

South Africa threatens to expell Black migrants: Another boomerang?

The South African government's threat to expel the entire foreign Black migrant labor force should the Western powers enforce economic sanctions against the apartheid regime is yet another desperate attempt to ease the mounting international pressure on Pretoria to abandon its apartheid policy.

"If the threat is implemented, it would have a crippling impact on the mining industry, the main source of foreign exchange for the government," says Mr. Fion de Vletter, of the International Migration for Employment Branch of the International Labor Organization (ILO).

Roughly 40 percent of all mine workers in South Africa are Black migrants, mainly from neighboring countries of Angola, Botswana, Lesotho, Malawi, Mozambique, Swaziland, Zambia and Zimbabwe. While the large number of jobless Blacks in South Africa constitutes a ready-made reservoir of manpower for the mining companies, the abrupt departure of migrant miners would seriously disrupt production and further damage South Africa's recession-hit economy.

According to latest official data, the number of registered foreign Black migrant workers in South Africa in 1984 totaled some 350,000. The largest group came from Lesotho (138,000), with Mozambique nationals constituting the second largest (60,000). Zambia has the smallest number of its nationals working in South Africa (743 in 1983) with Zimbabwe constituting the second smallest group (7,500 in 1984).

The vast majority of the migrants work in the gold and coal mines, about 190,000, according to the last count. They represent a well-trained and skilled labor force which the mine operators would find some difficulty in replacing from local sources.

Nevertheless, there has been a progressive decline in the number of migrant workers employed in South Africa. Black migrants in the early '70s constituted some 80 percent of the mine workers. Today they form only about 40 percent of the labor force. Barring any political intervention by the South African government, the number of Black migrants seems likely to drop gradually, through retirement or for other reasons. The recruitment of novices by the mine operators is today largely from within South Africa (about 10 percent) with a progressive reduction in the intake of novices from neighboring countries (3 to 4 percent).

But this slowdown of Black migration to South African mines has had its repercussions in neighboring states; where the level of unemployment is already high. The International Labor Organization is currently engaged in mapping out the skills profile of returning migrants in an effort to adapt their skills to the domestic labor scene. An offshoot of this program is the launching of some projects such as road building in Lesotho aimed at absorbing ex-mineworkers. At the same time, the ILO has launched programs to help potential migrants in getting a clearer idea of their rights, through extensive briefings and other educational activities. But a mass expulsion of all migrant laborers would put a severe strain on the resources of the neighboring states.

While the significant albeit declining outflow of migrants to South Africa is in a large measure a reflection of the bleak employment prospects in the home countries of the migrants, the fact remains that migrant workers, like other Blacks in South Africa, continue to be discriminated against, in wages, living conditions and other benefits.

For instance, the average monthly earnings of a Black mineworker in South Africa is just over 252 rands. The white mineworker's wages aver-

aged some 1,377 rands in the gold mines and 1,431 rands in coal mines (1982) compared to 252 rands for a Black miner engaged in the gold mines and 265 rands in the coal mines. White apprentices employed underground received 483 rands (1983) compared to 147 rands paid to Black trainees.

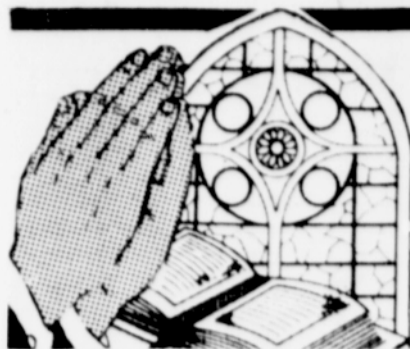
These wage differentials between the white and Black employees in South Africa's mining industry do not tell the whole story. The Black worker suffers from a variety of other forms of discrimination, the most blatant being job reservation. The mining industry is the last sector where discriminatory labor legislation still exists, limiting "scheduled persons" which by definition excludes all Blacks.

The job reservation practice has restricted development of a skilled Black labor force, blocked promotions, and undermined safety in the mines. A recent comprehensive investigation of safety commissioned by the black National Union of Mineworkers (NUM) found that accidents are not simply the result of the depth of mining, but also a reflection of the way work is organized. Much of the productive and supervisory tasks of white mineworkers with blasting certificates (not obtainable by Blacks) are carried out by Black "team leaders", the NUM noted. Although these team leaders have de facto responsibility for safety, they have no formal training or the necessary authority to deal with serious hazards. Another cause for concern about safety is the tendency on the part of the white miners to push their (Black) teams at a pace endangering their safety — simply because of their desire to earn higher production bonuses. The Black miners are limited to a production bonus ceiling of one-third of the average basic pay while the white miners have no ceiling on the amount of production bonus they can get.

