



Southern Africa

Volume 7, Number 1 (ISSN 1061-723X)

January-February 1997

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TEARS, FEARS, AND HOPES: Healing the Memories in South Africa

Pastor Philip Knutson of Port Elizabeth, South Africa, reports on a workshop he and other church leaders attended.

"The farmer tied my grandfather up to a pole and told him he must get rid of all his cattle...I was just a boy then but I will never forget that...I could have been a wealthy farmer today if our family had not been dispossessed in that way." The tears streamed down his face as this "coloured" pastor related his most painful experience of the past to a group at a workshop entitled "Exploring Church Unity Within the Context of Healing and Reconciliation" held in Port Elizabeth recently.

A black Methodist pastor related his feelings of anger and loss at being deprived of a proper education. Once while holding a service to commemorate the young martyrs of the June 1976 Uprising, his congregation was attacked and assaulted in the church. What hurt most, he said, was that the attacking security forces were black.

The workshop, sponsored by the Provincial Council of Churches, was led by Fr. Michael Lapsley, the Anglican priest who lost both hands and an eye in a parcel bomb attack in Harare in 1990. In his new book *Partisan and Priest* and in his presentation he said that every South African has three stories to tell.

"What was done to me; What I did; and What I didn't do."

The workshop, which brought together more than one hundred church leaders from diverse racial and theological backgrounds, was hosted by a large white Dutch Reformed Church (DRC) congregation. In the plenary discussion, several black speakers expressed their frustration with white people who are not attending the open hearings of the Truth and Reconciliation Commission (TRC) as it meets in towns and cities around the country. "Are you serious about reconciliation?" they asked.

One white DRC dominee stood up and pleaded for understanding and patience. "It is not easy for us to get our congregations to make this paradigm shift," he said. A black pastor replied in exasperation. "We have been patient for long enough. We could have demanded Nuremberg type trials and severe penalties, but we opted for a process of reconciliation and even amnesty. What more do you want?"

"Many white people have the perception that the TRC is only opening old wounds and will increase division," another white minister added. Fr. Lapsley waved one of his metal "hands" in the air and asked, "Where is the verse in the Bible that says we must forgive and forget? We are people who remember. What we remember shapes our actions and who we are. The Old and New Testament speak of redemptive memory. 'Remember when you were slaves in Egypt' and 'Do this in remembrance of me.' Forgiveness is not easy or quick. It is big, painful, and difficult.

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FIRST PERSON ACCOUNT

Ten Signs of Hope in South Africa

We asked Tom Witt, Southern Africa advisor for the Center for Global Education, to reflect on his visits to South Africa. We also encourage readers who want to visit Africa to consider a travel seminar with Tom.

"How was your trip," they ask, expecting a less-than-30-second answer.

"Did you get to meet with Mandela?"

"No, he's quite busy," I politely respond.

"Are there signs of hope there?"

I don't know where to begin. So much of what I've seen in my dozen visits during the past six years is full of pain. Even though Nelson Mandela is the President of this New South Africa, the legacy of apartheid is overwhelming: I see massive unemployment and increasing criminal violence; an educational system that has left a majority of the population hopelessly behind; the juxtaposition of wealthy walled-in suburbs and barely-roofed squatter camps; a fearful and mostly racist white population still interested in maintaining its privilege, and a devalued currency that threatens economic growth.

Yet, in spite of the overwhelming problems, I do see many small and large signs of hope as I continue to visit this country. Here are just ten of them:

1. The Truth & Reconciliation Commission

In pursuit of national unity, one of the most important provisions of the South African constitution was for a Truth and Reconciliation Commission (TRC). The TRC was created out of a belief that the truth concerning human rights violations of apartheid cannot be suppressed or simply forgotten, but must be recorded and made known. Only by dealing with the violence of the past can South Africans move honestly forward to a new future. So, during the past year the wounds of the country have been re-opened as incredible stories of torture, killing, and abuse have been flowing out of regional hearings where victims of apartheid violence are able to come before a commission and publicly be heard.

Probably the most difficult function of the Commission is to make recommendations about reparations to those who have suffered harm as a result of human rights violations. It is quite moving to hear the stories of such individuals, who often do not wish vengeance, but may want something as simple as counseling or reimbursement for medical expenses, or a proper burial or knowledge about the whereabouts of their loved one's body, or a plaque or street sign that acknowledges the struggle and loss that took place during those years.

