



BUSINESS: Some of the people who attended Get Ahead's annual meeting last week.

Get Ahead is going far

By **LEN MASEKO**

GET AHEAD, a promotion company formed by seven leading Soweto personalities, has started three businesses since its inception last year.

And according to chairman Dr Nthato Motlana, the company was still selling shares "although this is a fairly novel concept among our people." The company has shares worth over R50 000.

Addressing the company's annual general meeting in Soweto, Dr Motlana said the three businesses started by Get Ahead were a craft shop, brick-making enterprise and a school uniform factory. The school uniform factory, which is funded by a leading petrol company, will start operating within the next five months.

At the craft shop, which is in Pretoria, wares manufactured by small business people are sold. Shop manager Mrs E Msesi sells crafts made in Soweto; baskets made in the Eastern Transvaal; dresses from Pietermaritzburg; mats and hats made in Bophuthatswana; as well as baskets made in Swaziland.

Pleased

The three businesses had helped create job opportunities for scores of people.

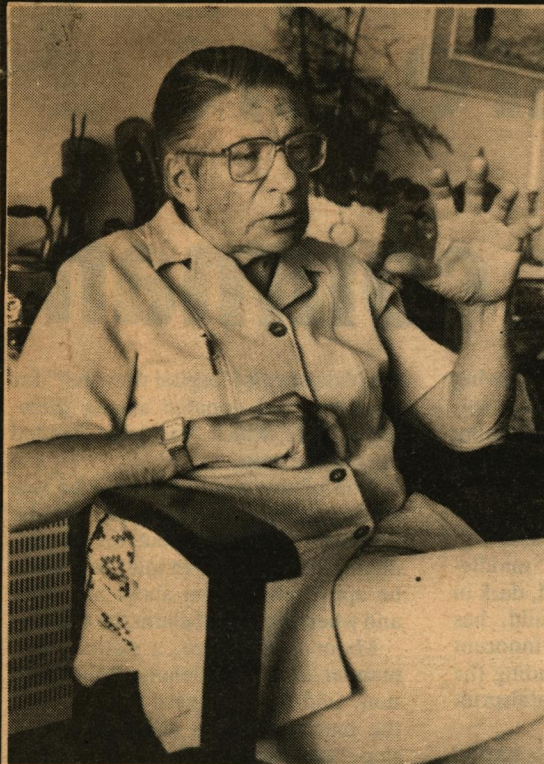
"I am pleased with the outlook for Get Ahead for the forthcoming year," Dr Motlana told the meeting. "Through concerted effort we can start achieving greater things

— if all of our people will pull together."

Judging from the list of people comprising the company's board of directors, Get Ahead should not have problems reaching the target as far as the recruitment of shareholders is concerned. Most of the company's directors are influential figures in various spheres: Kaizer Motaung, Iwisa Kaizer Chiefs' managing director; Lucky Michaels, chairman of the 5 000-member National Taverns Association; Mr Jimmy Sojane, an executive member of a taxi organisation.

The main object of the company is to encourage the creation of new opportunities for blacks to enter "more freely into the mainstream of business in South Africa."

Dr Naude: On the SACC hot seat



Dr BEYERS NAUDE: The caretaker general secretary of the South African Council of Churches.

Pic: LEN KHUMALO

DR BEYERS NAUDE'S acceptance of the general secretary's office of the South African Council of Churches marks a milestone in his Christian and political involvement in the country.

Dr Naude, who says the SACC's request to him to take the position as caretaker for two years was unexpected, does not regard himself as a politician. His curriculum vitae reveals a lot about the man and his leadership qualities which have been reflected by the number of awards presented to him.

Christiaan Frederick Beyers Naude was born on May 10, 1915 and started schooling in Graaff-Reinet in 1922. His father was a minister of the white Dutch Reformed Church (NG

DR Beyers Naudé, former director of the outlawed Christian Institute, was at the weekend appointed general secretary of the South African Council of Churches (SACC) for the next two years. Senior Reporter, SELLO RABOTHATA gives you a pen picture of this remarkable man.

