CHURCH & STATE

1994 - 1995
Bishops slam SA’s ‘poverty of moral fibre’

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 climate 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 campaign 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

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 objections 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’

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

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 Chipinda 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 Chipinda 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 Hlophie 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

THE SOUTH AFRICAN Council of Churches needed to determine what role it was going to play in the new South Africa. World Council of Churches general secretary Reverend Dr Konrad Raiser said on his arrival in South Africa at the weekend.

Dr Raiser, together with All African Conference of Churches general secretary Reverend Jose Chipenda and senior South African church leaders, will attend a five-day SACC conference in South Africa aimed at reviewing the role of the church in the country.

Speaking at a Press conference at Jan Smuts Airport, 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 the confrontation with the apartheid government, the church needed to learn how to relate to the 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.

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 Miss Hlopho Bam said protesting against the apartheid government was the church's most important mission in the past.

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

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 recommended that the church should maintain a critical distance from the government.

Former SACC member Sam 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.
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 disaffected 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. CT231345

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 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.

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.
MVA losses up by R648m

(26) CT 5/4/95

MVA 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 Kruis, 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
The committee on day 2 of the conference was held with the participation of stakeholders from various sectors, including health, education, and social services. The discussion focused on the challenges faced by the committee in implementing the recommendations of the previous conference. A key point of discussion was the need for coordination between different sectors to ensure a comprehensive approach to addressing the issues. The committee agreed on the importance of collaboration and the need for a unified strategy to tackle the challenges.

In the second week of the conference, the committee held a series of workshops to discuss specific issues in more detail. The workshops were attended by representatives from various organizations and provided a platform for sharing best practices and learning from each other. The committee also held a roundtable discussion with experts from different fields to explore innovative solutions to the problems facing the community.

The committee's progress was reviewed at the end of the conference, and the final report was presented to the participants. The report highlighted the achievements of the conference and the steps that need to be taken to implement the recommendations. The committee also called for continued support from stakeholders to ensure the success of the initiatives.
Anglican clergy urged not to run in elections

ANGELICAN clergy in

Australia have been

urged not to stand for

elections because of their

continuing concern over the

prospect of violence in the

States of the

Anglican Church in Australia.

The church, through its

Bishop Nutton, warned that

political participation could

jeopardize its witness to the

gospel. He said the church was

faced with a difficult choice in

such a situation.

The attitude of the

Anglican Church in Australia

toward political involvement

was one of concern.

Bishop Nutton said that

provision should be made

for the church to remain

neutral in political matters.

He emphasized that the

church's primary concern

should be the spread of the

gospel, not participation in

political elections.
Religious issues are addressed

Ingrid Salgado

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 aims, 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.
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 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.

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.

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 Huluglen 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.
Keep God out of the constitution, urges Tutu

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 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 Report 21/6/75

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."
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.

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 Parliament 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

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 moderators of its general synod, was led by Prof. P. du Plessis.

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."
Historic ANC, NGK meeting in Pretoria

CT 19. 11. 94

Political Staff

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

The NGK delegation, comprising the ministry 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."
Debate on the role of the church

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 (RICSA) 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-
Mkhathshwa in row over political priests

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

O n the southern tip of the Cape Province, the Catholic Bishop of Stellenbosch, Father Mkhathshwa, is planning to defy a church order to withhold an ANC candidate the church will not 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 Mkhathshwa and another Sister Bernard Neube on the ANC’s election lists. Both Mkhathshwa and Neube 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 allows for exceptions in certain circumstances rules that priests and religious sisters (into which many 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 Mkhathshwa’s part would prove divisive among Catholics.

Mkhathshwa sees it differently and cites several exceptions to canon law in other countries. One of these examples is that of Dutch priest David van Oojen 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 Nolten, 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 Oojen gives is that of Father M. van Ooij, 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 Nolten, he says there were occasions when pastors and “believers” did not want him to assist in their parishes.

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

Mkhathshwa has also protested against the way he was treated by the SACBC, saying he was not consulted after he had worked for them for 10 years, now as general secretary. Pieterse, however, says that during the recent plenary, when the decisions were made, he spoke to the Apostolic Delegate, the embassy from the Vatican Archbishops Ambrose Di Paolu, the president of the SACBC, the Bishop of Manzini, Louis Ndhlovu, as well as in Archbishop George Daniel, the authority should arbitrarily forbidding an ordained priest from exercising his inalienable right to make a choice within several pastoral options. The political options is only one Church authorities in deliberating on such a sensitive issue, should at all costs avoid a top-down approach, an all-embracing, especially in delicate issues that would be contrary to the democratic principle and practice, said Mkhathshwa.
focus on elections

S

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:

“..."

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’mgquliso Mkhathwina argues strongly for participation in politics.

According to Mkhathwina, 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 Mkhathwina.

Compelling reasons

Mkhathwina 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.
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 an Apostolic Nunciature in Pretoria. Sapa.
ZCC OKs elections

By Khathu Mamaila

The Zimbabwe 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.

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 Netsizenze.
must choose role

Political Priests

PETER E. ENGELHARDT

Dear Mr. President — Peter Engelhardt, professor of religious studies at the University of Virginia, writes to express his concern about the role of politicians in shaping public policy and societal values.

Engelhardt argues that politicians often promote their own interests and ideologies rather than promoting the common good. He cites examples of legislation that benefit specific industries or factions at the expense of broader societal interests.