Another branch of the committee considers applications for amnesty from individuals who volunteer to fully disclose their participation in acts which might result in legal prosecution. Slowly, stories of abuse are

surfacing from the other side—the side of the perpetrators; even those higher police and government leaders who now appear to have given the orders for raids, killings, and bombings are beginning to come forward. While there are certainly many who wish there were no TRC, and others who feel it doesn't go nearly far enough to right the wrongs, it seems to me that this South African model is one that makes a real contribution to the consolidation of democracy and the development of a culture of human rights in a country that is still traumatized by apartheid violence.

2. Commission on Restitution of Land Rights

Six years ago, when I first travelled to South Africa, I met Mzamo Mathe, a church worker for the Northern Natal Province Council of Churches, based in Ladysmith. Because he provided assistance and advice to people who had been forced off their land, Mzamo was constantly on the run—not only responding to daily crisis in the surrounding communities while trying to make ends meet on his meager salary—he was also dodging police arrests, harassments, and death threats to himself and his family.

I know it is truly a new South Africa when I now meet Mzamo Mathe as a representative of the new government's Commission on Restitution of Land Rights. Ironically, his work is much the same today as in 1990—still trying to help people who have had their land taken away from them. But now he and the people for whom he advocates have the power of the law behind them, and land claims are now being brought forward and settled by the courts.

3. Bartel Arts Centre

This alternative community-based arts centre is a model for any urban area. Located along Durban's harbor, the Bartel Arts Trust (BAT) Centre attempts to meld drama, dance, music, literature, craft production, sculpture, painting, print making, film and photography into one multi-purpose home for the arts. It combines training, education, performance, entertainment, studio space, retail outlets, exposure, and support for community-based artists. The building's resource centre serves the arts communities and is a meeting point for visitors interested in the arts. The centre has a stated commitment to celebrate multicultural diversity in a country which, like the US, has spent millions on highbrow opera houses and museums that cater mainly to the white, wealthy elite. The BAT is lively throughout the day—and in the evening, one can see a community-based dance troupe, or stroll through one of the several galleries of art exhibitions. Others might listen to jazz in the centre's restaurant, while out on the deck overlooking the harbor Durbanites of all colors find a gathering place to have refreshments and relax.

4. Philani Nutrition Rehabilitation Centre

An estimated million people live in Khayelitscha, most in tin shacks—a vast, sandy dumping ground created by the previous government for blacks who were to remain on the far outer edges of Cape Town beyond the view of whites, coloureds, and foreign tourists. Poverty, unemployment, instability, and political conflict are central to life here.

Sitting in the middle of this massive stretch of shacks is the small Philani Centre with very limited goals. It provides nutritional help for mothers, child care and education for their children, and an employment project for community women who have become brilliant weavers of simple yet beautiful rugs made from strips of cloth left over from a nearby sweatshirt factory. We've brought many groups of Americans to this center. Even though it is difficult to break the Xhosa-English language barrier, visitors are impressed by how these otherwise destitute women have become so quickly empowered to become skilled crafters, create products, market them, and begin to run their own cooperative business providing crucial income to needy families.

5. ACCORD

A recent delegation of ours met with Vusa Gounden, the director of the African Centre for the Constructive Resolution of Disputes (ACCORD), an NGO based in Durban that works on conflict resolution. Vusa related to us the contributions that Africa can make to better human relations. Its tradition of valuing relational orientation to human togetherness (e.g. ubuntu)—all are signs of hope that indigenous African approaches have something to teach the rest of the world about mediation and the constructive resolution of disputes. ACCORD is actively involved all over South Africa in training government leaders, police, youth, and women's groups in preventing conflicts and developing a culture of peace amidst violence.

6. Ecumenical Advice Bureau

If there were ever two church workers who deserved to be comfortably retired, it is Beyers Naude and Wolfram Kistner. Yet, because of their unending commitment to the transformation of their society, they spend their so-called retirement years (both are in their 70s) running a voluntary ministry called the Ecumenical Advice Bureau. Their wisdom, commitment, and analysis are signs of hope for the many foreigners who are privileged to meet with them. Beyers and Wolfram faithfully and effectively advise hundreds of individuals and organizations, encourage others in their work, raise money, churn out helpful analysis papers on the signs of the times, and push the church to play an important role in overcoming the legacy of apartheid.

Most recently, they assisted with the development of the Ecumenical Service for Socio-Economic Transformation, a new church-based agency (headed by Rev. Molefe Tsele) that will provide churches with infor-

mation, knowledge, and education about poverty and economics. It is one of the new powerful ways that the church will need to operate in this society—educating its own people about economic justice, and helping society at large to evaluate economic policies and programs based on a goal of justice and equitable distribution of wealth.

