Adderley Street.

Celebrating the Feast of the Assumption and a commitment to peace,

The Catholic procession coincided with another march celebrating World Youth Day, led by Pope John Paul II in Denver, Colorado.

The archbishop praised the people of Cape Town for committing themselves to peace setting a standard that he hoped the rest of the country would follow. As peace flags and church banners flapped in the breeze outside the centre where youths had performed a dance of peace and praise, Bishop Cawcutt and Archbishop Henry released four white doves.

ES 16/8/93

Church buries past

C Press 29/8/93
28

By DAN DHLAMINI

THE power struggle within the St John Apostolic Faith Mission Church temporarily took a back seat last Sunday as more than 6 500 members converged in a jolly mood on Potchefstroom.

The trouble in the once powerful church, with an estimated 500 000 members, started after the death of Archbishop Petrus Johannes Masango in 1984.

Since then, the church has been plunged into crisis by a serious power struggle which led to a series of court cases.

Bishop Dennis Mahery, who hosted the "August Festival", told City Press that the crisis has yet to be resolved.

Yet the congregation seemed to have forgotten the sad days of a threatening split. On Sunday there was not a single mention of the crisis within the church - only prayer and melodious hymns marked the weekend festival.

The second of the church's annual three festivals was attended by at least eight bishops, 158 priests and parishioners from as far afield as Namibia, Botswana, Lesotho, the neighbouring states and all four of SA's provinces.

However, City Press later learnt that a rival faction had attempted to stop the festival because they could not hold theirs on the East Rand because of the violence.

Married Catholic priest is SA's first

28

S. Times

29/8/93

By CHARMAIN NAIDOO

SOUTH Africa's newest Roman Catholic priest, Father David Evans, has a wife and three children. He is the first married man in South Africa — and only the second in Africa since the year 200 — to be ordained in the faith that demands a vow of celibacy from its priests.

But Father David has not been ordered to banish his wife Vivienne to a nunnery, and he will not be expected to renounce his conjugal rights.

"My marriage and my family are very important to me," he says, adding that family life will continue as normal for his wife and their children Jonathan, 12, Catherine, 8, and Nicholas, 4.

The Vatican does not widely advertise the fact that in special circumstances married men may become priests. In fact, it took Pope John Paul II three and a half years to approve Father David's ordination.

The family was given enthusiastic applause when Father David announced his marital status while saying Mass at parishes in the Johannesburg diocese.

The church has, however, drawn the line at giving him a parish of his own, presumably for fear of offending Catholics weaned on single, celibate priests.

England has about 10 married priests and America about 50.

Father David was ordained as an Anglican priest 14 years ago, but over the years he drifted towards the Roman Catholic faith.

Voices

Father David said: "When, for example, I was preparing couples for marriage, I increasingly went to Catholic sources to find God's ideas and views on marriage.

"Then there were other voices speaking to me, voices from an ancient past calling me into a larger community. I identified them as the voices of the saints and the link with the ancients became real for me."

Both husband and wife liked, too, the permanence of the Catholic marriage.

"I was being nurtured by all these ideas. One morning we woke up and realised that we were, after all, ready Catholics."

Four years ago, Father David gave up his Anglican ministry and the family became Catholic. It was not a easy decision. They were living in a house provided by the Anglican church and relied on a stipend from the church.

And the only thing Father David was trained to do was to be a priest. With only an honours degree in



APPLAUDED ... Father David Evans, his wife Vivienne and their children, Jonathan, Catherine and Nicholas
Picture: CHRISTINE NESBITT

classical Greek, he was hardly sought after in the job market.

He taught at the Holy Rosary School in Edenvale where he has stayed on as spiritual director.

Jonathan was sent to a Catholic school, Catherine to the Holy Rosary school, the family joined a rosary group, and two sittings of the Southern African Bishops Conference approved sending an application to the Pope for Father David to be admitted.

The couple went through extensive psychological

testing and were fully prepared when positive word came from Pope John Paul II in March this year.

On August 14, in a colourful and moving ceremony, Johannesburg Bishop Reginald Orsmond ordained Father David.

Saying Mass is still a new experience — after a 3½-year break — for the 42-year-old priest.

He is overwhelmed by the community's support. The family's home is filled with congratulatory cards. "This is not mere happiness. This is joy," he said.

Church, IFP to meet

~~(23) (11/23/83)~~
JOHANNESBURG. — The South African Council of Churches and church leaders are to meet Inkatha Freedom Party representatives and hostel residents tomorrow in an attempt to resolve the conflict on the East Rand. **ARC 8/9/83**

Thorn in church's side strong after 150 years

□ St Stephen's still stands as beacon of true values

ANDREA WEISS
Staff Reporter

ST STEPHEN'S stands in a sea of parked cars on Riebeeck Square with a row of shops in the former wine cellars which form its basement — but, its incongruity runs much deeper than that.

For more than 100 years, the church of St Stephen resisted being moved to the "coloured" Ned Geref Sendingkerk and, until a recent turnabout, was the only congregation of colour within the pure-white Ned Geref Kerk.

It is also the only NGK church named after a saint — deriving from its stoning by former slave owners in 1938, angry at the emancipation of their slaves who worshipped within its confines.

And, for the past 17 years, the congregation has been led by Herbie Brandt, a man whose opposition to the political inequalities in South Africa has made him something of a thorn in the side of the church elders.

In the heady days of the defiance campaign before the unbanning of the ANC in 1990, Dominee Brandt was a common sight at marches and protests and he still goes to political gatherings.

For years, he has been a voice in the wilderness within his own church. In 1983, he caused an uproar in the synod by serving 14 motions criticising the status quo. He had been advised to stop writing to newspapers and use "the official channels".

Today, he still faces stiff opposition when introducing motions to the Cape Town presbytery criticising the singing of *Die Stem*, or the presence of right-wingers within the congregations of the NGK.

This year, St Stephen's celebrates its 150th anniversary — and it is probably significant that it was established as an independent church and school for slaves and it was 15 years later that the congregation asked to be incorporated into the NGK.

Originally a theatre, it had stood empty for several years af-

ter being closed by the government for "immoral activities".

The building was erected in 1800 to entertain British troops after the occupation of the Cape and was the first theatre in the country, described as a "very fine building" by Lady Anne Barnard.

Mr Brandt came to St Stephen's from Kamieskroon in Natal in 1977.

By then, Mr Brandt's political persuasions had swung round from believing that apartheid was scripturally ordained to realising that it was morally wrong.

In fact, his "road to Damascus" had come in 1972 when he saw University of Cape Town students being beaten by police on the steps of St George's Cathedral.

When he arrived at St Stephen's his congregation was scattered all over Cape Town and the last of those affected by Group Areas were being moved away.

Today, they live as far away as Atlantis, Blue Downs and Mitchell's Plain.

● St Stephen's will hold a festival service on Sunday at 10am.



150th BIRTHDAY: Herbie Brandt on the steps of St Stephen's church in Riebeeck Square which celebrates its 150th birthday this year. For years, both Mr Brandt and his congregation resisted being moved out of the Ned Geref Kerk to the "coloured" Ned Geref Sendingkerk. Picture: WILLIE DE KLERK, Argus



Pictures: LEON MÜLLER, The Argus.

MANDELA SHUFFLE: A smiling Nelson Mandela shows thousands at Langa stadium he can handle the toyi-toyi.

Praise for church's role during struggle

Political Staff

NELSON Mandela has finally broken his silence on religion.

Long accused by some of being an atheist and/or a communist, the ANC president attended church under the full gaze of the media yesterday.

He worshipped in St Mary of the Angels Catholic Church in Athlone, along with Western Cape ANC chairman Allan Boesak, regional secretary Tony Yengeni, national executive members Cheryl Carolus, Patrick "Terror" Lekota and Steve Tshwete.

The service was led by Cape Town's Catholic Archbishop Lawrence Henry.

Mr Mandela also had Holy Communion.

Later he told parishioners that he and his generation were

the products of missionary education.

"Religion is our blood. The church is important in all our lives."

Political prisoners valued the role played by the ecumenical movement.

"The Catholic Church in particular played an important role."

Cape Town's former Catholic Archbishop Stephen Naidoo, was among clergymen who visited political prisoners on Robben Island.

Mr Mandela said he had thanked the Pope when he visited Rome in 1990.

St Mary of the Angels was one of the few churches which had allowed anti-apartheid organisations to use its facilities and had buried slain activists.

"For that I say thank you."

ARC 13/9/93

28



Tutu seeks IFP, ANC summit

CT 20/9/93

DURBAN. — Anglican Archbishop Desmond Tutu says there has not been a total breakdown in relations between Mr Nelson Mandela and Chief Mangosuthu Buthelezi and that he and Methodist bishop Dr Stanley Mogoba were working to bring them together again if necessary.

Archbishop Tutu was speaking at a news conference after he and Dr Mogoba had met the Inkatha Freedom Party president and its chief executive officer, Mr Joe Matthews, here on Saturday.

"We've been gratified by reports that have indicated the common perception of a total breakdown is wrong," Archbishop Tutu said.

He said many agreements reached at Mr Mandela and Chief Buthelezi's summit in June were being implemented.

Among these was the establishment of teams to negotiate on constitutional matters and violence, Mr Matthews said.

"We've already held ANC/IFP bilaterals on constitutional matters. Sub-committees were appointed to identify areas of difficulty in negotiations. They are continuing," he said.

The important agreement to hold joint ANC/IFP presidential rallies in areas racked by political violence had not been implemented although there had been some joint initiatives at local level, Mr Matthews said. — Sapa, Political Staff

NGK hits at Kriel over Mandela

By ANTHONY JOHNSON,
Political Correspondent

LAW and Order Minister Mr. Hermus Kriel has stirred up a religious and political hornet's nest for attacking Mr. Nelson Mandela for taking his communion in the Catholic Church.

Theologians writing in the official NGK mouthpiece Die Kerkbode, have criticised Mr. Kriel's charge that the ANC leader was trying to hoodwink the world into believing he was a Christian.

Mr Kriel told a public meeting at the weekend that it was a scandal that Mr. Mandela had taken communion in a bid to give the impression that he was a Christian — although he was in alliance with communists whose policy it was that God did not exist.

Mr Kriel's remarks, which have already been slammed by the ANC and questioned by the Catholic Church, were criticised by theologians in this week's Die Kerkbode.

Professor Piet Meiring, a minister serving the NGK's general synod, said: "It will be very unfortunate if the question of a person's Christianity becomes a political football."

The Rev Pieter Strumpher, moderator of the Northern Transvaal Synod, said it was not possible to describe all communists as atheists.

Professor Jannie Bredenkamp, chairman of the NG-Sendingkerk's communications section, noted that Mr. Mandela had regularly taken communion on Robben Island.

Mr Kriel said last night through his spokesman that he would respond to the comments of church leaders "in due course."

Clerics slam Bill of Rights

CF 2/10/93
PRETORIA. — Church leaders yesterday called on politicians to ensure that a new constitution and Bill of Rights guaranteed protection for unborn children and did not entrench special rights for homosexuals.

The call was made by about 1 000 ministers and Christian workers at a three-day interdenominational conference which ended yesterday, the KwaSiza-

bantu Ministers' Conference said in a statement. (25/2)

"We call on Parliament and negotiators at Kempton Park and all political parties to make sure that the God-given right to life of all human beings is written into the law.

"We reject the idea that 'termination of pregnancy' can be considered a human right."

On homosexuals, it said the

conference noted with shock and disappointment that the leaders of "our land decided to give constitutional protection to perverted life-styles".

"The inclusion of the words 'sexual orientation' in the anti-discrimination clauses of most Bills of Rights of various political parties ... will give special protection to anti-family and anti-society life-styles." — Sapa

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Catholic bishops find fault with proposed bill of rights

SIT 7/11/93

By CARMEL RICKARD

KEY clauses in the draft bill of rights have been strongly criticised by the Justice and Peace Commission of the Catholic Bishops' Conference.

It is particularly concerned about the issues of abortion, unrestricted free speech, affirmative action, women, homosexuality and the family.

The commission says the bill was constructed without the benefit of any "coherent philosophical and moral norms rooted in the spiritual and social traditions of South Africa's various peoples".

It cautions that in trying to create a rational, value-free legal system, the drafters are out of touch with current social and intellectual trends in the rest of the developed world.

On the clause which allows affirmative action, the commission says the backlash in the US shows it can become unpopular among the very groups it intends helping. Because no time limit is set for the policy, it could "degenerate into a permanent tool of 'punishment' of the white and other groups".

The commission is also concerned that freedoms like free-

dom of speech will not be limited by public health or morality. This throws out traditional Christian justifications for restricting speech — controlling pornography and blasphemy.

The commission says it is a serious flaw that the new human rights culture will have no reference to Christian values and majority traditions.

Commenting on the equality clause preventing discrimination against groups, including homosexuals, the commission says this would prevent employers refusing to hire someone on grounds of sexual orientation. This might cause difficulties for, among others, Catholic schools.

The same clause outlaws discrimination on the basis of sex. As a result, family life and motherhood are not treated with any respect.

On the abortion issue, the bill does not extend fundamental rights to the unborn. The bill permits limits on the right to life clause based on what is reasonable in a free, open and democratic society. Since abortion is legal in virtually all modern democracies, the liberalising of existing abortion laws could be expected.

WCC meet in Johannesburg

GENEVA. — The World Council of Churches will hold its central committee meeting in Johannesburg in January, the 25th anniversary of its Programme to Combat Racism.

ARC 2/12/92
WCC spokesman John Newbury said the gathering will symbolise a particular expression of the ecumenical family's long-standing and continuing solidarity with the churches and people of South Africa (28)

The meeting will discuss the eighth WCC general assembly scheduled for 1998, which marks the 50th anniversary of the founding of the WCC. Deci-

sions will be taken about the theme, style and venue of the assembly.

The central committee is the main decision-making body on policy for the WCC between general assemblies.

Among matters to be discussed will be Ecumenical decade (1988-1998) of the churches in solidarity with women with particular emphasis on violence against women and women under racism, 1993 Faith and Order fifth world conference and laity issues including consideration of the 1993 Montreal world convention of lay centres;

The meeting is from January 20-28 at Eskom Conference Centre. — Sapa.

Church fights political use of word 'Christian'

JOHANNESBURG. — Church leaders of five denominations have called for the deletion of the word "Christian" from the name of the newly formed African Christian Democratic Party.

The party said it would promote a federal dispensation and the devolution of power. (28)

Johannesburg leaders of the Methodist, Roman Catholic, United Congregational and Presbyterian churches as well as the Church of the Province of South Africa said the word could imply that other parties were either less Christian or unchristian.

— Sapa

CT 11/12/93

CO-DETERMINATION

1993 - 1999

Union fund living up to promise

By Derek Tommey

The Community Growth Fund (CGF) — the unit trust formed last year to help trade unions invest their funds in socially responsible enterprises — had assets of R20,9 million at the end of December, an interim report shows.

CGF, part-owned and managed by Syfrets, had by then invested 27,5 percent of its funds in industrial shares, 4,04 percent in financial shares and the remaining 68,21 percent in liquid assets.

The high level of liquidity reflects Syfrets's current view of investment prospects, says portfolio manager Leon Campher. Syfrets believes the market is over-discounting earnings.

The fund will be adding some mining shares to its portfolio, but not gold shares, and not commodity shares at the present time.

He expects investments to have grown to around R50 million by the end of June.

Tommey Oliphant, representative of the seven trade unions which own the fund jointly with Syfrets, says 11 companies have so far met both Syfrets's investment criteria and the fund's social responsibility criteria.

Job training

They are Standard Bank Investment Corporation (Stanbic), Malbak, Murray & Roberts, Safren, City Lodge Hotels, LTA, Lenco Holdings, Delta Electric Industries, Hudaco, Foodcorp and Unitrans.

Oliphant says the companies were examined in terms of seventeen social responsibility criteria ranging from industrial relations and job training to profit retention and affirmative action.

None of the companies had been found to be 100 percent perfect, but together they had met about 80 percent of the criteria.

Stanbic was singled out for having better industrial relations and higher wages than other big banks.

Safren scored on the progressive reputation of subsidiary Rennies. Hudaco and Unitrans boasted a strong skills training programme. City Lodge scored on expansion and job creation.

Literacy programmes at Malbak companies met with approval. Haggie, an associate company in the Malbak stable, received a special mention in this regard.

The overall return to investors between the fund's debut in June 1992 and end-December 1992 was 8,8 percent.

Over the same period, the JSE overall share index declined by 11,9 percent and inflation was 5,1 percent.

Shape up or ^{7/2/93} move out!

By ZB MOLEFE

ON the surface, the black journalist's question seemed to imply, the exercise was a contradiction.

After all, how could some of the country's high-profile black trade unions be using capitalist instruments like the Johannesburg Stock Exchange (JSE) to create wealth for themselves?

"No", said Tommy Oliphant, chairman of Unity, a company representing seven trade unions in the Cosatu-Nactu stable, a trade union advisory body and one of the country's prominent investment companies. "Unity and the investment company work to construct a portfolio of socially-responsible companies in the JSE where CGF funds are invested.

"We are looking at the empowering of workers and the democratisation of labour."

Oliphant explained the moves as a "progressive step where workers take decisions on their money. It is not making them capitalists. It is a legitimate democratic step. There is change and evolution in the country, we need to change".

Oliphant was among some of the speakers at a Johannesburg media conference last week to announce the maiden results of the Community Growth Fund (CGF), an ambitious unit trust launched last year to invest black workers' retirement funds in "socially responsible" companies.

The 350 000-member CGF, which receives R3-million a month from members, and boasts R23-million in the first six months, intends to raise R50-million at the end of its first year.

The question was raised about using the trappings of an evil system.

Replied Oliphant: "By being against capitalism does it then follow that unions must not empower themselves economically using capitalism?"

"There has been a radical change in union thinking about investment and business - investment should not only concern itself with financial returns but demand social responsibility as a partner too.

"Investment is also economic empowerment and democracy for workers. Our fund is not only a capitalist venture but also where workers' interests are involved. We also believe that through this fund, companies must create jobs."

Fellow Unity member Irene Barendilla from Cosatu concurred: "This is the first time that black workers have time to be trained. We need training from capitalists. In fact, the fund is a small step towards this goal. It is only with money that we can effect change."



FUTURE SHOCKS ... Corporate SA is being analysed by the Community Growth Fund board - (from left) Mark Anderson, Ian Hamilton, Prof Anthony Asher and unionists Irene Barendilla and Tommy Oliphant.

Photo: GIDEON NHLAPO

CGF's thinking on privatisation and foreign investment was also probed.

"On privatisation, that depends on a future SA government. There is strong interest from the UK and the US in investing in SA's socially responsible companies. We are not going to do anything before the ANC and Cosatu clear the way for foreign investment," said Oliphant.

A message for corporate SA emerged during discussion on how the Unity board used its social index to accept or reject a number of blue chip JSE-listed companies who wanted to invest in the CGF.

Unity says it examines a company's employment practices, job creation record, training programmes for black workers and women.

Since June last year 19 companies have been approved. By the end of December, CGF had invested in 11 of these companies.

These include Murray and Roberts; LTA Construction; Standard Bank Investment Corporation (Stanbic) and City Lodge Hotels.

Unity also said that 17 social responsibility criteria, ranging from industrial relations and job training to profit retention and affirmative action, were used to select companies to receive CGF investments. CGF-approved companies outnumbered rejected companies by two to one.

The Unity board observes that shop stewards have often advised during company investigations. These investigations have shown that racial discrimination is still a key problem on the shop floor.

Rejected

United Tobacco Company was among those companies rejected by CGF - because it manufactures tobacco products.

Private hospital group Clinic Holdings was

also given a thumbs down because it "provides medical care to a mainly wealthy minority". Workers have no reason to invest in luxury products or services to which they and their families have little or no access," charged Unity.

The giant Rembrandt group and the entertainment and leisure group Kersaf, founded by tycoon Sol Kerzner, were also rejected for reasons ranging from Rembrandt's stake in mining house Goldfields (whose mines are anti-trade union, according to the CGF) to Kersaf's hotels in Bophuthatswana which have a "substantially bad industrial relations track record".

Transport giant Safren was among the lucky companies selected for investment by the CGF because of the progressive reputation of its wholly-owned subsidiary Rennies and engineering group Haggie for its advanced literacy training programme.

Unbundling 'to feature in Keys reform deal'

6/0/93
CAPE TOWN - The unbundling of conglomerates was likely to be part of the economic restructuring programme to be announced by Finance Minister Derek Keys shortly, Board of Executors (BoE) senior portfolio manager Rob Lee said yesterday at a seminar on asset management in the future SA.

He said a great deal of unbundling could be expected in the next few years. This would act as a compromise with the trade unions which would be required, in return, to reduce their wage demands to make the economy internationally competitive.

Lee believed restructuring would require the support and co-operation of all parties in the national eco-

10/2/93
LINDA ENSOR

and that Stals had indicated he would do so.

Other likely components of the package forecast by BoE were: cutbacks in state spending by reducing the public service salary bill; prescribed investments for the life industry to fund housing and electrification programmes; the abolition of tariff protection and exchange controls and the phasing out of the financial rand; the promotion of manufactured exports and tourism; the achievement of positive real interest rates; and tax reform.

Lee was confident that inflation under a new government would not reach as high as 20% because Reserve Bank Governor Chris Stals had laid the foundation for low inflation and was committed to sustaining it. He had gathered from private talks that the ANC would like Stals to continue as Governor when his term ended in 18 months

Lee said the ANC recognised that tax levels were too high and that they acted as a disincentive to growth.

BoE Cape regional director Tom Boardman said it appeared unlikely that a new government would introduce material changes to income tax rates although differential VAT rates could be widened with higher rates applied to luxury goods and food being zero-rated.