Kerk). He studied at the University of Stellenbosch where he obtained a Bachelor of Arts degree, majoring in Afrikaans, Netherlands and German, and his

Master of Arts degree in 1936.

He also studied at the theological school of the



NG Kerk at Stellenbosch where he obtained a diploma in theology. He held a number of leading positions, including: president of the Student Rep-

the policy of apartheid.

"I remained a member of the Broederbond for 23 years until I resigned as a matter of conscience in April 1963," he said.

Prior to the soul-searching, Dr Naude had served a number of congregations during his ministry in the white NG Kerk, including being the chaplain of the NG Kerk at the University of Pretoria. He was the first chairman of the National Youth Church Organisation (Kerkjeugvereening), served on the executive of the synod of Transvaal, for a short time as acting moderator and was elected moderator of the Southern Transvaal synod.

Govt action

He adds: "I was editor of the ecumenical journal **Pro Veritate** from 1962 and 1965. In 1963 I became director of the Christian Institute and remained in this position until October, 1977, when this organisation was closed down by the South African Government together with 17 black organisations and the newspapers **The WORLD** and **WEEK-END WORLD**."

"In 1972 the Government appointed the Schlebusch Commission to investigate a number of organisations, including the Christian Institute. I, together with

other staff members of the Institute, refused to testify before this Commission with reasons supplied and clearly stated.

"I was charged under the Commission's Act for refusing to testify and found guilty. In 1975, the Institute was declared an 'affected organisation' which implied that the CI could no longer receive any financial support from any overseas source. In

1977, the Institute was declared an illegal organisation and closed down by the Government and all its assets confiscated by the State," Dr Naude said.

State action against Dr Naude seems to have toughened rather than discouraged him. His passport was withdrawn in 1973. It was temporarily returned to enable him to travel to the United States to receive the Reinhold Niebuhr Prize from the Chicago University, but it was withdrawn on his return in 1974. Despite a number of applications, Dr Naude has not been issued with a passport and cannot travel overseas.

In 1977 he was banned for a period of five years and again banned in 1982 for three years. His banning order was lifted on September 26 this year, "quite unexpectedly."

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On the question of apartheid, Dr Naude said he undertook a study of his church's stand in 1954. In 1957 he reached a conclusion whereby he could no longer justify the policy on Biblical grounds — "the whole thing was just academic and theoretic."

He had a "shattering experience" when invited to visit black churches in the townships and saw at first hand what apartheid was doing to victims of the system.

Sharpeville

He added: "I was also shocked by the 1960 Sharpeville shootings and by October 1962, I was no longer willing to be party to the injustices of apartheid. My interest is not a political one, I was once approached by the Progressive Federal Party (PFP) to consider a political career but I turned this down. I have a clear stand on justice, freedom and equality of all racial groups in the country."

On his acceptance of the SACC's position, Dr Naude said: "I regard it as an honour to be able to succeed Bishop Tutu in office. I realise there are serious handicaps for a white to do what Bishop Tutu has done. I will try my best to keep informed about events concerning the people of our land, especially the black community."

"I hope and pray to be a worthy successor to the high standard set by Bishop Tutu to the work of the SACC."

SOWEIAN - 13 DEC 1984

DR NAUDE : ON THE SACC HOT SEAT.

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THURSDAY, DECEMBER 13, 1984
USA TODAY.

Applying moral absolutes works

WASHINGTON — The lesson to be drawn from recent developments on the South African question is that non-violent protest and civil disobedience are still effective means of achieving social progress.

The evidence is clear. In the 22 days since the first anti-apartheid demonstrators were arrested:

■ The South African government capitulated to demands for the release of labor leaders jailed without charge.

■ Conservative Republican congressmen took a strong, public stand against the status quo in South Africa and threatened sanctions against that government if it did not take steps toward true democracy.

■ President Reagan has shifted tactics from ineffective "quiet diplomacy" to bully pulpit moralizing.

None of this would have happened had the protestors not

directed public attention to the glaring gap between American principle and American policy. By confronting our leaders in public with their private complicity with injustice, the demonstrators forced change.

The key to the protestors' success was their insistence on dealing in moral absolutes. Politicians were forced to make a choice between being allied with justice or injustice, racism or equality, oligarchy or democracy.