7. Tsoga Environmental Resource Centre

As soon as you enter the township of Langa, you sense that there is something different going on here. Unemployed townspeople are hard at work hauling rocks and hoeing dirt on the parkways and planting flowers and shrubs as part of a comprehensive "greening" project. This black community, one of the oldest in Cape Town, is well organized. The Tsoga ("wake up" in Sotho) Environmental Resource Centre is an important centre of activity as people pick up seedlings to be planted at their homes. A recycling program, a rarity in South Africa, is already in place here. An organic community garden grows vegetables which are sold at reasonable prices to residents. Women and children have attended classes on everything from literacy to awareness of environmental rights, sustainable development, and "environmental apartheid" (they know it's no accident that major sources of pollution and toxic waste in South Africa are located near black communities). The environmental movement—once only the domain of white people focusing on conserving wildlife—is finally being shaped by black communities.

8. Simunye Development Project

Two years ago, the area of Thokoza where we drove though was a "no-go" war zone; mostly burned-out houses are just now being rebuilt. ANC people once lived here, but were regularly attacked by "Self Protection Unit" members of the Inkatha Freedom Party (IFP); about half-mile away, homes of the IFP supporters were



12/... PHOLA PARK SQUATTER CAMP

attacked by ANC "Self-Defence Units." But now, because of the work of Mr. Thami Sethebe and others from Simunye Development Project, we are safely escorted by two 20-year-old former fighters—one from IFP and one from the ANC—who both work for the local police department. Together they and other youths like them from both political parties patrol this neighborhood and help drastically reduce the violence in the entire area.

9. District Six Museum

The term "museum" doesn't adequately describe this place. It's more of a "people's collective historical remembrance" that actively involves all those who step inside, particularly those who grew up in this District 6 of Cape Town, which was brutally cleared out in the 60s after being declared a whites-only area. Located in an old church which was a place of resistance during the removals, the museum recalls the vibrant multicultural life of District Six before the removals. A painful reminder to South Africans of how one community was destroyed in the midst of Grand Apartheid, the museum has become a place of healing and reconciliation for many from the District who have been allowed to recall and name their place in history.

10. Trauma Centre for Victims of Torture and Violence

Located in District Six itself, it is one of 60 such centres around the world, helped significantly by Danish tax money specifically set aside for aid to torture victims. There should be 60 in South Africa alone, but there are only two. This Cape Town centre is headed by Father Michael Lapsley, a former anti-apartheid activist and himself a victim of a letter bomb which took both his arms and an eye. He and others who staff the Centre work as counselors and healers for the thousands of South Africans who have suffered from all kinds of violence, including the abuse and torture inherent to apartheid. The centre assists those who have returned from prison and exile and find it difficult to re-enter a new society, they counsel both children and adults who have been victims of abuse; they even counsel those who sit on the Truth and Reconciliations Commission and are overcome by listening to hundreds of painful stories each week.

The Center for Global Education at Augsburg College regularly organizes educational travel seminars to South Africa which visit places and people like those mentioned above. The next scheduled trip to South Africa is June 18-July 2, 1997; other travel opportunities are being scheduled. For descriptive brochures, applications or more information, contact the Center at 1-800/299-8899 or e-mail: globaled@augsburg.edu

Tears, Fears and Hopes (continued from page 1)

It is not just saying sorry but also making restitution. It is a package deal."

One participant mentioned the recent statement of the DRC in the Eastern Cape on the TRC. The document is very candid when it says:

"...While we still try to deny the fact of serious transgressions, it becomes more and more clear that more people were involved than had been thought to be the case....Most of the people are Afrikaans speaking and a great number are members of the Dutch Reformed Church...They were heroes who received medals for some of their deeds. Now they are branded as thugs and villains. How do we (as the DRC) guide them through this period?"

The statement ends by calling on its members, "to become involved in the work of the TRC, to listen to and attend sessions of the TRC, and as Afrikaners to look anew at our own history. True liberation will come if and when we confess our guilt. The past should not impair us forever."

Jacques Pauw, a young Afrikaner journalist, recently produced a two-hour TV documentary on Eugene de Kock, known as "Prime Evil" by his apartheid government death squad cohorts. While everyone is shocked to hear the details of the atrocities, Pauw states, "It is very important that every white person takes responsibility for the actions of Eugene de Kock because he did it in our name."

