

NORTHERN CALIFORNIA ECUMENICAL COUNCIL

TITLE: "RESOLUTION ON 10 U.S. CORPORATIONS KEY TO APARTHEID"
" Resolution on Shell Oil Boycott"

ORIGINATING BODY: THE PEACE AND JUSTICE COMMISSION

PURPOSE: CONTINUING ECUMENICAL EFFORTS AGAINST APARTHEID
IN SOUTH AFRICA.

NCEC PRECEDENTS: SEE ATTACHED DOCUMENTS

DATE: MARCH 20, 1986

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Background on Conditions in South Africa

Beginning in the fall of 1984, the political and economic situation in South Africa deteriorated quickly. Politically, the South African government had written a new constitution and created a tricameral legislature which included some South African Blacks (Indians "Coloureds"), but excluded the African majority. For the latter, the government made clear their intention to continue the "homelands" policy, denying Africans an expanded role within the South African system. Economically, the country had entered a severe recession.

Opposition to the new constitution and the tricameral parliament grew quickly. A boycott of the parliamentary elections was honored by over 80% of the eligible Indian and "Coloured" voters. Following elections in August 1984, violence erupted in African townships surrounding Johannesburg. The situation was exacerbated by economic hardship caused by the recession and increased living costs which hit Blacks hardest. In November, 1984 a two day "stay-away" in Johannesburg and Pretoria was called, and more than 500,000 workers (60% of the workforce) responded by staying away from work. The government responded with limited reforms and harsh crackdowns. In March 1985, thousands of people protested on the 25th anniversary of the Sharpeville Massacre. Police fired into a crowd, killing at least 19 people and wounding many more.

Resistance to the apartheid system spread throughout the country. Over the summer and early fall of 1985, the government began a crackdown in Black townships and also imposed press censorship to prevent the reporting of the violence and protests in the townships. In late summer 1985, South African President P.W. Botha gave a speech to parliament which was widely reported before its presentation to contain some preliminary proposals for "reforms" of apartheid. In the end, the speech demonstrated more a hard-line approach to the Black protestors than a move toward reforms. The violence in the townships continued and the death toll mounted. This pattern has continued into 1986 and, tragically, shows no sign of abating.

1985 was a transition year for U.S. corporations in South Africa. At home, they were facing mounting pressure from the divestment movement and from Congress which was considering sanctions legislation. A number of U.S. corporations ended their operations in South Africa and several prominent banks stopped lending to the government and private sector. Other companies indicated they might disinvest if the government did not take significant steps to end apartheid.

Biblical and Theological Reflection.

"The time has come. The moment of truth has arrived. SA has been plunged into a crisis that is shaking the foundations; there is every indication that the crisis has only just begun and that it will deepen and become even more threatening in the months to come . . . For very many Christians in SA this is the KAIROS, the moment of grace and opportunity, the favorable time in which God issues a challenge to decisive action ('Behold, now is the day of salvation' [II Cor. 6:2]). It is a dangerous time because, if this opportunity is missed, and allowed to pass by, the loss for the church, for the Gospel and for all the people of SA (and the world) will be immeasurable. Jesus wept over Jerusalem. He wept over the tragedy of the destruction of the city and the massacre of the people that was imminent, "and all because you did not recognize your opportunity (KAIROS) when God offered it (Lk 19:44)."

Excerpted from "Challenge to the Church," the Kairos document.
Published November 1985 in South Africa.

We, who would act, who would practice our faith, have much to learn from those who suffer, and we are challenged by them. In this KAIROS, we must move beyond the point of standing outside the suffering and merely providing relief. When we stand with those who suffer, we learn more than we are able to give, and we begin to know what can and must be done. We see that loving they neighbor does not mean we can naively ignore evil and wrong, but that we identify them with deeds, with structures and institutions, rather than condemn, ignore or hate people