The strategy of moral absolutism and the tactic of non-violent protest should be brought to bear on the problems of the poor and unemployed here.

Our nation has suffered a dangerous erosion of its moral foundations. Commitment to high principle has been replaced by a resigned acceptance of base expediencies.

The ennobling commitment to do what is right — once the

Jay T. Harris is a columnist for Gannett News Service.

hallmark of our domestic policy — has been overwhelmed by a cancerous pragmatism.

The pragmatists would have us believe the problems of the poor are beyond the reach of mass protest, that the poor cannot be helped out of their poverty. Such hopelessness has spawned frightening proposals for social triage under which the poor would be written off.

But the success of the recent protests against apartheid proves that no problem — not even one seemingly as intractable as the totalitarian regime in Pretoria — is completely beyond the reach of protest based on principle.

The tactics used so effectively in the campaign against apartheid should be used to refocus public attention on the plight of the poor and jobless.

MARY FRANCES BERRY

Guest columnist

A call to conscience gets results

WASHINGTON — Since Thanksgiving eve when four of us met with the South African ambassador to challenge the apartheid policy and the detention of South African labor leaders, the Free South Africa Movement has grown by leaps and bounds.

When Randall Robinson, Walter Fauntroy and I chose arrest over leaving the embassy without a positive response to our pleas, little did we know that others would respond and bear witness against America's benign approval of South Africa's policies and the escalation of repression there.

Members of Congress, local politicians, labor leaders, students and religious leaders have joined in key cities in an interracial coalition to demand an end to President Reagan's policy of constructive engagement, which is really destruc-

tive disengagement from the moral and political questions.

Until the exclusion of the majority black population of 22 million from the most elemental democratic rights of voting and representation in their country's government is ended, the issue will not die.

The protests have been enormously effective to date.

Thirty-five conservative members of Congress and at least two Republican senators have announced their abhorrence of apartheid and a need for progressive action on the part of the Reagan administration to influence South Africa.

Just in time for the president's meeting with Bishop Tutu, South Africa announced the release of 11 black leaders who had been detained. Despite the fact that his non-interventionist policies encouraged the detentions, Reagan had the

Mary Frances Berry, a professor at Howard University, is a member of the U.S. Civil Rights Commission.

temerity to try to claim credit for the South African action.

So be it. Let him get South Africa to adopt a democratic constitution and we will all applaud his efforts.

Dramatizing the raw racism of South Africa is not so difficult to do once the moral courage is found. Ways can be found to dramatize similarly the plight of the poor, the unemployed and other social injustices here at home.

These mounting protests demonstrate that there is a strong reservoir of good will in our country and the American people can be stimulated on matters of conscience if the spirit is willing and the moral challenge clear.

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TODAY.

Let it be melting pot, not pressure cooker

PASADENA, Calif. — Is South Africa a pressure cooker or, like the American South, a melting pot?

My answer is based on studying both societies.

Segregation sickened me during World War II when I was stationed in Alabama and Arkansas. I returned to the University of Chicago an activist. We picketed Chicago department stores until they hired skilled blacks.

In the 1950s, I spoke of the evils of racism at the all-white state university and at all-black Stillman College in Tuscaloosa.

Americans are now united against racism, but they are divided on how to overcome it. We know that the hatred of the Ku Klux Klan and black militants is not the answer.

Congressman Walter Fauntroy is counterproductive when he talks balderdash about South African slave labor with the lowest wages in the world. Unfortunately, not one of the 40 countries north of South Africa pay black workers as well, or allows them to strike, or read as free a press.

Kwame Nkrumah, the former leader of Ghana, was right to prefer freedom in rags to riches in chains. South Africa has a long road to travel to achieve human dignity.

But let us not ignore the dramatic changes that permeate the air. The desegregation of restaurants, theaters, planes, libraries, universities and sporting events was long overdue. Intermarriage is sharply on the rise, although not legal.

The crux of the problem is

Ned Munger is a professor of African politics at California Institute of Technology and the author of eight books. He has visited Africa 66 times.

political justice for the black majority. But change is coming. Much is made of Asian and colored cabinet ministers.