Engelhardt suggests that politicians should focus on issues that affect all Americans, such as healthcare, education, and economic stability, rather than prioritizing narrow interests. He argues that by doing so, politicians can build trust and respect among their constituents.

Engelhardt concludes by encouraging politicians to prioritize the common good and to be transparent in their decision-making processes. He believes that this approach will lead to more effective governance and a more united nation.

In his letter, Engelhardt emphasizes the importance of public service and the need for politicians to be accountable to the voters. He calls for a more inclusive and participatory democratic process that empowers all citizens to participate in shaping the future of their country.
Anglican priests defend decision to vote for ANC

VUYO BAVUMA
Political Staff

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 clergies 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 Pityana, 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 Pityana 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)
By mystery hit-list
Natal Priest targeted

SUNDAY TIMES, April 24, 1994. 22
POPE WON'T BUDGE ON FEMALE PRIESTS

Women could leave church

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 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 decision 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 Nuttal, 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 now, 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 arm bands 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

By Tyrone August

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 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 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 Reconstruction and Development Programme,” he says.

“The church is a key institution 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 trust us even though we differ politically. “After all, the fact that one clergyman supports Orlando Pirates, and people in your congregation support Kaizer Chiefs, doesn’t mean that you can’t be a clergyperson.”

As far as he is personally concerned, however, he does not see a political role for himself. “I’d like to think I remain a activist. I’ve never been an activity 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 the political questions of society, I think can best raise them outside of the political structures of politics.”

Although he has a bishop’s license and is an honorary assistant at a parish in Langalibalele, Pityana is attracted to another life because of the freedom it offers.

“Universities allow you a lot of independence which churches don’t allow. We 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: that you can be accountable to people for the work you do with them, so they can feel they what and gather from them, educationally gets back to them.

“Universities have been detached from people and the end that doesn’t help learning at all. You can’t be researcher without people.”

But justice and morality remain at the centre of the Fort Hare law student’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 scarred and broken that we need to discover our humanity, that helps us 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 begin: 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 a church, but the structure and manner in which it operates 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 people. And that concern remains whatever government there is.”

Barney Pityana... The work for providing for the poor must continue.
Ex-Archbishop of Cape Town Burnett dies

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

Bishop Burnett (77), a curate of St. Thomas’s Church in Durban from 1948 to 1950, was the first South African-born and educated clergyman to become Archbishop of Cape Town.

Born at Koffiesfontein 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

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.

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 organized 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 allow divorced people to be married in church.

Jones said the decision was inappropriate as long as church rule that a marriage could not be dissolved had not been changed.

The Anglican Church has a legal right for married divorced people to remarry 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."

Jones said divorced people who remarry without changing church rules should be discouraged.

"It would be highly presumptuous of this church to conduct a marriage that is tantamount to an acceptance of divorce which Ifind totally unChristian," he said.

People who remarry are often more religious, the church sees their marriage as a life-long commitment between two people, he said.
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 1984, 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 1984 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% (25).

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 13.9% 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 25%.

Gauteng's black population were also wealthier than the rest of the country, enjoying 32% of all black South Africans' disposable income.
Recognise our traditional religion, plead followers

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 Dalaxolo 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 Mdende.

"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 here."

Branch chairwoman Nomzana 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.
Charting a path in a new society

Where within the Organisation, Mixed Sports Reports

significant change is symbolic of other changes taking

of the South African Council of Churches last week. The

Reformed Church became an observer member

Cover Story

1995
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 Mvenve, 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 Mvenve.

However, Mr Sipho Motso, 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 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 church in 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 Motso.

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 hold mass at Gosforth Park after which he will leave for the Cathedral of Christ the King in Johannesburg.

President Mandela’s spokesman, Mr Parks Makahla, 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

Dutch Reformed Church gains observer status in national body

The South African Council of Churches (SACC) has received observer status in the National Reconciliation and Development Commission (NRDC), which was established by the government to oversee the implementation of the Truth and Reconciliation Commission (TRC). The move is seen as a significant step in the church's efforts to address its past role in apartheid and to promote reconciliation and healing.

The NRDC, headed by Justice Thabo Mlangeni, has been given the task of monitoring and facilitating the implementation of the recommendations of the TRC. The SACC, which has a long history of activism, has been critical of the government's failure to address the country's past injustices.

The church's decision to seek observer status is seen as a sign of its commitment to the process of reconciliation. The SACC has been involved in a number of initiatives aimed at promoting reconciliation and healing, including the establishment of the Truth and Reconciliation Center, which provides support and resources to those who have been affected by apartheid.

The NRDC's decision to grant observer status to the SACC is seen as a positive development, as it will allow the church to play a role in the implementation of the TRC's recommendations. However, some critics have expressed concern that the church's involvement may be limited to a symbolic role.

Overall, the SACC's decision to seek observer status is seen as a significant step in the church's efforts to address its past role in apartheid and to promote reconciliation and healing. The NRDC's decision to grant observer status to the church is seen as a positive development, as it will allow the church to play a role in the implementation of the TRC's recommendations.
Anger off Pope's map as Soweto is left off visit.
'Church must take part in healing'

SACC takes stance on truth and reconciliation process

By Joe Mdhlala
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 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 Oguru 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 H Osman

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 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.
Ministers clash over KwaZulu land law

By 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.

