

NYT 5/18/85

## Machines That Help Make Apartheid Run

To the Editor:

Damon Silvers mistakenly cited the American Friends Service Committee as saying that I.B.M. computers are used for the passbook system for blacks in South Africa (letter, April 5). Our book "Automating Apartheid: U.S. Computer Exports to South Africa and the Arms Embargo" makes no such claim. The passbook system is run on computers supplied by the British company I.C.L.

Does this exculpate I.B.M.? The passbook, which South African blacks must carry, is one pillar of apartheid. The other is the identity document required for all other racial groups ("colored," "Cape coloreds," Asians, Indians, whites, etc.), frequently referred to as the "Book of Life."

In a letter to the State Department dated Feb. 18, 1982, I.B.M. admitted its machines were used for the national identity system maintained by

South Africa's Department of the Interior. This system is the basis for the "Book of Life," which, with the passbook, facilitates the racial classification that makes apartheid possible. Unfortunately, Victor R. Macdonald, I.B.M. vice president, did not mention this in his letter (April 18).

For years, I.B.M. leased this system to the Interior Department. It may have since been purchased outright by the Pretoria Government, but given the existing loopholes in the U.S. arms embargo and other controls on exports to South Africa, it would be difficult to prevent spare parts from I.B.M. or any other U.S. computer company from finding their way into the hands of the South African Government for continued use in this and other systems.

THOMAS CONRAD  
Member, Peace-Education Committee  
American Friends Service Committee  
Philadelphia, May 3, 1985



# Minneapolis Star and Tribune

Saturday  
May 18/1985

1B.



**Jim  
Klobuchar**

Eventually the University of Minnesota will pull its money out of the portfolios of American corporations doing business in South Africa.

This being, beyond serious argument, why not sooner than later?

Nobody with a role in running an institution devoted to the cool pursuit of truth likes to make a decision with his feet to the fire. This is an awkward posture for policy-making. It follows that reasonable time should be allowed while the school's regents and its president find a way to agree with critics of the university's investments in South Africa.

Some of those critics consider the last six or seven years reasonable time. That is how long the issue has lingered at the university. But this year the university will have to make a clear choice, and a reasonable time for it seems right about now, in 1985.

You can make legal and financial arguments supporting the act of major public universities like Minnesota's profiting from investment in a country that maintains a brutalizing policy of racial suppression.

Those arguments are dwarfed by the demands of our conscience.

It shouldn't matter a twig whether that decision will have any practical effect on the South African economy, or whether it will simply bring other investors into the vacuum to harvest money that the university might have made.

If we still have to arrange the dominoes of our moral systems to accommodate money and practicality first, what have we learned from the 1930s and Nazi Germany?

A declaration by the University of Minnesota that it will no longer profit from businesses operating in a country that dehumanizes millions of blacks in black Africa may mean nothing to the government of South Africa.

Should that be a test?

But it *would* say something for and about the University of Minnesota and for millions of people who call the school theirs.

Somebody asked what's so urgent about it now, since South Africa's racial policies today are essentially what they have been for years.

What's changed is the rising recognition in America that it is a horror demanding a dramatic expression of revulsion in this, of all countries.

The victims of the abuse in this case are black people.

They are the kin of blacks whose people underwent the same kind of abuse in this country.

We have experienced our own national trauma as a result of those brutalities, have made our admissions and tried to make our amends.

People in this country do not have to answer to a charge of hypocrisy for being offended by South Africa's apartheid.

But they should have to answer to it if they allow their institutions to make a profit out of a racism they publicly decry.

For those who want to split hairs on the technical points, let me ask a question. Let's say you insist that the university is all right in South Africa as long as it satisfies the legalists by investing only in certain companies. Or let's say the legalists point out that the university has a duty to invest its money for maximum profit. And if it is in South Africa, well, so be it.

The question is this: Would you still hold out for those legal arguments if the South African government were tyrannizing another long-oppressed ethnic group that attracts more sympathy and global guilt than the blacks do?

How long would the University of Minnesota quibble over legalisms if the South African government were inflicting its abuse on Jews?

