INTERNATIONAL GATHERING
CHALLENGED TO ACTION
by Donald C. Flatt

“‘Our problem is NOW,’” said Bishop Kleopas Dumeni, in a keynote address at the National Conference on Namibia. “‘Communism is not our problem. South Africa is our problem NOW.’” And his statement was backed by a report of atrocities committed by the South African Defence Force just in the few days since he left Namibia to attend the conference.

Speaking to the National Conference on Namibia, March 20-22, in St. Peter, Minnesota, Bishop Dumeni was referring to the fact that South Africa:

★ has been illegally occupying Namibia for the past 21 years,
★ has defied U.N. Security Council Resolution 435 requiring free elections under U.N. supervision,
★ has imposed puppet governments under South African control,
★ is using Namibia as a base from which to attack the socialist government in Angola,
★ is collaborating with UNITA, an Angolan “contra” movement (see other articles about UNITA in this Newsletter),
★ is oppressing and brutalizing the whole population of northern Namibia with its military occupation.

The conference at Gustavus Adolphus College was attended by six hundred people, including more than 100 Namibians, as well as the presiding bishops of the three uniting Lutheran churches in the United States. It was jointly organized by the Lutheran Colleges Task Force on Peace and Justice, and Gustavus, with the strong support of Lutheran World Ministries, the “Free Namibia Emphasis” of the ALC, and National Namibia Concerns.

The conference was both inspirational and educational, and at the same time, strongly challenging to any complacency that may exist concerning South Africa's double dealing and de-stabilizing impact on the whole of southern Africa. The sympathy of the Churches, and in particular, Lutherans, for the people of Namibia is underscored by the fact that nearly three-quarters of a population of c. 1,400,000 are Christian, with the Lutheran churches accounting for nearly two-thirds of the total.

Among the prominent speakers were: Bishop Kleopas Dumeni of the Evangelical Lutheran Church in Namibia; Andimba Toivo ja Toivo, Executive Secretary of the South West Africa Peoples’ Organization (SWAPO), who spent 18 years in South African jails prior to his release in 1985; David de Beer, a South African churchworker in exile; and Lutheran Bishops James Crumley, Will Herzfeld and David Preus. An unexpected guest at the conference was the Rev. Tschenuwani Farisani of Venda, South Africa, who, after four detentions by the Venda Security Police, is currently undergoing treatment at the Center for Torture Victims, in St. Paul, Minnesota. A greeting to the convention was received from the Rev. Jesse L. Jackson of the National Rainbow Coalition, closely associating that body with the Namibian cause.

The workshop leaders were strong in analysis, information and education. This writer attended workshops on “The History of Resistance,” the “Namibian Economy,” and “Legislative Action on Namibia,” led respectively by a Namibian social scientist, Dr. Kaire Mbuende, teaching in Lund, Sweden, an extremely able economist, Dr. Allan Cooper from Raleigh, North Carolina, and a talented young woman, Jackie Wilson, from the Washington Office on Africa.

In the economic field, it was made painfully clear that Namibia is being plundered by multi-national corporations, and literally stripped of its minerals and ocean fish resources. The effect of economic sanctions was evaluated as primarily symbolic and psychological; in fact, South African financial interests are being rapidly expanded in this country. Our lecturer warned that sanctions may push South Africa to declare unilateral independence for Namibia under the puppet “transitional government,” and then use it as an open channel for trade with the U.S.

In the “legislative action” workshop, the stopping of aid for UNITA (the Angolan rebel faction) and early independence for Namibia were stressed as high priorities of the Washington Office on Africa. We were reminded that $500,000,000 U.S. tax dollars have been used in subsidizing the Chevron Oil wells in Angola; meanwhile, we give UNITA (and by implication, South Africa) $15,000,000 to help destroy them! Two pointed questions were raised in discussion: (1) Why do all our allies, as well as the United Nations and the Organization of African Unity, recognize the government of Angola, while the U.S. does not? (2) Why do we demand the Cubans leave Angola, while we continue to give aid to the threat (South Africa and UNITA) which hold the Cuban troops there?