The majority is still suffering

By Nomavenda Mathane

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 urge 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 1996? "Our focus was on the economic injustices still suffered by the majority of our people, despite the political changes in the country," said Molefe.
NG heads meet with Mandela on Malan arrests

BY JOVIAL RANTAO
POLITICAL CORRESPONDENT

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 Mahama-
pa'Nkole.

"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 Con-
stant Viljoen said he had requested a meeting with Mandela, where he would seek to convince the pres-
ident 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 JHPIFP 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 39-detachment investigation task unit and a civil-
ian-led investigation task force, were launched after statements in mid-1984 by their commissioner of the former KwaZulu police, Lt-Gen Roy Durr, alleging his squads were operating in the KwaZulu police.

This was seen against the background of mounting evidence pointing to seri-
ous abuse of power in KwaZulu Natal, including reports from the Gold-
stone Commission."
Tutu goes 3rd class on 'gravy train'  

ARCH 26/11/95

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 churchmen.

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 has 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.
Two officials suspended as audit widens.
New scandal erupts over donor funds

STAFF REPORTER
CT 141/2/95

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 Velmich 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 Kogan.

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 encouraged 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 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 Buthelezi.

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 communion, Aids and co-habitation.

Carey, who is accompanied by his wife Elleen, 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 Culin, 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

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.

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

JOHNNY MOODY, Chief Immigration Buster, and Immigration Bureau in a poor mood at WC

PETE ARBUOSS, Putin's Sister

BLOW TO NEGOTIATIONS
Government hits back over 'care up' claim in IRP memo

VW Vwvwind news, January
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 the 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
Flying high over South Africa, Anglican Churchs Rev. Alan Roos and his staff said the decision to extend their mission to the rural areas was to help those in need.

"It's a challenging task," Roos said. "But we believe that the Church has a responsibility to serve those who are marginalised and neglected in the society."

With the help of local communities, the Church has been able to provide food, education and healthcare to those who need it most. "We are not just a place for worship," Roos said. "We are a community that works together to make a difference in people's lives."

The Anglican Church has a long history in South Africa, and its mission is to spread the message of love, peace and understanding. "We believe in the power of prayer and the importance of faith," Roos said. "And we are committed to serving those who need it the most."
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

By CARMEL RICKARD

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

Despite official criticism, church leaders began a campaign to educate their members about democracy and voting procedures long before last December's election, 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 elections. They must be educated about their rights and how to vote, and church leaders should also denounce in advance electoral malpractices, such as intimidation. He also recommended that special church observers be trained to monitor the progress of elections.

South African church leaders have 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.
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 Haslam, said members would "picket the church's Transvaal head office here from today to Friday." — Sapa
AWB watches church service

POLICE intervened when armed members of the Afrikaner Weerstandsbevegung (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.
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 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

JOHANNESBURG. Leaders of the Anglican and Methodist churches in a joint statement yesterday criticised a call earlier this year by State President F.W. de Klerk for a special day of contrition and prayer.

The Methodist Church of Southern Africa and the Church of the Province of Southern Africa said the call seemed hypocritical "before we see clear signs of genuine, unconditional repentance". — Sapa
Norwich lifts income by impressive 86%  

Business Staff  

Norwich Life lifted total income by 86.1% to R1,13bn from R596m 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 talks

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 of this moment is spoken, particularly, though not exclusively, to Apib and the PAC." They requested a meeting with these bodies to discuss the matter. - Sap
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 the wide spectrum,' said political scientist Albrecht Herholdt of the University of the North.

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'.

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 Moria.

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.
Tutu joins call 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 15th 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 behing 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."

"And why do you think we need to start the process of forming a government before elections?"
Intolerance in SA deplorable, say bishops

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 increasing 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 spike 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 15/93
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 called. 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 Ter-
tius Delport 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 Pest Stopforth, 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

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.
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 abused 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 (26)
Religious leaders to monitor elections

By Carmel Rickard

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 representatives 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 Religion 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 countrywide 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 response

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 Robie 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 urged to call for full sanctions against South Africa.
Let us see who these ‘paupers’ are, say clerics

By STAN MHLONGO

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’ Fraternity 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 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 expression of unity, 24 top provincial and national clergy 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 issued this letter for such a time as this.

They spoke 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 Anglicans, Catholic, Presbyterian, Methodist, Baptist Convention, Lutherans, 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, King William's Town, and Pietermaritzburg.

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 Kwezi M'gogo, 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, believe 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."

...
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 Lekganyane had been refused.

Mr Chikane later said he believed political differences were at the heart of the problem, but he did not elaborate. — Sapa
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

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
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 multiparty 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 haram (sinful) to vote for President De Klerk.

Muslim Judicial Council member Imam Hassan Solomon said the National Party had succeeded in turning many South Africans into racists.

However, when MDM leader Sheik Nazim Mohammed had opened Codesa 2 with a prayer — as other religious leaders had done — Mr De Klerk walked out.
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 the office of the 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
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.
Pray for communist friends, ET tells Tutu

MICHAEL MORRIS
Political Correspondent

AFRIKANER. Weerstandsbeweging leader Eugene Terre'Blanche has gruffly dismissed Archbishop Tutu's call for prayers for his and his friends' "conversion."