As more and more military and police members come forward with their stories of death and destruction all eyes are on the former leaders of the apartheid government who are now being subpoenaed to appear before the Amnesty Committee to testify on their role in sanctioning these gross abuses of human rights.

Towards the end of the workshop people talked about the way forward. The black participants again extended an invitation to their white brothers and sisters: "You are asking for time and understanding to deal with the truth....but remember you do not have to do this alone. Here are your brothers and sisters."

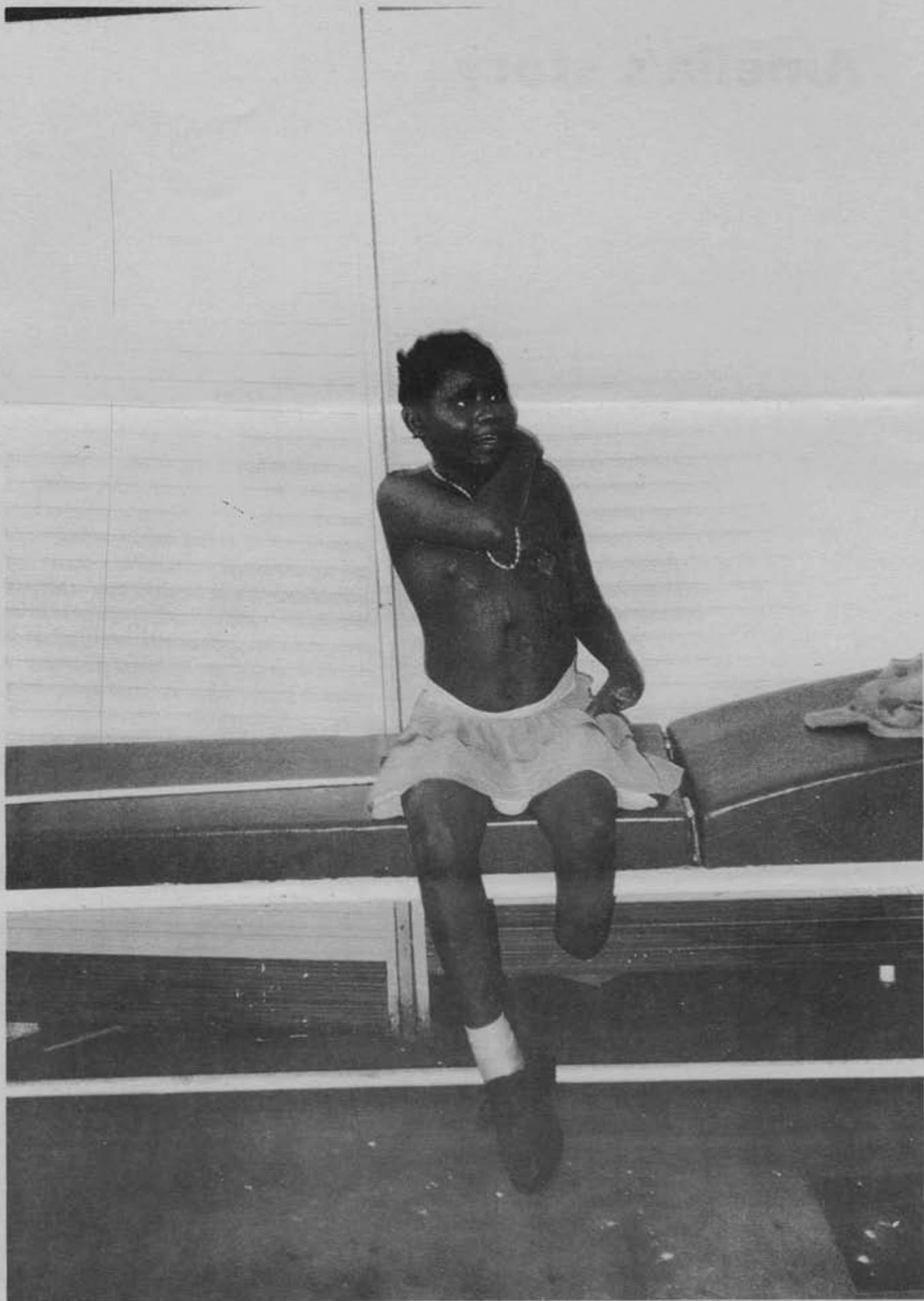
The world is watching South Africa to see if we will be able to break the cycle of oppressed becoming the oppressor. The government set up the TRC but the Holy Spirit blows where it will. It is a tremendous challenge to all the churches to participate in the healing of the memories and the reconstruction of a new society. We all need to remember and be reminded, so we don't do it again!