A single capital transfer tax, consolidating stamp duty, transfer duty and marketable securities tax were also likely while ad valorem taxes would have to be cut if SA was to participate in international trade agreements.

Estate duty would probably rise to 20% from 15%. Boardman did not envisage great changes to property taxes except for unutilised or undeveloped land.

26 Business & Labour

Community fund could top R50m

South 13/2-17/2/93
INVESTMENT in the Community Growth Fund (CGF) will top R50-million this year, predicts Mr Gordon Young, an economist and advisor to Unity Incorporated, the investment company formed by the seven Cosatu and Nactu affiliates.

The unions have pooled their money to invest in companies with good industrial relations records.

The fund has investments worth about R20-million. It announced good half-yearly results recently.

Unity has 19 conditions which must be met by companies before money is invested in them. These include a priority on creating jobs, training for blacks and women, environmental concerns and eliminating racism in the work-place.

Some of the companies approved include Safren, whose subsidiary, Renniés, pays good wages and spends

money on training programmes. Unity rejected Renniés partly because of its cigarette production, but also because of its major stake in Perskor, publishers of NP-supporting newspapers.

Young said the fund was started in response to a need to have workers control their money.

Workers now say it is possible to make socially responsible investments and have good returns.

The fund also enables workers to move money from the rigid pension funds of companies to the higher-yield provident funds. Also, workers' money was almost exclusively invested in guaranteed portfolios.

Disadvantages in this were:

- Actual returns were never declared (eg. if a company made a 25 per cent return, they would perhaps only declare 18 per cent).

- The placement of investments was never declared, which could embarrass unions if done with companies with poor industrial relations.

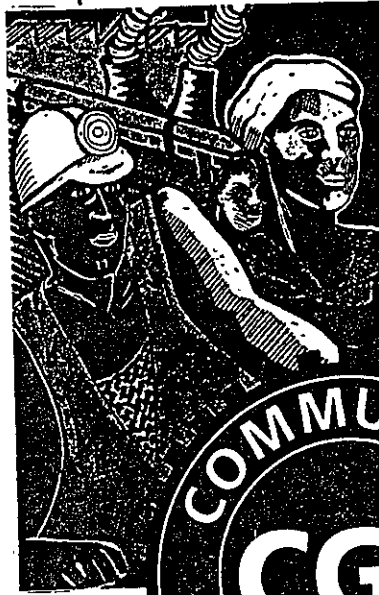
- It was difficult to leave these portfolios as most operate on a percentage return over 10 years. Investors would lose if they wanted to take their money elsewhere.

CGF investments are transparent as investors can see where money is invested, with results published every six months.

Investors may pull out at a day's notice.

CGF's partnership with Syfrets has paid off. In the first quarter since its start on June 1 1992, R7-million had been invested. By the end of the second quarter almost three times as much was invested.

The main source for the CGF has been union provident funds. Fortunately, Young says many companies with provident funds have been open to the CGF.



WAGHIED MISBACH

Mineworkers share R45,9-m profits in first six months

STAR 19/2/93

29

The National Union of Mineworkers said yesterday it would continue with the profit-sharing arrangements entered into with most of the country's mining houses.

A comprehensive profit-sharing scheme between the Chamber of Mines and NUM was signed towards the end of last year and was implemented over the last two quarters of 1992.

The participating mines operated by Anglo American, Randgold, JCI and Gengold paid out a total of R45,9 million to workers under the profit-sharing schemes in the last six months of last year, NUM statistics show.

An average payout to an individual mine worker over the same period was R201 with a

miner at Anglo's Elandsrand receiving R976 in that period, while at Gengold's Bracken a miner gained R651 and at Stilfontein R400 and JCI's Randfontein paid out R356 to each worker.

At the other end of the scale, Randgold's Blyvoor paid out only R92 per worker in the six months, Gengold's Kinross R112 and Anglo's Vaal Reefs R150.

Less generous

"Some good, solid mines with long lives, paid very little indeed," the union said. "In general, the wealthy Anglo mines paid a much less generous profit share than struggling Gengold mines."

The union singled out JCI's Randfontein as one of the "sur-

prises" as its bonus scheme paid out bonuses every month at one of the highest rates.

Gold Fields and Anglovaal refused to participate in profit-sharing and instead gave two one-per-cent basic wage increases.

The union said the profit-sharing schemes in their first six months provided better returns than the extra basic wage increases at these two mining houses. It would press for the extension of profit-sharing schemes to all gold mines.

The union said it was committed to "negotiating and working towards a re-structured mining industry that combines long-term economic viability with the humane treatment of all its workers". — Sapa.

Sharing the cream with the fat cats

W/Mand 19/2-25/2/93

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OPTING to share in the fat of the land has worked out well for the National Union of Mineworkers (NUM).

Yesterday it announced the success of its profit-sharing agreement with mining employers with an almost audible sigh of relief.

Amid much criticism, the union turned to the innovative schemes last year in an attempt to save employment in the embattled mining industry.

And this week, comparisons proved that workers who opted for a share of the profits, on average fared much better than miners who received additional basic wage increases.

NUM members at Anglo's Elandsrand mine earned an average of R856 between July and December last year, a 17 percent increase on the basic wage. "This amounts to an extra month's pay after six months," says NUM economist Martin Nicol. At Gengold's St Helena mine — where workers received additional 1,5 percent increases — they received only R72.

Elandsrand mine paid a remarkably high profit share, but all workers under the scheme received more than R112 in the six months and most miners received over R150. The only exception was Randgold's Blyvooruitzicht mine which paid only R76.

Those workers who received additional basic wage increases received no more than R100 over the six months.

The other surprise of the profit-sharing scheme was that "some of the worst mines paid the best profit share amounts, while some good, solid mines with long lives, paid very little indeed", as NUM put it in a statement.

Marginal mines — those which make a profit of less than five cents to every one rand revenue, like Bracken,

Miners' decision to enter into a profit-sharing agreement, rather than accept basic wage increases, has paid off — much to the relief of the National Union of Mineworkers.

By FERIAL HAFFAJEE

Stilfontein and Marievale — were among the top five contributors to the scheme.

They paid out R559, R442 and R401 respectively to their workers in the first six months of the scheme's operation, while healthy mines, such as Winkelhaak and Kinross, paid R133 and R123 in the same period.

"There is a need to challenge the formula" on which profits are calculated, said the union's assistant general secretary, Marcel Golding.

The scheme, introduced last July, covers 220 000 workers on 16 mines. It was an attempt to supplement the low wage increases miners settled for by giving them a share in the profits.

The agreement works on three different levels. Simple profit-sharing — the first level — means the mine shares 20c in the rand of the profit total with workers. The second and third levels are more complex: they work on trigger profit levels which determine the amount in the rand shared.

But with its talk of "trigger levels", "capex" and "20c in the rand", profit-sharing is not an easy concept to understand. The union acknowledges this, saying "NUM will put more resources into training shaft stewards at mine level to understand and monitor the profit-sharing schemes."



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LABOUR ISSUES Mines and mineworker's union sign agreement on profit-sharing

Breakthrough for miners

By Ike Molsapi

Southern 26/2/73

FAIR DEAL Historic accord no substitute for low wage hikes:

THE Chamber of Mines and the National Union of Mineworkers have signed an historic agreement that sets up a framework for profit-sharing at individual mines.

tion in setting targets, monitoring the scheme and in the promotion of better efficiency: ● A commitment to training which is regarded as critical for a long-term improvement in the viability of the mines; and ● A fair distribution of gains between workers.

This agreement, which is not a substitute for low salary increases, includes certain rules and guarantees which define how the profit that goes to employees is distributed between workers.

Mr Marcel Golding, assistant general secretary of NUM, said the profit-sharing schemes accepted certain principles.

- These were:
- The right of NUM to negotiate a fair wage structure at industry level;
 - Security of employment. NUM and the Chamber of Mines agree that no worker will be retrenched or downgraded because of the profit-sharing scheme;
 - Improvement in health and safety measures. Better efficiency must not be achieved at the cost of more accidents;
 - Full disclosure of information to workers and the union to monitor the scheme;
 - Workers' participa-



Marcel Golding

MENT

A million people are participating

sovefen 26/2/93

Mzimkulu Malunga

MORE than a million people in this country are currently participating in the share market through unit trusts.

Much as this figure may appear substantial to many people, it is still a drop in the ocean in a country inhabited by about 40 million people.

Despite current political uncertainties that are putting pressure on the stock markets, unit trusts are still growing at a pace higher than the inflation rate.

One does not need to be well-off financially

■ **Despite uncertainties on the stock markets in South Africa, unit trusts are growing at a pace faster than the inflation rate:**

to invest in unit trusts.

Some funds, as unit trusts are sometimes called, need as little as R50 a month.

Experts say prospective investors can use lower share prices at the stock exchange to their advantage by buying units when the prices are still down.

Reap higher yields

This, they say, will enable them to reap higher

yields once the economy starts picking up.

There is also a system called switching funds. This enables investors to minimise the risk by changing to safer types of unit trust during downswings.

An investor can switch from a general equity fund to an income fund - which has nominal market fluctuations. Switching funds costs an investor much less than pulling out completely when prices go down.

Staff Reporters

SUPPORT is mushrooming for a legal "red light" district in Cape Town.

Nearly half the city council has come out in favour of colleague Dr John Sonnenberg's call to legalise prostitution and he was also backed today by Medical Officer of Health Dr Michael Popkiss.

Two women's groups also said "yes".

"Dr Sonnenberg is quite right. Criminalising prostitution does no good," said Dr Popkiss.

Most importantly, prosecuting prostitutes did not make them amenable to health education.

Decriminalising their actions would engender a more positive relationship between prostitutes and public health authorities.

Just like everyone else, prostitutes did not wish to contract venereal diseases. But they were so busy avoiding being jailed or fined that health concerns were neglected.

But legalising their activities and carrying out compulsory health checks could create problems.

A prostitute infected with the HIV virus might be driven "underground" for fear of being stripped of her licence to operate, Dr Popkiss said.

ANC Women's League regional secretary Ms Nomatyala Hangana said the group did not have a formal policy, but believed prostitution should be legal.

"Particularly for health reasons, especially because of Aids, it should be legalised," she said.

"Our major concern is for children who are under age but who are commercial sex workers."

Ms Hangana said the league would support the call for a formal red light district.

Ms Pauline de Villiers of Rape Crisis said while the group supported legal prostitution, a red light district would dictate to women that although they were legally allowed to be prostitutes, they were still rejected "because society is trying pretend they are not part of the community".

Sub-Dean of St George's Cathedral the Rev Chris Ahrends said the Anglican Church did not have a formal policy on prostitution.

In his capacity as Sub Dean and director of the Cathedral Foundation, he said: "I would support, in principle, the idea of legalising prostitution.

"But I would call for a consultative process, including prostitutes themselves and professionals in the field, so that a decision . . . is a result of consultations so that it is not a top down second-best solution."

Dr Zac de Beer, leader of the Democratic Party, said prostitution was not a matter that had been debated at party congresses.

But interpreting the principles of the party, he thought it was likely to look favourably on such a proposal, depending on its provisions.

There would obviously have to be effective control to prevent the spread of disease.

The Conservative Party said it opposed totally to any proposal for legal prostitution.

CP health spokesman Dr Harold Pauw said it would amount to legalising theft because people continued stealing.

The only way of dealing with the problem of prostitution was to prohibit it, he said.

City councillors polled by The Argus today said: Mr Jack Fröst of Camps Bay — yes so it could be controlled.

Mrs Ruth Ortlepp of Claremont — yes to a red light district, but there should be control and legalisation should be in consultation with sex workers.

Mr Gordon Oliver of Plumstead — yes, to control it.

Mr Norman Osburn of Tamboerskloof — yes, it was better to control it than sweep it under the carpet.

Mr Ian Iversen of Mowbray/Observatory — yes for the sake of good health care.

Mr Chris Joubert of Sea Point — yes because his ward had a serious problem with uncontrolled illegal prostitution.

Mrs Joan Kantey of Newlands — yes, to control it.

Prostitution: Call to make it legal

Support is growing for 'red light' district in Cape Town

Mr Abe Katz of Muizenberg — yes, to allow checks and balances.
Mr Louis Kreiner of Tamboerskloof — yes, to improve control.
Mrs Isobel Edelstein of Plumstead and Mr Leon Markovitz — yes for reasons of control.
Mrs Patricia Sulcas-Kreiner — yes for a red light district in the central business district.

Mrs Joye Gibbs of Muizenberg — no, "as a woman I am against legalised prostitution. I think we should try to cure it."
Mr Rupert Hurly of Rondebosch — no, "I feel uncomfortable with the idea, even though there are strong arguments in favour of it," he said.
Mr Neil Ross and Ms Annamia van der Heever were out of town and the other 16 councillors could not be reached.
● Full interview with Dr Sonnenberg on his call, page 15

ARG 2/4/95

29

Star 13/5/93

Black business coup

Own Correspondent

which has assets of about R5 billion.

A group of prominent black businessmen has scored a major coup, paying R140 million for a 10 percent shareholding in Metropolitan Life from Sanlam.

The consortium includes Soweto community leader and businessman Dr Nihato Motlana, former PAC deputy president Dikgang Mosen- eke, former KaNgwane Chief Minister Enos Mabuza, economist Don Mkhwanazi and National African Federated Chamber of Commerce president Archie Nkonyeni.

The move could be the start of a black takeover of JSE-listed Metropolitan,

Speculation is rife that Sanlam, which holds 49 per- cent of Metropolitan through investment arm Sankorp, could also offer its remain- ing 39 percent stake to the mainly black policyholders.

Sources close to the com- pany believe the move is part of the unbundling pro- cess which includes the breaking up of mining arm Gencor into five companies.

But Anglo American has reiterated that it has no plans to follow suit as its ex- isting structure "has served shareholders and the nation- al interest well".

● See Page 14

Insurance coup

Sowetan 14/5/93

■ Motlana to be chairman of restructured board:

By Mzimkulu Malunga

BLACKS have taken effective control of Metropolitan Life.

It was announced yesterday that a group of six blacks have formed a company called Methold, which acquired a 10 percent shareholding of Metropolitan Life.

Methold is in a "voting pool" with the majority shareholder, Sankorp, meaning that the new company will form part

of the decision-making process in Metropolitan.

Dr Nthato Motlana will be chairman of the restructured Metropolitan Life board.

Methold has been given an option to buy a further 10 percent of Metropolitan's shares in the next five years, a development which will bring the company on par with Sankorp. The latter currently holds 30 percent of Metropolitan.

29

Happy families control R100bn of JSE wealth

SI Times (Buss) 16/5/93 (29)

By CIARAN RYAN

FEWER than a dozen families control more than R100-billion of Johannesburg Stock Exchange wealth even though they own, in some cases, less than 10% of the shares in the operating companies.

This is the magic of the pyramid company, common in South Africa but banned by most foreign stock exchanges.

Harry Oppenheimer, Anton Rupert, Donald Gordon, Raymond Ackerman, Basil Hersov, Clive Menell, Bill Venter, and Vivian Imerman have personal control of business empires because of pyramids.

If one adds institutional control, six major groups control 80% of JSE shares, according to McGregor's Who Owns Whom. JSE market capitalisation is R600-billion.

Rules

With a mere 8,31% of the shares in Anglo American Corporation, Harry Oppenheimer is able to exercise control over a group with a market capitalisation of R31,4-billion.

Similarly, he controls the De Beers empire, capitalised at R30,7-billion. It owns 38,7% of Anglo American.

The Rupert family exercises outright control of the R13,7-billion Remgro empire with only 8,3% of the equity in the operating company. It owns 47,9% of top pyramid Technical & Industrial Investments (TIB), which holds 60,4% of Technical Investment Corporation (Tegkor)



DONNY GORDON

and 9,6% of Rembrandt Controlling Investments.

Tegkor has 40,6% of Rembrandt Controlling, which has 51% of Remgro.

Similarly, the Rupert and Herzog families control the R20,2-billion Richemont empire.

Under existing rules, the Ruperts could sell control in TIB and pocket the premium any buyer would have to pay. Shareholders in the downline companies would receive nothing.

The Gordon family controls Liberty Life, capitalised at R14-billion, with slightly more than 8% of the equity, through four pyramid companies. The family owns 61,2% of Liberty Investors, which has 100% of DGI Holdings, which in turn has 50% of Liblife Controlling Corporation, the holding company with 52,1% in Liberty Holdings. It has 52,7% of Liberty Life.

There are 67 pyramids on



ANTON RUPERT

the JSE, 22 of which are family owned, says McGregor's Online Information

The notion of a tiny elite controlling huge empires may be repugnant to minority shareholders and those on the political left. But there are strong arguments in favour of family control.

Raymond Ackerman's tight control of the group and aggressive marketing harvested a bonanza for shareholders. Pick 'n Pay trades at more than three times its net asset value.

Hostile

Liberty, controlled by Donald Gordon, trades at nearly twice its net asset value. Remgro's premium to net assets is 250%.

A JSE analyst says: "Research shows that well-run family businesses do better for shareholders than those run by professional managers."

Anglo and Rembrandt this week said unbundling was not for them.

Because pyramids entrench control by families and institutions, hostile takeovers are virtually unknown in SA.

Competition Board chairman Pierre Brooks says hostile takeovers keep management on their toes and answerable to shareholders.

Boost

Virtually all major SA companies are controlled through pyramids. It means that other than exercising their right to sell shares in poorly performing companies, minorities have little or no scope for action.

In London or New York, predators would target an underperforming company, fire the board and dismember the group to boost shareholder returns.

The JSE banned pyramids in the late 1970s and early 1980s, but made an exception in the mid-1980s when Raymond Ackerman floated Pikwik, Pick 'n Pay's holding company. Unlike other empire builders, Mr Ackerman agreed that if he ever sold control of Pikwik, Pick 'n Pay shareholders would also receive an offer.

Pikwik opened the door for other empire builders such as Natie Kirsh, Jeff Liebesman and Bill Venter — none of whom agreed to make an offer to minorities if control in the top company changed.

A pyramid can be formed by placing 50% plus one share in a holding company and then selling slightly less than half the holding company to others. The process can be repeated again and again.

R500m to bring electricity for all

ESKOM and the life insurers have struck a R500-million ground-breaking deal to part finance Eskom's R3-billion "electricity-for-all" drive.

The project, the insurers have agreed to a first tranche of R500-million — is the first by the Investment Development Unit of the Life Offices Association.

The IDU was set up to facilitate the flow of funds under the control of the life and pensions industry to socio-economic development.

The IDU has been investigating mechanisms to do this. A life-insurance source says Eskom involvement was the key to the scheme and the first tranche of R500-million.

The life business is expected to earn a market-related return on the 15-year bonds which Eskom will issue. The bonds are structured so that yields are low in the early years but improve with time.

"There is no capital risk, although there is a risk on the yield," says a source.

Eskom intends to bring electricity to at least a million people a year.

It is better placed than most to

enter the high-risk area of socio-economic upliftment because the pre-paid meters it installs ensure that it gets paid.

Attempts to provide housing and other social services for blacks have, in contrast, largely been frustrated by rent, mortgage and service boycotts, high costs and poor quality and inefficient systems for collecting payment.

By KEVIN DAVIE

Breaking up (not so) hard to do

SA BUSINESS is characterised by an over-concentration of control in a few white hands while few blacks are shareholders.

There will be enormous pressure in a democratic South Africa for artificial barriers — such as pyramidal controlling structures — to market entry to be dismantled and for have and have-not disparities to be dealt with as rapidly as possible.

Two deals — announced by companies in the Sanlam stable this week — have these objectives.

First Gencor said that its pyramidal structure would disappear as soon as Finance Minister Derek Key's unbundling legislation had been passed. Two companies would go, leaving five stand-alones in Gemmin (to be renamed Gencor), Edgen, Mabab, Sappi and Genbel.

The intention is to free control of these companies and unlock value for shareholders through improved share liquidity, management independence and competitiveness.

In the SA context this has come to be known as unbundling. A company increases its exposure to market

ment and technical expertise.

SA Breweries says no single group has outright control of its shares and points to the threefold premium of the share price to net asset value.

"There is no value to unlock by unbundling SAB," says group financial director Selwyn Macfarlane. "We are a focused consumer group. Unbundling applies to conglomerates with interests which do not fit together, such as Gencor."

Rene de Wet, managing director of Pick 'n Pay, says unbundling would result in the Ackerman family's losing control.

"From a shareholder point of view there is a lot of value attached to the Ackerman control of the group."

Business leaders praise Gencor's decision to demerge its non-mining interests. Although Sankorp will retain effective control, the move is seen as an important step for shareholder democracy.

put unbundling on the corporate agenda when he was Gencor chairman, says: "Gencor has an outstanding record as an entrepreneur. I welcome the announcement of plans to unbundle in the belief that it will result in five entrepreneurs."

Brian Kantor, professor of economics at the University of Cape Town, says that although control of Gencor's operating subsidiaries will remain with Sanlam, shareholders will have a stronger influence on affairs.

"Now the operating companies will be controlled directly through Sanlam rather than through the intermediary of Gencor management which may not necessarily be a good thing."

"We need to persuade the ANC that tight control by shareholders is a good thing. They appear to have picked up the US view of anti-trust behaviour which is outdated and in-

Two go

STELLENBOSCH-based Gilbey liquor group chief executive Peter Fleck and human resources director Anton Erasmus resigned at the same time this week to follow other interests.

Parent company International Distillers & Vintners president of the Africa region Howard Smith, says successors have not been appointed.

SOME Sanlam-controlled companies were unbundled this week while another was bundled in a set of moves which have changed corporate SA forever.

Comment by KEVIN DAVIE

forces by stripping away holding companies which may help thwart takeovers.