Speaking from the AWB'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.
Anglicans urged
Pray for AWB
Synod vote on military issue

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.
Catholics march for peace

Staff Reporter

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.
Church buries past

By DAN DHALAMINI

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

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, 13; Catherine, 6; 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 parish 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 Americans 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 to a larger community. I identified best as the voices of the saints and the link with the ancient became real for me.”

Both husband and wife, too, the permanence of the Catholic marriage.

“Torn between currying the desire to follow these ideas. One morning we woke up and realized that we were already Catholic.”

Four years ago, Father David gave up his Anglican ministry and the family became Catholic. It was not an 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 was to be a priest. With a degree in classical Greek, he was hardly sought after in the job market.

He taught at the Holy Rosary School in Edenvale where he has stayed 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 Bishop 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.

As August 14, in a colourful and moving ceremony, Johannesburg Bishop Reginald Ormond ordained Father David.

Saying Mass is still a new experience — after a 14-year break — for the 45-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, IEF to meet
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.
St Stephen's still stands as beacon of true values

Strong after 150 years

Thorn in church's side
Praise for church's role during struggle

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."

Tutu seeks IFP, ANC summit

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
NCK Hits at Kriel over Mandela
Clerics slam Bill of Rights

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 1000 ministers and Christian workers at a three-day interdenominational conference which ended yesterday, the KwaZulu-Natal Ministers' Conference said in a statement.

"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 perversion 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
Catholic bishops find fault with proposed bill of rights

By CARMEL RICKARD

KEY clauses in the draft bill of rights have been strongly critici
cised by the Justice and Peace Commission of the Catholic Bishops' Conference.

It is particularly concerned about the issues of abortion, unrestricted free speech, affirm-
ative action, women, homosexuality and the family.

The commission says the bill was constructed without the ben-
efit of any "coherent philoso-
phical and moral norms root-
ed 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 com-
mission says the backlash in
the US shows it can become
unpopular among the very
groups it intends helping. Be-
cause no time limit is set for
the policy, it could "degenerate
into a permanent tool of 'pun-
ishment' of the white and other
groups".

The commission is also con-
cerned that freedoms like free-
dom of speech will not be limi-
ted by public health or
morality. This throws out tradi-
tional Christian justifications
for restricting speech — con-
trolling pornography and blas-
phemy.

The commission says it is a
serious flaw that the new
human rights culture will have
no reference to Christian val-
ues and majority traditions.

Commenting on the equality
clause preventing discrimina-
tion against groups, including
homosexuals, the commission
says this would prevent em-
ployers refusing to hire some-
one on grounds of sexual orien-
tation. This might cause
difficulties for, among others,
Catholic schools.

The same clause outlaws dis-
crimination 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 abor-
tion is legal in virtually all
modern democracies, the liber-
alisng 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.

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.

The meeting will discuss the eighth WCC general assembly scheduled for 1998, which marks the 50th anniversary of the founding of the WCC. Decisions 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 men 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.

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
Co-Determination

1993 - 1999
Union fund living up to promise

By Derek Tomney

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 R20.8 million at the end of December, an interim report shows.

CGF, partly-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 68.46 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 R40 million by the end of June.

Tomney 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), Malbank, Murray & Roberts, Safren, City Lodge Hotels, LTA, Lenco Holdings, Delta Electricity 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 70 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 Renics. Hudaco and Unitrans boasted a strong skills training programme. City Lodge scored on expansion and job creation.

Literacy programmes at Malbank companies met with approval. Haggie, an associate company in the Malbank 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 3.6 percent.

Over the same period, the JSE overall share-index declined by 11.9 percent and inflation was 5.1 percent.
Shape up or move out!

By ZB NOLEFE

N the shadows, 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 CofF funds are invested."

"We are looking at the empowering of workers and the democratization 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 (CofF), an ambitious unit trust launched last year to invest black workers' retirement funds in "socially responsible" companies.

The 300 000-member CofF, which receives R5 000 from members, and attracts R23-million in the first six months, intends to raise R50-million at the end of its first year. The strategy was aimed at using the trappings of an evil system.

Replied Oliphant: "By being against capitalization 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."

Following Unity member Irene Barends from Cosatu concurred: "This is the time that black workers have to be trained and not only trained in capitalism. In fact, the fund is a small step towards that goal. It is only with money that we can affect change."

FUTURE SHOCKS... Corporate SA is being analysed by the Community Growth Fund board - (from left) Mark Anderson, Ian Hamilton, Prof Anthony Asner and unbeknownst Irene Barends and Tommy Oliphant.

CofF's thinking on privatization and foreign investment was also probed.

"On privatization, there are many factors that an investment is going to do things before the ANC and Cosatu clear the way for foreign investment," said Oliphant.

A message for corporate SA emerged during a discussion on how the Unity board used its social index to accept or reject a number of blue-chip JSE-listed companies that wanted to invest in the CofF.

Unity says it examines a company's employment practices, job creation records, training programmes for black workers and women. Since June last year 19 companies have been approved. By the end of December, CofF had invested in 11 of these companies.

These include Murray and Roberts LTA Construction, Standard Bank Investment Corporation (Stabank) and City Lodges 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 CofF investments. CofF-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 CofF - because it manufactures tobacco products.

Private hospital group Clinic Holdings was also given 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 Kersal, 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 CofF) to Kersal's hotels in Botshabelatsana, which have a "substantially bad industrial relations track record".