"Mine injuries are something we'll never get used to. Every time I see mine victims I feel the same pain, the same frustration at the thought they will never return to normal life. And to think of the other millions of mines lying in wait ready to strike...."

--Nurse da Silva, responsible for the Traumatology Section of the Central Military Hospital in Luanda, has spent 18 years caring for landmine survivors.



Amelia's story

Though tiny for an eleven-year-old, she was a healthy child when she came to this spot in the brush to collect dried leaves and firewood. Early that morning her grandmother had woken her up and sent her out to collect wood, telling her that if she returned empty-handed she would not have her "chima", a kind of maize purée, a staple food here. She looked up at a big tree and wondered how to reach those branches hanging down. She jumped. Then she was thrown up in the air, fell down, hit the ground and passed out. On a beautiful sunny day in November 1994, Amelia became the latest, but by no means the last, victim of mines in Mozambique.

When Amelia was born in 1983, she had both her parents, two sisters and a brother. They were very poor and lived in a thatched hut, with only one field deep in the bush. One day in February 1987, a group of soldiers stormed into their place, ransacked it and dragged her parents away begging and crying. It was to be the last time she saw them. Her sisters and brother managed to run away. The villagers took her to an aunt in Machava-Trevo, a village near Maputo. Later she found out that her father had fallen sick and been killed and that her mother had died. Finally she was put on a train to Moamba, where her grandmother lived. That's where she was living when tragedy struck yet again.

Amelia woke up in excruciating pain, pain she will never forget. Her tiny body was soaking wet. She knew it was blood. She tried to open her eyes and look around, but she couldn't see a thing. Was she in a dark room? One of the voices she heard around her was saying that she'd stepped on a mine, that her body was blown to pieces and her eyes badly hurt. The villagers had carried her to the main road on foot, then by car to the Moamba hospital and then immediately to the Central Hospital in Maputo. Now she understood why she could not see them. Then she remembered her legs. "Where is my left leg?" It was missing. So were the fingers of her left hand. Thoughts whirled in her head. "What am I going to do now that I'm disabled and blind?" She broke down and cried.

* * *

It's been seven months since the accident happened and Amelia has been recovering well, slowly but steadily. She now has artificial eyes and an artificial

limb with which she is learning to walk with the help of a white cane she taps around her. In spite of all she's lost, Amelia has learnt one thing: to go on with her life relying on her other senses. She has learned to identify people by their voices and to listen carefully to the sounds of nature. Birds singing, it must be sunny; thunder, there will be rain, and so on.

She is full of determination and learns quickly. When she received her white cane she immediately measured it with the span of her remaining hand. She makes friends easily and readily shares her food with other mine victims.

* * *

Since her arrival at the hospital months ago, nobody has visited Amelia and her remaining family's whereabouts are unknown.

* * *

With the help of the Cruz Vermelha Mocambique (the Mozambican Red Cross) we managed to trace Amelia's relatives. We asked her if she wanted to pay them a visit, and then arranged for a car to take us there. The whole village turned out, as if there were a circus in town. Amelia's fifteen-year-old sister was there. She was the only one who greeted her, held her hand and talked with her. After an hour or so we headed back to the car. Amelia was happy. She said goodbye to her sister who promised to come and visit her in the hospital. In the car on the way back Amelia said, after a long pause, "Now my relatives and the whole village know that I am still alive and well." After heaving a sigh of relief, she fell into a deep sleep. Perhaps, secretly, she'd been waiting for this day for a very long time.

On our way back, signs of reconstruction could be seen along the road. Mozambique has changed. The war is history now, and peace has been restored. Beside me Amelia slept, clutching her white cane, her only constant companion. She's lost both eyes, a hand and a leg - all irreplaceable. Will she ever forget the war? People have told her the fighting in Mozambique is over, but her struggle for survival has just begun. She is only twelve years old, blind and disabled. She has no real family and no idea where she might be taken tomorrow.

Delegate, ICRC orthopaedic centre



Angola 1995. Mine clearance in a country like Angola is tedious, dangerous and likely to take decades, even if adequate funding becomes available © ICRC/Grabhorn



Kenya/Sudan © ICRC/Grabhorn



Many minefields surround entire villages in Angola

© ICRC/Grabhorn



Angola © ICRC/Grabhorn

Children, often unaware of the danger of mines, are among the most vulnerable of potential victims. Once injured, they require sustained medical care as their amputated limbs continue to grow.