Only days later Metropolitan Life, also part of the Sanlam stable, said that a new company, Method, would be set up with a 40% stake in Metropolitan.

A special voting arrangement will ensure that control passes from Sanlam's industrial holding arm, Sankorp, to Method.

Metropolitan has assets of R4.6-billion. Method will have mostly black directors and blacks will make up 10% of the shareholders

with a five-year option to increase this to 30%. Metropolitan has good growth potential as a savings and investment vehicle for blacks.

So desirable ends have been achieved in one case through unbundling and in another through bundling. This suggests that the ends — improved competitiveness and wider ownership of the economy — are more important than the means.

Competition Board chairman Pierre Brooks takes a simple view on the unbundling issue. He says in the past there have been incentives to conglomerations. This needs to be changed so that the incentives favour de-conglomeration and the improved competitiveness which this will bring.

Much of corporate SA is at present impervious to takeovers because pyramidal control makes takeovers an unlikely possibility.

But attempts at big-stick solutions, such as enforced break-ups, could replace an unhappy situation with an even unhappier one. As Gencor and Metropolitan have shown this week, win-win solutions are possible without using big sticks.

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Metpol steady on offer to blacks

By JULIE WALKER

METROPOLITAN Life (Metpol) shares were untraded on Friday after major holder Sankorp announced that 10% of its 40% holding in the life insurer would be sold to blacks.

The shares will be paid for by the Industrial Development Corporation in a kind of warehousing operation. The IDC will pay R20 a share to Sankorp, which will gross R137-million in the deal.

The 10% stake will be the assets of a company to be named Metlife Investment Holdings (Methold). Its R1 shares will be sold to blacks, as happened with National Sorghum Breweries.

Sankorp chairman Marinus Daling says Metpol is ideal as a vehicle for black economic empowerment. A total of 85% of Metpol's business and 94% of new business is in the black market.

Metpol already mobilises savings of blacks and is largely staffed by them.

Mr Daling says the deal was done at R20 a share because that was the price when negotiations began. Even though it was now 175c higher, Sankorp will accept R20.

He says paternalism in black economic empowerment tends to lead to failure. Methold has an option to

buy another 20% of Metpol from Sankorp in the next five years. Sankorp parent Sanlam has 10%. Sankorp will initially have 30%, to be pooled with Methold's voting power.

Metpol management, led by Marius Smith, will be retained, and more blacks trained to fill senior positions.

Methold will appoint six of the 15 non-executive directors of Metpol and Sankorp three.

Methold's chairman is Nthato Motlana and the deputy Enos Mabuza. Mr Smith will also serve the Methold board, as will the IDC's Jan de Bruyn and Gert Gouws. Dr Motlana becomes chairman of Metpol and Sankorp's Attie du Plessis the deputy.



Mr Smith says the move offers Metpol an outstanding marketing opportunity. Metpol insures the lives of perhaps 6-million South Africans.

The new directors bring their own sphere of influence — nine of the 16 will be black after the changes.

The deal ensures Metpol's future as an independent group away from a possible conflict of interest with the parent Sanlam group, which is likely to raise its own

presence in the black life-insurance market.

Asked if Sanlam would apply the R137-million proceeds of the Metpol sale to black housing, a startled Mr Daling replied that it

formed part of investment income in Sankorp and was pooled and apportioned as such.

The question raised smiles from Dr Motlana and lawyer Michael Katz.

Star 18/5/98 (29)

ANC welcomes unbundling

By Bruce Cameron

CAPE TOWN — The ANC has welcomed Gencor's unbundling and the sell-off of shares in Metropolitan Life to blacks as a first step towards breaking up the conglomerates and to spreading ownership.

ANC economics spokesman Trevor Manuel said in an interview the unbundling had to be viewed as part of a trend to break up the conglomerates, increase competitiveness and get rid of monopolistic trends in the economy, as well as to spread ownership among all South Africans.

The ANC did not want to clash with business on the issue but would like

to see business through interaction with political parties and labour initiate the process of increasing competitiveness itself.

He hoped the move by Gencor would lead the way for other conglomerates.

South Africa did not have a history of a sound competitions policy as in the United States and Europe.

But in SA anti-trust legislation could not be looked at in isolation because of the size of the conglomerates, cartel arrangements, trade policy including ad hoc tariff protection and general industrial policy.

An example was the housing material indus-

try where the conglomerates controlled everything from cement, to bricks, to roofing and paint, resulting in higher prices.

All these different problems had to be examined to find to increase competitiveness, while protecting jobs and stimulating small- and medium-size business.

Referring to the Metropolitan Life change in ownership structure, Manuel said it would be interesting to see how an organisation under a chairman like Dr Ntatho Motlana would operate with a senior management that was almost entirely Afrikaans, white and male with a market of mainly black policy holders.

BUSINESS Indirect stake in insurance giant

Sowetan 27/5/93

Shares on offer to blacks

■ Selling price will be R1 each says Methold chairman Nthato Motlana:

By Mzimkulu Malunga

THE newly established Metlife Investment Corporation will invite the black public to buy its shares in a month's time.

Methold chairman Nthato Motlana said the shares would sell at R1 each.

It is not clear how many shares will be issued to the public but the company has a total of about 6,8 million shares.

Methold was born out of a transaction in which a group of blacks bought a 10 percent shareholding in insurance giant Metropolitan Life.

Owning shares in Methold gives a shareholder an indirect stake in Metpol. The latter's shares are priced at over R20 on the Johannesburg



Dr Nthato Motlana

Stock Exchange.

Motlana said his company had an option to increase its stake in Metpol to 29 percent.

"Such a development will depend

on how fast the shares are bought."

Metropolitan Life would take a lead in investing in socially responsible areas such as housing, he said.

The company would also attempt to influence other major players in the insurance industry to do the same.

"We are aware that returns on investments like housing are low. We will have to balance them with other forms of investment yielding high profits."

Socially responsible

If insurance companies do not start investing in socially responsible projects now, a future government would force them to do so, according to Motlana.

"But if we start doing it now, at our own pace, there will be no need for the government to pass legislation to that effect."

Eskom board changes

27/5/93 (29)
New appointments reflect SA today:

TWO unionists, two consumer leaders and a civic representative are among the nine people who were appointed to Eskom's board of directors this week.

The company's chairman, Mr John Maree, said the move reflected current changes taking place in the country.

According to Eskom communications manager Mr Bongani Khumalo the appointment of these people to the company's policy-making body will bring it closer to meeting its customers' needs.

Commonly known as the Electricity Council, the new board meets next week.

Among the new appointees are Mr Dan Mofokeng of the South African National Civics Association, Mr Gwede Mantashe of the National Union of Mineworkers, National Union of Metalworkers of South Africa's Mr Benny Fanaroff, Ms Ellen Kuzwayo of the National Black Consumer Union and Ms N. Majija of the South African Housewives League.

Profit-share scheme pays dividends

WORKERS at Anglo American's Freegold and Ergo Gold Producers

the Western Holdings mine in January. However, the overall fatality rate had dropped 24% in the year.

earned R32m and R4.2m respectively in profit-sharing bonuses in the year ended March 31, chairman Clem Sunter said yesterday.

Lower capital spending helped Freegold lift after-tax and capex profit to R290m (R279.5m) after poorer operating profit in the year.

The bonuses, negotiated between unions at company level during wage talks with the Chamber of Mines, were equivalent to average 3.7% and 10% additions to workers' paychecks in the two companies.

Ergo's bottom-line profit rose marginally to R27.6m from R25.1m as increased capital spending ate into improved operating and after-tax performances.

However, the employment level continued to fall at Freegold which employed an average of 87 673 staff and contractors compared with 92 588 the pre-

vious year. Staff numbers at Ergo were almost unchanged at 1 654.

Sunter said in his yearly review of the companies' performance: "Employees' understanding and acceptance of the (profit-sharing) scheme has been recognised as fundamental to its success and considerable effort is being made to ensure that the relevant information is disseminated among the workforce."

He said industrial relations at Freegold were "generally constructive" in the year.

The parties have reached a common understanding of the company's problems and challenges, and have obtained general consensus on ways of tackling these issues," Sunter added.

Extensive talks had taken place between management and workers after 86 deaths during the anti-VAT stayaway in November 1991. Hostel residents had elected boards of governors to two of Freegold's three hostels by mid-May this

year, with elections pending at the third following stone commission.

In addition, the Anglo/NUM negotiated "individual dismissal dispute and adjudication procedure" was fulfilling its role as a speedier, cheaper process for the resolution of disputes arising from individual dismissals.

Good progress was also made in the year in labour relations at an industry level, Sunter said.

However, Freegold's safety record was mixed in 1992/93.

Disabling and reportable injury rates showed "slight increases" and seven workers had died in rockfalls at

MATTHEW CURTIN

29

Business Day 4-14-93

AIDS is a major issue for life insurance companies, and Sanlam is no exception

Facing new challenges

Star 8/1/93 29

OVER the past decade or so, the Sanlam cultural style has swung from that which is essentially Afrikaans to include a balance of English-speaking clients, and now black people.

The beguiling babies on the Sanlam television adverts wearing shirts, ties and nappies, now include two equally engaging black babies.

A new growth area for Sanlam, according to Desmond Smith, newly appointed managing director, is the black people investing in Sanlam policies.

However, the track record of the company to date is so impressive that it may be difficult to surpass.

"We hope to continue as we have in the past. I believe that our employees see their roles as helping to create the future of the country rather than one of just working for a financial institution.

Politically involved

"Having worked with Sanlam for 25 years, this is the feeling I get from our staff members."

The role of the directors of Sanlam has included financial advice to government ministers over the years. This advice has not always been followed, but is still sought.

Dr Andreas Wassenaar was very outspoken on financial issues and he was followed by Dr Fred du Plessis. But this flow of information has been both ways.

"We have always had the ear of the government without being politically involved. Sanlam cannot be accused of currying favour. Its directors have often been critical of the government's actions. In fact both

Wassenaar and Du Plessis were two of the most outspoken critics of the National Party government.

"The contacts have been through the finance ministers, the Financial Services Board and Registrar of Insurance. Sanlam has been seen to be legitimate through its business dealings, its staff and the corporate social involvement programmes.

Form of socialism

Continuing to play this role in the future, in which we shall have to deal with new political and economic role players, will be a challenge.

"Mutual societies, of which we were one, actually smack of a form of socialism. There is nothing wrong with the concept as long as it is run on capitalist principles, which we at Sanlam strive to do. We don't do business which does not generate profit," says Smith.

"From an investment point of view, the major challenge in the years ahead is going to be to find areas to invest money.

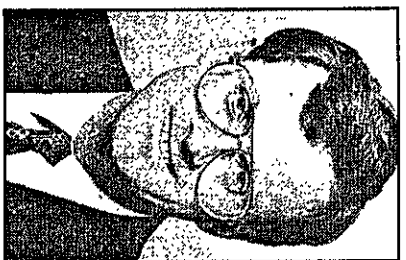
"Within the group, our companies are continuing to create new investment opportunities. For instance recently, Gencor, through Alusaf and Columbus and Sappi, have all created new opportunities. Our group companies might wish to invest overseas, but Sanlam itself is unlikely to do so," says Smith.

Discussing the Sanlam staff policy, he says: "We want our staff to reflect, as far as possible, the composition of our business. We believe that to be fair, it is the only way in which we can effectively service our clients. About 20 percent of our marketing staff is black.

"As far as women are concerned, we have too few male clerks and too few women man-

MOVING AHEAD:

Sanlam may originally have been founded to assist Afrikaners, but over the years clients have come to include a large number of English speaking South Africans. According to MD Desmond Smith a new growth area is black people investing in Sanlam policies.



Creating the future... MD Desmond Smith.

encouraged to develop and grow within the company."

AIDS is a major issue facing life insurance companies and Sanlam is no exception. It has been said that healthy policyholders are paying for AIDS victims.

Smith says: "The incidence of HIV and AIDS sufferers is still not known with great certainty so it is difficult to plan a management strategy. For some years we have set aside reserves, in excess of R200 million, to cover our AIDS exposure. We were the first company to do so.

"Last year we increased our premium rates specifically to provide for AIDS. We will continue to increase our reserves and adopt a correct policy pricing in order to cater for future needs."

Three years ago, Sanlam's head office in Bellville in the Cape, decided to decentralise its regional offices.

Commenting on this move Smith says: "It has been a resounding success. The reason for this increase is twofold.

Competitive element

Firstly, the manager can see what business is coming in, plan the service of such business and manage it. Each region needs a different approach and by decentralising, we were allowing these differences to be implemented.

Secondly, the psychological aspect has been even more important to the staff in the regions. Giving the regions autonomy has been tantamount to providing an entrepreneurial business opportunity. This autonomy has generated a tremendous energy which was not there, to the same extent, in the past."

Smith added that decentralisation had also introduced a

Unbundling of Gencor

The result was that the group lost its specific focus as a mining house. Furthermore, shareholders did not enjoy the fall value of their investment because of the large discount (around 20 percent, or R3 to R4 billion) at which the shares trade on the JSE.

"With unbundling a Gencor shareholder will receive his pro rata number of shares in each of Sappi, Engen, Mathak and Genbel. He will still retain his Gencor shares which will comprise all the mining and related activities," says Smith.

The net result will be that a meaningful portion of the discount to shareholders' value can be unlocked. A current Gencor shareholder will further hold shares in each of five totally focussed and independent groups operating in their own spheres of business. This can enhance their long-term prospects.

Smith says that the unbundling exercise will, to an extent, also address the problem of low tradeability on the JSE. It further addresses the problem of power concentration in the local economy.

The unbundling of Gencor can be widely acknowledged as a brave step to enhance shareholders' value and to address their investment needs.

Sanlam's clients will enjoy the greatest benefit from this because of Sanlam's current large investment in Gencor.

Endowment or RA?

Not a simple choice

THE article in last week's Saturday Star about Andre van Kaam, who is unemployed and broke but yet has R90 000 tied up in a retirement annuity (RA) fund, has created quite a stir.

Several people have phoned me up at the office as well as on Radio 702 to discuss the issue. Apparently people have also been calling Liberty Life to vent their anger, but to be fair, Liberty is not to blame.

It's up to the Commissioner of Inland Revenue to decide in what circumstances access to RA funds will be allowed or not.

I'm also glad to say that several people have phoned to offer Andre employment. So perhaps the story might have a happy ending after all.

But the issue once again demonstrates the confusion between RAs and endowment policies.

Planning long-term savings requirements always pops the inevitable question — retirement annuity or endowment policy?

It's difficult to compare the two, as we are not comparing apples with apples.

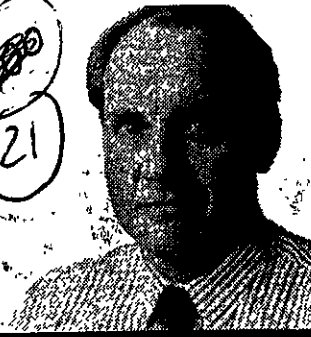
The one is funded with pre-tax money (RA) and the other with after-tax money, while the end benefits and inside build-up of the funds are taxed differently. The RA provides tax savings now and taxable benefits later, whereas the endowment operates on the principle of no tax relief now, but tax-free benefits later.

Rand for rand, especially for high-income earners, RAs appear to give a better ultimate benefit than endowments for the same premiums paid. Needs and objectives must, however, be the overriding consideration when making the choice.

Remember, no single

Star
12/6/93
**MONEY
MATTERS**

**MAGNUS
Heystek**



investment product is the answer to everyone's objectives.

Very often, a combination of RAs, endowments and unit trusts is the answer, as all insurance products are sold to meet particular needs.

Simply put, the RA is designed to provide a pension after retirement, while the endowment may be taken out to meet a number of capital needs.

A glance at differences between the two may help determine choice from the start.

● An RA must be owned by an individual, while an endowment can be owned on the life of another (including company owned).

Minimum

● The minimum term for an RA is one year, provided maturity is after age 55. The minimum terms to achieve a tax-free payout on an endowment used to be 10 years but is now five.

● RAs have no loan or surrender values and cannot be ceded to third parties. Endowments can be ceded as collateral security, and loans or surrender values are freely available after two years' premiums have been paid.

However, if you are declared bankrupt, the cash value of your endowment will become part of your estate and can be seized. If Andre had put his money into an endowment it might have been lost as well.

● Single premium contributions are allowed on RAs. Until the repeal of the sixth schedule of the Income Tax Act, this was not possible with endowments, but now it's again possible.

● On death or maturity, normally only a third of an RA's proceeds may be taken as a cash lump sum, while the balance pays a fully taxable annuity to the dependants or retiring member. An endowment pays out a fully tax-free cash lump sum after five years.

● Contributions to an RA are tax deductible to certain limits, but premiums on endowments offer no tax relief.

● The investment build-up in the RA fund is tax free, while life offices pay tax on behalf of the policyholders on the returns of endowments.

● RAs can be matured only between the ages of 55 and 69, whereas an endowment has no age specification. When an endowment matures it is possible to keep the policy growing tax-free indefinitely.

A lot of heartache can be avoided by asking as many questions as one can about the various types of products. Many of these products — RAs in particular — are complex ones and you need to have some kind of understanding of what these products offer.

Consult a good broker or agent. But with the high turnover of people marketing these products, you might be wise to do some basic homework yourself.

Six new companies win fund approval

Biday 13/7/93

LINDA ENSOR

CAPE TOWN — Six new companies have been included in the portfolio of the selective socially responsible unit trust fund, the Community Growth Fund, which at end-June had total assets of about R45m.

The addition of Premier Group, Foschini, De Beers, Southvaal, Palabora and Trans-Natal brought the number of companies in the portfolio to 17. They were found to meet the fund's investment criteria and to score higher on social criteria than other companies in their respective industries.

In addition, 19 other companies were being assessed, with 22 approved to date, Unity chairman Tommy Olifant said yesterday. Unity is the trade union-controlled company which owns 50% of the management company which runs the Community Growth Fund. Syfrets owns the other 50%.

"No company has been rejected in the past six months, but discussions are continuing with several companies in danger of rejection in an effort to obtain a satisfactory outcome," Olifant said.

Criteria used in selecting shares for the portfolio include company policies on job creation, industrial relations, health and safety, social spending, conditions of employment, wages, environment, equal op-

portunities and affirmative action.

The fund achieved an annual return of 16,3%, compared with the 15,4% rise in the all share index over the period. An income distribution of 4,83c a unit for the six months to end-June was declared, bringing the total for the year to 11,71c a unit.

Strong cash flow into the Community Growth Fund saw liquidity rise to 70%. Portfolio manager Ian Hamilton of Syfrets said the equity exposure would be raised by the purchase of selected stocks when the market was weak. He remained cautious about the equity market, believing it had outrun its fundamentals.

Commenting on the results, Community Growth Fund Management Company chairman Prof Anthony Asher said: "The first year's performance compares well with that of the market and helps confirm our belief that socially responsible investment can also be profitable."

Other companies in the portfolio are: Hudaco Industries, Delta Electrical, Lenco, LTA, Unitrans, City Lodge Hotels, Foodcorp, Malbak, Murray & Roberts Holdings, Safmarine & Rennie Holdings and Stanbic.

Trade union fund shows slow growth

CS/W and 16/7 - 22/7/93.

By MONDLI MAKHANYA

THE trade union controlled Community Growth Fund (CGF) learnt a hard lesson in social investment in the past year, when it missed out on the gold price surge.

The CGF reported mild growth for its first year of operation, posting returns of 16,3 percent, just above the rise in the Johannesburg Stock Exchange's All Share Index, which was 15,4 percent.

The fund invests in companies which meet the investment criteria set by Syfrets fund managers and

the trade unions' social responsibility criteria.

But, as mining companies are perceived by the unions as being among the most conservative employers in industry, they have not met the social responsibility criteria.

Hence, the fund's missing the gold rush which so many other funds joined. But this may change in the coming year.

"We are going to be approving some gold companies soon," says Labour Research Services' Mark

Anderson.

Six new companies were approved in the past six months, bringing the total in the portfolio to 17. Nine others are currently being studied.

While there was some scepticism in union ranks last year, Anderson says the CGF has greatly improved since then.

"Presentations have been done to shop stewards and many actually ask why we are not approving a greater number of companies," he says.

CGF Management Company's

Anthony Asher adds that it is the corporations rather than unions who are increasingly sceptical of the fund.

"It involves the empowerment of unions and they therefore feel threatened," Asher says.

The CGF — now worth R45-million — certainly has no shortage of cash to invest, only avenues.

Union pension funds pump between 10 and 20 percent of their cash flow into the fund every month.



Bid to lift investment 'will be hard to achieve'

Biday 19/7/93

FINANCE Minister Derek Keys's policy to raise public fixed investment substantially would be difficult to achieve during the present fiscal year, Bureau for Economic Research economist Graham White predicted at the weekend. (29)

Delays in getting public investment off the ground could postpone a recovery in overall fixed investment with no real increase in overall investment expected before the middle of next year. (43)

White said although central government had budgeted for a 23% rise in capital expenditure, implementation of the spending projects was likely to be subjected to delays because of the political process. Projects would have to be decided on through consensus, which threatened to delay their implementation. At lower levels of government, a similar trend was likely. The new local authorities which would be appointed later this year were likely to review capital spending projects currently in place and those in the pipeline.

GRETA STEYN

He noted that despite the policy of increasing public investment, the first quarter of this year had seen a 5.8% (annualised) decline in investment by public authorities. The figure was the most striking feature of the data on fixed investment released in the Reserve Bank Quarterly Bulletin, because it contrasted with Keys's stated policy aims. He did not expect a substantial turnaround in the pattern before the end of this year.