Transport giant Safanré was among the bus companies rejected for investment by the CofF because of the progressive reputation of its wholly-owned subsidiary Remos and engineering group Haggie for its advanced literacy training programme.
Unbundling 'to feature in Keys reform deal'

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 cooperation of all parties in the national economic forum.

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 or undeveloped land.
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 black and women, environmental concerns and eliminating racism in the workplace.

Some of the companies approved include Safren, whose subsidiary, Rennies, pays good wages and spends money on training programmes. Unity rejected Rent's brand 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

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 R716 in that period, while at Gengold's Bracken a miner gained R651 and at Stilfontein R400 and JCI's Randfontein paid out R386 to each worker.

At the other end of the scale, Randgold's Blyvoor paid out only R62 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 "surprises" as its bonus scheme paid out bonuses every month at one of the highest rates.

Gold Fields and Anglogold refused to participate in profit-sharing and instead gave two one-percent 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

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

Stilffontein 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."
Breakthrough for Miners

Labour Issues

Mines and miners worker's union sign agreement on profit-sharing

By Ike Mosadi

26.2.1973

FAIR DEAL: Historic accord no substitute for low wage hikes.

Marcel Gholine

Workers' participation in the viability of the mines and the distribution of gains between

- a framework for profit-sharing
- Security of employment
- the Chamber of Mines and the NUM negotiate a scheme to ensure that no worker will be retrenched or displaced without a constructive discussion between management and the union to monitor the scheme.
- Workers' participation in the viability of the mines and the distribution of gains between

- a framework for profit-sharing
- Security of employment
- the Chamber of Mines and the NUM negotiate a scheme to ensure that no worker will be retrenched or displaced without a constructive discussion between management and the union to monitor the scheme.
A million people are participating

Mzimkulu Malungu

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 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.
Support is growing for 'red light' district in Cape Town

Prostitution: Call to make it legal

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 consultation 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 Frost of Camps Bay — yes so it could be controlled.

Mrs Ruth Ortiep 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 Tamboerkloof — 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.

Mr Arthur King of Newlands — yes, to control it.
Black business coup

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 Sopho community leader and businessman Dr Nkhototlo Motlana, former PAC deputy president Dikgang Mosepele, former KaNgwane Chief Minister Enos Mabuza, economist Don Mkhwanazi and National African Federated Chamber of Commerce president Archie Mkhwebane.

The move could be the start of a black takeover of JSE-listed Metropolitan, which has assets of about R5 billion.

Speculation is rife that Sanlam, which holds 41 percent of Metropolitan through investment arm SanCorp, could also offer its remaining 39 percent stake to the mainly black policyholders.

Sources close to the company believe the move is part of the unbundling process 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 existing structure "has served shareholders and the national interest well".

\* \* \* See Page 15 \* \* \*
Insurance coup

Mthathwa 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 Mthathwa 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.
Happy families control R100bn of JSE wealth

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 16% 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 Lerman, Clive Manell, Bill Venter, and Vivian Immerman 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 R890-billion.

Rules

With a mere 6.2% 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 4.8% of the equity in the operating company. It owns 4.7% of top pyramid Technical & Industrial Investments (TIB), which holds 60.4% of Technical Investment Corporation (Teglor) and 6.6% of Remgro Controlling Investments. Teglor has 40.6% of Remgro 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 Libke Controlling Corporation, the holding company with 52.1% in Liberty Holdings. It has 52.7% of Liberty Life.

There are 67 pyramids on 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 have benefited a banana 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 259%.

A JSE analyst says: "Research shows that well-run family businesses do better for shareholders than those run by professional managers."

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 disinvest 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 Nalco Kirsh, Jeff Liebesman and Bill Venter — none of whom agreed to make an offer to other shareholders unless control was yielded to the top company. 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.
The major problem we face is the lack of investment in our industry. The government has failed to provide the necessary funding to ensure the proper functioning of the electric grid. Without sufficient capital, we cannot improve our infrastructure and meet the demands of our consumers.

Comment by Kevin Darcy

Cooperatives have a role to play in this. They can invest in renewable energy sources and help reduce our dependence on fossil fuels. The cooperative model allows for community ownership and control, which empowers local groups to make decisions that benefit their members.

Some solutions include:

- Increasing investment in renewable energy technologies
- Implementing energy efficiency measures at homes and businesses
- Developing a sustainable, community-based approach to energy production

By Kevin Darcy

Electricity is too expensive for all. The government needs to take action to make electricity more affordable. The current system is too complex and regulated by too many entities. A streamlined approach is needed to reduce costs and improve access.

TwoGo

The future of electric vehicles is bright. As battery technology continues to improve, the cost of electric vehicles is likely to decrease. This will make them more accessible to the average consumer.

Comment by Kevin Darcy

Electric vehicles are a crucial part of the transition to a more sustainable future. They reduce greenhouse gas emissions and help combat climate change. However, there are challenges that must be addressed, such as improving charging infrastructure and increasing public awareness.

Sitemap

Breaking up (not so) hard to do

The proposed bill to break up major tech companies is a step in the right direction. These companies have too much power and control over our lives. By limiting their market dominance, we can create a more competitive and fair marketplace.

Comment by Kevin Darcy

Antitrust laws are necessary to prevent monopolies from forming. The government needs to take a strong stance against anti-competitive practices and ensure that all businesses have a fair chance to succeed. This will benefit consumers and promote innovation across industries.
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 46% holding in the life assurer 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 (Method). 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 its 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 175% higher, Sankorp will accept R20.