It wouldn't or shouldn't quibble at all.

Why should it do so when the victims are blacks in black Africa?



NY Amsterdam News (weekly)  
5/18/85



## **Stop Police Crimes**

END REAGAN'S ATTACKS ON OUR RIGHTS

### **RALLY**

Friday, May 17 — 7 p.m.  
Frederick Douglass School  
149th St. & Adam Clayton Powell (7th Ave.)

## **ANGELA DAVIS**

Judge Margaret Burnham, Nat'l Conf. of Black Lawyers;  
X Mfanafuthi Makatini, African Nat'l Congress; Hon. Wendell Foster, NY City Council; Ray Isner, Phelps Dodge strike leader; Hon. Jose Rivera, NY State Assembly.

Entertainment: PETE SEEGER, Jackie Shaw, Guy Davis. \$1 Donation.

National Alliance Against Racist & Political Repression, 126 W. 119th St., NYC 10028; (212) 868-8600.

Re. This is Johnny's "African Name" — look at his  
"friends"



15-18-05 88  
**Umfundi**

**uyakhala**

**ngokuvalwa**

**kwekholiji**

**iMbumbulu**

MHLELI. — Ngibhala lapha-nje izinyembezi zisezidindini zamehlo ami ngenxa yobuhlungu engibuzwa enhliziyweni mayelana neMbumbulu College of Education. Hawu! Kwaze kwabuhlungu ukufunda nabantu abangenanjongo, abafunda ngoba bephoqwe ngabazali esikoleni.

Ukuba lento eyenzeka ekholishi lethu, yenzeke ePrimary lapho abantwana bakhona bengakakwazi ukuzicabangela ngabe kungcono. Abafundi baseMbumbulu abambalwa, ngoba akuthina sonke, benze into elihlazo newubuwula abahlulekayo ngisho wukubeka izizathu ezizwakalayo ngayo kodwa lababantu balolongelwa ukuba othisha bakusasa. Ingabe bayofundisa kuziphi izikole, bona bayofuna ukuphathwa kanjani?

Ukwenza into enganaso nesincane isidingo kuyenyanyisa. Mina ngokwami ngingajabula uma uRactor uMkhize engazoshintsha ngoba iningi lethu liyafuna akanacala ubeseliphethe kahle ikholishi.

Akesicabangeni ngemali esiyikhokhile nje ngoba unyaka uqaliwe nje. Bekungakapheli ngisho inyanga, sesihleli emakhaya. Kufana nokuthi siyifake emfuleni yemuka namanzi. Abanye bethu bafunda ngemali eyabolekwa, ibingakaqedwa ngisho ukukhokhwa kodwa manje sehla senyuka sihle kwa ngabantu besibiza ngabantu abangenangqondo, abatelekelwa ubala. Beseliqala ukuphuma ilanga sibona ukukhanya sesicabanga ukuthi nathi emva kweminyaka engemingaki sizokuba ngabantu, kodwa manje sibona sengathi silinde umnyama ongenafu.

Ngiyavumelana nokuthi kukhona othisha ababi eMbumbulu College of Education okuyibona bebanga konke lokhu futhi abahlulekayo nokuzezisisa. Kodwa nje-ke baphi bona? Angithi bahlezi esikoleni bavuka baswenke bayoxoxa izindaba emakilasini ukuphela kwenyanga bahole imali egeweke bengasebenzi izingane zabo ziyafunda ziyadla thina nabazali bethu siyakhalala.

Zanele Magwaza,  
HAMMARSDALE.

IKHASI 12

**ILANGA LITHI...**

## **UMBHIKISHO EMBUMBULU**

UQINISILE unobhala weMfundo KwaZulu, uMnuz. D.Y. Zimu uma ethi ngeke sivunywe isimo lapho othisha bezoqashwa noma bachithwe ngentando yabafundi. Usho lokhu ngesikhathi ephawula ngombhikisho owenziwe yizitshudeni ezifundela ubuthisha eMbumbulu College of Education ngesonto eledlule.