Do the new brown MPs help blacks? Yes. The Colored Labor Party has opened the western Cape to permanent settlement of black families for the first time in history.

The Rev. Jesse Jackson is correct — the primary system still disenfranchises blacks in the American South. But progress was won there by good will and by education, not raging violence.

Progress in Africa will not come by Africans killing 200 moderate Africans, which Bishop Tutu himself deplors.

George Wallace once told me that the South wouldn't change in this century. But Afrikaner leaders accept the need for rapid change. Afrikaners don't have the personal hatred of blacks that led to lynchings in the South.

Racism is institutionalized in South Africa and therefore easier to change.

The Carter administration failed to move South Africa with sticks. The Reagan administration is perceived to be using only carrots. Its private pressures must obviously be more public, but I am convinced South Africa has better than an even chance for peaceful change to a just society, and maybe, a melting pot.

THURSDAY, DECEMBER 13, 1984
USA TODAY.



JAY T. HARRIS

USA TODAY columnist

By David Seavey, USA TODAY

THURSDAY, DEC. 13, 1984. USA
TODAY.

BRAND FOURIE

An opposing view

South Africa giving justice to its blacks

WASHINGTON — As the most idealistic of nations, Americans have long been concerned about political developments and problems around the world.

We in South Africa do not object to constructive criticism and we also welcome views offered in a spirit of cooperation. South Africa is changing:

Just last September we broke with the principle of exclusive white political control when South Africa's 2.6 million people of mixed race and nearly 1 million Indians entered parliament. The political participation of blacks, who have since the late 1970s elected mayors and city councils with local government authority, is being widened.

The South African president recently said: "We realize that the constitution in terms of which this parliament has been created ... does not provide fully for the diversity which marks the South African population. Democratic political participation must also be further extended among our black communities in South Africa in order to ensure their advancement and to meet the demands for justice."

South Africa has made great strides in providing social justice for blacks. Since 1975 South Africa has spent \$2 billion on new homes for blacks. Dramatic upgrading of black education has occurred. Higher wages and excellent health care have been a magnet, attracting nearly a million blacks from outside South Africa.

We have today equal pay for equal work; every worker,

Brand Fourie is South Africa's ambassador to the USA.

black, white, colored and Indian, has the right to join a trade union of his or her choice.

At the same time, large-scale political and social change takes time and careful planning if we are to avoid the violence and misery that afflict other Third World nations.

Basic to our relations with the United States is constructive engagement, which embraces not only South Africa but also Southern Africa.

While the present administration disagrees with many aspects of South Africa's policies, and does not hesitate to say so, it agrees that the people of South Africa must make the necessary changes themselves, without outside interference. Both countries accept that reform is necessary, but it should take place in an evolutionary, not revolutionary fashion.

Disinvestment goes against the basic U.S. premise of free enterprise and unrestricted trade. In the event U.S. firms abandon their interests in South Africa, other firms from many countries will be quick to move in. In the unlikely event of it being successful, disinvestment would primarily hurt blacks. "Disinvestment would strip us bare," says the leader of the 5 million Zulus, Chief Gatsha Buthelezi.

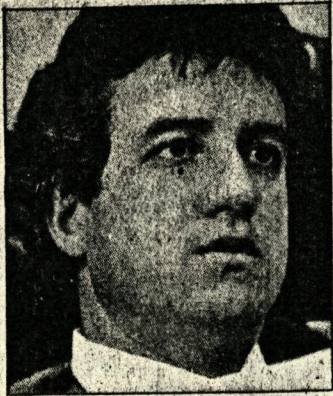
The Economist of London, noting many black African nations depend on South Africa's economy, found that they "would probably be even more badly hurt by sanctions than South Africa itself."

NED MUNGER

Guest columnist

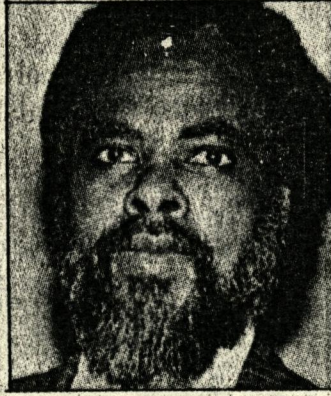
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VOICES FROM ACROSS THE USA/ What do you think of the American protests against apartheid?