Photos, quotes, and story in this insert from an International Committee of the Red Cross special brochure on landmines.

SOUTHERN AFRICA NEWS BRIEFS



Rights Undermined in Zambia

Human Rights Watch/Africa charged that numerous human rights violations before Zambia's November 18 vote seriously undermined the legitimacy of the elections and set a negative tone for the country's development over the next several years. In the parliamentary and presidential elections, the Movement for Multiparty Democracy won a majority and President Frederick Chiluba was returned for a second term. The vote marked the second multiparty election since 1991, when twenty-seven years of authoritarian rule under Kenneth Kaunda was ended.

The human rights group reports that although Zambia made overall progress towards respect for civil and political rights since 1991, the progress appears to have stopped and the Chiluba government increasingly suppresses criticism. An independent newspaper, "The Post" has been under particular attack. In February, 1996 police arrested three of its editors and banned an edition before its distribution because it reported that the government was secretly planning to hold a referendum on the constitution without giving the public time to prepare. The day's on-line edition was also banned, making it the first act of censorship on the Internet in Africa.

(Africa Policy Information Center, 11/27/96)

New Political Party for South Africa?

Bantu Holomisa, a former official of the ANC is exploring ways to create a rival political party in South Africa. Mr Holomisa said, "Strong views have been expressed that I should launch a new political party that would not only protect civil liberties but also ensure that there are checks and balances in our new democratic order." Few political experts see Holomisa as a serious threat to the ANC which garnered more than 60 percent of the vote in the 1994 elections. Its largest opponent, the National Party, appears to be floundering, and the Inkatha Freedom Party has been unable to extend its support outside its base in the province of Kwa-Zulu-Natal.

(New York Times, 10/10/96)

Landmines Update

- FONGA, a forum of national NGOs in Angola, reports that they are in the process of starting an Angolan Landmine Ban Campaign, made up of national and international NGOs. The campaign will develop strategies to influence national and international opinion and prepare to gather signatures and other direct strategies for a ban.

- Following the 4th International NGO Landmine Conference in Mozambique (see p. 7), UNICEF will host a workshop on coordination of mine-awareness activities.

- In a November statement to the press, the South African Campaign to Ban Landmines condemned "backyard landmines sales" after learning that one of the

largest newspapers in Johannesburg was carrying ads for selling landmines as "do-it-yourself protection" for South African home owners. The Campaign noted that the incident raised serious questions about the safety of landmine stockpiles under the authority of the South African Defence Force.

- In September, the Zambia Campaign to Ban Landmines was launched.

- On November 4, US Ambassador Madelaine Albright, accompanied by Senator Patrick Leahy, introduced a landmine resolution to the UN General Assembly. The resolution, with 84 co-sponsors, urges the states to "pursue vigorously" an international agreement to ban the use, stockpiling, production, and transfer of antipersonnel landmines "with a view to completing the negotiation as soon as possible." A vote was held in the First Committee on the resolution and passed 141-0 with 10 abstentions. No African countries abstained.

(landmine update, 11/15/96)

Women and the TRC

Churches and NGOs were urged to motivate and support women to testify to the Truth and Reconciliation Commission (TRC). A special hearing for women to give testimony in a supportive environment was held in Durban in October. The nature of violations against many women, such as rape and sexual abuse in detention, may have prevented them from going public because they feel shamed by what was done to them. Women were invited to approach the TRC individually or as a group. They could make statements privately to staff of the Commission, or request to take part in the hearings.

(Inselelo, 10/96)

GM to Namibia

The proposed government purchase of more than 800 General Motors (GM) vehicles at an estimated cost of N\$136 million will be linked to what is believed to be the largest US investment in Namibia since independence. The GM vehicle assembly plant, set to be built in Windhoek, should be up and running by June, 1997 and will employ an estimated 70 Namibians. The success of the plant will determine whether it could expand to provide GM products for the entire African continent.

(The Namibian, 11/8/96)



SOUTHERN AFRICA NEWS BRIEFS (continued)

CCN: Proclaiming God's Grace

A high-powered delegation from the Council of Churches in Namibia (CCN) is seeking a meeting with the Namibian Government to discuss plans for the 1997 detainee conference. New CCN President, Bishop Kleopas Dumeni of ELCIN and CCN General Secretary, Rev. Ngeno Nakamhela, will head the delegation which hopes to clean up any misunderstandings over the conference and discuss church-state relations.