He says paternalism in black economic empowerment tends to lead to failure. Method 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 56%, to be pooled with Method's voting power.

Metpol management, led by Marius Smith, will be retained, and more blacks trained to fill senior positions.

Method will appoint six of the 15 non-executive directors of Metpol and Sankorp three.

Method's chairman is Nihato Molana and the deputy Enos Mabuza. Mr Smith will also serve the Method board, as will the IDC's Jan de Bruyn and Gert Gouws.

Dr Molana 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 15 will be black after the change.

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-assurance market.

As a question raised smiles from Dr Molana and lawyer Michael Katz. The question raised smiles.
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 industry 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 Nthato 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

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
New appointments today:

TWO unionists, two consumer leaders, and a civic representative were among the nine people who were appointed to Eskom's board of directors this week.

The company's chairman, Mr. John Mace, 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 policymaking 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 Civic Association, Mr. Gwede Mantashe of the National Union of Mineworkers, National Union of Metalworkers of South Africa's Mr. Benny Fararooff, Ms. Ellen Kuzwayo of the National Black Consumers Union, and Mr. N. Muyiwa of the South African Housewives League.
Facing new challenges

AIDS is a major issue for the insurance companies, and Santam is no exception.
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 has R30 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 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

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 Oifant 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%.

“None 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,” Oifant 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 opportunities and affirmative action.

The fund achieved an annual return of 15.5%, compared with the 15.4% rise in the all share index over the period. An income distribution of 4.53c 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, Malbank, Murray & Roberts Holdings, Safmarine & Rennie’s Holdings and Stanbic.
Bid to lift investment 'will be hard to achieve'

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.

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.

White said although central government had budgeted for a 25% 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 3.8% (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 7.6% (annualised) in the first quarter, compared with the bureau's forecast of a fall of 6%. 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%.
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.

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 Perennes, 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 others, 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;
- 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."
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.

She said SA had witnessed more strikes so far this year than in any corresponding period except 1997 when the three-week miners' strike led to an all-time high of working days lost to strike action.

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 pressed 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. Falling wage settlement levels over the past few years was also a factor. Dobson noted that average wage settlement levels had dropped from 19.45% in the third quarter of 1991 to 7.5% in the corresponding period of 1993. So far this quarter, wage increases had averaged 9.56%.

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 expedient 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
Metro offers deal to staff, customers to buy shares

By Isaac Moleli

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 Nafoxo — 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 "ride 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.
Union agrees to increase production

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.

The Ministry of Labour said this meant a temporary surcharge of 11.11% imposed recently would continue. (24/11/94) (29)

The still-to-be-determined contribution of the state to the shortfall would not exceed 25%.

"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 workers to have 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 owned 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.
Moves to include labour on corporate boards

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 for 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 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 Nthatio Motjana 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.
agricultural unrest
Less restriction in
worker involvement is
necessary in SA mines
Famrers' union

Reviewing

production figures in the completion of the long-term plan, the farm worker's work took a toll on the farm's productivity. The product's pricing strategy was found to be impacting the farm's profitability. The farm's performance was negatively affected, leading to a decrease in the farm's overall efficiency. The farm's profit margin shrinkage due to increased costs and decreased productivity.

The government is considering taking action to address the situation and improve the farm's performance. The government has suggested implementing a series of measures to support the farm's productivity and provide financial assistance to the farmers. The goal is to help the farm recover and improve its performance.
PARTY VIEW

The party is on the horizon, and you're wondering how to prepare. Here are some tips to make sure your event is a success:

1. Plan ahead:
   - Determine the guest list.
   - Choose a theme or color scheme.
   - Decide on the type of party (e.g., cocktail, formal, casual).
   - Set a budget for food, drinks, and decorations.

2. Invitations:
   - Send out invitations at least 2-3 weeks before the event.
   - Include all necessary information (date, time, location, dress code).
   - Personalize invitations with a handwritten note or call.

3. Decorations:
   - Choose a theme that fits the occasion.
   - Decorate the space with balloons, streamers, or flowers.
   - Consider renting a DJ or creating a playlist.

4. Food and Drinks:
   - Plan the menu based on guest preferences and dietary restrictions.
   - Offer a variety of options, including both hot and cold dishes.
   - Have a selection of non-alcoholic beverages.

5. Entertainment:
   - Hire a live band or DJ if possible.
   - Plan activities like games or a photo booth.
   - Consider hiring a caterer or providing a selection of local restaurants.

6. Clean-up:
   - Assign tasks to guests or hire a cleaning service.
   - Have a plan for managing any leftovers.
   - Thank your guests for their help and contributions.

Remember, the key to a successful party is to plan ahead and make sure everyone has a good time. Good luck!
JSE reforms face delay

BY THAIS LESEPO

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 JSE reforms.

However, she criticised the black organisations 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.

De Nim zips up jeans market

BY SHELBY JONES

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, Hammersdale-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 50,000 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 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 Mbaso 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 Thabani Mnisi 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 degraded by unaccountable people creating anarchy out of 'legitimate grievances'.

Management should use its resources to develop the capacity and independence of the unions.

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 Mosunga Ngwenya said.

National Black Business Council (NBBC) executive director Danila Baloyi told the workshop the organisation was born out of a realisation that blacks did not take part in tourism, even as consumers.

She said there was a need for direct black involvement in tourism.

