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**APARTHEID**

## NOTES AND DOCUMENTS\*

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POLICY STATEMENT ON SOUTHERN AFRICA

by

National Council of Churches of Christ of  
the United States of America

[Note: This issue, containing the text of the policy statement on southern Africa adopted on 10 November 1977 by the Governing Board of the National Council of Churches of Christ of the United States of America, is published at the request of the Special Committee against Apartheid.]

\* All material in these notes and documents may be freely reprinted.

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## PREFACE

Let me, first of all, express my satisfaction at the policy statement adopted by the National Council of Churches of Christ in the United States of America on 10 November.

The Special Committee has always emphasized that action by Governments for the eradication of apartheid must be complemented by action at the level of all organizations and individuals committed to freedom. I am, therefore, glad that the National Council has decided not only to call for an end to collaboration by the United States Government with the Pretoria régime, but also to take direct action. I hope that the two crucial measures adopted by the National Council - namely, support to the oppressed people and their national liberation movement, and withdrawal of funds from financial institutions making loans to South Africa - will be fully implemented by all United States churches and commended to all other organizations and institutions. ...

The apartheid régime, as you know, has been claiming to represent the "Western Christian civilization" and to constitute a bastion of the so-called "free world." But its racism corrupts and destroys every human value, and brings the West and Christendom into disrepute unless they dissociate themselves from it effectively.

The struggle of the black people in South Africa is, in a very deep sense, a struggle for Christian values and for freedom for all the people of South Africa. ...

In this crucial period of the struggle in South Africa, marked by their indomitable heroism and supreme sacrifices, the black people of South Africa and their national liberation movement need and deserve greatly increased assistance. I hope that every church in the United States and elsewhere will make its contribution in this respect.

Leslie O. Harriman,  
Chairman, Special Committee  
against Apartheid

POLICY STATEMENT OF THE NATIONAL COUNCIL OF CHURCHES OF CHRIST  
OF THE UNITED STATES OF AMERICA ON SOUTHERN AFRICA

[Adopted by NCCC Governing Board on 10 November 1977]

INTRODUCTION

Three countries in southern Africa are still dominated by white minority régimes: Namibia, South Africa, and Zimbabwe (Southern Rhodesia).\* Independent African States in the region, including Zambia, Tanzania, Botswana, Mozambique and Angola, are adversely affected because of their economic, political, cultural, and geographical relationships with Namibia, South Africa and Southern Rhodesia.

Warfare is now a reality in southern Africa. African liberation movements are waging guerrilla struggles in Zimbabwe and Namibia, and small-scale underground guerrilla actions are increasingly evident in South Africa. There exists a constant threat of increased violence and widespread war in southern Africa which could lead to international racial division and conflict. South Africa's newly acquired nuclear capability makes the threat even more ominous. In this context, southern Africa is a critical international issue.

Racism is at the centre of the human crisis in southern Africa. In Namibia, South Africa and Zimbabwe, the African majorities are dominated by small white minorities which rule by force. These white minority governments control all political, government, economic and social activities. They have also closed avenues to peaceful change and increased their repression of the African majorities. Our concern for southern Africa stems from our self-understanding as part of the people of God and from basic Biblical and theological affirmations about our relationship with God, with nature, and with the rest of humanity.

THEOLOGICAL CONTEXT

The people of God, transcending race and the boundaries of nations, are called by their Lord to participate in the struggle against all forms of racism and every political, cultural and economic structure

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\* In current international usage "Zimbabwe" refers to the future majority-ruled nation in what is called "Southern Rhodesia" under the government of Ian Smith. "Zimbabwe" thus also may be used when referring to the people of the area or the movements seeking majority rule, while "Southern Rhodesia" refers only to the illegal, white-controlled government. (See "History" section below for details. ) This statement follows the same usage.

in which it is expressed. It is God who kindles the divine discontent which does not permit the people of God to rest in the face of every injustice. God offers them the gifts of imagination, wisdom, solidarity and perseverance and commands participation in the fashioning of new institutions and relationships which create community and make fulfillment possible.

God's people everywhere recognize the Lord of Creation and Liberation to be at work in this process. God, as the author and finisher of creation, insures that the divine intention for human life is being accomplished. The Biblical witness repeatedly declares that, through the struggles of the oppressed, holders of worldly power and privilege will be brought low before God's will.

As Christians and as one part of the People of God, we believe that God actively participates in human history. The vision of the Kingdom, revealed through Jesus Christ, shapes our hope and compels us to work for justice, liberation and peace. For that reason we affirm our solidarity with those who engage in such work.