(continued)
One resolution was unanimously adopted by the conference, and Bishop Dumeni was asked to convey it to the U.S. Secretary of State: "We, the participants of the National Conference on Namibia at Gustavus Adolphus, re-affirm our long-term advocacy of 'Freedom for Namibia' as spelled out in the U.N. Security Council Resolution #435, calling for free, U.N. supervised elections in Namibia. We believe that the freedom of Namibia in no way depends on the presence or absence of Cuban troops in Angola. Now is the time for implementation of UNSC Resolution 435."

In a final "Free Namibia Emphasis" constituency meeting it was urged that every church paper have a regular "Africa Report" column, with the Namibian situation being given high priority. The matters for urgent concern and action are:

1. To re-affirm the urgent necessity for Congressional support for UNSC Resolution 435, thus soliciting support for Congressman Dymally's "Sense of the House" Resolution #131.

2. To block an anticipated move by South Africa to declare the present puppet ("Multi-Party" or "transitional") government of Namibia to be the duly constituted government.

3. To stop the aid to UNITA and secure the withdrawal of all South African troops from Angola and Namibia.

"It was so brief—but intense and vivid, like a dream," said one long time Namibia advocate referring to the National Conference on Namibia held at Gustavus Adolphus College in March. Never before in this country had so many Namibians gathered, nor so many people concerned about the plight of that country. For many of us it was "like a dream."

But now the magic of those three days has faded somewhat and the realities of the struggle present themselves. Namibia, and the situation there, is still largely unknown to the rest of the world, even to our next door neighbors! We have not yet succeeded in making "Namibia" a "household word." It is not yet a point of debate in our political campaigns. There are even strong efforts to make our foreign policy more supportive of South African supplied terrorists (like UNITA and RENAMO) which undermine independence efforts throughout southern Africa.

We are faced with an enormous task. Be sure to read Donald Flatt's critique of the Gustavus Conference—there is much to be done. Each delay means death and suffering in Namibia.

Since the conference, our office and the Namibia Concerns office at Wartburg have been swamped with phone calls from people wanting to take the next step—borrowing films, organizing letter writing campaigns, setting up displays at church conventions. These efforts need to be intensified if we are to play a role in achieving the eventual independence of Namibia.

The days at Gustavus were inspirational and energizing. But now we are again separated from that mutual support. Again, we are a somewhat rag-tag army out in the trenches where we tend to feel isolated, alone in the struggle.

When that happens, we need to remember the courage of those who are on the "front lines" in Namibia. And we need to remember the heroes who have gone before us.

As we were leaving the campus, we stopped for a moment to say good-bye to David de Beer, whose concise, clear statement of the role of the church in the Namibian struggle had been the keynote message of the conference. At the age of 21, David became the Administrator of the Anglican diocese in Namibia, working with Bishop Colin Winter, one of the great heroes in this story. In 1972, they had both been deported because of their strong witness against apartheid.

Elected "Bishop in Exile," Colin Winter continued to work tirelessly on behalf of his people in spite of failing health. Bishop Winter died in 1981 at the age of 53. In the closing eucharist service at Gustavus, we had sung Winter's "Hymn to Freedom." De Beer was remembering the first time he had heard that hymn: "Colin sang it to me shortly after he had written it. He was so sick, and his voice was weak. He sang all alone. But today we sang it, hundreds of us, with full organ and trumpets. There was such power and hope." It was, perhaps, a foretaste of the joy and celebration that will one day come to Namibia.
KOEVER TERRORIZES PATIENTS AT CATHOLIC HOSPITAL

Members of the notorious Koever police unit, searching for a wounded guerrilla, terrified patients at a Roman Catholic hospital in northern Namibia by aiming guns at them through the windows. The incident took place on March 14 at Okatana, 4 kms north of Oshakati in South African occupied Ovamboland. The pursued man, thought to be a SWAPO guerrilla, was not found.

A hospital nursing assistant said the Koever patrol had been told that a SWAPO guerrilla, wounded in a gunfight, was on his way there for medical treatment. The shooting followed a SWAPO mortar attack on the South African military base at Ohanguena, near the Angolan border.

This was the second incident in the space of a few days in which Koever policemen have invaded hospital premises without the management’s permission. On March 17, a badly wounded man was removed from the Lutheran hospital at Onandjokwe, a few kilometres from the major South African military and police base at Ondangua. The man, Nathaniel Shikongo, has not been heard of since, despite repeated requests for information from medical and church quarters.