For private investment, there was a decline of 7.8% (annualised) in the first quarter, compared with the bureau's forecast of a fall of 9%. Although the decline was smaller than projected, it did not deviate enough for the bureau to revise substantially its overall forecast for the year of a fall in real fixed investment of about 3%. For the first quarter, the forecast was an annualised real decline of 6.8%, compared with a realised fall of 7.6%.

focus on grading

ATITUDES OF BOTH employers and trade unions towards the thorny subject of job evaluation have altered substantially over the years.

This is the view of Miss Faith McDonald, a "bilateralism project" researcher at the University of the Witwatersrand.

Writing in *People Dynamics*, an official publication of the Institute of Personnel Management, McDonald says: "From a position of relative disinterest in management application of systems, except in regard to challenging and disputing specific grades, unions and their federations are now taking more than an active interest in the determination of such policies."

She says by the same token, managements are now accepting that union involvement in grading systems has distinct advantages in the regulation of industrial conflict. Historically, unions have been suspicious of the traditional methods which have been adopted by South African companies. This is because in the past they have been largely perceived as both subjective and discriminatory against the majority of their members who fell into the low and semi-skilled categories.

"However, in recent years, the unions have realised, as part of 'strategic unionism' and increased efforts to achieve higher levels of industrial democracy, that involvement in the development and implementation of job evaluation is of distinct significance.

"Hence job evaluation agreements, concluded between managements and unions across the industrial spectrum which provide for union participation throughout the process, have substantially increased in the past few years.

"These agreements include the choice of system, the writing of job descriptions and participation in equal numbers on committees which evaluate jobs through consensus.

"But, it should be emphasised, these agreements have been based on the established and most popular methods. That is, Paterson, Peromnes and Hay, but especially Paterson." Chairman of the *Sowetan* chapel of the Media Workers Association of South Africa Mr Mkgadi Pela says: "It's important for management to remember that Paterson grading forms part of the collective bargaining process and that, necessarily, it's got to be negotiated with unions concerned. Unions must insist that their role is not to rubber stamp decisions that have been taken in some posh offices to the detriment of the workers. Paterson should also be used to normalise gross anomalies in the workplace structure. People have to be recognised for their service, ability, commitment and diligence to work. Experience has also shown that in evaluating workers with management, one often comes across resistance from managers who still find it difficult to come to terms with the fact that unions have a right to make significant input in gradings." Mr Roger Wellsted, Argus group human resources manager, says there has been "huge" co-operation between management

Sowetan 10/6/94
Many unions are now co-operating with management in choosing and implementing a specific job evaluation scheme. Labour reporter **Ike Motsapi** looks at an article written on the subject by Faith MacDonald:



These agreements include the choice of system, the writing of job descriptions and participation in equal numbers on committees which evaluate jobs through consensus

29

and unions in the company.

"The company uses the Paterson grading scheme through which, for instance, a reporter in the editorial department is paid according to his capabilities, that is, on merit. We use benchmarks that are on the market to determine the salary scale.

Union officials

"Grading is done by a committee comprising management and union officials. A journalist's salary could be determined by eight to nine different pay rates under this scheme.

"I must stress that Mwasa and the South African Union of Journalists are participating fully in all branches where they argue their members' cases with regard to salaries," says Wellsted. However, in terms of the present reorganisation of the production process and increased emphasis placed on teamwork and multi-skilling, the need to establish a more equitable system is gathering momentum, McDonald says. This is quite clearly demonstrated by union demands at centralised level, most notably in the metal and motor industry, to dispense with traditional schedules and introduce a method of broad-banding which can cater for skills and acquired competency.

This eventually leads to better compensation but at the same time eliminates glaring discrepancies.

McDonald adds: "While, admittedly not based on the same centralised industry precept, the historical use of two of the most popular systems, namely Paterson and Peromnes, it is not only questionable, but unrealistic to justify no fewer than eight levels of low and semi-

skilled work in modern society.

"In this regard, it is also imperative to ensure that workers without formal skill training or qualifications are adequately assessed for skills acquired through working experience.

"This demands the devising of more creative and innovative testing methods. In so far as worth is concerned, monetary compensation must always be considered for jobs which may be viewed as menial or of less skill value but, nonetheless, hold a contributory factor either to society in general, or an organisation in particular." She says examples that immediately "spring to mind" are garbage collectors and cleaners, without whose services other, more skilled, jobs have little significance.

In a nutshell, broad-banding requires the development of skill-based definitions for each level of work performed within an organisation and these definitions should be determined by:

- The mix and complexity of skills required in a particular job;
- The work itself and the broad level of responsibility, including quality and supervision; and
- The education and training required to perform the job competently.

In terms of these broad criteria, a number of other considerations with regard to skill ranges are:

- What is the range of occupations within the organisation. That is, production, technical, professional, managerial and so on;
- In terms of production and, if teamwork is involved, do all the members of the team require the same or similar skills?
- Are, as mentioned previously, team members required to rotate and interchange in elements of the same operation?
- Is each team responsible for quality and production targets?
- Do the workers need the skills to perform an entire process of operations, or do they only need the skills for part of that process?
- What levels of supervision-management are involved and what specific functions are performed in this respect.

McDonald concludes: "This last question is raised in the light of experience which suggests that many so-called production supervisors in reality perform no supervisory function whatsoever."

BUSINESS DAY, Monday, August 1 1994

2
Call for labour democratisation

ERICA JANKOWITZ

WORKPLACE democratisation had become a key demand in current labour disputes and unless progress on this front was made a severe crisis could be approaching, IR Network researcher Wendy Dobson said at the weekend. BID ay

She said SA had witnessed more strikes so far this year than in any corresponding period except 1987 when the three-week miners' strike led to an all-time high of working days lost to strike action. 118/94

Dobson said workplace democratisation included eliminating wage differentials, abolishing discriminatory practices and embarking on human resource development.

"It implies a greater degree of worker participation in decision-making, to the extent that Cosatu thinks the whole idea of management prerogative should be discarded."

Dobson predicted that wage differentials would come under the spotlight, with management being increasingly pressured to close the gap between management and production worker remuneration. Redistribution was also a major contributing factor to current industrial unrest.

She agreed with other commentators' suggestion that the economic upswing together with heightened expectations had contributed to the surge of industrial action, yet discounted the theory that Cosatu was confronting the ANC. (29)

Falling wage settlement levels over the past few years was also a factor. Dobson noted that average wage settlement levels had dropped from 19,65% in the third quarter of 1991 to 7,8% in the corresponding period of 1993. So far this quarter, wage increases had averaged 9,96%.

BID ay
118/94
Work relations needs set down

ERICA JANKOWITZ

SA NEEDS an enabling regulatory environment, especially in labour relations, to ensure wealth creation and economic growth, says Chamber of Mines chief negotiator Adrian du Plessis.

Addressing an AIC Conferences seminar last week on the future of mining, Du Plessis set out five key perspectives of a new labour relations Act. These were:

The Act should establish a floor of basic worker and management rights by fleshing out the limitations and duties attendant on the rights contained in current law;

A framework and not a model of labour relations should be established as models tended to be prescriptive and relied on compulsion to enforce their terms;

The Act should take established traditions of site- and industry-level collective bargaining arrangements into account as these processes were "pertinent to the overall balance of the labour relations system";

Flexibility should be allowed within the framework to take account of the enormous diversity of business processes and systems should be developed "which are sensitive to the needs of all parties"; and

An expeditious and efficient dispute resolution structure should be put in place with mechanisms which ensured devolution of the process to the lowest possible level, preferably the source of the dispute.

Du Plessis said the rate of increase of gold production in the developed

world was declining relative to the developing world. SA and other developing countries therefore stood to gain an increasing slice of world mine production "provided we can define and build upon our strategic competitive advantage".

To achieve this, an enabling legislative and regulatory environment would need to be in place to help define that competitive advantage, Du Plessis argued.

He warned there were several examples of legislated restrictions which strangled enterprise, and suggested the drafting of a new Act offered a real opportunity to ensure this was not the case in SA.

"Our Labour Relations Act has succeeded in securing a jurisprudence of labour equity and has also been in the forefront of the process of social change in SA. The Act now needs to address the kind of economic objectives that we will need to secure if we are to position SA for real growth and development," he said.

Du Plessis stressed the need to involve government's social partners — labour and business — in the process of devising the new statute to ensure that the proper balance was struck between social and economic objectives.

"SA is fortunate that, unlike many countries, it has real opportunities for a meaningful dialogue between the social partners on the kind of regulatory environment it wants and needs," he said.

Easier than they thought

For 16/9/94

"Are we really prepared to do that?" asked a sceptical participant at a recent seminar on worker participation and workplace democratisation. Some employers have moved cautiously towards involving employees in decision-making, while many remain reluctant to introduce participative management schemes.

According to the latest survey on industrial relations in the metal industry, 43% of the 346 Seifsa-affiliated companies which responded have such schemes in place. The reasons given by the other 57% for not having introduced any participation structures are either an "unsophisticated workforce," management not being in favour or uncertainty about how to go about it.

Most schemes — from plant-level councils and quality circles to joint decision-making on supervisory boards — were implemented without union involvement. This is a matter of concern to labour consultant Duncan Innes, who compiled the survey: "When employers try to bypass union structures, the unions reject the process. We must put this issue on the table if we want to avoid labour unrest."

Without referring to the unions' role, labour consultant Frans Rautenbach also emphasises the need for a "new climate of co-operation instead of confrontation" before any participation scheme can be imposed by law, as "it is impossible to compel people by force of law to have better relations."

Though the new Labour Relations Bill, being drafted by lawyer Halton Cheddale and his team, is expected to provide a more comprehensive framework for collective bargaining at different levels, Cheddale wants a system which permits "employers to meet international competition without the rigidity of law and the resistance of

employees." He believes that this could be achieved by providing "a greater role for workplace bargaining within an industrial framework."

Cosatu has now also started calling for co-determination structures at all levels, which are, according to spokesman Neil Coleman, seriously lacking most of all at enterprise level. "But real co-determination means that workers have a say in all decisions directly affecting them, and are not only allowed to feed in their knowledge to raise the company's profits."

What form these structures should take is open to negotiation, though, and will depend on the specific situation in each company, since "if you simply co-opt workers who do not have the necessary understanding of the boardroom, this becomes a self-defeating experience for them."

This new demand to be involved in management decision-making evolves from a process the unions have undergone in recent months. Before, they always feared being co-opted without any real power-sharing and slammed participation schemes as a trick to undermine solidarity.

Undoubtedly, the wish to weaken union power was one of the reasons for introducing participative management, aside from the aims of avoiding labour unrest and increasing productivity by raising workers' creativity and "corporate identity."

But, according to Andy Banks, who spent three years in the US examining employee involvement programmes, employers could be totally misled in doing this: "The long-term success of any participation programme turned out to be twice as high with the unions' involvement," he says. "If there is no power-balance, low and middle-level managers often refuse to implement the necessary changes, as they feel humiliation

at having workers criticise them."

However, a few SA companies have already started exploring this kind of "real" co-determination, which is no longer confined to shopfloor-level.

PG Bison is one of them. Last year, the chipboard and laminate manufacturer negotiated its restructuring, including redundancies, with the unions. It was a critical issue for the Paper, Wood and Allied Workers' Union, the main union at PG. While having proclaimed an end to unilateral retrenchment, the union did not at first know how to participate "in a process that eventually will lead to dismissal of our members."

But finally they got involved, demanding first some research into the restructuring plans. Management agreed to a moratorium on retrenchments and opened its books completely for the research. Two months later, the union accepted some of the redundancies as unavoidable while PG agreed to retain some other jobs. A re-trenchment package was negotiated and in the end there were almost no forced redundancies nor protests. Jim Smith, industrial relations and communications director at PG, views the successfully negotiated restructuring as a "payback for all the years we have invested in our relationship with the unions."

"PG has paved the way for other employers to follow," says the paper union's deputy general-secretary, Themba Mfeka. The union is now looking into the restructuring of two other companies and two more have agreed in principle to involve it. PG, meanwhile, has received another kind of pay-back: the business enjoyed a healthy rebound in performance in the financial year ending March 31, contributing to listed parent company PGSI's 68% increase in earnings per share.

NEWS Country's transfo

Metro offers deal to staff, customers to buy shares

By Isaac Moledi

METRO Cash and Carry has offered R10 million worth of interest-free loans to its staff and customers to buy shares in the company.

This will put staff and customer shareholding in Metro at about seven percent.

The shares were offered to about 9 500 employees and 15 000 customers at a discount of 15 percent.

The scheme — which has the blessings of the company's shareholders, trade unions and Nafcoc — has been devised to enable employees and customers to share in the wealth and growth of the company, according to Metro managing director Mr Carlos dos Santos.

"Every Metro employee qualifies for the scheme and will be eligible to purchase a minimum of 250 shares. Although shares will be issued immediately, staff will not, in terms of the deal, be permitted to trade in the shares for three years," says Santos.

Five million shares have been offered to customers on the basis of the value of goods they buy from Metro every month. "Customers can buy the shares for cash and will not be permitted to trade them for a year. Metro has arranged a buy-back guarantee after a year, at the price at which the shares were issued," he says.

An intensive education programme to teach employees and customers about shares has been launched by the company.

29

Union agrees to increase production

ARG. 17/11/94
JOHANNESBURG. Volkswagen South Africa and the National Union of Metalworkers of South Africa (NUMSA) had reached a "multi-faceted" agreement on workplace changes after months of negotiations, NUMSA said.

They had agreed to increase annual production to 100 000 units a year, depending on demand; reduce costs and improve quality; protect employment; and promote "employee participation through co-determination practices".

There would be no compulsory retrenchment in the 18 months to end-1995, NUMSA said, and new forms of work organisation were in the process of being implemented.

The company would also invest in basic worker education and leadership programmes.

Unemployment fund surcharge to continue

JOHANNESBURG — The cabinet yesterday approved an 11,11% surcharge on Unemployment Insurance Fund contributions from December 1.

The Ministry of Labour said this meant a temporary surcharge of 11,11% imposed, recently would continue.

The still-to-be-determined contribution of the state to the shortfall would not exceed 25%.

CT24/11/94 (29)
"The fund's monthly expenditure has consistently exceeded monthly income over the past three years and its reserves have decreased from R1,1 billion in 1991 to approximately R140 million as at September 1994," the ministry said. — Sapa

King report calls for ⁽¹²⁾ workers ⁽²⁹⁾ to have ^{27 30/11/94} bigger say

Own Correspondent

JOHANNESBURG. — The King report on corporate governance has called on business to improve disclosure and allow worker participation in corporate affairs.

The report, published yesterday, suggested that its recommendations should not be legally enforced but should rather rely on peer pressure.

The Institute of Directors of Southern Africa initiated the report, which has provided a framework intended to bring SA business practices into line with the best of other developed countries.

The report aimed to provide a voluntary code of corporate practices and conduct for what it described as "affected" businesses: All JSE-listed companies, large public entities, control boards and co-operatives, banks, financial and insurance institutions and large unlisted public companies which are not owner managed.

Labour

It has three main threads: improved disclosure, affirmative action and directors' responsibilities. It suggested that its proposals should be implemented in July 1995.

Presenting the report yesterday, committee chairman Mervyn King said labour's role in corporate governance had been hotly debated.

Cosatu executive committee and King committee member Ebrahim Patel did not endorse the final draft of the report, which recommended that SA businesses develop individual systems aimed at allowing worker participation in corporate governance.

The section that Patel disagreed with would result in the "effective sharing of relevant information, effective consultation by management with the workforce and speedy identification of conflict and its effective resolution", the report, itself, said.

Deloitte Touche consultant Pat Smit warned that the report would inevitably lead to fundamental changes in the constitution and function of companies' boards of directors and directors' responsibilities.

Moves to include labour on corporate boards

BD 2/3/95

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The government-appointed standing committee on company law was researching ways to include labour representatives on company boards of directors, King committee on corporate governance member Michael Katz said yesterday.

"There is no doubt that workers will have to participate in corporate governance," he told an Institute of Directors seminar. But he could not give details on likely recommendations as the committee was still investigating various models.

"A unitary board is vital," he said. The German two-tier model of including labour through the use of a supervisory and management board was "not appropriate".

He said it was "wrong" that labour had not participated in board decisions such as whether to buy or sell a business or how to increase productivity.

Labour participation on boards was a burning issue but decision-makers, such as the National Economic, Development and Labour Council would need to thrash out to what extent labour could participate in corporate decision-making.

He was opposed to statutory codes for corporate governance as SA's social and business environment was constantly

BEATRIX PAYNE

changing. But this should not stop companies drawing up their own guidelines.

Competition could be blunted through cross-directorships "and anything that undermines competition, undermines business", said Katz.

Fellow King committee member Nthatho Motlana said the King report principles should apply to small and medium enterprises as well as non-government organisations (NGOs). NGO trustees had important responsibilities, particularly in the light of recent allegations of mismanagement of donor funds by local NGOs.

Committee chairman Mervyn King said shareholders were entitled to know whether executive and non-executive directors were being fairly remunerated. Year-on-year comparisons should be provided when earnings were disclosed.

But he said it seemed "unnecessary for the needs of stakeholders to disclose and discuss each individual director's remuneration in detail". However, the issue of disclosure was sensitive particularly where skills were in short supply as it would facilitate poaching.

Less restriction in agriculture urged

BD 6/3/95

LOUISE COOK

PRESSURE is mounting on government to free up agricultural markets and scrap legislation aimed at regulating them.

Pretoria University academics, food company Tiger Oats and the Land and Agriculture Policy Centre rejected at the weekend the redrafting of the 1968 Agricultural Marketing Act, calling for it to be scrapped.

The Agricultural Marketing Council completed work on a new Agricultural Marketing Act recently, following criticism two years ago by the Kasser Committee, appointed by government to probe agricultural marketing. The draft Bill is due to be released for comment this week before it goes before Parliament next month. A new Act could be in place by August, council spokesman Gerhard Basson said.

But Pretoria University agricultural economist Jan Groenewald said the new act would "perpetuate discrimination, nepotism, monopolies and political patronage". He called for the draft to be referred to Nedlac before it went to Parliament. Agricultural economists department dean Johan van Zyl said legislation to regulate marketing had

"harmed consumers and the poor". Van Zyl called for equal opportunities through tariffs and "visible support" through access to land, credit, extension services and streamlined co-operatives.

Tiger Oats executive director Hamish McBain said there was no need for an Agricultural Marketing Act.

"But should there be legislation, any marketing scheme should be based on consultation and negotiation as opposed to the present situation where producers can force through decisions that may not be in the overall interest."

Premier group economist David Frost agreed. He accused government of a lack of consultation in redrafting the Act.

Agricultural markets division spokesman John Wixley said "government intervention in the market should be directed at the small-scale farmer and those disadvantaged in the past".

The Land and Agriculture Policy Centre said existing legislation provided undue power for the Agriculture Minister.

Farmers' union rejects land plan

LOUISE COOK

THE Transvaal Agriculture Union has rejected government's land pilot programme, describing it as "structured poverty".

In terms of the programme, details of which were announced last week, the Land Affairs Department has allocated R316m to displaced communities to redistribute 450 000ha of land nationally. Of that total, about 238ha is privately owned.

TAU vice-president Willie Lewis said land redistribution was forced on communities by the state. "It does not reflect reality based on farmers' experience in dealing with local communities."

Research had shown that jobs, schools and available water had rated higher with local communities than the acquisition of land.

DP Land Affairs spokesman Errol Moorcroft said his party supported the programme's basic provisions. **BD 6/3/95**

However, it might be necessary to allocate land on an individual basis since communal systems of agriculture in Africa had proved to be "disastrously ineffective and destructive to resources", he said. The SA Agriculture Union was not available for comment.

Worker involvement is 'necessary' in SA mines

RENÉE GRAWITZKY

WORKER participation agreements in SA merely paid lip service to the concept as opposed to allowing for true worker involvement in how work was being done.

Speaking at a seminar on workplace change through worker participation, Mark Anstey, director of the Industrial Relations Unit in Port Elizabeth, said worker participation agreements carried no real weight but merely carried "state-ments of intent".

He said the reason for the success of the German system was its detailed and compulsory nature.

He said future SA labour legislation should have a far more powerful thrust on workplace forums and co-determination.

Gaugeng NUM co-ordinator Archie Palane said worker participatory schemes implemented to improve productivity and relationships without involving workers from the outset were doomed. One of the reasons for the failure of profit sharing

schemes was the lack of worker involvement in the calculation of production targets and the processing of information.

He said that Gencor's Grootvlei mine, the parties were close to signing an agreement intended to improve productivity for the continued viability of the mine.

This agreement would provide for:

- Building work teams;
- Taking discipline enforcement out of the hands of management;
- The appointment of full-time health and safety stewards;
- Work teams to decide which workers should go on skills training and adult basic education; and
- Production target monitors to be appointed and trained jointly by the union and management on all aspects relating to production, and their involvement in the formulation of production targets.

EUROPEAN-style co-determination has never been a part of our industrial relations system. Unions have focused their organisational efforts on the collective bargaining function and have concentrated on developing shop steward structures. Where these structures are strong enough management has tended to consult the shop stewards' committee before taking major decisions affecting workers.

These "rights" have been codified in most workplaces through the "recognition" agreement.

Black workers have historically been wary of workplace representation, seeing it as a ploy by management and the apartheid state to undermine unions. Chapter 5 of the Draft Labour Relations Bill marks a historic break with the past by providing for "a second channel" of representation — the workplace forum.

These forums can only be "triggered" by a representative trade union, ensuring that they will not be used, as the works and liaison committees were used in the pre-Wilhelm era, to supplant unions. Given black workers' suspicions of management's motives this may be a necessary condition for their acceptance by labour.

Our research experience in the sociology of work unit is that shop stewards do not have the resources and neither does management have the will to successfully carry forward the new challenges facing the SA workplace.