That so many in southern Africa who struggle against oppression derive their power and vision from their Christian calling is cause for rejoicing on the part of the world-wide community of believers. That others seek to justify their intransigent resistance to the forces of liberation on the basis of faith is cause for sorrow on the part of that same community.

In the mounting struggle for freedom and justice in southern Africa, the Christian community recognizes the Lord of Creation and Redemption to be at work. In the vast natural resources and in the rich multiplicity of peoples, the Lord of Creation has bestowed untold gifts upon that region. Yet both natural and human resources are presently being exploited by a small minority for its own advantage. The defenders of minority privilege in southern Africa are imprisoning not only the majority but also themselves. But the Biblical witness is that God is on the side of the oppressed.

The God who is our creator is also the God who is our redeemer. The human sin which has caused wanton exploitation and destruction of both human and natural resources stands under God's judgement. And God will transform human events to fulfill divine purposes.

Christians are committed to work for justice and the liberation of people everywhere. It is this faith which emboldens us to the fact that we will not rest until the kingdoms of this world are replaced with the Kingdom of God.

## HISTORY

The historical evidence clearly refutes the common claims of the South African Government that Europeans and Africans \*\* arrived simultaneously in certain unoccupied areas of what is now South Africa.

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\*\* Following African usage, this statement refers to "Africans" as those persons whose origins and cultural descent are indigenous to Africa.

The history of African societies in all of southern Africa goes back thousands of years and is preserved in oral histories and archaeological findings such as the fortress-like ruins found in Zimbabwe.

(1) European colonization:

While European contacts in southern Africa began approximately 300 years ago, they were initially peripheral in nature. Despite the ravages of the slave trade in the region, which affected primarily Angola and Mozambique, European encroachment was largely restricted to coastal areas through the eighteenth century.

In the early part of the nineteenth century, Boer (Afrikaner) and British settlers penetrated the interior of South Africa, a movement which was later furthered by discoveries of gold and diamonds in this area. The settlers met resistance, mainly from the Zulu and Xhosa people. The resistance was not crushed by the militarily superior European forces until 1906.

In Namibia, the colonial period began when Germany claimed the territory in 1884. African resistance led to widespread warfare culminating in the German massacre of the Herero people in 1904. During the First World War, South Africa assumed military control of the territory.

British settlement in Zimbabwe was spearheaded by British imperialist, Cecil Rhodes. He used the military forces of his British South Africa Company to defeat the Shona and Ndebele people in Zimbabwe who resisted the rule of his company in the late 1800's - a defeat which was never accepted by the African people.

(2) Subsequent white rule:

Following the European invasions and suppression of African resistance, white régimes in southern Africa began systematically exploiting the land, resources, and labour of the African peoples. Accompanying this exploitation, indigenous cultures were degraded and destroyed through the imposition of institutions and structures which promoted white superiority. Today, elements of traditional African institutions are selectively promoted by the white régimes in a manner destined to further white domination and black disunity.

As a result of white rule, Africans in Namibia, South Africa, and Zimbabwe have been restricted to so-called reserves and segregated townships, except when their labour is needed to serve white-controlled industries, mines, farms and homes. Migrant labour systems have disrupted millions of African families, most of which live on incomes well below recognized poverty lines. African educational, medical and other social services routinely have been allocated only a fraction of the financial and other resources provided for similar services for the white minorities, while opportunities for advancement have been restricted according to race.

Africans have continued to resist and protest white rule, but they have been denied all means of changing or controlling their countries' institutions. Those who have organized resistance have been met by harsh security measures. These have included a "protected village" programme under military control in Zimbabwe and numerous reported incidents of torture and murder of civilians in Namibia and Zimbabwe. In South Africa, more than a thousand African students and young people protesting apartheid were killed by police in 1976 and hundreds of black leaders have been detained without trial by the white régime.

This history does not deny the fact that the southern African countries today are multiracial though unequal societies. All their peoples have a stake in the future of those countries. None can be excluded from participation in the shaping of a common destiny. None can be relegated to "separate development". Minority rule institutionalizes white racism not only in its political form but also in cultural, economic and social expressions. Majority rule in a political system based on one-person-one-vote is a first step in securing societies in which justice and equal rights under law become the reality and the birthright of all southern Africans.