The initiative's committees members included NBBC member Peter Mbolekwa, Southern African Business Assessment Consultants (Sabic) executive director Manelisi Ndidongo, Thibe Investment Subsidiary Moribo Investments MD Moss Mashishi, Thandi Boman from the SA National Civic Organisation (Sanco), Eastern Transvaal traditional chiefs' representative Ephraim Mogale, and Ngwenya, of Imikitha Travel Tours.
Putting rust and democrazy on the line

with economic forces and a common purpose:
Share deal for Automakers' workers

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 R122.5 million in Automakers and indicated that large amounts 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.
Premier Food Launches Empowerment Plan

...
No tax incentives for ESOPs

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).

Masele Corporate and Merchant Bank joint managing director Litha Nyhonya 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," Nyhonya said.

The commission justified its stand by saying that tax incentives for ESOPs would be a disadvantage to self-employed people, which Nyhonya 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.

Nyhonya agreed that the commission should be encouraged in its efforts to curb tax avoidance.

"In doing so, through 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 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.

Nyhonya 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? 

Learning companies be more trust of their employees. This

Almost every major international managerial think. I'd seem is
The present lexicon does little to encourage employee engagement at all levels of the organization. It seems so obvious: the more employees feel engaged, the greater the company's chances of achieving its goals. Yet, any company worth its salt knows that employee engagement is not just a buzzword. It is a critical component of any successful business strategy. It is about creating an environment where employees feel valued, supported, and motivated to do their best work. It is about fostering a culture where employees feel connected to the company's mission and values.

Employee engagement is not just a matter of providing a competitive compensation package. It is about creating a work environment that is conducive to productivity and innovation. It is about providing opportunities for growth and development. It is about recognizing and rewarding employees for their contributions.

The key to employee engagement is to understand what motivates employees. It is to create a work environment that aligns with those motivations. It is to provide opportunities for growth and development. It is to recognize and reward employees for their contributions. It is to create a work environment where employees feel valued and respected.

In conclusion, employee engagement is not just a buzzword. It is a critical component of any successful business strategy. It is about creating a work environment where employees feel valued, supported, and motivated to do their best work. It is about fostering a culture where employees feel connected to the company's mission and values. It is about creating a work environment that is conducive to productivity and innovation. It is about providing opportunities for growth and development. It is about recognizing and rewarding employees for their contributions.

This is the real challenge for any company: to create a work environment that is conducive to productivity and innovation. To create a work environment that is conducive to productivity and innovation. To create a work environment that is conducive to productivity and innovation. To create a work environment that is conducive to productivity and innovation. To create a work environment that is conducive to productivity and innovation.
Workers need share schemes

Thebe chief

Bonnie Ngcizeza

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 R3 078, 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 routines

Co-determination and the New Developments in Germany

(continued from page 108)
Esops: Fact or fable

Employees share schemes offer much hope, yet signify only little in real terms for workers, writes Asghar Adelzadah of the NIEP in the seventh of a series on economic policy.

EMPLOYER stock ownership plans (Esops) first rose to prominence in South Africa in 1987. After a blast of publicity and debate, all was quiet until recently when such schemes became the rage again.

In the late 1980s, it was the mounting demise of apartheid which provided the stimulus for Esops. Business began dissociating itself from apartheid and Anglo American led the charge by experimenting Esops.

In August 1987, Anglo and De Beers announced a scheme giving shares to employees amounting to around four percent of the total share.

A year later, Anglo was advertising in newspapers around the world that 11,415 workers had joined the scheme.

Anglo’s interest in advertising its Esop scheme on an international stage reflected two factors. First, it 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 the time, especially in the United States and the United Kingdom.

In my estimation, the rationale was obviously not just of the transition from apartheid, but more one of downgrading corporations with workers’ acceptance, as well as to ease the privatization and deregulation of utilities against the potential opposition 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 Esops are just a different form in which wages are paid, obscuring the fundamental conflict between capital and labour by satisfying the latter into believing that there is a stake in the firm or economy, other than as a wage-earner.

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 view. There are many different ways of remunerating workers, and the difference in such 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 mixed development for working people.

At times, because of incentives and control, as much as for ideological reasons, capitalism had concentrated the variety in which wages are assessed and paid. As such, many are no qualitative differences in the relation between employer and employee.

And whether there is a qualitative change or not is not predetermined. Afterwards, it will appear as though wages are assessed by the added element, paid as profit in share, but it may well be that the pre-profit wages will be driven down to compensate for the other domestic making up wages.

More generally, Esops are aimed at remunerating employees into their company and to have added incentive to provide for its success.

The ideal is to work harder for some, but not all of the profits, to moderate conflict between “them” and “us” and to use Esop and profit-sharing programs as alternatives to trade unions and conflict 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 realm of the philanthropic entrepreneur. In addition, governments have been prepared to offer tax relief or other subsidies to companies employing 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 favor of Esops has been the US economist Mortimer Zuckerman, who argued that the macro-economic level would favor lower levels of unemployment.

This is because it would handle surplus demand for labor in the level of real wages, since labor’s pay will fall in a recession along with profits, leading to lower levels of unemployment.

This would impede the employment creation efforts so that, for instance, 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, therefore, to be designed to modify the effects of the presence of trade unions by making wages more flexible and, with Mandle, allowing workers to be hired at lower wages than incumbents. All of this is a far cry from the ideological higher pay in the form of higher profit and participation through share ownership that is the image sold by people’s capitalism.