Namibia Communications Centre

HYMN TO FREEDOM

Namibia, enchained in tyrant’s bondage,
Your people plead for freedom to be free
From rod and lash, from terror’s sway a hostage.
To you, Lord God, they cry in misery.
How long, O Lord, how long shall evil triumph?
How long, O Lord, shall prisoners captive be?

Help of the helpless, comfort of the mourning,
Hope of the poor, the orphan’s sanctuary,
They call for justice, shall that call be heeded?
They cry for mercy, shall they mercy see?
Arise, Lord God of hosts, their one defender,
Smite tyrants’ chains to set your people free.

Arise, Namibia, now your dawn is breaking.
United march to claim your destiny—
A people freed from racist domination,
Reformed in hope, destined for liberty.
Let freedom ring from every hill and valley.
Let justice stream for all the world to see.

To you, Lord God of hosts, be glory given.
You gave us martyrs; give us victory.
The fire of freedom you alone implanted.
Children of freedom may we always be.
Namibia then one nation under heaven,
Upholding justice, truth and equity.

Colin O’Brien Winter
To be sung to the tune “Finlandia”

A FINAL NOTE

As we go to press, we have been informed by our “modem” via London and by Raleigh Deffenbaugh at Lutheran World Ministries in New York, that Joseph Dumeni, the 41-year old younger brother of Bishop Dumeni and father of five small children was killed by South African soldiers on Sunday, June 14, 1987, as he was returning by bicycle from just over the Angolan border where he had retrieved cattle stolen from him in early June.

We invite your prayers for the Dumeni family, and for an end to the oppression of apartheid. Those wishing to express their condolences directly may write to:

Bishop Kleopas Dumeni
E.L.O.C.
Oniipa Private Bag 2018
Ondangwa, Namibia

Memorials are being received by National Namibia Concerns and for SWAPO (South West Africa People’s Organization).
STRATEGY FOR POLITICAL ADVOCACY: CRITIQUE OF THE NATIONAL CONFERENCE ON NAMIBIA

The preceding very positive evaluation of the conference as a whole, due to the extremely dedicated efforts of a small group of people in planning and organizing, needs to be balanced by some reservations concerning strategy and tactics in Advocacy. It was here that there are very obvious weaknesses which must be corrected, if the “Free Namibia” movement is to have any success in turning back the overwhelming impact of the South Africa propaganda machines, supported by the lobbying of right-wing U.S. conservatives.

1. Ecumenical representation at the conference appeared to be quite minimal - and even that just incidentally. From some years in colonial government earlier in my career I am convinced that nothing short of a united front by all concerned churches, agencies and supporters will suffice to change the situation.

2. Media presence was very slight, as far as I could observe, for a national event in which U.S. foreign policy was a major issue.

3. Advocacy priorities received almost no attention, and the one resolution that was submitted and approved was weak, and lacking the note of urgency the facts demand. If we are not to be permanently in a reactive and defensive position, we must develop a clear strategy of well-considered, and sharply targeted ACTION, with nationwide support. Do we not need Public Relations and Political Strategy standing committees, or at least task forces appointed for specific periods and objectives?

I am convinced that, in the words of Ephesians 6:12, we are “not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places,” so that we need to be equipped with the whole armor of God, and use it! The words of Bishop Dumeni at St. Peter, MN, should be written on our hearts: “We call upon you to shout to Washington, to your senators, to your congressmen. . . . We have said many times we need strong action, not weak games. We need a short, sharp shock, so that there will be freedom tomorrow, not the slow squeeze that means freedom twenty years from now.” Are we listening to this hurting, humble man of God - and really hearing the cries of his people?

Donald C. Flatt - Dubuque.
March 28, 1987

SCHOOL CHILDREN HIT IN CROSS-FIRE

In early March one school student was killed and eight wounded in the cross-fire during a SWAPO mortar attack on the South African military base at Ohanguena. According to church sources, students maintain that South African soldiers deliberately place local people in danger by establishing their bases near civilian homes and institutions, so that if SWAPO attack, the liberation movement can be blamed for those killed in the cross-fire. In this case, however, students allege they were attacked by a South African Koevoet detachment housed temporarily near their school.

The army claims that local people have given shelter to SWAPO guerrillas and support and hide them, so they should share the consequences of the War.