As we try to apply our principles, to put our faith into practice, we are given no creed or rules, but are asked to experiment individually and collectively in our response. But we are also reminded that the search for the perfect can continue forever and block all actions. Acceptance of the less-than-perfect course, of mistakes, helps us to take action. We should not be careless in our choices, and we should use our heads along with our hearts. If we can do this, we will be able to respond and grow with this KAIROS in South Africa. In the parable of the good Samaritan, the priest and the levite rushed past on the other side because they had other engagements, important meetings, sacred duties . . . Nothing is so sacred that it cannot be dropped when God faces us with a serious crisis.

s a council of churches

national conference: 1985

resolution no 5: disinvestment

referred to: sacc executive, member churches, regional councils,
affiliated organisations and the international
community.

the national conference of the south african council of churches,
being deeply concerned at the violent conflict in which the
people of south africa are now embroiled.,

1. reiterates the statement which the council has made in the past that foreign investment and loans have been used to support prevailing patterns of power and privilege in south africa :
2. recognises that many church leaders and christian people in south africa are in favour of (selective) disinvestment and economic sanctions because they believe that the situation is now so serious that economic action must be taken to strengthen political and diplomatic pressures on south africa to force the south african government to take seriously the need for fundamental change in south africa:
3. is agreed that fundamental change would include the dismantling of apartheid and the democratic involvement of all south africans in the planning of new political, economic and social structures which would seek to guarantee for all people justice, development, freedom and peace:
4. welcomes the concern and support of our fellow christians in other countries who are working to assist us in finding non-violent ways in which fundamental change can be brought about in south africa:
5. believes that the pressure in western countries for disinvestment and divestment has been most effective in moving white south africans into a more serious consideration of the cause of the political conflict of this country:
6. concludes from the evidence placed before it that foreign investment does not necessarily create new jobs and that the contrary is often the case because new investment is frequently in the form of sophisticated technological equipment:
7. draws attention to the fact that the churches have for many years tried to address the problem of structural unemployment in black communities and have not been aware of any serious concern being shown by the business sector, foreign or south african, or by government until recent months when economic sanctions have become a legislative probability in the united states:

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3. confesses that in the churches there has been no proper debate and consideration of the disinvestment question because we have allowed ourselves to be restrained by the severity of laws designed to prevent open discussion of economic sanctions. this has meant that the only arguments being heard in south africa are those in opposition to disinvestment:

this conference therefore resolves:

- a. to express our belief that disinvestment and similar economic pressures are now called for as a peaceful and effective means of putting pressure on the south african government to bring about those fundamental changes this country needs:
- b. to ask our partner churches in other countries to continue with their efforts to identify and promote effective economic pressures to influence the situation in south africa, towards achieving justice and peace in this country and minimizing the violence of the conflict:
- c. to promote fuller consideration of the issues by placing the case for the imposition of economic sanctions and disinvestment before the executive committee of the sacc and the regional councils, and the councils of our member churches and organisations with the request that they encourage congregations to study and debate them:
- d. to ask the executive to appoint in consultation with the director of justice and reconciliation a task force to examine the whole question of economic justice as well as issues of disinvestment and economic sanctions, to review and co-ordinate the responses from the churches, and to assist the church leaders by making available to them information and analyses:
- e. to call member churches and individual christians to withdraw from participation in the economic system that oppresses the poor, by re-investing money and energy in alternative economic systems in existence in our region.

accepted by national conference of sacc on 28 june 1985.

from mr dan vaughan
director of administration

1 july 1985

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NCEC Precedents

The following resolution is based upon the Recommendations adopted at the Central Committee of the World Council of Churches meeting held in Buenos Aires, Argentina, July 28 - August 8, 1985 (complete text of the Memorandum and Recommendations is available from WITNESS for South Africa).