Workers are quite often able to reject management's plans but they are not able to initiate their own or follow through on alternatives.

What is needed is a framework that provides workers with access to resources and statutory rights that compel management to co-determine decisions on the shop floor. Workplace forums provide the resources and the framework on that could break the stalemate on the shop floor.

The central premise underlying the forums is that the globalisation of production demands that SA

An opportunity to break stalemate on the shop floor

EDDIE WEBSTER

BD 10/3/95

workplaces improve productivity levels. To achieve this, a major restructuring process is required. The Legal Task Team has drawn from international experience and "best practice" locally which suggest that workplace restructuring has been most successful where management and labour have found new ways — and new structures — for relating to each other.

The workplace forum is designed to facilitate this new relationship; it enables workers to participate at an early stage in the decision-making process. Under the proposed new system, labour becomes involved in the decision-making process as a decision is slowly forming. In other words, they are involved not only in the output of decisions, but in the making of the decision itself.

Two fundamental questions are raised by the proposed forums: the first is whether a "second channel" of representation is necessary; the second is whether forums will substitute for unions?

The argument for a "second channel" rests on the assumption that there are limits to collective bargaining. Workplace forums are designed to perform functions that collective bargaining cannot easily achieve; for example, participation in organisational change and the restructuring of work. Put simply, collective bargaining tends to in-

volve conflict over the economic surplus and only rarely co-operation over its expansion.

Collective bargaining rests on the different power capabilities of the parties. The power of the union depends on its degree of organisation, its capacity to mobilise and ultimately the right to strike. The power of management rests on its greater resources and its right to "lock out" workers. The workplace forum, on the other hand, rests on rights given to it in law, not on the relative strength of the parties. If a dispute arises over co-decision-making issues, it is resolved by arbitration, not strike action.

By providing for a separate forum where decisions are made by consensus, management's prerogative to make unilateral decisions will be substantially curtailed. But research by Rogers and Streck on the effect of co-determination on German management concludes that while decisions are delayed, the quality of these decisions is improved. Management is forced to consider intended decisions more carefully and to mobilise extensive information for their justification. Indeed co-decision-making protects management

from narrow, short-term responses to market signals, helping them to avoid costly mistakes arising from a lack of reflection. This latter point is quite central and can best be illustrated by drawing an analytical distinction between short-run and long-run interests. The existence of a "second channel" will encourage the parties to identify and explore their long-term interests.

The second issue — whether forums will substitute for unions — arises from the proposal that unions will now be required to give up their monopoly of representation and enter an election in which all employees (including non-unionised employees) may vote. The proposed forums are analogous to a parliament where different interests (ie parties) are articulated and mobilise support. As with parliament, the "parties" are forced to work out internal compromises if they wish to represent the public interest.

The evidence from Europe is that these forums (or works councils) could strengthen industrial unions. As forums decide by majority vote, a union that has won the majority vote in the election can, at least in principle, turn the forum into its "extended arm". It can also use it to obtain information and increase its capacity through paid time off, fulltime representatives and administrative training.

In spite of these factors, some union leaders still fear the forums will supplant unions. After all, it is argued, why pay subscriptions to a union if the forum is able to represent your interests? Besides, forums become management oriented, concerned with promoting management's definition of the enterprise. One way of meeting this fear would be to link the forum representatives directly to the unions instead of having an election of all employees, the unions could nominate members of the forum on a proportional basis. This provides a "second channel" without the costs and time required for a second election on the shop floor.

This does, however, leave unresolved the issue of non-unionised employees. Either they would have to join existing unions or a mechanism for representing their interest would have to be found. This could be done either through a separate election or formation of a staff association.

Most employers seem to prefer a more voluntary system. But international experience suggests that legislation is necessary if forums are to be successfully introduced. As Rogers and Streck observe:

"Despite their usefulness and the support they eventually receive from management and labour, councils are as a rule initially resisted by managers, unions, or both. Their emergence and stable performance therefore normally requires legal-institutional supports."

The draft Bill offers a new vision of work and industrial relations. It provides the institutional and legal supports required to make this vision work. As was argued in Business Day Comment (March 9) it would be short-sighted if these innovative ideas were sunk because both parties stressed the constraints rather than the opportunities the Bill offers.

Besides we are unlikely to get another opportunity to redesign the Labour Relations Act. The government of national unity has a long list of draft legislation and they are not likely to devote another parliamentary session to labour reform.

□ Prof Webster is director of Wits University's sociology of work unit.

is expected to announce the computerisation of the entire tax system, increased spending on the department of Inland Revenue and its removal from the control of the Commission for Public Administration, which sets employment standards and pay scales within the public service.

Two years ago the auditor-general's office was removed from these constraints to allow it to employ and retain highly skilled staff.

for the tax office.

The system would immediately improve efficiency and relieve pressure on staff. The entire PAYE system, the largest source of tax, is still checked manually.

The Katz commission found tax collection cost about 0,8 percent of revenue collected. In New Zealand the percentage was 2,1; and in Britain 1,8.

□ Inside Out, Page 4

JSE reforms face delay

By THABO LESHILO

STAFF WRITER

The head of the parliamentary finance committee has suggested that planned reforms to open up trading on the Johannesburg Stock Exchange could be delayed unless blacks were consulted more fully on the proposals.

Gill Marcus, who chairs the parliamentary joint standing committee on finance, raised the possibility during her address to influential black business people at an Enterprise Forum meeting last week.

Marcus also complained that there had been no input from black business bodies or trade unions on the budget.

However, she criticised the black organisations themselves for

failing to take advantage of invitations to testify to her committee on budget issues.

Marcus said the Financial Services Board (FSB) had recently told her it had almost completed the process of consultation on the JSE's planned changes and would soon bring the bill to her committee for approval.

The reforms would allow dual-capacity trading, in which stockbrokers would be able to act both as principals trading on their own behalf and agents trading for their clients.

Unlike its behaviour in apartheid times, she said, her committee would not simply rubber-stamp the decisions of the FSB.

It would need to be satisfied that there had been sufficient consultation.

Unions could be 'hijacked'

(21)

By ROSS HERBERT

STAFF REPORTER

CT(BR) 13/3/95
Business must build democracy in the workplace or risk unions being "hijacked by ultra-leftist elements with their own agendas", says ANC secretary-general Cyril Ramaphosa.

At a conference attended by executives from more than 100 businesses in various stages of experimentation with workplace democracy, Ramaphosa said the ANC was committed to extending democratisation into all centres of power in the country — particularly the workplace.

"We have had so-called ultra-union, ultra left-wing organisations hijacking strikes," he said in reference to strikes, at times violent, at Wits University and at Spar outlets.

He said the latter was a "a demonstration of management's reluctance to be open and interactive with unions not serving the process".

The RDP "necessarily requires the democratisation of society in all areas where power resides and is exercised.

"The workplace is one place where democracy should take root, where it can prosper."

De Nim zips up jeans market

By SHIRLEY JONES

STAFF WRITER

Just two years after a German entrepreneur saved it from closure, a KwaZulu/Natal textile firm has sewn up a lucrative contract as supplier to jeans manufacturer Levi Strauss's new South African operation.

In restoring its operations to health, Hammarsdale-based manufacturer de Nim Textiles has set an example for other textile makers who were similarly hurt by imports and violence in recent years.

The American-based Levi Strauss operation will begin manufacturing in Cape Town in April and

will build up to full production by June. It will import just a small amount of fabric from America; most will come from de Nim.

De Nim managing director Mark Perrings would not disclose the value of the Levi's contract or the volumes to be supplied. He said the companies have a partnership agreement based on a long-term strategic growth plan for the local Levi operation.

Perrings said both de Nim and Levi have phenomenal growth prospects. In the past, the South African jeans market has been a niche market. Now that black South Africans have begun to view jeans as high-fashion lifestyle wear, the

market is expected to grow greatly.

Perrings said de Nim had justified its rescue by German entrepreneur, Klaus Daun. Formerly known as Hebox Textiles and owned by the Tongaat Hulett Group, the operation was closed in January 1991.

Perrings and other executives of Hebox went to Daun to enlist his support. They persuaded him the operation was worth saving, and since then Daun has invested more than R14 million to upgrade machinery.

When the refocused de Nim operation came on stream in early 1992, the goal was to export 55 000 pairs of jeans to Europe. This had almost doubled by the year-end.

Metcalfe condemns purge campaign

THE lack of employment for many black teachers had nothing to do with white teachers employed in black schools, Gauteng education minister Mary Metcalfe said yesterday.

Metcalfe was commenting on the killing of East Rand teacher Cornelia Peters in Tembisa on Friday.

The killing had been tied to claims that Azapo youth wing, the Azanian Students

BD 14/3/95
MDUDUZI KA HARVEY
Movement, was campaigning to purge whites from East Rand schools.

Metcalfe said all mass organisations should condemn the campaign.

Azapo denied the student movement was involved in the killing, but said it was unfair that white teachers who could get jobs in town worked in the townships.

Meanwhile, DP senator William Mnisi criticised the SA Democratic Teachers Union for "obstructing those trying to handle school problems". He said teachers who wanted to transfer said they had to get the union's permission.

Union spokesman Thula Nxesi denied this. He said transfers should be negotiated with teachers and headmasters.

Unions urged to develop worker decision-making

IF BOTH labour and management were against the workplace forums proposed in the draft negotiating document on the Labour Relations Act, "there must be something good in it" ANC secretary-general Cyril Ramaphosa told a workshop last week.

Discussion at the workshop on democracy and work in Midrand, aimed at exploring ways of accelerating democracy in the workplace, revolved around the establishment of workplace forums.

He called on the union movement to develop its capacity so workers could participate in decision-making in the workplace. This could be achieved by deepening democracy within union structures and strengthening channels of accountability between leaders and members.

He warned that the union movement needed to prevent the hijacking of worker struggles by elements intent on advancing their own agendas. Unions had to guard against the possibility that the process of workplace democratisation could "be derailed by unaccountable people creating anarchy out of legitimate grievances".

Management should use its resources to develop the capacity and independence of the unions.

BD 14/3/95
RENEE GRAWITZKY
A shift in position by both the union movement and management needed to occur regarding involvement in strategic and task decision-making, Avril Joffe of the sociology of work unit (Swop) at Wits University told the workshop.

Numsa's Gavin Hartford said to change attitudes on the shop floor, a different type of process was required as the parties were not mature enough to deal with production and distributive issues together.

Swop director Eddie Webster said the creation of workplace forums would provide the "solution to the stalemate on the shop floor".

Head of the team drafting the negotiating document, Prof Halton Cheadle, said there was always an initial element of compulsion in collective bargaining. The best way to establish participation in the workplace was by co-operation. However, that process was too slow, he said.

Mark Swilling of Wits Business School said that from his experience of community forums, they operated effectively only when formed around stakeholders who had the capacity to deliver.

Black business launches tourist initiative

THE National Tourism and Environmental Initiative, a non-governmental organisation established to seek direct black participation in the tourism industry, took form at the weekend with a consultative workshop in Johannesburg.

A cross-section of black business, community organisations and tourism ministers from four provinces attended the workshop, which looked at a draft document in preparation for the formal inauguration, spokesman Moss Ngwenya said.

National Black Business Caucus (NBBC) executive director Danisa Baloyi told the workshop the organisation was born out of a realisation blacks did not take part in

THEO RAWANA
tourism, even as consumers.

She said there was a need for direct black involvement in tourism.

The initiative's committee members included NBBC member Peter Mbolekwa, Southern African Business Assessment Consultants (Sabac) executive director Manelisi Ndibongo, Thebe Investment subsidiary Moribo Investments MD Moss Mashishi, Thandi Bosman from the SA National Civic Organisation (Sanco), Eastern Transvaal traditional chiefs' representative Ephraim Mogale and Ngwenya, of Imkitha Travel Tours.

Putting trust and democracy on the line

CT(BR)29/3/95

Where armed workers once fought and machinery broke down routinely, Nampak is achieving a remarkable transformation

By Ross HERBERT

STAFF REPORTER

In Vanderbijlpark, where not long ago employees regularly carried guns and pangas to work and guards patrolled the factory with shotguns, an industrial experiment is taking place that could be a model for the new South Africa.

The scene is a sprawling can-making factory, part of the Ditypak unit of Nampak. "Vanderbijlpark was known as the Beirut of Nampak. People were physically fighting each other. We'd have strikes at the drop of a hat," said Barry Wilson, a production manager.

Last Friday, genuine smiles and laughter accompanied the public inauguration of a pilot industrial relations programme that unions and management praised highly. The effort is designed to boost productivity to world-class levels. The factory's approach, built on thorough employee training, promises of job security and democracy on the factory floor, is a radical departure from the past.

At the nadir of employee-management relations, the company began to eye international competition and concluded Ditypak would be easy prey if a big, international competitor decided to put a canning plant in South Africa.

An internal study found that Australian can-making plants were able to take an order and deliver it in two weeks. At the time Ditypak was averaging eight weeks. An importer began selling Italian coffee in a can for less than it cost

Ditypak to make the can alone.

The plant wasn't running close enough to capacity to justify buying the newest, most efficient equipment. One of the biggest sources of inefficiency was mechanical breakdowns, which would take a can-printing line out for four to six hours.

When machinery broke down, maintenance workers were called and production workers took a long break. After studying the production lines two things became apparent: many breakdowns were avoidable or easily fixable and production workers didn't know enough about why the mechanisms broke.

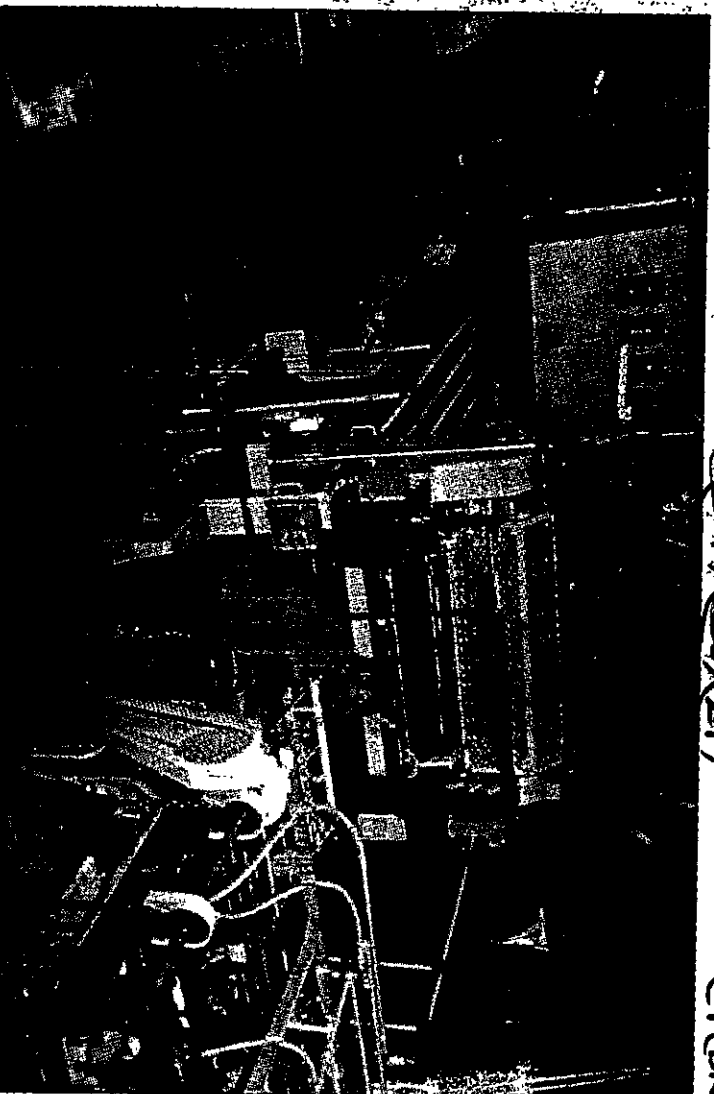
But even common-sense solutions couldn't be implemented unless the divisive employee-management relations changed.

The conclusion? Ditypak could get vastly more productivity by improving its people and building trust than by investing in new machines.

Last year, Ditypak began a total productive maintenance programme (TPM), the first step of which was to inform employees about world competition in can-making.

Employees were trained in concepts of total quality management and techniques for measuring and charting productivity.

To re-establish a co-operative work environment, union members and management worked out a code of conduct to which everyone would be held accountable. It included a pledge that everyone would work to improve efficiency



BRAVE EXPERIMENT These workers took part in revamping the worst production line at Ditypak, where they elected team leaders and worked with engineers to rebuild their machinery. Efficiency is expected to rise from 19 percent to 65 percent

PHOTO ERIK NE ROH-BART

and strive toward world-class performance, which the company pledged would not result in job losses.

Employees would be cross-trained and each could request training courses to complement his abilities. Violation of the code would be considered grounds for union action.

Ditypak took its worst-performing production line, which printed labels onto sheet metal. All the employees and managers involved in the line were sent on a three-day team-building bosberaad, after which the team democratically

elected a leader to co-ordinate its efforts. The team then spent a month completely stripping its production line, refurbishing all its parts.

Engineers, who formerly never interacted with line workers, worked with the team, explaining how the mechanisms functioned and re-engineering parts of the line to better accommodate worker needs.

By the time the line was reassembled, every employee was trained in preventing mechanical breakdowns. When a breakdown does occur and a line worker can

fix it himself, he does. If maintenance teams must be called, the production workers watch the repair and learn how to prevent it or repair it themselves in future.

The team is autonomous. Its foreman, who once had sole authority over the line, must now confer with the elected team leader, who has the authority to requisition supplies and stop or change production as needed. The team leader will, based on his democratically conferred duties, qualify for higher pay.

Last Friday, the revamped production line — christened BOB by

the workers for Best of the Best — went back into production.

The next step will be to repeat the process with another of the 15 printing and coating production lines, beginning with a bosberaad, then team elections, training and revamping of machinery.

Before BOB was stripped, it was running at around 19 percent operating efficiency, according to Wilson, who believes it can be boosted to 65 percent in a year. Faizel Kearns, TPM manager said the goal is a more conservative 51 percent, still a radical leap in productivity.

Team members admit the factory has a long way to go and many employees are still not aware of the international threat the company faces. But, at least on the BOB line, there is a clear enjoyment of work.

"We used to work by just what is your job description," said April Mofokeng, the team's elected leader. "Now I like my job and sometimes don't want to go home at the end of the shift."

Just minutes before BOB was to be fired up for a crowd of company employees, the line began misfiring metal plates. One person said it couldn't be fixed. But the team gathered around the machine and devised a metal guide to keep every plate straight.

"Trust is really the basis of this programme," said Gideon Skhosana, a member of the National Productivity Institute who was on hand for the relaunch of BOB. "One of the biggest problems we have in South Africa on the shop floor is the adversarial relationship between management and labour."

"There is a tendency to put too much focus on the equipment and take the people for granted."

Share deal for Automakers' workers

CT(BR) 15/9/95 (103) (29)

By ROY COKAYNE

PRETORIA BUSINESS EDITOR

Automakers, the holding company of Nissan SA which is scheduled to be listed on the JSE on October 24, is keen for the unions to take a "strong" shareholding in the company in the future.

John Newbury, the chief executive of Automakers, said discussion would take place today with Numsa about the shareholding offer.

Newbury told a news conference earlier this week that two Japanese companies, Nissan Diesel and Mitsui & Co were to invest a

total of R112,5 million in Automakers and indicated that large amount of shares would be made available to workers.

He said all salaried and hourly paid staff would be assisted to acquire shares in the company.

The investment by Nissan Diesel and Mitsui will give them a combined 12,9 percent shareholding in the company — 4,3 percent to Nissan Diesel and the balance to Mitsui. This is in line with Sankorp's strategy to reduce its shareholding to effective control by reducing its investment in Automakers from 100 to 55 percent.

The 45 percent balance will be

held after the listing by a mix of institutions, including Nissan Diesel and Mitsui, the public and staff, which will acquire their shares through a private placing and preferential and public offerings.

The listing would raise R244 million, of which R125 million would go into Automakers; the remainder will be used to run down Sankorp's shareholding.

He said 180 million shares would be listed at an issue price of 500c a share.

Newbury said they were not looking at employing the cash raised from the listing during the current year.

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Premier Food launches empowerment plan

(29) (BR) 21/9/95

By ANN GROTT

SPECIAL WRITER

In what is described by one trade union adviser as possibly the best empowerment scheme to date,

Premier Food group has restructured its South African fishing interests into a separate subsidiary and transferred 20 percent of the shares — at 1c a share — to employees.

The trail-blazing scheme has been several months in the planning and involved extensive discussions with the company's employees including the trade union and community representatives.

The new company, Premier Fishing SA, comprises the South African fishing and processing facilities as well as the fishing quotas of Premier Foods.

All of the company's 1 000 employees will be allocated shares with some weighting for length of service. Employees will not be able to sell any shares for the first five years; thereafter they will be able to sell 25 percent of their individual holdings each year. They will, however, be obliged to own at least 25 percent of their original allocation while they are employed by the company.

Early this year Oceana fishing group announced a reorganisation of its ownership, which involved Real Africa Investments Limited (Rail) acquiring ownership from Tiger group.

These steps towards empowerment can be attributed to an urgent need to protect themselves from changes in what has long been an inequitable system of fishing quota allocations.

This allocation system resulted in the industry being dominated by a few large, highly capitalised players with little ownership opportunities for members of the fishing communities.

Gordon Uhan, the chief executive of Premier Food, notes: "Due to the method of allocation quotas in the past, ownership of the South African commercial fishing industry has been denied to the communities who have worked in it either as seagoing fishermen and crews, or in the factories processing fish caught in South African waters."

The allocation of the highly lucrative quotas is under close scrutiny by the government. A fisheries policy development committee has been established which, marking a break from the past, involves input from employee and community representatives.