#### SOME SPECIFICS OF THE CURRENT SITUATION

##### (1) Namibia:

The country's settler population of 90,000 accounts for only 10.5 per cent of the total population of 852,000. Most Europeans maintain citizenship or resident visas in South Africa and, in effect, amount to an occupation force for the exploitation of Namibia's mineral resources.

South Africa maintains that it holds the right to control Namibia under a 1920 Mandate from the League of Nations. In 1971, the International Court of Justice concluded that South Africa's presence in Namibia was illegal and that it was obligated to withdraw. In 1976 the United Nations Security Council called for South African withdrawal and free elections under the supervision and control of the United Nations.

South Africa took steps to guarantee continued white domination in Namibia under the guise of independence by organizing and orchestrating constitutional conventions, known as the Turnhalle talks. Participants in the talks were chosen along racial and tribal lines, with the intent to win support for a system of "separate development" similar to that in South Africa.

The South African régime is resolved to maintain its control of Namibia. It has already claimed ownership of Walvis Bay, the only viable port in Namibia, which opens the way for it to claim fishing and mineral rights in the area as well. South Africa also wishes to maintain control of the local labour force needed to exploit Namibian diamond, copper, zinc and uranium resources, and to provide itself a base for military operations against Angola.

(2) South Africa:

From the beginning of European settlement, white supremacy has been the key to white power in South Africa, and successive settler régimes have based their appeals upon it. Since the Nationalist Party came to power in 1948, the notion of white supremacy has become increasingly institutionalized in the system of apartheid. Under apartheid, all aspects of life, from housing to jobs to marriage, are regulated on the basis of race. The result is the emergence of two societies: one black, subjugated, and forced to depend on rigid, humiliating pass laws even for permission to work in so-called white areas; and the other white, powerful, and enjoying an abundant life dependent on black exploitation.

Today, South Africa has a population of 25 million, about 4 million of whom are white. Thirteen per cent of the land is "reserved" for the African majority and has been carved into so-called bantustans, or homelands. The white régime is now promoting "independence" for the bantustans, a move designed to make all blacks, many of whom have never seen their "homelands", complete foreigners in the rest of South Africa.

(3) Zimbabwe:

The present phase of the struggle for independence in Zimbabwe began when the white settler population refused to accept the reality of its position as a minority group within an African country. The settlers issued a Unilateral Declaration of Independence (UDI) on 11 November 1965, after the British colonial government refused to grant independence before provisions were made for majority rule. Although the present régime has never been "recognized" by any nation, some nations have consistently ignored the attempts of Britain and the United Nations to apply economic sanctions against the rebellious white minority régime. This attitude has aided the minority régime in its attempts to forestall majority rule.

A comparison of the number of European settlers in Zimbabwe to the total African population suggests the impracticality of indefinitely maintaining minority rule. Out of a total population of 6.5 million, only 271,000, or 4.1 per cent, are Europeans and this number is decreasing steadily because of emigration.

## THE RISE OF LIBERATION MOVEMENTS

The divine discontent which compels the enslaved and exiled to throw off their bonds of oppression and yokes of dehumanization finds expression in many liberation movements of our time. Many of the leaders of these movements are inspired by and grounded in Christian perspectives. They understand themselves to be co-workers with God in the struggle against oppression wherever it exists. Some of today's movements struggling for freedom trace their origins to early twentieth century organizations which were formed to respond to the imposition of white rule. For many years these movements have actively pursued their goals through peaceful means, only to have their peaceful protests met by increased repression and violence.

The African National Congress of South Africa (ANC) was formed in 1912, with the goal of achieving political and civil rights for blacks. For many years the ANC and other groups pursued various nonviolent means of protests, including boycotts, petitions, strikes and other forms of civil disobedience. In 1952, thousands were imprisoned in the Defiance Campaign against apartheid laws. A women's campaign by the ANC against the pass laws took place in 1956. These and other peaceful protests were met by violence and arrests of black leaders. In 1960, the newly organized Pan Africanist Congress (PAC) held anti-apartheid protests which included a demonstration at Sharpeville, where police opened fire, killing 69 people. The PAC and ANC were subsequently outlawed and driven underground. They have since determined that they must end their reliance on nonviolent protest. More recently, organizations such as the South African Students Organization (SASO) and the Black People's Convention (BPC) have emerged as new forces for change, leading protests in Soweto and elsewhere since 1976. \*\*\*

In Namibia, traditional resistance to colonial occupation was kept alive among student groups and other organizations which have coalesced into political organizations. The South West African People's Organization (SWAPO), which is today recognized by the United Nations as the sole representative of the Namibian people, emerged from such a coalition.