September 19, 1985

THE NORTHERN CALIFORNIA ECUMENICAL COUNCIL RESOLVES TO:

- a) Express its continued admiration and support for the prophetic and courageous stand of the South African Council of Churches (SACC) and the Council of Churches of Namibia (CCN) for human dignity, justice and liberation in Southern Africa.
- b) Call on member churches to join with the SACC in prayer for "the end of unjust rule in South Africa," and to uphold the work of the SACC and CCN in prayer and thanksgiving for their continued witness to the Gospel of Christ.
- c) Condemn the Declaration of a State of Emergency by the South African Government as an escalation of violence and oppression against the South African peoples, and a further obstacle to a non-violent resolution of conflict between the peoples of South Africa.
- d) Support the SACC in calling on the South African Government for an end to the State of Emergency, the release of all political prisoners, to allow the return of exiles and to heed the voice of the authentic leaders of the South African peoples.
- e) Call on member churches of the Northern California Ecumenical Council to share with the Council office the policies developed and actions taken in response to the various calls of the NCEC, NCCC, denominations and WCC for disinvestment, an end to bank loans to South Africa, and to military/nuclear collaboration with South Africa before the next Board meeting of the NCEC.
- f) Commend the courageous action of the SACC in calling for economic sanctions against South Africa and its valuable work with the trade union movement in South Africa on this issue, and call on member churches to likewise work with appropriate trade unions and the anti-apartheid movement to enhance the development of effective economic measures against South Africa.
- g) Call on churches and religious people throughout the United States to express their support for and fellowship with the oppressed people of Southern Africa generally and with their liberation movements, with the victims of the State of Emergency and "Treason" trials in particular, through prayer and in other manifestations of concern and solidarity.

Passed 9/19/85

"RESOLUTION ON 10 U.S. CORPORATIONS KEY TO APARTHEID"

HISTORY AND BACKGROUND INFORMATION

In May 1985, ICCR member churches initiated the campaign on the twelve companies (Burroughs, Chevron, Citicorp, Control Data, Fluor, Ford, General Electric, General Motors, International Business Machines, Mobile, Newmont Mining and Texaco). The companies were chosen on the basis of their substantial involvement in South Africa (in terms of sales, assets or number of employees), strategic importance to the South African apartheid regime or sales to the South African police and military. The churches called for the companies to approach the South African government by fall 1985 to change certain apartheid policies as first steps in ending the apartheid system. If the companies refused to approach the government, or if the government refused to take such steps, the churches announced they would renew their efforts, including "more extensive acts of public witness, calls for the firms' withdrawal from South Africa, launching of selective buying campaigns and divestment of their securities: (see enclosed press announcement, May 20, 1985).

The postcards are part of the pressure campaign on these twelve companies. The computer companies were chosen as the first to receive the postcards for a number of reasons, including the importance of the companies for the maintenance of the apartheid system, the key role played by U.S. companies in the South African computer market and the fact that these companies have indicated they may withdraw from South Africa.

BE IT RESOLVED, that the Board of Directors of the Northern California Ecumenical Council support the "Statement on American Corporations Which are Key to Apartheid."

BE IT FURTHER RESOLVED that the Board of Directors of the Northern California Ecumenical Council encourage its participating judicatories and affiliated organizations to participate in the interfaith Center for Corporate Responsibility's postcard campaign directed at Burroughs Corporation, Control Data and IBM

What is being asked of NCEC:

Board of Directors to sign the Statement and submit it to their respective judicatories for signature and discussion. Publicize the postcard campaign through whatever means are available within the member denominations.

Resource persons: Mary Huenik, National Board of the Interfaith Committee on Corporate Responsibility (ICCR), and John Lind, Director of California/Nevada ICCR.

Office of Communication
UNITED CHURCH OF CHRIST
105 Madison Avenue
New York, NY 10016
(212) 683-5656
William C. Winslow, Press Contact

STATEMENT ON AMERICAN CORPORATIONS
WHICH ARE KEY TO APARTHEID

We, the following Protestant denominations, Roman Catholic orders, dioceses, religious organizations and institutions, working through the Interfaith Center on Corporate Responsibility, have now entered a new phase in our effort to break the bonds of economic oppression that make United States corporations partners in apartheid, the abhorrent policy of racial oppression by the Government of South Africa.

We believe that conditions in South Africa, marked by increased violence against Blacks demanding their basic rights, require a new strategic approach toward U.S. corporations whose presence in South Africa undergirds the South African Government's ability to enforce its policy. We have chosen to concentrate on the following 12 corporations with which we have a history of interaction because they are key investors in apartheid. All support the South African Government either through products and services used by the police and military, by the size of their assets in the country, by their sales and number of employees, and by the strategic nature of their involvement or financial services rendered.