HUMBERTO LOPEZ, 39
Company president
Tucson, Ariz.

These protests seem to be taking place with more regularity on the East Coast than here in the West. It hasn't been an issue here in Tucson at all. I have doubts about whether they should be protesting at all. How can we dictate policy in South Africa? We shouldn't be dictating policy to the rest of the world.



STERLIN ADAMS, 45
College administrator
Hendersonville, Tenn.

Certainly when citizens feel that their government is not taking appropriate action, they have a right, and indeed an obligation, to protest. There have been numerous protests in our state against apartheid in South Africa. Black students have protested strongly against the University of Tennessee's investments in South Africa.



DEBRA DOOLEY, 26
Housewife
Long Beach, Calif.

I'd prefer if government officials and congressmen weren't so directly involved in these protests. The protests themselves are legitimate, but public officials could have more impact if they weren't so deeply involved. And if these protests became violent, elected officials stand the chance of becoming victims.



JOSEPH MOORE, 70
Retired machinist
Aberdeen, Md.

Congressmen and public officials represent the concerns of the people, and if the people oppose racism in South Africa, public officials have the right to protest. As long as these protests don't pose a threat to safety and as long as they are within the law, they're acceptable. But if they get violent, they should be stopped.



DUNCAN PLEXICO, 22
Student
New York, N.Y.

I support the First Amendment and freedom of speech, and I believe the decision to protest should be up to the individual. These protests haven't become violent, and they won't. The protestors shouldn't have been arrested — they weren't being unruly. There have been protests here in New York City, too.



JOETTA SMITH, 43
Self-employed
Springfield, Mo.

The United States should be setting an example for the rest of the world, and we are right to protest apartheid in South Africa. This form of protest is effective and legitimate as long as it doesn't become violent. We should stop short of taking any physical action, but we should peacefully condemn racism in South Africa.



MARIENA GOULD, 29
Bookkeeper
Owosso, Mich.

Everyone has the right to express their own opinion, and everyone has the right to oppose government policy. Once a cause gets started and it becomes popular, it picks up speed throughout the country. These protests are one legitimate way to bring attention to the problems in South Africa in a peaceful manner.



"USA TODAY hopes to serve as a forum for better understanding and unity to help make the USA truly one nation."

—Allen H. Neuharth
Chairman and Founder
Sept. 15, 1982

John C. Quinn
Editor

John Seigenthaler
Editorial Director

OPINION

The Debate: APARTHEID PROTESTS

Today's debate includes our opinion that demonstrations are a legitimate, effective way to protest South Africa's inhuman policy of racial separation, an opposing view from the District of Columbia, other views from California and the District of Columbia, and voices from across the USA.

South Africa blacks face awful injustice

It is a country built on the corrupt soil of racism; a country with a record of government brutality to blacks who have been killed, beaten, abused.

It is a country that imprisons without trial and restricts the travel of many of its citizens to their own home towns.

It is a country that does not believe in majority rule; a country that denies most of its citizens the right to vote or to run for public office.

It is a country that refuses most of its citizens the employment opportunities they need to improve their lives.

It is a country that bars the press from publishing statements that oppose government policy.

It is a country that lives and breathes and thrives on the misery the white minority of citizens forces upon the black majority of the population.

That is South Africa, a land of 22 million blacks, 2.8 million coloreds, and 4.5 million whites; a land where more than 150 black citizens have died at police hands over the last three months; a land where more than 100 are now detained as prisoners, only because of their political views.

The brutal brand of racism practiced in this land is called apartheid. It is law. But in fact it profanes the rule of law. And it is enforced with duplicity and deceit.

This week as Desmond Tutu, the black bishop of Johannesburg, was about to receive the Nobel Peace Prize for his fight against this racism, the South African government released from detention 11 leaders who opposed apartheid. Charges were dropped against three others. It was a farce. Within 24 hours, eight of them were charged with treason.