Namibians repeatedly petitioned the United Nations for an end to South African rule, but while the world body recognized Namibian rights to full independence, decisive action continued to be blocked by some Western Powers. Following continued repression, SWAPO launched an armed struggle to liberate Namibia from South Africa in 1966.

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\*\*\* [ Editor's note: On 19 October 1977, the Government of South Africa announced the banning of SASO, BPC and other black organizations. ]

In Zimbabwe, African protests, especially efforts at trade union organization, led to the current movement to end minority rule. Through the years, appeals to Britain, the nominal colonial Power, produced no results and suppression by the régime escalated. The Zimbabwe African People's Union (ZAPU) and the Zimbabwe Africa National Union (ZANU) resisted the white régime's Unilateral Declaration of Independence in 1965 and undertook armed struggle in 1966, at which time the United Nations voted sanctions against the government of Southern Rhodesia.

#### THE UNITED STATES' RELATIONSHIP TO SOUTHERN AFRICA

There are many ties which join the people of the United States to the human crisis in southern Africa. Three of the more important ones are historic, religious and economic.

##### (1) History:

The origins of the present conflict in southern Africa can be traced to the early sixteenth century, when European Powers, bringing racial, economic and expansionist policies, established colonies in this area. Some of the same European Powers colonized the Americas, introducing a system of slavery which utilized Africans. Some of the slaves came from southern Africa and were exploited in the subsequent economic development of the United States. This fundamental historical link between the United States and southern Africa is too often overlooked.

The long struggle to end slavery in the United States and the subsequent movements of black Americans to acquire civil rights for themselves bear many similarities to the present struggles being waged by the African people in southern Africa. However, the similarities must not obscure the profound difference between the movement for civil rights in the United States and the struggles for liberation in southern Africa. Black Americans have largely struggled for the end of racial discrimination and the right to participate fully in existing political, economic and social institutions. In contrast, the African people in southern Africa are struggling to end racist minority rule and for fundamental transformation of the institutions in their countries.

##### (2) Churches:

Another fundamental link between the United States and southern Africa is the Church. Some United States churches have maintained missionary activity in southern Africa for more than a century. Missionaries from the United States preached the gospel, and built churches, schools and hospitals. But they also often abetted the development of white domination. Because of this, the United States churches and the Church at large must share some moral responsibility for the present human crisis in southern Africa.

(3) Economics:

A different kind of link between the United States and southern Africa has been forged by the global reach of the multinational corporations. More than 350 United States-based companies do business in southern Africa. The investment of those companies in southern Africa has greatly increased in the last decades. The main regional economic Power is South Africa, and United States-based investments there have grown from \$286 million in 1960 to \$964 million in 1971 to \$1.7 billion in 1977.

United States-based companies have claimed that their presence in southern Africa contributes to stability and meaningful social change. However, during the decades of expanding United States investments, political repression of the African majority has increased. The gap between white wealth and black poverty has widened. United States companies have generally followed the racist laws and customs in southern Africa. In addition, they have supplied strategic equipment, technology and financial resources which strengthen the white minorities in southern Africa.

For example, key areas of United States private investments in South Africa include:

- (a) Banks: United States-based banks have loaned more than two billion dollars to South Africa. Loans are made directly to the South African Government and its agencies. These loans act as an economic vote of confidence in the white minority Government and aid in increasing its military strength. Manufacturers Hanover Trust, Bank of America, Chase Manhattan, First National City Bank of Chicago, Continental Bank of Illinois, Citibank and Morgan Guaranty Trust are the major American banks which have made loans to South Africa.
- (b) Oil: The oil industry is an especially strategic sector in South Africa, which has no reserves of its own and is dependent on foreign supplies. For example, Mobil and Caltex are the major oil suppliers to the South African régime and sell oil to Southern Rhodesia through South Africa.
- (c) Technology: IBM supplies 50 per cent of South Africa's computer needs, and other American computer firms operate in the country as well.

In addition, United States-based companies are also involved in other strategic sectors of the South African economy such as transportation, mining and communications. United States firms also play varying roles in the economies of Namibia and Southern Rhodesia. A high percentage of United States investments in Namibia is represented by the Tsumeb Corporation, which is jointly owned by Newmont Mining Corporation, AMAX (both United States-based companies) and others. The Tsumeb Corporation alone accounts for more than 80 per cent of Namibia's production in base metals, almost all of which is exported.