The CCN theme for 1997, "CCN 1997: Proclaiming the Year of God's Grace" will be launched on January 26 with an ecumenical service in Windhoek. According to a report from CCN's recent annual general meeting, "The program will tackle the pain and suffering inflicted on our nation and its people by the war by involving those who have been affected, including special interest groups, ex-combatants, politicians, and ex-detainees as well as survivors from Cassinga and other tragic events."

The Evangelical Lutheran Church in Namibia (ELCIN) issued a statement endorsing the CCN as the right church-body to deal with the issue of ex-detainees on behalf of its member churches. Bishop Dumeni suggested the conference be a small one involving only those who violated human rights inside and outside the country and those who suffered in the process. The ELCIN said it would not promote steps "likely to disturb the precious peace prevailing in Namibia."

(The Namibian, 12/6/96)

Tutu: Work for Debt Relief

Anglican Archbishop Emeritus Desmond Tutu of South Africa asked American church leaders to devote the same effort they put into dismantling apartheid into helping the nations of Africa find relief from crippling foreign debts. "Now that you have helped rid the world of the scourge of apartheid, the next moral campaign should be this foreign debt. Give the people the chance to begin again."

Most African economies are growing by two to three percent annually, but most of the growth is being used to pay interest on international debt and is not benefiting the countries' inhabitants.

The Archbishop proposed a six-month moratorium on debt repayment, during which time countries would be asked to demonstrate democratization, respect for human rights, demilitarization, and that the money saved is being used directly for the good of the people. The debt of the countries meeting these criteria would be forgiven.

(National Council of Churches Release, 11/19/96)

INDIGENOUS PEOPLES

Another dam, another way of life

Namibia's Himba threatened

NAMIBIA'S achievements in building and sustaining a multi-racial democracy out of a war-ravaged country have been remarkable, but there is evidence that the worldwide 'dash for growth' has at last arrived. A government-sponsored hydroelectric scheme on the Kunene River now threatens the Himba people, a tribal minority known for their egalitarian, sustainable lifestyle. Having survived the war largely unscathed, the irony is that peace now promises to tear their ancient way of life apart.

The Himba, a cattle-raising pastoralist people, live in Kaokoland on the Angolan border close to the beautiful Epupa Falls, the site of the proposed dam which would flood their land, destroying their pastures, burial sites and everything they need to survive. Whilst they are a nomadic people, they do not travel vast distances like the Bushpeople, but confine themselves to a relatively narrow, fertile area dominated by the river. When the grass grows thin, they move on, although often the old and the dying stay behind, provided with food and water by their families as they await death. Tall stone burial mounds can be seen throughout Kaokoland. When tribe members pass a mound, they pick up a stone and add it to the pile, as a mark of respect.

The proposed dam could, by submerging 464 square miles of essential dry-season grazing, displace more than 4,000 Himba in Namibia and flood their burial grounds. If a site lower down the river is chosen - as seems increasingly likely following protests by Survival International and other organizations - the impact on pasture and other land resources would be less extreme. But with an estimated 3,000 workers brought in, nearly all from outside the region, a 'temporary town' would arise on Himba territory with disastrous consequences for their health and social stability.

So far aid donors have had little enthusiasm for the scheme, regarding it as an unnecessary extravagance, but Namibia's government sees it as a symbol of progress and independence. It seems likely that the government will turn to

private donors. Campaigners against the dam have been alarmed by sightings of Taiwanese businessmen in Kaokoland. They believe that Taiwan's business community wishes to compensate for its past associations with South Africa's apartheid regime by sponsoring development projects in the region.

The Epupa Falls Project would cost \$800 million. For Namibia, this will mean many years of debt, but for the Himba it may mean extinction.