Other forms of discrimination also make the life of the migrant Black miner difficult. White workers are given family housing at subsidized rents, but only 3 percent of the Black labor force are allowed, by law, to have family housing on the mine premises. Most of the Black labor force live away from their families in hostels, sharing rooms with other workers, sometimes up to 22 men in one room. There have been improvements in accommodation, food and recreation facilities for the mineworkers, but in many mines the living conditions are still very poor.

The irony is that South Africa can well afford to treat its Black mineworkers better. But they continue to be the victims of racial exploitation, legalized and enforced by the white minority regime. Several ILO studies have highlighted the enormous economic benefits accruing to the State from the sweated labor of both Black South African and migrant miners. As far back as a decade ago, these miners produced some \$20 million a day in gold alone, with the South African exchequer earning a tax revenue of some 811 million rands (in 1974) equivalent to some 2,000 rands for every mineworker. Since then the production and tax revenues have no doubt risen, but the improvements in working conditions of the workers cannot be said to have kept pace.

Can South Africa continue to sustain its subjugation of Black workers and enjoy the benefits of their labor for a comfortable life under the sun for the whites? The mounting restiveness among the Black workers and the renewed threat of a strike by the Black National Union of Mineworkers are clear danger signals to the government in Pretoria that its apartheid policy can no longer be enforced on an increasingly well organized and assertive Black population.



RELIGION

Send notice of your church activities and events to:
Religion Editor, Portland Observer
P.O. Box 3137
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RELIGION UPDATE

by Dee Armstrong

"Creating A Future With Justice"

"Creating A Future With Justice," will be this year's theme of the Mission Institute sponsored by Church Women United in Portland. The event begins at 9 a.m. on Friday, September 27, 1985, at Parkrose United Methodist Church at 11111 N.E. Knott Street (No. 40 busline).

Speakers will be Rev. Bob Flaherty, who will address current land and water issues in the global environment and Dorothy Ackerman of the Native

Indian Council who will address injustice to the Native American Indians of the Northwest. Indian music is also on the agenda. Jo Brown, who was in Washington, D.C., and participated in wrapping "The Ribbon" around the Pentagon, will be on hand to share her experience of the event. All church presidents are invited and will receive special recognition. Bring a sack lunch to share. Phone ahead for childcare, 253-7567.

Youth indoor soccer clinic

This YMCA program is designed for boys and girls in Grades 1 through 5. It is a safe, exciting sport designed to help youngsters develop their soccer skills, self-confidence, with emphasis on team work and good sportsmanship. Each youngster will play at least half of every game. The soft foam "nerf" soccer ball insures a safe method of developing skills indoors during our rainy Fall Season. Have a great time — come join in YMCA Indoor Soccer!

Practice begins September 23rd — one hour practice a week. Games begin October 12th and will be played at sites to be announced. An End of Season celebration will be held December 7th. Practices will be arranged as

close to your neighborhood as possible. Celebrity Soccer Players will hold Clinic.

Fees are \$15.00 for YMCA members; \$22.50 for non-members. Scholarship assistance is available, contact the Y for further information.

Register by coming into the North/Inner Northeast Y office or by mailing the registration form and fee to North/Inner Northeast YMCA, 3549 N. Lombard, Portland, Oregon 97217. If you have any questions, please call the Y at 283-3477.

Library schedule

Multnomah County Library will present the following Book Discussion groups:

North Portland, 512 N. Killingsworth (284-5622): Wednesday, Sept. 25, 7-9 p.m. — "Let's talk About It" series on Working: Exploring the World of the Worker. Book to be discussed is *Death of a Salesman* by Arthur Miller.

Albina, 3605 NE 15th (287-7147): Children's Films, Saturday, Sept. 28, 2:30 p.m. — *The Gingerbread Man; The Cat and the Fiddle; The Giving Tree*.

Scholarship program

Highland United Church of Christ invites you to their fourth annual Samuel Johnson Scholarship Program on Sunday, Sept. 22, at 3:30 p.m. at the church, 4635 N.E. 9th.

The scholarship program is in honor of the former pastor, the late Reverend Samuel Johnson.

ALLEN TEMPLE CME CHURCH

Corner of 8th and Skidmore
Sunday School 9:30am
Sunday Worship 11:00am
Christian Youth Fellowship 6:00pm
(second and fourth Sundays)
Elonza J. Edwards (Pastor)

September 20, 1985
Friday night, 7:30 P.M.

New Beginning Faithway Bible Church
4737 N. Lombard
Everyone Welcome
Pastor A. Brazzle



MAURICE ARAO -from Kenya, the son of a witch doctor and heir apparent to the same powers that kept his grandfather in power and alive for 140 years, gave all that up for greater power and the promise of eternal life through Christ Jesus.

He preaches the gospel and challenges the witch doctors with the power of God, just like Elijah. When they see that Jesus is more powerful, they forsake their demons, their sins and their practices for Jesus.