Other motives for adopting Esops have been mixed but were never to be eradicated: to enhance productivity and to improve strategy, and to boost profits. For example, it has been shown that:

• A primary motive for Esops is to create impetus for changes in corporate control, as a defensive measure against hostile takeover.
• Esops may even act as an ally in consolidating and redistributing corporate control and power and between the managerial elite.
• Esops have involved companies under threat of takeover, where the goal was to get friendly companies to be bought out.

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’ choice of technology, internal organization and labor’s characteristics, and that profit-sharing is to this extent an integral element of an overall organizational design.

Greater worker participation in decision-making is an indispensable ingredient in the design of successful Esops.

I am 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 defeat of apartheid. In which South African capitalism seemed to be on trial, to the restructuring of that capitalism. Also Esops have become entrenched in four separate but related issues:

• The government’s privatization programs where shares are sold to brokers to offer workers and others through the restructuring of state assets.

• Large scale corporate capital is going through a process of restructuring in the US, towards conglomerates unbridled.

• 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. In other words, it is a regulation through centralization, on the whole a section of the workforce as a whole, as opposed to some form of decision, with decent wages and conditions.

• Where such schemes are currently negotiated, they should be pressed as far as possible to achieve a collective participation in the benefits.

To Wilfred T. Fry Limited, Head Office, Crescent House Crescent Road, Worthing, Sussex, BN11 1RN, England

Please send me a free copy of ‘The British Expatriate’

Name
Address

For a free copy return this coupon by post or fax to (01903) 288689 or telephone (01903) 231545

This article is based on a paper commissioned by the National Institute for Economic Policy from Professor Rene Fine from the School of Oriental and African Studies at the University of London. Email comments to the author at asghar.adelzadah@nief.org.za
Workplace participation is not confined to forums

Cape Town — Although only 13 workplace forums had been established since November in terms of the Labour Relations Act, other forms of workplace participation were being initiated, Tito Mboweni, the labour minister, said recently.

"However, this does not reflect a lack of activity in relation to other forms of workplace participation," Mboweni said.

"We have had reports that various forms of workplace participation have been initiated and are operating.

"Workers and employers are not required to follow the route prescribed in the act in respect of workplace participation."
Employees need a share, says RMB boss

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 R660 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 will 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.
Brimstone empowers factory floor

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 12 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, Villega 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."
Church & State

1996 - 1998
Catholic bishops angered 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, finance 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 300 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 Mkhathwana is a man of firsts.

Today Mkhathwana – better known as Comrade Smangaliso, 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 Mkhathwana.

Born in Mpuumlanga 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 student at St Peter’s seminary in Hammanskraal, where he interacted with students of all political persuasions.

Besides his participation in research and church work, Mkhathwana was at the forefront of the mobilization 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.

I am a team man ... Father Smangaliso Mkhathwana.

secretary-general of the authoritative Southern African Catholic Bishops Conference.

Because of his involvement in the struggle for a people’s education, Mkhathwana 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. 

Mar 17 96

(28)
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 others 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.
Unfortunately, the text in the image is not legible due to the low resolution and quality of the image. It appears to be a page from a document, but the content cannot be accurately transcribed.
Antiparticular domine sceptical about confession...
The picture below shows the name NGK, along with the text "NGK still not real for apartheld".
Mandela denies attacking archbishop

NEWS

Counter-attack launched against cleric who came out in support of Nkanyezi.
Church vows to stand up for poor as Mandela dies

David Gywepe

Ndungane make up

Nongqawuse's Nkosi Samora Mukata.

The Nkosi's Nkosi Samora Mukata.

A leader of the African National Congress who rose to a high position in the organization.

The president's message.
**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 Njongonkulunse Ndwange — unleashed at a luncheon for Anglican clergy hosted by Mandela — was prompted in part by party political considerations.

Several high-ranking Anglicans say Mandela’s sensitivity to Ndwange’s criticism of the 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 Ndwange’s absence, was an article published in the Cape Times shortly before the opening of parliament last month.

In it, Ndwange, 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 slow 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 Ndwange’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 Ndwange comes after an earlier difference he had with PAC president and former Methodist Church

presiding bishop Stanley Mogoba.

Mandela, Ndwange and Mogoba have one element in common — all are former Robben Island prisoners. Unlike Mandela, however, Ndwange 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 Ndwange’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 Ndwange.

Ndwange’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 “graveyard train” only long enough to climb aboard.

Mandela’s attack on Ndwange 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, Ndwange 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 Naudé — 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.

Mawandile 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 it means changing the implementation strategy of Gear. You can't redistribute an economy by cutting social expenditure," Nuns said.

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 Mogake, 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.

Pleasing the communists' parade, PAGE 23
Why the SAPC rejects Gear, PAGE 34
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.

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 debt,” he said.

The victims of apartheid are being asked to pay again. I call on Britain to live up to its promises 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 £11.35bn, about 12% of its total trade earnings.

The group lists the apartheid debt of other southern African nations as: Angola £8.43bn (17% of trade earnings), Botswana £153m (5%), Namibia £31m (6%), Mozambique £4.55bn (42%), Tanzania £492m (23%), Zambia £1.90bn (25%) and Zimbabwe £2.73bn (24%).

The British government has in the past supported calls for conditional debt relief for certain African countries.
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.