The companies are : Burroughs, Chevron, Citicorp, Control Data, Fluor, Ford, General Electric, General Motors, International Business Machines, Mobil, Newmont Mining and Texaco.

Our new strategic approach will focus special attention on these companies by:

1. Calling upon them to cease immediately all sales and service relationships with the South African Government and Government-owned corporations.

2. Demanding that they make clear to the South African Government that the following changes in Government policies are a necessary precondition for their remaining in South Africa:

- a. Abandon officially the "homelands" policy.
- b. End the various apartheid laws, such as influx control and the Group Areas Act.
- c. Restore full political rights -- such as freedom of speech, freedom of assembly and voting -- to all peoples.
- d. Cease forced removals and population relocations.
- e. Guarantee the right of all people to own land.
- f. Release unconditionally all political prisoners, detainees and those charged with treason.

- g. End the banning of organizations and individuals.
- h. Increase public funding of education, health care, social services, etc. for the Black majority.

We believe that if there has not been significant progress toward achievement of these goals by the end of 1986, these corporations' continued presence in South Africa cannot be justified.

Additional aspects and goals of this new approach will be elaborated in the future.

To affect the targeted corporations' policies, we will press forward with a coordinated campaign utilizing a variety of our traditional approaches such as shareholder resolutions and meetings with corporate leaderships. In addition, we are prepared to take new steps -- such as more extensive acts of public witness, calls for the firms' withdrawal from South Africa, launching of selective buying campaigns and divestment of their securities -- if these companies fail to respond.

Beside these 12 corporations, we will conduct an ongoing review and evaluation of other firms involved in South Africa which may be subject to special attention in the future. When they have been identified, we will issue a new list.

We have agreed that our goal is not to encourage U.S. corporations to ameliorate the efforts of apartheid but to play their part in dismantling that system. We are committed to an ecumenical effort to break up such economic patterns of support and will continue until apartheid is ended.

MAY 20, 1985

Note: This original statement included 53 signatories; since then additional groups have added their names to this statement.

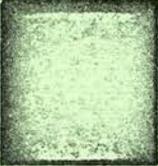
Thank you for your support of the ICCR South Africa campaign by sending the attached postcards to IBM, Control Data and Burroughs.

Please fill out the attached card in the following manner:

1. Sign the card.
2. *Print* your full name exactly as you have signed the card.
3. *Print* your address (please include your zip code).
4. Give the name(s) of the organization(s) you belong to which are participating in the ICCR campaign or which have taken a position calling for companies to withdraw from South Africa until apartheid has ended.
5. Detach the cards, attach a 14c stamp to each and mail.

For more cards or more information on the campaign, please contact:

Interfaith Center on Corporate Responsibility
Room 566
475 Riverside Drive
New York, N.Y. 10115



Place
Stamp
Here

Mr. Michael W. Blumenthal
Chairman and CEO
Burroughs Corporation
1 Burroughs Plaza
Detroit, MI 48232

**End
Apartheid
Now**

Place
Stamp
Here

Mr. William C. Norris
Chairman and CEO
Control Data
8100 34th Avenue South
Minneapolis, MN 55420

**End
Apartheid
Now**



Place
Stamp
Here

**Mr. John F. Akers
President and CEO
IBM
Old Orchard Road
Armonk, NY 10504**

**End
Apartheid
Now**

Dear Mr. Blumenthal:

Apartheid is offensive to a major tenet of my faith: the innate dignity of human beings. I support the interfaith campaign and the demands specified in the May 20, 1985 Interfaith Center on Corporate Responsibility announcement by religious leaders. Therefore, I call upon your company to withdraw from South Africa by December 1986 unless apartheid has ended.

Please let me know how you intend to respond.