Namibia Communications Centre

FURTHER EVIDENCE OF KOVEOET'S PUBLIC DISPLAY OF CORPSSES

Church sources report that, on March 13, a Koevoet patrol drove past the Roman Catholic Mission at Okatana displaying six dead bodies fixed to the spare wheels of their Casspir armored personnel carriers. One of the bodies was identified as a woman in her mid-twenties. The Casspirs displayed red flags and the policemen hooted and ululated as they drove past on their way to the Oshakati base. This practice, which has been used for many years by the South African Defence Force, has been widely condemned by church and civil leaders. Recently, when pictures of corpse-laden Casspirs appeared in The Namibian newspaper, the military authorities denied any knowledge, though they were later forced to admit to their authenticity.

Namibia Communications Centre

BABY GIRL AMONG THOSE DETAINED IN NAMIBIA

London: April 27, 1987

A 3 month old baby girl and her parents are among persons known to be currently detained without trial in Namibia. Police in Windhoek have confirmed that Mrs. Wilika Aimma, her husband, Mr. Titus Shalimba and their baby daughter are being held under security legislation. Church sources in Namibia first reported their arrest in February this year.

Police also admit to holding seven others — Mrs. Mirjam Filippus, Mrs. Elizabeth Amukwaya, Mr. Konis Shoombe, Mr. Nestor Tobias, Mr. Lamek Kadhila, Mr. Josef Katofa and his father Mr. Katofa Shilongo. Church sources, however, insist that this is by no means a full list of people currently being detained by the South African controlled authorities in Namibia.

Namibia Communications Centre
SOUTH AFRICANS BURN DOWN 13 SCHOOLS IN NORTHERN NAMIBIA

London: April 29, 1987

The South African army of occupation in Namibia has adopted a scorched earth policy against primary schools close to the Angolan border. Church sources in the territory report that in the past fortnight, at least 13 schools have been bombed or set on fire by men who have come at night from nearby army bases. Other educational institutions in the area are thought to be in danger.

In an indirect reference to the South African connection, a leading churchman in the region, Bishop Kleopas Dumeni of the Evangelical Lutheran Church said yesterday (Tuesday, 28 April) that "whoever is responsible is an enemy of our people and is not a friend of our community."

Despite the blanket of censorship thrown over the northern war zone by South Africa, the churches, which have a huge following in Namibia, are still able to disseminate information in an area where more than half of the territory's population live. All 13 schools are within 40 kms (25 miles) of the Angolan border.

In one incident, on the evening of April 21, the Lutheran clinic at Onheneliwa, as well as the state school offices next door, were bombed and burned out. The sister in charge heard six explosions, while eyewitnesses reported seeing uniformed members of the South African army in the vicinity.

NAMIBIAN STUDENTS TO STUDY AT CALIFORNIA'S LUTHERAN UNIVERSITY
by Pastor Rick Mark

In the fall of 1984 I traveled to Namibia and South Africa with an American Lutheran Church study group. In our travels, one request heard over and over from the Namibians was, "Help us educate our young people."

Upon returning home, I made a promise to myself that somehow monies would be provided to help educate one Namibian student at a Lutheran college or university.

For the past three years I have been speaking to congregations, groups, and individuals about Namibia and about my dream. In that time almost $6,000.00 has been committed to this fund. Yet four years at a Lutheran college runs between forty-five and fifty thousand dollars plus travel costs to the United States from Namibia. The total costs seemed overwhelming.

Just when things seemed impossible, the American Lutheran Church and Lutheran Church of America developed a joint project to help bring Namibian students to this country to pursue higher education. What they needed was colleges, groups, or individuals to pick up tuition and room and board costs.

Dreams do become realities. This fall, on September 8th, Erna Johanna Elizabeth Arlow will begin classes at California Lutheran University.

California Lutheran University will pay one-half of her forty-eight thousand dollar room, board, and tuition costs, ALC-LCA Student Project will pick up travel costs and provide a monthly stipend and I through the sponsorship of five Lutheran congregations will pick up the $18,000 dollar balance. The five congregations committed to help are: Good Shepherd, Sacramento; St. Peter's, Elk Grove; Zion, Stockton; St. Paul's, Lodi; and my home congregation of Emanuel, Lodi.