The major United States investments in Southern Rhodesia are represented by Union Carbide and other mining companies. In order to avoid defiance of United Nations sanctions, subsidiaries of United States companies were placed under local control of the white régime, but the basic United States corporate interest remains.

#### UNITED STATES GOVERNMENT POLICY

In the past several years, southern Africa has become an important foreign policy issue for the United States Government. Before 1960, Africa as a whole was given very little attention by the United States Government because of the widespread domination of Africa by European colonial Powers. As African nationalist movements for independence arose following World War II, Africa did receive more consideration. However, the United States tended to support colonial policies. The State Department did not establish an Africa Bureau until the early 1960's.

With regard to southern Africa in particular, the United States consistently expressed verbal support for racial justice but took no concrete steps to support majority rule. In fact, United States duplicity on southern Africa was clearly spelled out in a secret study, National Security Study Memorandum 39 (NSSM39), prepared for the National Security Council and signed by Henry Kissinger in 1969. Its overriding assumption was that white minority régimes would remain firmly in power in southern Africa and could not be successfully challenged by the African majorities. Therefore, the study reasoned, whatever changes might occur to improve the situation of blacks could only take place with white consent and under white control. Of the policy options contained in the memorandum, the one selected for implementation involved not only a toning down of verbal criticism of the white régimes, but also increased diplomatic, military, technological and economic support.

However, the premise that white rule could not be successfully challenged in southern Africa was shattered when, in 1974, the pressure of the liberation movements in Mozambique and Angola precipitated a coup d'état in Portugal. The victories of FRELIMO in Mozambique and MPLA in Angola broke the seemingly stable block of white minority régimes in southern Africa. New elements were therefore introduced which could not be ignored in any formulation of policy regarding southern Africa.

Today, the question for the United States is no longer whether majority rule is possible. The question is what is the best way to achieve it. The United States has publicly expressed its commitment to peaceful change in southern Africa. In the meantime, the level of rhetorical commitment to majority rule and to social change has been increased by the Carter Administration. But the situation demands concrete actions. The United States must not continue rhetorically to endorse majority rule, while economically, politically, diplomatically and militarily supporting white minority rule.

## AFFIRMATIONS

### (1) Liberation:

In its Resolution on the Churches' Policy toward Southern Africa, adopted by the General Assembly on 6 December 1972, the National Council of Churches of Christ in the United States of America (NCCC) affirmed a concern for liberation in the following statement:

"As members of the National Council of Churches of Christ in the U S A, we seek continuously to be true to Christ's mission' to proclaim release to the captives and to set at liberty those who are oppressed.' We understand Christ as the one who liberates people, freeing them from dehumanizing cultures and systems, freeing them from the bondage of racial and religious discrimination, and freeing them from inhumanities which result from one group or nation of people exploiting another."

We again affirm support for the liberation of the people of southern Africa in their struggle to regain control of their land, their freedom and their dignity -- birthrights of every human creature of God.

In Namibia, South Africa and Zimbabwe, the call for liberation is urgent.

### (2) Majority rule:

In a resolution adopted by the Governing Board on 9 October 1976, the NCCC reaffirmed its commitment to majority rule in southern Africa. In the same spirit, the Council condemned the complicity of the United States military and business interests with the racist minorities which rule in South Africa, Zimbabwe and Namibia. The Council commended those Christians and other persons who, by word and deed, have committed themselves to the struggle to bring about majority rule.

### (3) Self-determination:

The NCCC, in its Resolution on the Churches' Policy toward Southern Africa, adopted by the General Assembly on 6 December 1972, stated:

"In concert with Christ's mission in the world and the church's mission to the disinherited of this world, we express our commitment to, and support for, the oppressed black peoples of southern Africa. We affirm the courageous acts of the black majorities in southern Africa as they seek to remove the yokes of oppression to achieve human dignity and self-determination."

The right of peoples and nations to self-determination is a prerequisite to the full enjoyment of all fundamental human rights as defined in the Universal Declaration of Human Rights. We affirm that the concept of self-determination includes the rights of people to choose their own economic, social and political systems without external economic, political or military coercion. We affirm this right of self-determination for the people of southern Africa.

Included in the right to self-determination is the right not to have one's land partitioned by outside forces. This is particularly important to the peoples of southern Africa. On 9 October 1976, the NCCC Governing Board adopted the Resolution on the Transkei, which condemned the projected policy of establishing "homelands" or bantustans as a device by the South African Government to divide in order to control. The Resolution stated that this process would deprive black South Africans simultaneously of much of their lands and their South African citizenship and attendant rights to which they are entitled. The Resolution followed the spirit of the United Nations action which had called upon "all Governments and organizations not to deal with any institutions or authorities of the bantustans or to accord any form of recognition to them."