Olivia Adams/
Survival International



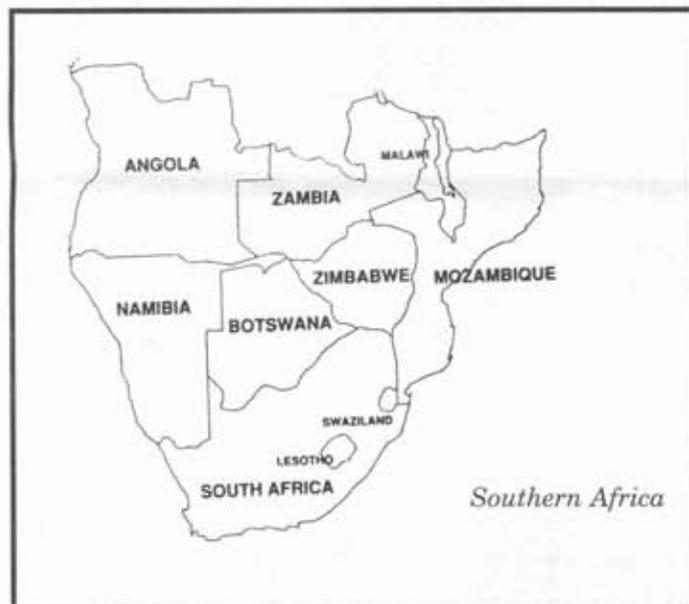
OLIVIA PASCAL / SURVIVAL INTERNATIONAL

CALENDAR OF ACTION AND REFLECTION



February 25-28, 1997

Pray for all those gathering in Maputo Mozambique, for the International NGO Conference on Landmines. Pray for vision as strategies and for advocacy and country campaigns as well as regional initiatives are planned.



The Consequences of Our Actions

Before we "planted" the mines, could we not picture our parents "harvesting" on the same land? Or were they too far away?

Before we "strewed" the mines, could we not picture our wives "collecting" firewood from the same area? Or were we unmarried?

Before we "positioned" the mines, could we not picture our children "frolicking" in the same field? Or were they not yet born?

And now our parents can no longer till the soil; our wives can no longer gather; and our children are without hope.

The consequences of our actions.

Joe Moretti
Jesuit Refugee Service

Southern Africa Network-Evangelical Lutheran Church in America (SAN-ELCA) is comprised of individuals, synods, organizations, and congregations who are committed to learning about and advocating for justice in southern Africa. The network also works toward ending racism in South Africa and the US.

STAY CONNECTED!



Yes, I want to become/remain part of the Southern Africa Network - Evangelical Lutheran Church in America and receive the newsletter, *Southern Africa*, regularly. Enclosed is my annual membership fee.

Individual (\$25)

Organization/Congregation (\$100)

Synodical Group (\$50)

Here is an additional contribution

I would like to order **FREEDOM TO WALK: Advocacy/Action kit on Landmines in Africa** (\$22)

Name _____ Day Phone _____

Organization _____ Eve. Phone _____

Address _____

City, State _____ Zip _____

Please return to: Southern Africa Network-ELCA, 3560 W. Congress Parkway, Chicago, IL 60624 (312) 826-4481

NETWORK NOTES

The Department for Colleges and Universities of the Division for Higher Education and Schools provided a small grant so we could send this newsletter to all ELCA College and University Academic Deans and Chaplains. We thank James M. Unglaube for working with SAN in this way.

To date 131 "Freedom to Walk" Action/Advocacy kits about landmines have been distributed from the SAN office. They are being used in schools, Sunday Schools, women's groups, and youth retreats. Contact the SAN office or use the order form on page 7 to get your copy.

Free resources: we will send you copies of recent issues of the SAN newsletter to distribute at synod assemblies, community meetings, or any place good people gather. Phone, e-mail, or write the office your request.

Congratulations to SAN member Bud Day and others in Flagstaff, Arizona who assisted in getting a landmine resolution to the Flagstaff City Council where it was unanimously passed. Your City Council could be next—contact SAN for sample resolutions.

The International Anti-Racism Network Project of Crossroads Ministry reports that working committees have been set up in South Africa and the United States to prepare for a six person research team of anti-racism trainers from South Africa, the US, and Germany which will visit the three countries in Spring, 1997. It is anticipated that a working committee will soon be formed in Germany for the same purpose.

Southern Africa is edited by Joan Gerig.
Layout by Carol Thompson.

Resources:

"The Story of Father Michael Lapsley: Priest and Partisan, A South African Journey" by Michael Worsnip (ISBN 1-875284-96-6) is distributed by The Talman Company, (\$14.95) information by Tel: 212/431-7175 or Fax:212/431-7215.

"Batman: Death of the Innocents," and **"Superman: Deadly Legacy"** DC Comics. Socially responsible comics produced by DC comics to raise public awareness about the impact of landmines. Available wherever comic books are sold.

"To Dream a Nation: South Africa After Apartheid"

is a video documentary on modern South Africa as seen by Americans grasping its meaning for the first time. The video is a useful tool in educating anyone planning to visit South Africa. 57 min. Available for \$60 + \$3 postage; tel:916/483-1417 or email:chmajb@csus.edu.



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