"Various interest groups have approached the existing inequitable situation by proposing the re-allocation of the fishing quotas to individuals from historically disadvantaged groups. This approach carries the risk of quotas being awarded to favoured individuals or groups, or to individuals without cash resources to fund the high level of capital required for investment in boats and factories," Uhan says.

While the equity scheme therefore does not smack of more than a touch of opportunism, there is little doubt that, given the constraints under which the quota allocation decisions have to be made, Premier's scheme offers substantial advantages and it should have greater acceptability than the Oceana/Rail deal. However good the intentions, the effect of that deal has been to transfer ownership from one Johannesburg-based elite, namely Tiger to another — Rail.

Already Premier Fishing SA's quota application has been supported by hundreds of co-signatories who are not only members of fishing communities, but are also shareholders of a fishing company.

No tax incentives for ESOPs

MTG(BM) 2-8/96

(29)

Lynda Loxton

THE Katz Commission was slated last week for not going far enough in recommending a special tax dispensation for employee share ownership programmes (ESOPs).

Msele Corporate and Merchant Bank joint managing director Litha Nyhonyha told the parliamentary joint standing committee on finance that the commission had missed a unique opportunity to promote ESOPs, and do something about the highly skewed distribution of wealth in South Africa.

He was surprised that the report had recommended that no special tax incentives be provided, especially exemption from fringe benefits tax.

"The commission's recommendations do not go far enough to create incentives for the establishment of ESOPs and will not effectively promote the creation of ESOPs by South African companies," Nyhonyha said.

The commission justified its stand by saying that tax incentives for ESOPs would be a disadvantage to self-employed people, which Nyhonyha said he found "difficult to understand."

"While the South African economy is premised on a free market system, people can choose to be employed or self-employed, there still remain certain structural imbalances [which] must be addressed by fiscal policies, among others," he said.

The commission's objection to special tax incentives was it would go against the principle of discouraging the use of non-cash remuneration.

Nyhonyha agreed that the commission should be encouraged in its

efforts to curb tax avoidance.

"In doing so, though, it should not frustrate attempts to redress past imbalances," he said.

ESOPs were first introduced in South Africa in the mid-1980s, when many foreign companies withdrew from South Africa because of anti-apartheid sanctions. White South African managers jumped at the chance to take the companies over and, using various loopholes in the tax legislation as it existed then, took them over with little or no injection of cash and were soon very wealthy.

Legislation has been tightened up since then and employees who participate in ESOPs have to pay fringe benefits tax.

Nyhonyha recommended that fringe benefit tax should not apply to financing provided to employees to participate in ESOPs or to shares given away to employees.

Further incentives, such as making payments made by employers for ESOPs tax deductible, should also be considered. But, as an earlier submission by Cosatu highlighted, ESOPs are not yet a major priority for many workers.

"Given the low wages for the majority of Cosatu-affiliated members, the conversion of wage increases into shares does not appear to be a viable option," Cosatu said.

"In addition, the extension of employee capital ownership and control can be more effective through pension fund acquisitions."

Such schemes, it felt, would be more effective in providing collective ownership of blocks of capital thus providing some degree of effective control.

Can workers be trusted to the point of profit?

Star 11/2/96

(29)

JOHN WOODROOF

Almost every major international managerial trend, it seems, is leading companies to be more trusting of their employees. This means managers are putting more faith in frontline workers

Major overseas companies are using trust as a method of motivating employees and increasing profits. However, South Africa hasn't yet jumped on to this bandwagon.

In *Company Man - The Rise and Fall of Corporate Life* (HarperCollins, 1995), author Anthony Sampson asks Larry McKean, a director of human resources at Boeing, why the American aircraft maker has been so slow to adopt the sort of co-operative work methods which transformed post-war Japan.

"Trust", McKean replies after a pause. "We monitored them, supervised them, told them when to go to the bathroom. We didn't trust our own people." Management theorist Francis Fukuyama has recently turned the spotlight of publicity on the subject of trust (and, say his critics, linked it with some fairly dubious economics and social psychology). But management thinkers do not need Fukuyama to draw their attention to the subject.

Hardly an issue of the Harvard Business Review or the California Management Review appears without the word "trust" emblazoned on the cover.

Almost every managerial trend, it seems, is forcing companies to become more trusting. The thinking in the ranks of middle managers shows that companies are putting more faith in their frontline workers. Nordstrom, an American department store, issues its workers with just one instruction: "Use your good judgment in all situations."

And this need for trust is spreading outside companies too. The popularity of alliances and the tightening of links between customers and suppliers means that firms can co-operate with potential competitors without the security of legal ties.

The arguments in favour of trust seem overwhelming. Trust reduces the costs and delays associated with traditional monitoring systems and legal contracts. It enables companies to engage the hearts and minds of their employees, not just their passive compliance. This is particularly important in knowledge-based organisations, where people are hardly likely to be forthcoming if they are worried about their ideas being stolen.

In South Africa, it appears that even though in principle, there is agreement between unions, employers and the state that there should be a level of co-operation, there is still a long way to go. Trends in participative management in South Africa are not that positive, says Javaj Josie, economist at the National Institute for Economic Policy.

Nedlac - headed by Jayendra Naidoo and which represents labour, business and government - is the forum where these issues are being negotiated, says Josie.

While there is no homogeneous position in business, there has been a "de-ideologising" of issues, which is positive, as there is a need to establish common ground, he says.

Consensus and worker participation are important because these would boost the economy and foreign investment, thus leading to growth and development, Josie says.

For him, worker participation is internationally acceptable. It is not a radical option. In South Africa, there is a willingness among labour to be incorporated into the process, he says.

Richard Dancer, local co-ordinator of the World Business Academy, takes an opposite position on worker attitudes. He feels that trust is important, but that not enough workers in South Africa are willing to take responsibility. He says there seems to be an attitude of "entitlement" where people expect from the state, but not enough people are willing to take responsibility.

Dancer feels that South African companies would love to follow American models and devolve responsibilities, but workers in SA are still "hiding behind the lack of empowerment argument".

For him, this is a lame excuse. He sees no real willingness by labour to get involved in decision making. He says the advantages of trust in the workplace include sharing and making people part of the process. People then feel good about themselves and their positive role in the operation.

But how do you create trust within an organisation? And how do you recognise it once you have it?

Chan Kim and Renee Mauborgne, two academics at Insead, a European business school, have quizzed 3 500 managers on trust. They argue that the only sure way to create it is to base your decisions on "procedural justice".

Bosses must do everything in their power to make sure that their decisions are fair and seen to be fair, particularly in sprawling companies where lines of control are vague and suspicion of political in-fighting is rife. They also need to



Searching for trust...
Cosatu secretary-general Sam Shilowa, Nedlac CEO Jayendra Naidoo, Labour Minister Tito Mibweni and deputy president of Business South Africa Bobby Godsell.

involve their subordinates in making decisions, and give them a chance to appeal if they think those decisions are wrong. If employees feel that justice is being done, they will sometimes sacrifice their personal interests for the good of the organisation.

"I have tremendous faith and trust in the head office's strategic decisions," one local manager told the two academics. "Whether I like their decisions or not, there's at least method in their madness." If workers sense of justice is offended, they engage in everything from foot-dragging to outright subversion.

Jack Welch, boss of America's General Electric, insists that nothing can replace "eyeball to eyeball". This is perhaps why managers forsake the convenience of E-mail for the discomfort of air travel.

Welch's great rival, Percy Barnevik, head of Asea Brown Boveri, spends up to five days a week travelling. It is also

why multinationals like Nestlé and Unilever send their managers on an endless round of internal conferences and factory visits.

Fashionable or not, trust is far from being a cure-all. Companies are finding that employees are not always as trustworthy as they would have hoped.

The Baring family lost their bank partly because they put too much trust in one individual. Nick Leeson, Japan's Sony handed over billions of dollars and oodles of trust to Hollywood's creative types - and got kicked in the teeth.

For their part, many workers have also found their employers remarkably untrustworthy. "Downsizing" is no longer the last resort of a nearly bankrupt company. Corporate America eliminated 516 000 jobs in 1994, a year in which profits rose by 11%.

The most dramatic "slimmers" include some of the biggest money machines, such as Mobil, Procter & Gam-

ble, American Home Products and Sara Lee. Such pruning is hardly conducive to trust. Bosses at AT & T admit that re-engineering has severely undermined employees' trust. An internal survey at British Telecom this year discovered that only a fifth of employees thought that managers could be relied upon to do what they had said.

A study of 96 high-flying managers by Sandra Robinson of New York University has found that managers put less and less trust in employers the longer they stay with them.

As the years mount, so do broken promises, and staff become less willing to work extra hours, accept a transfer, or even give advance notice of taking a job elsewhere.

Theorists like Kim are surely right that a growing number of firms are trying to put trust before formal control. But they may be building on sand. -The Economist and Glenda Daniels.

Share and share alike

The present tax system does little to encourage employee share ownership; however, many believe it is important for the economy. **Madeleine Wackernagel** reports

AMID all the talk of unbundling and black empowerment, one obvious means of broadening the economic powerbase — employee share ownership programmes (Esops) — is being largely ignored.

Not to be confused with share incentive schemes, which are aimed at management, Esops are open to all employees, with the employer providing the funding mechanism.

Says Loren Braithwaite, head of the public sector division at Masele Corporate and Merchant Bank: "The most important role for Esops at this stage in economic development is to decentralise share ownership, which is important for access to capital and growth."

"Esops are important for employees, if they are distributed equitably (to prevent the sort of conflict old-style share incentive schemes provoked), and if the company undertakes an education programme so that employees understand them as an additional form of saving and as an important source of collateral with which they can access additional bank financing."

Anglo American was one of the first to launch an Esop in the late 1980s, which was very popular, says Michael Spicer, group public affairs consultant. The corporation had envisaged a second phase in the programme, but has since put the project on hold in anticipation of further tax changes.

It had been hoped that under the new government, with its emphasis on broadening the economic powerbase, moves would be made to ease the tax burden on employers and employees alike in devising Esops. "But the government is being shortsighted," says Spicer. "It is more concerned with the loss of potential tax revenue than a long-term vision."

Says Marius van Blerck, Anglo's group tax consultant: "While it is true to say there is nothing in existing legislation that specifically discourages employee share ownership, it is also true to say there is little to encourage it."

"The present tax system places an intolerable administrative burden on any employer who seeks to promote widespread employee share ownership, due to the complexities of administering the fringe benefits sys-

tem for significant numbers of employees."

The third Katz Commission report on taxation "didn't go even a tenth of the way to what we had in mind", says Van Blerck. "Either the employee pays tax on the interest-free loan the company provides to buy the shares, or else he is taxed on the difference between the market value and actual price of the shares. It is difficult to explain to employees that they have to pay a tax on a benefit they do not even own yet."

One solution, recommended by the commission but not accepted by government on grounds of administrative difficulties, was for tax to be paid only once the employee sold the shares. Michael Katz, however, believes this proposal is still feasible.

Black economic empowerment is very important," says Katz.

"There is nothing in the present tax system that stands in the way. It would be difficult to discriminate against one kind of fringe benefit and not another; for instance, the soft loans given to employees for housing or education."

One successful Esop was launched at the beginning of this month by Premier Fishing, which sold 20% of its South African interests to the staff at a nominal value of 1c per share.



Loren Braithwaite: 'Esops are important for employees, if they are distributed equitably'

PHOTOGRAPH: NAASHION ZALK

Once the company had overcome the hurdle of convincing the unions to support the scheme, it then faced the battle with Revenue, but eventually won through. Fringe benefits taxation was not an issue because the company restructured itself, consolidating all its South African interests under one roof.

Not all companies will want to undergo a restructuring to be able to launch an Esop, however. And until the tax structure is changed, there is little incentive to do so, says Van Blerck.

Adds Braithwaite: "At least if the incentives can't be provided, the obstacles should be removed."

Workers need share schemes

—Thebe chief

(29)
Bonile Ngqiyaza

SA NEEDED to revise its tax laws, its Companies Act and other prohibitive legislation to allow the implementation of share ownership schemes for employees, Thebe Investment Corporation chairman Vusi Khanyile said this week.

Addressing the 40th annual convention of the Institute of Personnel Management at Sun City, he said that of 644 companies which were listed on the JSE, only 17 of them were black owned or controlled.

While the 1994 average per capita income for a white person was R32 076, a black person earned R2 117.

Share ownership schemes, he said, contributed to redistribution of wealth and improved employer-employee relations as well as motivating greater workplace participation and productivity.

He cited the re-emergence of racial tensions in Zimbabwe, saying it was a result of continued black economic exclusion and was proof of the necessity for black economic empowerment.

"Black economic empowerment must result in development of the unskilled and under-skilled, the productive utilisation of the unemployed and the incorporation of the marginalised into the mainstream of the economy," he said.

In the US, Khanyile said, 11-million workers participated in share-ownership schemes compared to about 200 SA firms that have implemented such schemes.

"As the law stands, penalties would be applied if companies tried to establish these schemes among their lowest paid workers."

He suggested that restructuring of state assets and the unbundling of private sector conglomerates were "vital opportunities" for black economic empowerment.

He cautioned, however, that such opportunities should be linked to strategies for black empowerment at all levels.

Lessons learnt from workplace forums

IT IS commonplace to argue that the German model of codetermination is 'exhausted': its labour market is too rigid and inflexible. "The policy based on consensus was efficient during the post-war period in many cases. But now it may be too slow," said a German businessman on a recent visit to SA.

Quite the opposite has happened: from being the Cinderella of industrial relations in the early post-war period codetermination has moved to its current status as the cornerstone.

Works councils, by providing for representative consultation, improve the flow of information, facilitate implementation of decisions and help companies to move towards a more flexible and decentralised organisation of work and decision making.

These are the conclusions we reached after visiting key workplaces in Germany recently. This is not to deny that the German industrial relations system is under strain. But these strains have very little to do with codetermination at the enterprise level.

It is at the macro level that the German economy has been subjected to intense global competition. Germany operates within markets for high-quality goods where they are able to demand relatively high prices and maintain a high level of exports.

Under globalisation these markets have been subjected to competition from countries which have produced goods that meet the demands of quality, but do so at a lower price than German producers. Direct pressure on German export performance of quality goods has, therefore, been developing during the 1990s, leading to pressures on productivity and costs within German companies.

A dramatic response has been large-scale retrenchments and a growing unemployment problem — officially at 12.2%, but estimated to be closer to 14% in certain regions.

German reunification has also been enormously costly. Lower wages in the eastern states of Germany — the former communist section of Germany — threatens to erode the high-wage and high-skill regime of the west. The expanding number of people entering the welfare system has severely strained the social safety net.

Contributions to welfare benefits, such as sick pay, pensions and unemployment insurance, can increase overall costs

by as much as 80%. But attempts by employers to reduce their contributions to sick pay last year were resisted by the labour movement.

Employers have also expressed concerns about the "rigid corset" of collective agreements. Ironically, they are raising the possibility of what Labour Minister Tilo Mietzner calls "regulated flexibility" — the ability for plants to modify agreements by a more decentralised bargaining structure.

The cohesive bargaining partners which play such an important role within the collective bargaining system are also under strain.

Fewer employers — especially from the small firm sector and international firms — are joining employers' associations. Membership of the important association for the important metal sector has dropped from 75% to 67% since 1990.

Trade union membership has also dropped to about 30%,

due largely to retrenchments and the capacity problems caused by the large inflow of east German workers into the country's major unions.

Yet at the plant level the system of codetermination is crucial. Two examples illustrate this. The introduction of the new A class series by Mercedes-Benz, a smaller car targeting a less affluent market, arose out of discussions with the works council. At Volkswagen the works council has responded to competitive pressure by agreeing to a reduction in working hours to a 28.8-hour week, reducing pay by 20% and moving to a highly flexible shift system.

Works councils are accepted by management as an important partner and, at present, roughly 70% of the workforce is represented by the councils. The costs to employers are insignificant — less than 1% of the wage bill.

Since 1990, unions and employers have transferred these

institutions to the east where they have been developing steadily, without major negative repercussions.

In many ways, SA resembles post-war Germany — or the former communist east — where there is a similar need to build consensus and reconciliation after virtual civil war.

By requiring capital and labour to participate directly in the every-day operation of the firm, codetermination forces both parties to seek consensus in the workplace. Decisions may take longer, but they are easier to implement once taken.

However it would be quite wrong to think that it is possible to simply transfer the German model to SA. Underlying the German system is a different theory of the firm.

Firms in Germany are public institutions, not just the property of their shareholders. For instance, firms employing more than 2,000 workers must allocate an equal number of seats

on the supervisory board to employees and to shareholders.

To understand codetermination then, you need to recognise that a distinct kind of capitalism emerged in Germany after the Second World War — what Michel Albert, in his book *Capitalism vs Capitalism*, calls the

Rhine model as distinct from the US model of capitalism.

Through the introduction of workplace forums in chapter 5 of the new Labour Relations Act, SA has made a tentative step towards codetermination. However, the new act falls short in not ensuring adequate provision for training of members of workplace forums, nor does it provide guidelines about the term of office of forum members.

on the supervisory board to employees and to shareholders.

BD 19/2/97

(29)



Dresden after sustained Allied bombing in 1945 — reunification of Germany has proved as costly as reconstruction. Picture: AP

In Germany, members of works councils are well qualified to engage with management and are often highly experienced, having served as councillors for many years.

An important challenge facing trade unions in SA plants is how they interact with workplace forums, once triggered. Ideally, a close and constructive relationship will have to be crafted between the union and the forum or, indeed, any other representative institution.

Trade unions in Germany play a pivotal role in resourcing, supporting and co-ordinating activities in plants, especially those of works councils. They are at the centre of tough collective bargaining.

The SA reality will undoubtedly take on its own particular dynamics due to differences in our institutional history. Yet workplace forums, if carefully implemented, have the potential to break the low trust dynamic in our workplaces.

Codetermination will, however, need "champions" in the trade union movement and in management if it is to realise its potential in SA.

□ Eddie Webster and Ian Macoun are, respectively, director and deputy director of the Sociology of Work Unit at the University of the Witwatersrand.

Esops: Fact or fable

M+G(BM) 16-22/5/97 (29)

Employee share schemes offer much hope, yet signify very little in real terms for workers, writes **Asgar Adelzadeh** of the NIEP in the seventh of a series on economic policy

EMLOYEE Stock Ownership Plans (Esops) first rose to prominence in South Africa in 1987. After a blaze of publicity and debate, all was quiet until recently when such schemes became the rage again. In the late 1980s, it was the coming demise of apartheid which provided the stimulus for Esops. Business began disassociating itself from apartheid and Anglo American led the charge in promoting Esops.

In August 1987, Anglo and De Beers announced a scheme offering shares to employees amounting to around a mere 4% of their total shares.

A year later, Anglo was advertising in newspapers around the world that 114 485 workers had joined the scheme.

Anglo's interest in advertising its Esop scheme on an international stage reflected two factors. First, was a wish to present itself, and South African corporations more generally, in a favourable light in view of the universal condemnation of apartheid and the prominence of sanctions against South Africa in the eyes of the international community.

Second, Esops were themselves particularly popular at that time, especially in the United States and the United Kingdom.

Here, the rationale was obviously not one of brokering the transition from apartheid, but more one of downsizing corporations with workers' acquiescence, as well as to ease the privatisation and deregulation of utilities against the potential opposi-

tion of the workforce.

How are Esops to be understood and what are some of the strategic issues involved?

At one extreme, there are those who argue that they are simply a different form in which wages are paid, obscuring the fundamental conflict between capital and labour by misleading the latter into believing it has a stake in the firm or economy, other than as a wage-labourer.

At the other extreme, Esops are considered to have turned workers into capitalists, to have given them a genuine stake in the system, and to have created a share-owning democracy or people's capitalism.

The truth is undoubtedly closer to the first version. There are many different ways of remunerating workers, and the difference in these methods should not lead us to consider that something fundamental has changed.

Yet, these different ways of paying wages are not particularly associated with a favourable or novel development for working people.

At times, for reasons of incentives and control as much as for ideological reasons, capitalists find it convenient to vary the way in which wages are assessed and paid. As such there is no qualitative transformation in the relations between employer and employee.

And whether there is a quantitative change or not is not predetermined. Afterwards, it will appear as though wages are supplemented by the added element listed as profit share. But it may well be that the pre-profit wage will be driven down to compensate for

the other elements making up wages

More generally, Esops are aimed at leading employees to identify with their company and to have an added incentive to provide for its success.

The idea is to work harder for some, but not for all of the profits, to moderate conflict between "them" and "us" and to pose Esop and profit-sharing programmes as alternatives to trade unionism and conflict and, as a longer-term objective, as an alternative to the social ownership of the means of production.

As a form of paying wages and of commanding workforce loyalty and co-operation, it is hardly surprising that Esops are far from new.

In modern times, however, the philanthropic or calculating sponsors of such schemes are no longer confined to the ranks of the idiosyncratic entrepreneur. In addition, governments have been prepared to offer tax relief or other subsidies to convince employees of their commitment to, and stake in, some form of people's capitalism.

Interest in Esops has inspired analysis at the macro-economic as well as at the micro-economic level.

Would an economy function more favourably if every worker was involved in an Esop?

One of the leading exponents in favour of Esops has been the US economics professor, Martin Weitzman, whose argument is that, at the macro-economic level, profit-sharing will lead to lower levels of unemployment.

This is because it will handle supposed downward rigidities in the level of real wages, since labour's pay will fall in a recession along with profitability and make higher levels of employment than otherwise attractive to the firm paying profit-related pay. It



Illusions: Workers are often misled, by Esops, to believe that they have a genuine share in a company
PHOTOGRAPH BRETT ELOFF

should be emphasised that the Weitzman effect comes from the gaining of more jobs through the indirect acceptance of lower pay.