Sincerely,

Signature _____
Name Printed _____
Address _____
_____ Zip _____
Organization _____



Dear Mr. Norris:

Apartheid is offensive to a major tenet of my faith: the innate dignity of human beings. I support the interfaith campaign and the demands specified in the May 20, 1985 Interfaith Center on Corporate Responsibility announcement by religious leaders. Therefore, I call upon your company to withdraw from South Africa by December 1986 unless apartheid has ended.

Please let me know how you intend to respond.

Sincerely,

Signature _____
Name Printed _____
Address _____
_____ Zip _____
Organization _____



"RESOLUTION ON SHELL OIL BOYCOTT"

History and Background Information

Since 1978 the Royal Dutch/Shell Group of Companies has been asked to cease its operations in South Africa and Namibia until the apartheid system had been dismantled. The primary pressure on Shell came from religious, trade union and anti-apartheid bodies in Netherland and the United Kingdom, home countries for Royal Dutch Petroleum Co. (Netherland) and Shell Transport and Trading Co. (U.K.) which compose the Royal Dutch/Shell Group.

Shell was targeted because of its strategic importance to the South African apartheid system.

- (1) Royal Dutch/Shell is the major importer of crude oil into South Africa (oil is the one key resource South Africa does not have within its boundaries) despite a UN oil embargo against South Africa. The Council of Unions of South Africa (CUSA) has called for action against Shell because of the strategic importance of oil to the maintenance of the apartheid system.
- (2) Royal Dutch/Shell is a major investor in the South African economy (1 billion rand in 1985). It operates oil refineries, produces petrochemical products, and maintains an extensive distribution network for its products. In Namibia, Shell is the major distributor of petroleum products (with direct sales to the South African military occupying the country), and is engaged in oil and mineral exploration.
- (3) Shell S.A. has been targeted by the National Union of Mine Workers, South Africa's largest black trade union, because of its abhorrent treatment of workers at its Rietspruit open cast coal mine. Shell has gone to special lengths to prevent the union from functioning at this mine.

As conditions in South Africa worsened and as black protest and resistance spread throughout the country, the importance of foreign pressure on Transnational Corporations was emphasized by national organizations in South Africa--from the South African Council of Churches to the United Democratic Front to the Confederation of South African Trade Unions (unites the major independent black trade unions).

On January 9, 1986, the AFL-CIO, United Mine Workers and Free South Africa Movement announced a national boycott of Shell Oil products as a means of participating in this international campaign to pressure Royal Dutch/Shell. This boycott has been endorsed by the National NAACP, National Organization of Women and the 33 member international unions of the AFL-CIO. The boycott of Shell products is currently being promoted in the UK, Netherland and the Scandanavian countries. Other European countries as well as Australia and New Zealand are in process of joining this international boycott to pressure Royal Dutch/Shell to cease its operations in South Africa and stop providing crude oil to South Africa until the apartheid system has been dismantled.

(A 10 minute slide show and presentation will be made at the March 20 Board Meeting. Printed materials will also be available.)

NCEC Resolution

Resolution

BE IT RESOLVED, that the Board of Directors of the Northern California Ecumenical Council endorse the national boycott of Shell Oil products.

BE IT FURTHER RESOLVED, that the Board of Directors of the Northern California Ecumenical Council ask its member judicatories to inform their denominations about this boycott and urge them to support it individually and denominationally.

BE IT FURTHER RESOLVED, that the Board of Directors of the Northern California Ecumenical Council inform the Chief Executive Officer of Shell Oil of this resolution and subsequent actions.

BE IT FURTHER RESOLVED, that the Board of Directors of the Northern California Ecumenical Council notify Shell station managers and owners that Shell products will not be purchased until such time as Royal Dutch/Shell has ceased operations in South Africa and Namibia and ceased selling oil to South Africa, or until the apartheid system has been dismantled.

What is being asked of NCEC: Publicize this decision and subsequent actions through Sequoia and secular media. Designate a representative to the regional Shell Boycott Coalition. Notify the CEO of Shell Oil of this decision. Notify Shell station managers and owners of this decision through their Northern California regional association.

Resource Group: WITNESS for South Africa, 464 19th St., Oakland, CA 94612;
Miloanne Hecathorn, staff.

Follow-up mailing