Apartheid assaults our ideal of what is right and moral. It personifies evil. It offends decency and affronts dignity.

That is why demonstrations take place daily in front of South African embassies and consulates in the USA.

That is why our black leaders, labor leaders, and religious leaders are engaged in acts of civil disobedience — suffering arrest to protest this national policy of injustice.

That is why President Reagan spoke out against it Monday.

It must end. Gradually over the years, tension has built in South Africa, and blacks have become restless and impatient. As crises have evolved, that government has promised progress — then violated those promises. Now violence threatens to erupt almost everywhere in the country.

As tension grows in South Africa, tension to force change should continue across the USA. The marches protesting apartheid should continue. Those who have spoken out should raise their voices again.

The marches are more than meaningless guilt trips, the choruses more than empty words. In response to a nation that shows no mercy, feels no guilt, and knows no shame, they are expressions of conscience, compassion, and concern for the victims of the venal policy of apartheid.

QUOTELINES

"(South Africa must) reach out to its black majority by ending the forced removal of blacks from their communities and the detention without trial and lengthy imprisonment of black leaders."

— President Reagan

"Praise be that there are demonstrations across the United States against apartheid and that country's collaboration with the South African government."

— Bishop Desmond Tutu

"Bishop Tutu, I do not understand how your Christian conscience allows you to advocate disinvestment, ... how you can put a man out of work."

— Alan Paton, author of *Cry the Beloved Country*

"Each time a man stands up for an ideal, ... he sends forth a tiny ripple of hope."

— Robert F. Kennedy on a trip to South Africa in 1960s

ONE LINE ON THE NEWS

■ Several teams of American lawyers have flown to India to file billions of dollars in lawsuits for victims of the Union Carbide accident in Bhopal.

Ambulance chasing goes international.

Inkatha warns its enemies of retaliation

Daily News Reporter

DEC. 13
1983

INKATHA has warned its enemies that it will fight them if they continue to cause trouble.

Delegates to the movement's central committee met in Ulundi at the weekend and passed a resolution pleading with people who attacked it "to expect us to defend the things we so dearly believe in, by ways and means which will satisfy our honour".

People would no longer tolerate "the dishonour brought upon the head" of the movement's leader, Chief Gatsha Buthelezi, and were insulted by each insult hurled at Chief Buthelezi.

Attempts by people to create "no go areas" for Chief Buthelezi "can only result in violence" as Inkatha had not adopted similar policies towards others.

Delegates told the University of Zululand staff and students "that Inkatha is a movement of the people themselves" and advised the university to seek reconciliation with the communities it should be serving.

Inkatha extended its sympathy and condolences to relatives and friends of people who died on both sides of the conflict at the University in October.

The movement called on its members and every black person to expose divisive elements in their ranks, and "employ whatever means expedient to retain honour and integrity in the struggle for liberation".

Inkatha members should increase their awareness of the dangers of divisive elements and be prepared to deal with them "and the purveyors of death

with whatever means necessary that accord with our sense of patriotism and honour".

Delegates rejected statements from the Prime Minister, Mr P.W. Botha, that Chief Buthelezi owed his existence to the Pretoria regime. Such remarks "were not in keeping with the dignity of the Prime Minister's office, and crystallised the differences the two men have had since 1980 and were not in the interest of solving the country's problems peacefully".

It was an historical fact that Chief Buthelezi's traditional leadership over 6½ million Zulus dated back to the founding fathers of the Zulu nation and his position today was partly elected and partly inherited.

Inkatha also deplored the Prime Minister's saying that it was a Zulu Broederbond. "Inkatha is striving for a democratic non-racial South Africa, whereas the Broederbond aims at the perpetuation of a white-dominated South Africa and the dominance of Afrikanerdom over the rest of South Africa's population."

Lamontville's Reverend Mcebise Xundu, an Anglican churchman, was warned to stop making disruptive, provocative and venomous utterances about Inkatha and Chief Buthelezi. They would thwart efforts to achieve black unity and peace between "the people of Lamontville and the band of rogues who have terrorised the people of Lamontville since the death of Mr Mzisi Dube", a resolution said.