This was also the motivation of James Meade, the Nobel Prize winner for economics.

He favoured profit-sharing because "it removes the large element of direct conflict of interest between capital and labour". Preferred is a scheme in which new employees do not share in profits, for otherwise "there would be a conflict between 'insiders' and 'outsiders'". Those already in employment in any successful partnership would be required to face a reduction in pay as a necessary condition for allowing unemployed outsiders to join in the concern's useful activities.

This would impede the employment creation effects so that, for Meade, it is better to put forward a proposal that is essentially the same as taking on new workers at lower wages than those already employed and is an implicit attack on the basic principle of trade unionism — the same pay for the same job.

The schemes are, therefore, to be designed to nullify the effects of the presence of trade unions by making wages more flexible and, with Meade, allowing new workers to be hired at lower wages than incumbents. All of this is a far cry from the ideology of higher pay (in the form of higher profit) and participation through share ownership that is the image offered by people's capitalism!

Other motives for adopting Esops have been mixed between the search for productivity, anti-merger strategy, and tax benefits. For example, it has been shown that:

- A primary motive for Esops is to create impediments to changes in corporate control, as a defensive measure against hostile takeover.

- Esops may even act as a way of consolidating and redistributing corporate control among and between the managerial elite.

- Esops have involved companies under threat of bankruptcy, where the *quid pro quo* in negotiating employee share has been wage cuts or restraint.

In terms of the impact upon performance, especially productivity, the evidence on Esops is conclusive in denying any significant effect. More specifically, in the case of British, German, US and Japanese firms studies have concluded that:

- The introduction of profit-sharing schemes will not necessarily have productivity enhancing effects.

- The effect of profit-sharing is intimately related to firms' choices of technology, internal organisation and labour-force characteristics, and that profit-sharing is to this extent an integral element of an overall organisational design.

- Greater worker participation in

decision-making is an indispensable ingredient in the design of successful Esops.

It is against this background that the re-emergence of Esops in South Africa should be judged. The context has changed from that of the struggle against and the demise of apartheid, in which South African capitalism seemed to be under threat, to the restructuring of that capitalism. Also Esops have become embroiled in four separate but related issues. These are:

- The government's privatisation programme where shares are liable to be offered to workers and others during the restructuring of state assets.

- Trade unions have built up formal ownership of assets in the form of pension and other funds.

- Large-scale corporate capital is going through a process of restructuring, with some pressure towards conglomerate unbundling.

- The process of black economic empowerment.

Because of these factors, the strategic position cannot simply be a matter of accepting an Esop or not. However, guiding principles can be suggested:

- Black economic empowerment should be clearly understood at the plant, enterprise, sector or economy level as, first and foremost, the negotiation through centralised bargaining, for as broad a section of the workforce as possible, of secure employment, with decent wages and conditions.

- Where such schemes are negotiated, they should be pegged as far as possible to as broad a collective participation in the bonuses shared. More important than devising schemes of remuneration through Esops is the regular review of job evaluation and grading systems.

- Labour can set up a progressive mutual investment fund through which employees' ownership of shares and pension funds can be held and managed through a variety of participatory schemes.

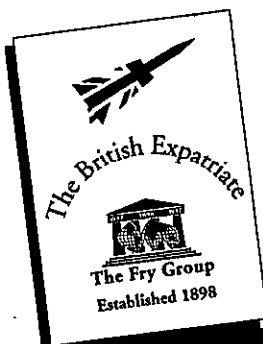
Whatever the immediate successes of the mutual investment fund in advancing workers interests, they are liable to be undermined and negated by the weight of influence and mode of operation of the continuing financial system.

Consequently, it is essential that the South African financial system is reformed in order to provide for more responsibility and accountability in the levels and composition of investment, the financing of the public debt, and the formulation, implementation and monitoring of investment.

This article is based on a paper commissioned by the National Institute for Economic Policy from Professor Ben Fine from the School of Oriental and African Studies at the University of London. E-mail comments to the author at asghar@niep.org.za

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GW5/97

Workplace participation is not confined to forums

ET (POR) 17/6/98 (132) (157)

LYNDA LOXTON

PARLIAMENTARY CORRESPONDENT

(247) 3(29)
Cape Town — Although only 13 workplace forums had been established since November in terms of the Labour Relations Act, other forms of work place participation were being initiated, Tito Mboweni, the labour minister, said recently.

Answering questions in the national assembly, he said the Commission for Conciliation, Mediation and Arbitration had received 48 applications for the establishment of workplace fo-

rum since November. Thirteen had already been established and 12 were being processed. The rest had not met statutory requirements.

"However, this does not reflect a lack of activity in relation to other forms of work place participation," Mboweni said.

"We have had reports that various forms of work place participation have been initiated and are operating.

"Workers and employers are not required to follow the route prescribed in the (act) in respect of work place participation."

Employees need a share, says RMB boss

(29)

RAVIN MAHARAJ

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ET(OR) 18/5/99

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Durban - Employee share option schemes could be creatively adapted to increase employee participation in the shareholding of companies, Paul Harris, the managing director of Rand Merchant Bank (RMB), the banking group, said yesterday.

Speaking at the 10th anniversary conference of the Foundation for African Business and Consumer Services (Fabcos), Harris suggested participation could be related to employees'

contributions to the company's overall success.

The extent of participation could also be related to the extent to which the company outperformed a predetermined benchmark.

Most important was the need to shift emphasis from making capital profit on investments to building businesses together, Harris said.

In 1997 RMB provided a convertible loan of R67 million to Fabvest, which holds Fabcos's business interests. The original investment has contributed to

an increase in Fabvest's net asset value to R500 million.

Harris said that purely on commercial considerations the stakeholders of empowerment companies offered the vital ingredients for a successful future, namely "access and understanding of the markets that would dominate in the future and the people that will make it happen".

The challenge was to create an integrated business sector which had a holistic support on economic empowerment.

The African renaissance

needs an efficient economic base which will be attained when human and monetary capital is used efficiently," Harris said.

Reggie Hlongwane, the outgoing president of Fabcos, announced yesterday that Fabcos, through Fabcos Trust, had set aside R5 million as a kick-start fund towards Fabcos Section 21, whose sole focus would be on member development.

The money would also be used for the Community Development Trust, which would create jobs in the community, and a dedicated education fund.



MEASURED APPROACH Trevor Manuel, the finance minister, brought production to a halt at the House of Monatic factory before the empowerment announcement PHOTO ANDREW BROWN

Brimstone empowers factory floor

RONNIE MORRIS

Cape Town - Black economic empowerment reached the factory floor yesterday when Brimstone Investment gave its 1 400 workers at House of Monatic, Cravateur and Romens shares worth R1,6 million at 1c a share.

Fred Robertson, Brimstone's chief executive officer, made the presentation after Trevor Manuel, minister of finance, brought production to a halt as he toured the building.

Monatic manufactures and markets some of the top international clothing brands including Carducci, Yves Saint

Laurent, Viyella and Embassy.

Manuel praised the scheme: "These types of initiatives indicate that the process of change in South Africa is well and truly under way.

"Unless change in South Africa includes a better life for workers, then change is not worth the paper it is written on."

With Ebrahim Rasool, the ANC's premier candidate for the Western Cape, Manuel indulged in a bit of electioneering when he exhorted the hall to vote because elections only came every five years.

Manuel said: "The education of our children, the health of our community, our welfare

services depend on who is in government in the Western Cape."

Robertson described the initiative as a first of its kind in South Africa's garment industry. It would distribute 2 million shares through a share trust to workers. Allocation was based on length of service.

He said: "It's about feeling you're part of the process. (Employees) not only have a say in the affairs of the company but also stand to gain financially if the company does well.

"Real black economic empowerment doesn't mean much unless it puts money in your pocket."

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CHURCH & STATE

1996 - 1998

ARG. 25/1/96

Catholic bishops ²⁸ angered ¹⁰ by cut in religious air-time

Staff Reporter

THE South African Catholic Bishops' Conference (SACBC) has criticised a proposal by the South African Broadcasting Corporation to cut television air-time for religious programmes — calling it a slight to the entire religious community of South Africa.

And the Bishops' Conference has claimed the religious community was never consulted about the cuts.

But Winston Ndungani, Anglican Bishop of Kimberley and Kuruman and an SABC board member, said the SACBC's contention that religious programmes' air-time would be cut from 675 minutes a week to 42 minutes a week was wrong, as was the claim that there was no consultation.

"The SACBC have it wrong," he said.

Bishop Ndungani, who also chairs the SABC's Religious Broadcasting Panel, said a meeting of the Christian faith sub-committee in October last year, at which the SACBC was present, had accepted a proposal to cut religious programmes' air-time from 675 minutes a week to 561 minutes a week.

When this was presented to a meeting of the SABC board in December, finances had dictated that air-time be cut to 425 minutes a week.

This proposal would be put to a meeting of the SABC's Religious

Broadcasting Panel on February 6, after which a Press conference would be held to ensure that people were informed of the decision.

Explaining the background to the issue, Bishop Ndungani said that in 1994 the SABC agreed to 380 minutes a week devoted to Christian faith broadcasting, and extra time to the other faiths. This had resulted in total air time of 675 minutes a week for religious programmes.

"But when the programme schedulers looked at the issue they suggested that religious air-time be limited to 561 minutes a week. This was accepted.

"Then at a meeting of the SABC board in December, the finance people allocated a nine percent increase to religious programming — which meant air-time of 425 minutes a week."

Bishop Ndungani said he had raised objections to the 425 minutes a week at a SABC management meeting last week, arguing instead for the agreed-upon 561 minutes.

But he was told that air-time of 561 minutes would mean putting an extra R1,3 million into religious programming.

He said of the new proposal of 425 minutes a week: "There has to be a cut because of the across-the-board budget cuts at the SABC and the policy of language equity."

First Catholic priest to be deputy minister

Soshanguve's Father Smangaliso Mkhathshwa is a man of firsts.

Today Mkhathshwa - better known as Comrade Smangi, the man at the forefront of bruising political battles with the Nationalist government in Soshanguve and elsewhere - will become the first South African Roman Catholic priest to be sworn in as Deputy Minister of Education.

He has already ruffled a lot of feathers by defying the church to become the first Catholic priest to take a seat in Parliament.

In his own words: "It is the first time that the Catholic (church) has not only given the country a priest (as a) member of Parliament - it (the church) has now been accorded the rare honour of having one of its sons in the Government serving South Africa as deputy minister of education."

It has been a long and at times brutal road for Mkhathshwa.

Born in Mpumalanga in 1939, he was the first black Catholic priest to be placed under house arrest and was banned for more than seven years.

He then, in his own words, achieved the rare distinction of being appointed the first black



I am a team man ... Father Smangaliso Mkhathshwa.

secretary-general of the authoritative Southern African Catholic Bishops' Conference.

Because of his involvement in the struggle for a people's education, Mkhathshwa was awarded PhDs by the Washington-based Georgetown University, Tübingen University in Germany, and the University College of La Rochelle in New York.

Pretoria, he says, has been central to his spiritual and political life.

He studied for the priesthood

at St Peter's seminary in Hammanskraal, where he interacted with students of all political persuasions.

Besides his participation in research and church work, Mkhathshwa was at the forefront of the mobilisation of Pretoria's township communities into civics and other community-based structures.

Asked about what he hoped to achieve as deputy minister in one of the most important portfolios, he said: "I have never been a loner. I am a team man. (Education Minister) Professor (Sibusiso) Bengu and his team of politicians and bureaucrats have a plan of action. I can only hope to reinforce their efforts."

And of eyebrows being raised in the Catholic Church about his involvement in politics?

"My membership of the Catholic Church will be an added advantage. It (the church) has a long tradition of involvement in education and training. I look forward to facilitating a viable and mutually beneficial partnership between the church and the department." - Pretoria Correspondent.

(28)

Nov 17/96

Churches confess to apartheid silence

PAARL — The Stellenbosch ring of the Dutch Reformed Church had contradicted its own teachings by failing to speak out sooner against the evils of apartheid, the church said in its submission to the truth commission yesterday. In what it described as a "confession", the ring, consisting of about 10 to 12 local congregations, admitted to having turned a blind eye to the plight of millions who suffered under apartheid.

In the first public submission

by a church, ring chairman Hannes Koornhof said: "We confess that we kept silent at times when we should have spoken out clearly in testimony."

"We confess that, although we did at times try to protest against the unjust treatment of people, we often did so only with great timidity and circumspection."

An emotional commission chairman, Archbishop Desmond Tutu, lauded the NGK for making the submission and called on oth-

ers to follow suit. He singled out his own denomination, the Anglican Church, saying: "You have to ask why the first black bishop was only in the 1960s. Our church, until very recently ... gave people different titles according to race."

With Koornhof were former Stellenbosch University theology head Bethel Muller, and university student chaplain Frederick Marais. When they had finished testifying, Tutu walked across and hugged each of them. — Sapa.

90 16/10/96

(28)

GOD'S WORD 'NOT ALWAYS HEARD CORRECTLY'

DRC admits support for racial legislation

ET 6/8/97

(28)

PRETORIA: The Dutch Reformed Church admitted yesterday that the act which prohibited mixed marriages had been instituted after persistent pressure from the church.

THE Dutch Reformed Church admitted yesterday it had urged the former National Party government to adopt racial legislation such as the Mixed Marriages Act.

In a new publication released here, it said the church, after 1948, had pressed the government to legislate apartheid.

"Act 55 of 1949, which prohibited mixed marriages between individuals of racial groups, had been instituted mainly as a result of persistent pressure (since 1915) by the Dutch Reformed Church," the publication said.

Author Dr Fritz Gaum said other apartheid legislation, such as the Group Areas Act and "Bantu Education", had been initiated by political leaders, but with the blessing of the church.

In the 82-page document, the church confessed to a series of mistakes in its support of apartheid until the late 1980s. It said it "has not always heard the word of God correctly" with regard to the former government's racial policies.

The document added: "The church was concerned about Afrikaners' survival, and had not always shown the same regard for

the miserable daily existence of other people."

Earlier this year, the church reaffirmed it would not make a submission to the Truth and Reconciliation Commission about its role in the apartheid years. Instead, it assigned church secretary Gaum to write an overview on the subject.

The church said its earlier endorsement of apartheid on biblical grounds had been well-intentioned. The church's approach to the issue, however, had been too theoretical for many years.

"We too often said if the policy of separate development was carried out with compassion and justice, it could be justified in terms of the Bible, without ascertaining whether this was indeed happening."

The publication said the church had occasionally expressed reservations to members of the previous government about the application of measures such as the Group Areas and Immorality acts. It was reluctant, however, to call for their abolishment.

"The Dutch Reformed Church must acknowledge that it should have made its prophetic voice heard more distinctly. It is also true that

the church unfortunately allowed political leaders to keep it on a string at times," the document said.

"The church sometimes protested, but too often too mildly. We apologise for that."

Turning to the former government's resistance to the anti-apartheid struggle in the 1970s and 1980s, the church said it should have asked more persistent questions about the activities of the security forces.

"In the same way, we should have inquired more seriously about what was happening and what was being allowed under the cover of the states of emergency in South Africa."

The church said it had been horrified by some of the alleged actions committed by security force members. There was no excuse for such conduct, even in the circumstances which prevailed at the time.

There was also no justification for similar actions by liberation fighters.

The Dutch Reformed Church, which finally condemned apartheid in 1990, said it had rid itself of this albatross and was now focusing on promoting reconciliation in South Africa.

The publication would not be distributed among congregations, but would be available in bookshops, Gaum said. — Sapa



UNIMPRESSED: Outspoken Cape Town dominee Herbert Brand is sceptical of the report containing "confessions" by the Dutch Reformed Church, and says it's time the church hierarchy stood up and said: "Apartheid was a sin. Condoning it was heresy." **PICTURE: GARTH STEAD**

Anti-apartheid dominee sceptical about 'confession'

ET 6/8/97 28 (28)

MELANIE GOSLING
STAFF WRITER

DOMINEE Herbert Brand, who flew in the face of tradition and marched with the crowds to protest against the apartheid government during the 80s, is not impressed with the "confession" report of the Dutch-Reformed Church saying it came "very close to being untruthful".

The Cape Town dominee, who was one of a handful of dominees who spoke out against the Dutch Reformed Church for its stance in the apartheid years and was a lone voice in the church synod, said yesterday: "The reality is the NG Church didn't simply endorse apartheid, it helped create it. The church hierarchy helped shape and instigate apartheid, and called for certain apartheid laws like the Mixed Marriages Act."

"It was very much concerned about Afrikaner survival and didn't much care about anyone else. The church and the government were so closely aligned that you had the same people sitting in the congregation on Sundays, that were government ministers and officials during the week, and who were mostly all Afrikaner Broederbonders. Together they worked out the whole thing (apartheid)."

"To this day I don't honestly believe the church hierarchy has rejected apartheid. I still believe they wish they had found some way to miraculously make it all work out."

Brand, whose congregation at St Stephen's on Cape Town's Riebeeck Square was the only Dutch Reformed Church in the country that was multi-racial, said the report was like other statements by the Dutch Reformed Church in that it always made "confessions" with so many qualifying clauses that it did not actually accept responsibility for what it had done wrong.

The report said the church's endorsement of apartheid had been "well-intentioned", and that if it had been carried out with "compassion and justice", it could be justified Biblically.

"You cannot do something which is itself evil with 'compassion or justice', said Brand. "They keep on saying things like that — that they're sorry but they didn't know what was going on, or they're sorry they didn't speak out more loudly. The fact is there were some years when they didn't speak out at all, and they must have been blind not to know what was going on. I'm inclined to be extremely sceptical of this report."

"What I would like to see is the church hierarchy stand up and say: Apartheid was a sin. Condoning it was heresy. We in the church strove to keep the Afrikaner structures going, the government and the culture, and we didn't much care about anyone else." Fullstop, without qualifying clauses which give them a back door to accepting responsibility.

GOD'S WORD 'NOT ALWAYS HEARD CORRECTLY'

DRC admits support for racial legislation

CT 6/8/97

(28)

PRETORIA: The Dutch Reformed Church admitted yesterday that the act which prohibited mixed marriages had been instituted after persistent pressure from the church.

THE Dutch Reformed Church admitted yesterday it had urged the former National Party government to adopt racial legislation such as the Mixed Marriages Act.

In a new publication released here, it said the church, after 1948, had pressed the government to legislate apartheid.

"Act 55 of 1949, which prohibited mixed marriages between individuals of racial groups, had been instituted mainly as a result of persistent pressure (since 1915) by the Dutch Reformed Church," the publication said.

Author Dr Fritz Gaum said other apartheid legislation, such as the Group Areas Act and "Bantu Education", had been initiated by political leaders, but with the blessing of the church.

In the 82-page document, the church confessed to a series of mistakes in its support of apartheid until the late 1980s. It said it "has not always heard the word of God correctly" with regard to the former government's racial policies.

The document added: "The church was concerned about Afrikaners' survival, and had not always shown the same regard for

the miserable daily existence of other people."

Earlier this year, the church reaffirmed it would not make a submission to the Truth and Reconciliation Commission about its role in the apartheid years. Instead, it assigned church secretary Gaum to write an overview on the subject.

The church said its earlier endorsement of apartheid on biblical grounds had been well-intentioned. The church's approach to the issue, however, had been too theoretical for many years.

"We too often said 'if the policy of separate development was carried out with compassion and justice, it could be justified in terms of the Bible', without ascertaining whether this was indeed happening."

The publication said the church had occasionally expressed reservations to members of the previous government about the application of measures such as the Group Areas and Immorality acts. It was reluctant, however, to call for their abolition.

"The Dutch Reformed Church must acknowledge that it should have made its prophetic voice heard more distinctly. It is also true that

the church unfortunately allowed political leaders to keep it on a string at times," the document said.

"The church sometimes protested, but too often too mildly. We apologise for that."

Turning to the former government's resistance to the anti-apartheid struggle in the 1970s and 1980s, the church said it should have asked more persistent questions about the activities of the security forces.