Eqinisweni ingeze yabakhona inqubekelaphambili emfundweni uma kungadedelwa abafundi benze intando yabo. Uma bangase bayonyelwe ukuba benze intando yabo kungaba ukufa kwayo imfundo. Okubalulekile ukuba abafundi benze lokho abakutshelwa ngabaphathi babo, hhayi ukuba kubeyibona abafuna ukuba abaphathi babo benze njengoba betshelwa yibo. Lokhu ngabe akwehlukene nokucekela phansi izinga lemfundo.

Izitshudeni zaseMbumbulu College of Education ziduba izifundo nje, izikhalo zazo kazizwakali kahle futhi uma umuntu ezibhekisisa ngeso elijulile uthola ukuthi kazinaso isesekelo esiqinile. Akuzwakali kahle ukuthi izitshudeni zize zaduba nje ngoba zikhaliswa ukuthi kukhona othisha abashintsha kwamanye amakilasi basiwe kwamanye nokuthi zikhala ngokuqashwa kothisha abamhlophe okuthiwa babayinkinga ezifundweni ezinjengesiBhunu lapha uthisha oMhlophe engenakwazi ukuchaza isiBhunu ngesiZulu.

Kuyihlazo ukuthi izitshudeni esezifike ezingeni eliphezulu kangaka lemfundo futhi nosekuseduze ukuba ziphumele ngaphandle emhlabeni zifundise zisakhala ngokuthi zifuna ukuchazelwa isiBhunu ngesiZulu. Ngabe lezitshudeni zisafuna ukubuyela emfundweni yaBantu nje ngoba yafakwa nguDr. Verwoerd kulelizwe?

Kuyathokozisa ukuzwa uDr. Thulani "Rush" Mkhize ethi ziyingcosana izingane ezinomoya wokungabafuni abathize esikoleni. Okudabukisayo ukuzwa ukuthi kukhona abathize abafaka izingane umoya omubi wokuduba izifundo. Kufanele bakhumbule laba okuthiwa basebenzisa lezitshudeni ngokuzifaka le-moya ukuthi kabazisizi ngalutho kodwa balimaza ikusasa lazo. Ukuduba izifundo kakubasizi ngalutho abafundi, kodwa kubambekelela inqubekelaphambili yabo. Izitshudeni ezidubayo zilahlekelwa yisikhathi kanti futhi zimosa nemali esuke ikhokhwe ngabazali ngemfundo yazo.

Sibesihle nesenzo sezikhulu zeMnyango weMfundo namaSiko kuHulumeni waKwaZulu sokuba silisukumele phezu loludaba lwezitshudeni zaseMbumbulu College of Education.



Leon H. Sullivan

# Give the Sullivan Principles Two More Years *NYT 5/28/85*

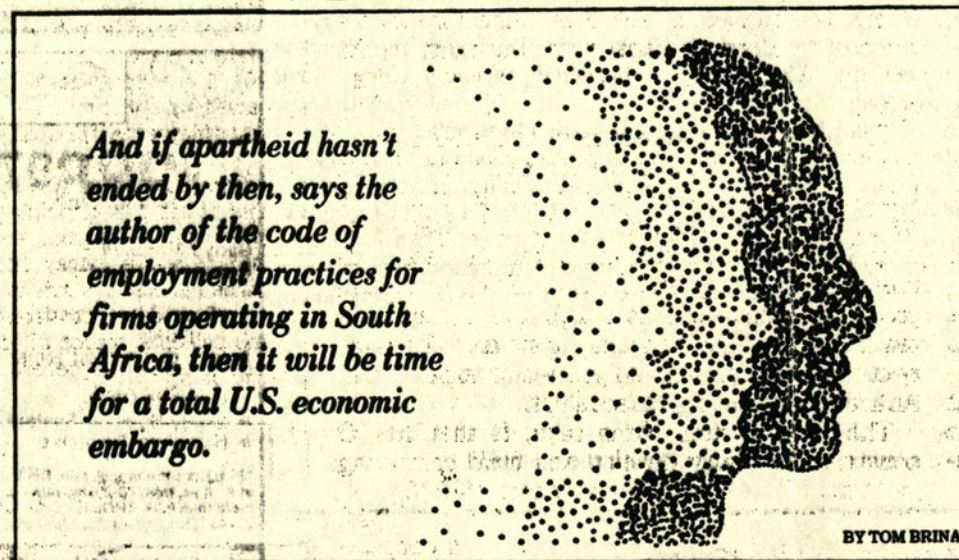
I believe the Sullivan principles, along with other forces, should have 24 more months to work in South Africa, but if statutory apartheid has not ended by that time, there should be a total United States economic embargo against South Africa and the withdrawal of all U.S. companies—to be followed, I hope, by the withdrawal of companies from other countries.