He now has 140 churches in Kenya, Uganda and Tanzania with upwards to 50,000 people saved and many more being added daily. Revival is going on in Kenya with about 17,000 people being saved weekly and Maurice's independent work is right in the middle of it. The need for materials is great and his independent work is threatened by lack of materials such as Bibles, cassette players, bicycles, etc. There is great need for stability and teaching so new believers are not swayed into error. All Satan needs to insure his victory is our apathy.

North Portland Bible College will resume classes September 23, for all those who are serious about "the Word of God."

Are you satisfied with your level of effectiveness in using the Bible in personal witnessing and teaching? What will your instructor mean if he tells you to lead a person to Christ using the famous "Roman Road" scriptures? Where does one find the doctrines of justification, sanctification, and glorification in the Book of Romans? What are the Biblical themes of each of the Minor Prophets? What are the characteristics of Hebrew poetry?

What is the theme of Hebrews? Where are the Jehovah's Witnesses and other false cults described? What are some constructive approaches in dealing with the cults? How does Daniel's Seventieth Week fit into the Book of Revelation? How can we improve our Sunday Schools and make them more of a force for the redemption of our youth?

When or how does a Sunday School get departmentalized? What are the advantages and disadvantages? How does the doctrine of Christian freedom relate to the "weaker brother" in the Book of Romans?

Fall Schedule

Tuesday, 6:30 - 9:30: Subject, Bible Study Methods; Instructor, Michael Lindsay; Epistles of James and John, Instructor, James Coleman; Outreach Ministries to Children, Instructor, Child Evangelism Staff.

Thursday, 6:30 - 9:30 p.m.: Subject, Old Testament Survey I, Instructor, Ricky Danner; Teaching Techniques, Instructor, Louise Pritchett.

Saturday, 12:00 - 3:00 p.m.: Subject, New Testament Survey I, Instructor, Beth Nance.

Certificate Requirements: Offered annually are courses planned for at least three categories of students — all persons in general who wish to know the Bible better, pastors and ministers in full time service, Sunday School teachers and youth leaders.

"Christian Teacher's Certificate" (9 courses, 27 credit hours); Three courses in Christian Education: Teaching Techniques, Sunday School Success and Understanding People.

Six courses in Bible Survey: Old Testament Survey I, II, III; New Testament Survey I, II, III.

Bible Certificate (12 courses, 36 credit hours). Three courses in Bible Foundations: Bible Study Methods, Basic Bible Doctrines, Defending the Faith.

Six courses in Bible Survey: Old Testament Survey I, II, III; New Testament Survey I, II, III.

Three courses in Bible Analysis: One Old Testament elective; one New Testament elective, one Bible elective (O.T. or N.T.).

Registration is completed with fees are paid. Fees are: \$10 registration, plus \$20 per course. Payable to: North Portland Bible College. To register, call 288-7241.

Do any of these questions arouse your interest? If so, why not get the answers from North Portland Bible College at 4222 NE 12th Ave. Fall term, 1985 — September 24 - December 7.

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Albina Ministerial Alliance
284-6023

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11:00 A.M. Congregational Worship
5:00 P.M. Vesper Service
10:00 A.M. Baptism Fourth Sunday
11:00 Communion Each First Sunday

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the Bible says—
Follow peace with all men, & holiness without which no man shall see the Lord

Tuesday	Bible Band 7:30 p.m.
Thursday	Choir Rehearsal 7:00 p.m.
Sunday	Sunday School 9:15 a.m.
	Worship 11:15 a.m.
	Y.P.W.W. 6:30 p.m.
	Evangelistic 8:00 p.m.
	Worship 8:00 p.m.
Tuesday-Friday	Noon Day Prayer
Friday	"The Pastor Speaks" 7:30 p.m.
Saturday	Morning Prayer 9:00 a.m.

*Showers of Blessings, Unchecked Sunday morning, 10:00 A.M. *Singer: FAAR TEAM Day

BEREAN BAPTIST CHURCH

4822 N. Vancouver Ave.
284-2334

Nathan Barnett, Pastor
(B. Theology • M. Divinity)

Services:
9:30 a.m., Sunday School
11:00 a.m., Morning Worship
6:00 p.m., Evening Worship



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At Berean we emphasize building strong families. You'll get solid Expository Biblical Preaching & Teaching.

One-day seminar for professional women

A one-day seminar on "Professional Development for Women" will be presented in Portland at the Red Lion Portland Center, 310 SW Lincoln, on Friday, September 27, 1985, 8:30 a.m. to 4:30 p.m.

The instructor, Dr. Maxine Warnath, is a Professor of Psychology at Western Oregon State College. Her areas of speciality are organizational psychology, social psychology, and applied human development.

Topics covered include improving

your leadership skills, maximizing your performance, managing your own conflict and stress, and effective team building.

Enrollments are accepted in the order received until the limit is reached. Registration is completed by sending \$70 to Endeavors for Excellence, Oregon State University, Continuing Education, Corvallis, OR 97331-1604. For further details call Endeavors for Excellence in Corvallis, (503)754-2677.