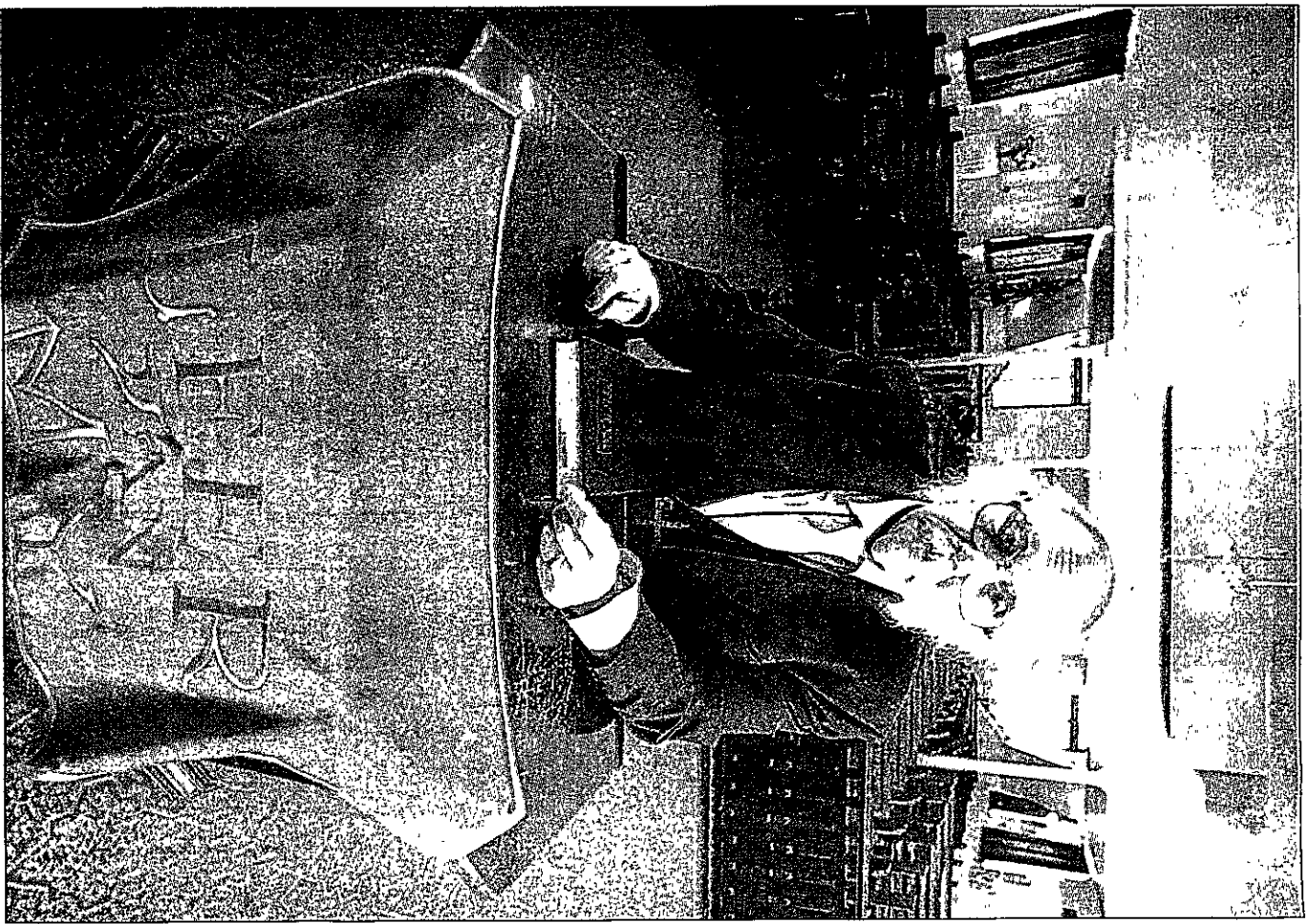
"In the same way, we should have inquired more seriously about what was happening and what was being allowed under the cover of the states of emergency in South Africa."

The church said it had been horrified by some of the alleged actions committed by security force members. There was no excuse for such conduct, even in the circumstances which prevailed at the time.

There was also no justification for similar actions by liberation fighters.

The Dutch Reformed Church, which finally condemned apartheid in 1990, said it had rid itself of this albatross and was now focusing on promoting reconciliation in South Africa.

The publication would not be distributed among congregations, but would be available in bookshops, Gaum said. — Sapa



UNIMPRESSED: Outspoken Cape Town dominee Herbert Brand is sceptical of the report containing "confessions" by the Dutch Reformed Church, and says it's time the church hierarchy stood up and said: "Apartheid was a sin. Condoning it was heresy."

PICTURE: GARTH STEAD

Church 'frequently encouraged apartheid'

Stephané Bothma

PRETORIA — The Dutch Reformed Church frequently urged the SA government to implement apartheid, which resulted in a host of laws being implemented or amended, the church confessed yesterday.

Formulating a biblical basis for its views on race relations had become important to the church in the early 1940s, a document drafted by Dutch Reformed church synod member Fritz Gaum said.

The church, which has refused to make submissions to the truth commission about its role in apartheid, released the document yesterday, stating it was available to all interested parties.

"We did not always understand His word

correctly for the times in which we lived and often we did not do what He asked of us," the document stated.

The church also confessed it had "confidentially" accepted money in 1974 from the then information department which allowed it to publicise its views.

The document said only a few people in the church knew about the secret government fund, which was "from the outset a source of concern and unease among them".

The church backed laws governing the prohibition of mixed marriages, the group areas act and a law which could prohibit "nonwhites" from attending church services in predominantly white areas.

Although the church took the lead in establishing the apartheid concept, it was the

National Party which later adopted it as a political policy.

It was on account of its profound and justifiable identification with the destiny of Afrikaners that the church often tended to favour the interests of its people. The church was concerned about the Afrikaners' survival and did not pay the same attention to the desperate circumstances endured by others in SA.

In the draft report, the church admitted it had allowed itself to be taken in tow by political leaders in its fold.

"It is with shock and revulsion that we now take note of alleged un-Christian deeds committed by some members of the security forces. The church has completed its journey with apartheid."

B0618197

28

NGK still not really sorry for apartheid

Gustav Thiel

M + G 12-18/9/97

28

The Nederduitse Gereformeerde Kerk (NGK), once again under pressure from its world body to repudiate apartheid, continues to find biblical justification for the separation of races.

Although the NGK apologised in 1990 at its annual synod for — as its moderator Doctor Freek Swanepoel puts it — “those who were hurt by apartheid and the church’s role in this” — the church has still not been welcomed back into the World Alliance of Reformed Churches. The organisation wants it to condemn apartheid “in its fundamental nature”.

There are strong voices within the NGK insisting that the church should not condemn apartheid because, as the dean of the school of theology at the University of Stellenbosch, Professor Pieter Koertzen, puts it, “there is nothing in the Bible that stipulates that people that people of different backgrounds can’t live separately”.

Swanepoel led a delegation of his church to the general council of the world alliance in Hungary last month to lobby for full membership in the organisation.

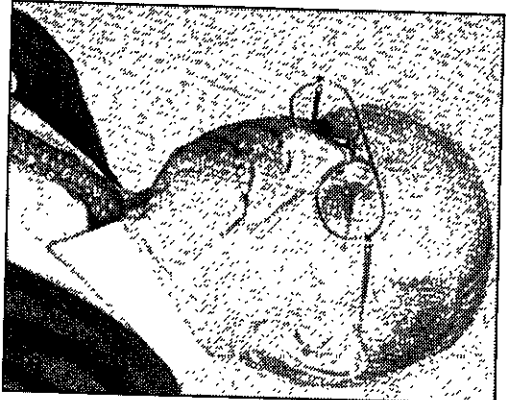
The alliance, which has 211 mem-

ber churches in 104 countries, suspended the church from membership in 1982 because of the church’s “heretical” support for apartheid. But it decided last month that the church could become a full member again if it “assures the churches of the World Alliance of Reformed Churches that it rejects apartheid as wrong and sinful, not simply in its effects and operations, but also in its fundamental nature”.

Swanepoel admits that the church played a role in sustaining the National Party government, but said it never officially supported the structures of apartheid. Hendrik Verwoerd, DF Malan, John Vorster and PW Botha were all devout members of the church (FW de Klerk was a notable exception).

“I think too much is made of the role we played in sustaining apartheid, but we have admitted that the system harmed people and for the role that we played in this we have apologised. Now we have to decide whether we are going to apologise for apartheid in its fundamental nature,” he said.

“We have referred the matter to a commission, which will deliver its report to our synod next year where



Freek Swanepoel: ‘Forget about the past’

this decision will be made.” Swanepoel agreed with Koertzen that nothing in the Bible precluded people of different races living apart. Dr Beyers Naude, a former NGK minister who fought apartheid within the church and later, when he couldn’t endure its support of the system any longer, as an outsider, this week told the *Mail & Guardian*

he did not believe an apology would be forthcoming.

“They must apologise for everything connected with apartheid, but I fear this might not happen. This could lead to another split in the church and could harm its standing. Some members of the church might join the Afrikaanse Protestantse Kerk,” Naude said.

The Afrikaanse Protestantse Kerk was formed in the late Eighties with the specific aim of encouraging Afrikaner people to form a separate homeland. At its annual synod in Pretoria this week, members said the church would commit “cultural suicide” if it apologises for the fundamental principles of apartheid.

The NGK currently has 1,3-million members in South Africa and includes about 60% of the Afrikaners population. The church has traditionally been divided into separate entities for white, black, coloured and Indian members, and Swanepoel says efforts to reconcile these churches “might take years”.

Jameson Buys, moderator of the Uniting Reformed Church in Southern Africa, said it was in the hands of the NGK to decide its own future. The Uniting Reformed Church was

formed to stimulate and hasten the process of unification in the NGK. Said Buys: “A negative vote (at the general synod next year) would mean the end of this particular road.” This could leave the church out of the international fold of reformed churches indefinitely, which could be an ironic throwback to the days when it functioned in complete limbo under apartheid.

Swanepoel and others in the NGK are tiring of the questions asked about their involvement in apartheid. “Sometimes I feel we must simply concentrate on reconciliation and forget about the past,” he said.

Professor Bethel Muller, who led an unofficial delegation of NGK ministers to the TRC in 1996 to apologise for their role in apartheid, was reluctant to speak about the issue this week, saying his students were too busy with examinations.

Mary like him simply want to get on with the business of God, says Swanepoel, and not be continually usurped by politicians and the international community who use the church as a scapegoat “for things that we do not necessarily have to share the blame”.

Mandela denies attacking archbishop

(28)

Counter-attack launched against clerics who came out in support of Ndungane

Star 2/3/98

By XOLISA VARI

Nelson Mandela's office has denied reports that the president attacked the Archbishop of Cape Town, the Rev Njongonkulu Ndungane, at a meeting with senior Anglican clerics last week.

Presidential spokesman Parks Mankahlana yesterday launched a counter-attack on church leaders who have come out in support of Ndungane, whom he accused of picking a fight with the president for get "public fame".

The war of words between Mandela and Ndungane inten-

sified at the weekend with the Diocesan Council of Cape Town throwing its weight behind Ndungane, who has criticised the Government for being oblivious to the plight of the poor.

Irked by Mandela's attack, which they claim was aimed at trying to drive a wedge between their archbishop and his followers, the council passed a resolution on Saturday assuring Ndungane of its "continued support and prayers as he seeks to discern the will of God for the moment, and to speak out with conviction".

Mandela is believed to be

particularly incensed by Ndungane's persistent criticism of the Government's failure to house the poor, its treatment of Eastern Cape pensioners, and its reluctance to come to the rescue of disadvantaged students faced with financial difficulties at tertiary institutions.

Exasperated by the universities' refusal to admit students who were unable to pay their fees, Ndungane last week called on institutions of higher learning and the Government to create a special jubilee 2000 fund to aid students.

The council resolved to support Ndungane as its "elected

leader and spokesman ... in his role in addressing issues pertaining to our common life", and to speak with conviction.

"We hereby wish to affirm the statements made by our archbishop on issues such as the sales of arms, the eradication of violence and the pension payout problems in the Eastern Cape.

"This has always been the Anglican stand against all forms of evil and injustice, regardless of the government of the day," the council said.

A Sunday newspaper reported that the Bishop of Johannesburg, the Rev Duncan

Buchanan, had warned other church leaders about Mandela's intention to hold similar meetings with them to attack Ndungane "without any chance for discussion or reply".

Mankahlana denied this report and said Mandela met church leaders every week.

"There are so many things that the president is concerned about other than Ndungane. A person can't say President Mandela's government does not care about the poor and expect not to be responded to. To say the Government does not care for the poor is to lie," Mankahlana said.

Church vows to stand up for poor as Mandela,

David Greybe

CAPE TOWN — President Nelson Mandela and the Archbishop of Cape Town, Njongkulu Ndungane, yesterday publicly buried the hatchet over published remarks by the archbishop, but Ndungane reiterated that the church had a "prophetic" duty to stand up for the poor.

"The church would maintain its stand of 'critical solidarity' in its relationship with

government, Ndungane said after a "frank and fair" meeting with Mandela, who was upset at recent remarks by the archbishop about him and government.

When the church felt it necessary it would criticise government, Ndungane said. However, the meeting had cleared the perception that there was tension between church and state.

Ndungane, once convicted for his Pan Africanist Congress activities, has criti-

cised government for its neglect of the poor, the pension debacle in the Eastern Cape and the slow delivery of houses.

The archbishop, who was accompanied by a delegation of 14, said what apparently incensed Mandela had been his "insinuated" remark that "the Madiba magic will not solve our problems". The president felt he was undermined by the criticism.

"I said that with freedom goes responsibility," Ndungane said. "We need to de-

(28)

velop a work ethic in our country and move away from the culture of entitlement to a culture of responsibility, where we take our destiny into our hands." Mandela should not be expected "to do everything", he said. The state had a moral function, though, to co-ordinate its resources in such a way that all people had basic necessities, such as sufficient food, housing and shelter. Its performance would be measured against such benchmarks, Ndungane said.

BS 6/3/98

Sapa reports presidential spokesman Parks Mankahlana said Mandela had reiterated that he did not think comments by Ndungane, including criticism of what he said was government's neglect of the poor, had been informed.

"The notion that government does not care about the poor: You don't say that about a government that has ensured that children under six years get free medical care," Mankahlana said.

"The president's major concern was that a leader of the Anglican Church had made inaccurate statements," he said.

Mandela respected Ndungane and did not want the church to stop criticising government — but it had to be done on an informed basis, Mankahlana said.

Ndungane said the church would revisit the issue at the poverty summit in June, which would follow the "speak out on poverty" campaign.

Ndungane make up

STATE AND CHURCH

Anglican head under fire

His PAC past seen as a factor

Anglican Church leaders suspect President Nelson Mandela's controversial attack on Archbishop Njongonkulu Ndungane — unleashed at a luncheon for Anglican clergymen hosted by Mandela — was prompted in part by party political considerations.

Several high-ranking Anglicans say Mandela's sensitivity to Ndungane's criticism of government is magnified by the prelate's past fidelity to the Pan Africanist Congress. That allegiance, loyal Anglicans are quick to assert, has been superseded by his commitment to Christianity and the Anglican Church.

The immediate cause of the attack, made in Ndungane's absence, was an article published in the *Cape Times* shortly before the opening of parliament last month.



Archbishop Ndungane

In it, Ndungane, who was imprisoned on Robben Island in the early Sixties, criticised government for shortcomings in its commitment to helping the poor. His criticisms of government ineptitude, from the late payment of pensions in the Eastern Cape to the looming financial crisis at universities, are underlined by two observations:

- That welfare officials may be more concerned about "what model BMW or Mercedes they are getting" than helping the poor and the elderly; and
- That Mandela's charisma, known as "Madiba magic", is not a cure-all for SA's ills.

Though manifestly angered by Ndungane's criticism, Mandela has since conceded that the Archbishop's concern about corrupt officials is not without validity.

In an address to the annual convention of the Rhema Church, Mandela says: "When we came to power we wanted a clean administration. But, after four years, the very men and women we put there are as corrupt as the elements we wanted to drive out of the civil service."

Mandela's attack on Ndungane comes after an earlier difference he had with PAC president and former Methodist Church

42 CURRENT AFFAIRS

presiding bishop Stanley Mogoba.

Mandela, Ndungane and Mogoba have one element in common — all are former Robben Island prisoners. Unlike Mandela, however, Ndungane and Mogoba were convicted in the early Sixties for furthering the aims of the PAC.

The now resolved quarrel between Mandela and Mogoba relates to the President's attempt to prevent the former priest from serving on the parliamentary intelligence committee, ostensibly to save the PAC leader from the humiliation of going through a security check.

The PAC, however, makes no secret of its belief that Mandela's concern to protect Mogoba's dignity was a not-so-subtle attempt to impugn his political integrity.

In a way, Mandela was also alluding to Mogoba's testimony as a State witness during the trial of PAC's veteran guerrilla Enoch Zulu.

The PAC says Mogoba only confirmed what Zulu had already told his police interrogators.

Mandela's sharp reaction to Ndungane's criticism may be related to the reported revival of the PAC under Mogoba's leadership.

According to an opinion survey published

late last year, the PAC is SA's fastest-growing political party.

But the PAC factor cannot be pressed too hard in any attempt to account for Mandela's decision to attack Ndungane.

Ndungane's predecessor, Archbishop Desmond Tutu, who cannot be accused of being PAC, has also been on the receiving end of a Mandela attack — he was publicly rebuked in August 1994 for criticising government for halting the "grave train" only long enough to climb aboard.

Mandela's attack on Ndungane appears to have provoked a more serious reaction than his criticism of Tutu, partly because it was seen as a premeditated attack, calculated to isolate the Anglican prelate from his followers.

Johannesburg Anglican Bishop Duncan Buchanan writes in a letter to Mandela after the lunch: "What we did not enjoy was the way, without warning, you attacked our Archbishop."

In his own letter to Mandela, Ndungane refers to the incident as "serious and disturbing" and a matter of great concern to the Anglican Church. "You were perceived as wanting to alienate an elected leader of a church from his followers," he states.

Patrick Laurence

Church asked to fight Gear from the trenches

Wonder Hlongwa

Churches were asked to "return to the trenches" this week to oppose the government's growth, employment and redistribution policy (Gear) as it does little to assist the poor.

The call was made by delegates to the South African Council of Churches' (SACC) tri-annual conference, prompting the SACC's former secretary general, Frank Chikane, to propose a meeting between the government and the church over Gear.

Dr Beyers Naude — Chikane's predecessor at the SACC — said although Gear is a "party political issue", when it affects fundamental Christian beliefs about the church's obligation to the poor, the church has no option but to intervene.

Mzwandile Nuns, a delegate representing the worker ministry in KwaZulu-Natal, called on the government to take note of what ordinary people said during the poverty hearings, "that Gear is of no help to them".

He slammed the government's reduction in social spending, saying hospitals in KwaZulu-Natal are now sending patients home because they cannot afford to treat them.

"The views of the poor should be taken seriously, even if means changing the implementation strategy of Gear. You can't redistribute an economy by cutting social expenditure," Nuns said.

'We understand they cut social spending in favour of lower company taxation which will subsequently create an environment for more companies to invest. But what we see on the ground is different. The bulk of poor people remain where they were many years ago," he said.

Nuns's concerns were echoed by Naude who said South Africa is a rich country but has an unequal distribution of wealth.

SACC president Bishop Siggibo Dwane said although the organisation understands the problems facing the government, it is willing to engage it on social issues, including Gear. Sidwane said that the government should reduce the budget allocation for the army instead of cutting on social expenditure.

"Should we continue with the size of the army we have? What do we need it for and how much are we spending?" he asked.

In his address to the conference, Chikane —

currently director general in Deputy President Thabo Mbeki's office — welcomed the church's offer to talk to the government, but said they should come with specific issues in Gear that they are unhappy about.

Chikane said people thought Gear would provide jobs, but it is meant to create an environment for job creation. "There is a total commitment from government to do whatever possible to alleviate poverty ...

even if it means changing some aspects of Gear," he said.

The University of the North-West's deputy vice-chancellor, Professor Takatso Motokeng, said the church "should go back to the trenches, because it seems that is the language the government understands".

He cited last month's victory of the South African Democratic Teachers' Union over the issue of re-

trenchments as an example.

"Confrontation has brought something where the government said there is nothing. People should demand what they are entitled to and use the methodology that works. Gear didn't come from a referendum. If people are not happy about it they must stand up against it," he said.

The conference also addressed problems within the SACC. Sidwane

called for the establishment of a commission of inquiry to address a crisis attributed to a change of leadership and dependence on diminishing foreign funding — which he said impinged on human relations in the SACC.

Pissing on the communists' parade, PAGE 23
Why the SACP rejects Gear, PAGE 34

(28) (28) M+G 10-16/7/98

Bishops to protest against southern Africa's £28bn apartheid debt

Tim Cohen

LONDON — Bishops from five southern African countries led by Anglican Archbishop of Cape Town Njongonkulu Ndungane will demonstrate outside the British parliament today to call for the cancellation of what the group regards as the region's £28bn apartheid debt.

The protest, which is aimed at putting pressure on British Prime Minister Tony Blair, will include bishops from Angola, Mozambique, Namibia and Swaziland.

The action is being supported by lobby group Action for Southern Africa, who asked supporters to sign birthday cards to President Mandela that include a

call on British Prime Minister Tony Blair for debt relief.

Ndungane said yesterday the people of southern Africa fought for decades to end apartheid. "Now they are having to fight for basic rights to health and education while their governments attempt to repay their debts," he said.

"The victims of apartheid are being asked to pay again. I call on Britain to live up to its promise and take a creative lead in helping southern Africa overcome the legacies of apartheid."

The lobby group estimated that southern African debt amounted to £210 for every person in the region.

Ndungane previously lobbied the International Monetary Fund to cancel Africa's foreign debt, which he estimated at \$227.2bn.

The lobby group had estimated SA's total "apartheid debt" to be at £11.35bn, about 12% of its total trade earnings.

The group lists the apartheid debt of other southern African nations as: Angola £6.43bn (17% of trade earnings), Botswana £153m (5%), Lesotho £91m (6%), Mozambique £4.55bn (42%), Tanzania £492m (23%), Zambia £1.9bn (25%) and Zimbabwe £2.273bn (24%).

The British government has in the past supported calls for conditional debt relief for certain African countries.

BD 16/7/98

Debt plan is endorsed by Anglican conference

Nomavenda Mathiane

THE campaign by the Anglican Archbishop of Cape Town, Njongonkulu Ndungane, for the scrapping of the third world's international debt received a boost recently when it was endorsed in the UK by the Lambeth conference, the annual meeting of Anglican bishops.

Ndungane said yesterday he had addressed international political

and financial delegates at the conference on the need for an international mediation council.

He envisaged the council would act as a strict and neutral arbitrator and monitor the process of debt relief for the poorest nations.

"I see it functioning as an international bankruptcy court whose purpose will be to give countries that can no longer pay their debts, except at great human cost, a

fresh start," he said.

The plan was unanimously endorsed.

The archbishop has consistently called for the World Bank and the International Monetary Fund to offer struggling third world countries debt relief.

Ndungane believes that the money the world's poorer countries spend each year on making debt repayments could be better used on alleviating poverty.

(28) (49) BD 14/8/98