The Sullivan principles are an equal-rights code for corporate conduct in South Africa. Eight years old, they are the most effective U.S. effort under way in South Africa, working through American companies to bring about positive change. But the principles, along with other forces, must be pushed more than ever to help speed up the far too gradual movement toward fundamental reform.

The compelling need in South Africa for the black population to avert a bloodbath is freedom, including the right of blacks to live and work where they choose, full citizenship rights and full political enfranchisement. This can be accomplished only by the ending of the apartheid system.

A recent strengthening of the Sullivan principles requires U.S. companies to support actively the freedom of blacks to work or live where they choose, as well as to support the ending of all apartheid laws. This means U.S. companies must use their lobbying power and other means to work for the end of influx control, forced removals, passbook requirements and detention without trial, and for full black citizenship rights and the full and equal participation of blacks in the political process.

The Sullivan principles are working. As a result of them, U.S. plants are desegregated, equal pay for equal work is beginning to be paid to black workers, blacks are being elevated to



*And if apartheid hasn't ended by then, says the author of the code of employment practices for firms operating in South Africa, then it will be time for a total U.S. economic embargo.*

administrative and supervisory jobs, blacks are supervising whites, blacks are being trained with new technical skills, independent free black trade unions are being recognized, schools are being built, housing developments are being constructed, health centers and programs are being initiated, and young blacks by the tens of thousands are being assisted with better education.

A group of South African companies employing a million workers, mostly blacks, is now using the principles. The principles have started a revolution in industrial race relations across South Africa. They have become a platform for many in South Africa arguing for equal rights in government and other places.

But time is running out for peaceful change. While the principles and the company effort are making progress, their impact must go much, much deeper. Mounting tides of protest and turmoil within South Africa make fundamental change urgent if the country is to avoid a catastrophe. South Africa does not have 10 years, or five years, or four years to free its black population before there is massive conflagration.

Unfortunately, more than a hundred U.S. companies in South Africa still do not support the Sullivan principles, and some that claim to be supporters are dragging their feet. During these coming 24 months, all U.S. companies must become a part of this equal rights effort.

Those companies that fail to do so should be

compelled to leave South Africa through total divestment actions, stockholder resolutions, boycotts, or other means.

Congress this year should make the newly toughened principles mandatory for all U.S. companies in South Africa, backed up by embargoes, sanctions, loss of tax credits, and other penalties. I would rather see 50 American companies remaining in South Africa aggressively promoting equal rights and actively opposing apartheid, than 300 companies using the principles as camouflage and doing business as usual.

Meanwhile, there must be a moratorium on all American economic expansion in South Africa, until apartheid is officially ended. There should be no new investments, no new bank loans to the South African government or its agencies, an end to the sale of the Krugger-rand, and a halt to the sale of any equipment, material or services to the military or police, backed up with embargoes, sanctions and other penalties.

It is, further, my hope that the president of the United States will set aside "constructive engagement" and use "direct diplomacy" with the South African government, calling in the strongest of terms for the abolition of apartheid.

I am aware that the 24-month deadline for the statutory ending of apartheid, in fact, as a system, is short. But with God's help it is time enough, if companies, governments, and others, along with the courageous efforts of those within the country, work together to bring it about.

*The writer is pastor of Zion Baptist Church in Philadelphia.*