We renew our condemnation of any effort aiming at the "balkanization" of the southern African nations. Along with the majority of the nations of the world, the Council condemns the South African Government's hypocritical insistence on proclaiming independence for the bantustans.

(4) Racial justice:

Among the general principles stated in the National Council of Churches' human rights policy adopted by the General Assembly on 6 December 1963 was the following:

"All rich gifts which God imparts to [people] should be available without discrimination as to creed, race, colour, sex, birth, nationality, economic or social status. So the National Council of Churches has denounced and reaffirms its denunciation of patterns of segregation as contrary to the will of God for [human unity]."

We affirm that all persons of every colour are of equal worth in the sight of God and that human institutions, political or otherwise, which deny human worth on the basis of race are sinful.

We reaffirm our denunciation of all systems which discriminate against persons on the basis of race.

(5) Human rights:

"Christians believe that each [person] is made in the image of God, that every [person] is of intrinsic worth before God, and that every individual has a right to the fullest possible opportunities for the development of life abundant and eternal. Denials of rights and freedoms that inhere in a [person's] worth before God are not simply a crime against humanity; they are a sin against God."

The National Council of Churches stated this conviction in its human rights policy statement (6 December 1963). While affirming the United Nations Universal Declaration of Human Rights, the policy statement pointed out that a specific programme of action for achieving the objectives of the Declaration is still lacking. The Council expressed this concern again as it related to southern Africa in its Resolution on Southern Africa adopted by the Governing Board in October 1976, which stated that the Council was particularly concerned about the flagrant violations of human rights to which the African majority in South Africa, Namibia, and Zimbabwe continued to be subjected.

In the context of this deep concern for the systematic denial of human rights in southern Africa and in the context of the NCCC's affirmation of the Universal Declaration of Human Rights, we affirm that the peoples of southern Africa have the right to the full range of political, economic, social and cultural rights, all of which are interrelated and mutually reinforcing.

DECLARATIONS

The Governing Board of the National Council of Churches of Christ in the United States of America, recognizing the grave injustices in southern Africa, and guided by its commitment to Christian principles and its own affirmations of human rights, declares its support for the following actions:

1. Namibia
  - (a) Support programmes of the churches, of the South West Africa People's Organization (SWAPO) and other Namibian organizations which are struggling for the liberation of Namibia;
  - (b) Support United Nations Security Council resolution 385 (1976) which calls for the withdrawal of South Africa and free elections under United Nations supervision and control based upon the principle of one-person-one-vote;
  - (c) Support efforts to discourage investments by multinational corporations in Namibia until independence is attained;

- (d) Support programmes of assistance for refugees, political detainees and others who suffer because of the oppressive situation in Namibia;
- (e) Monitor United States Government policies relating to Namibia and disseminate information for public education.

2. South Africa

- (a) Support efforts to end all economic collaboration between South Africa and the United States Government and its private institutions involved in banking, commerce and industry, until black majority rule is a reality;
- (b) Support efforts to end all military collaboration between the United States and South Africa;
- (c) Support persons, churches and other organizations in South Africa which are directly involved in the struggle for liberation and racial justice;
- (d) Support programmes of assistance for refugees, political prisoners and others who suffer because of the denial of human rights;
- (e) Monitor United States Government policies relating to South Africa and disseminate information for public education;
- (f) Undertake to withdraw all funds and close all accounts in financial institutions which have investments in South Africa or make loans to the South African Government or businesses, and urge constituent membership to adopt this policy.

3. Zimbabwe

- (a) Support an immediate transfer of power to the African majority;
- (b) Support and strengthen the continuation of economic sanctions against the government of Southern Rhodesia;
- (c) Support the churches and those political organizations which are struggling for a free Zimbabwe;

- (d) Support programmes of assistance for refugees, political detainees and others who suffer because of the repressive situation in Zimbabwe;
- (e) Monitor United States Government policies relating to Zimbabwe and disseminate information for public education.

4. United Nations Decade for Action to Combat Racism

In addition, the Governing Board urges the United States Government, as further evidence of its commitment to human rights and the elimination of racism, to give strong support to the United Nations Decade for Action to Combat Racism and Racial Discrimination.