It is my hope and prayer that this one small effort will aid in helping the Namibians in their efforts for independence.

"In truly democratic countries, parliaments exist to control the power of the executive. But in South Africa the legislative branch exists only to carry out the wishes of President Botha and his party," said the Reverend Jimmy Palos, head of the Methodist work in Namibia. Speaking to an informal gathering in Denver in May, Palos also said that Namibians feel that the U.S. is aiding South Africa in its efforts to keep Namibia from gaining independence. "They are disappointed that the world's greatest democracy has let them down," said Palos, whose visit to this country was arranged by the U.S. Information Agency.
NAMIBIAN CHURCH LEADERS TELL WCC MEETING OF SOUTH AFRICAN ATROCITIES IN NAMIBIA

An international ecumenical gathering in Lusaka (4-8 May) heard from church leaders in Namibia and South Africa about conditions under white minority rule, a system one delegate called "UnChristian and racist." The meeting was organized by the World Council of Churches. Representatives of the Council of Churches in Namibia described acts of violence recently perpetrated in their country. There were also addresses by SWAPO, the Namibian liberation movement, the African National Congress, and the President of Zambia, Dr. Kenneth Kaunda.

President Kaunda urged churches around the world to oppose the policies of governments, corporations and banks which propped up that "noxious" South African government. Zambia assists more than 135,000 refugees, who have fled South Africa's occupation of Namibia or its aggression in Angola and Mozambique.

Mr. Sam Nujoma, President of SWAPO, told the church leaders that SWAPO was ready to sign a cease-fire "any time, anywhere" if South Africa would implement the United Nations plan for Namibian independence.

At the opening worship service on May 4, Namibia Roman Catholic Bishop, Bonifatius Haushiku, said the day was one of mourning for Namibians. Nine years before, the South African army had attacked the refugee camp of Kassinga in southern Angola, killing 800 Namibian men, women and children, "in cold blood." "These people were refugees, innocent people running away from the reign of terror and oppression of the apartheid system of South Africa," Haushiku told the church leaders that the suffering continues. "My people are dying today, dying now," he said.

Dr. Abisai Shejavali, General Secretary of the Council of Churches in Namibia, described the recent destruction of primary schools in the north of Namibia by South African forces. "It is the South African army, who call themselves our protectors," he said, "who are destroying our schools. Are they protecting us from education?" If the children couldn't go to school, "they are losing precious time, kept in ignorance and left with no hope for the independence of their country." The destruction of schools also meant teachers had no work or pay. Shejavali warned that the South African authorities would blame the liberation movement SWAPO for destroying the schools. "Do not believe this lie. The people know who is attacking them, and it is not our brothers in the liberation movement."

Shejavali spoke of the particular terror experienced by children and women in the north of Namibia. Children, he said, were often enticed by the army to spy on their parents and neighbours. If they refused, they suffered severe reprisals — "the army beats them, kicks them and even roasts children over fires to force them to spy for them."

"Our young women," said Shejavali, "are especially exposed to danger," since "men of the occupation army often force themselves on our young sisters. It is a frightful thing." He told the audience of a 14-year-old girl from Ongwediva who was shot by a South African defence force soldier for refusing to have sexual intercourse with him. As a result of her injuries she had undergone three operations and was still in great pain. Many other young women had been assaulted, had their arms broken, their heads beaten. How many young women have been assaulted in the rural areas and have been afraid to tell anybody of the attack?"

This was the army, said Dr. Shejavali, "which rapes our children and calls itself our protectors."

Namibia Communications Centre

MILITARY TAKEOVER OF SINGLE MEN'S HOSTELS FEARED IN KATUTURA

Residents of Katutura, Windhoek's black township, fear that 5,000 'single men' will be evicted from the hostels in which they are living so that the accommodation can be handed over to the military authorities. There are reports that the South African-backed "interim government" wants the move to begin in June. When originally announced, the plan was greeted with dismay by hostel-dwellers, who are almost exclusively from Ovamboland. Some have already had to move twice, even three times, before.

One local fear is that the hostels will be filled with soldiers of the South West Africa Territorial Force, the black militia raised by the Pretoria government in an attempt to combat SWAPO. Katutura is largely sympathetic to the liberation movement, so the army presence would be seen as a Trojan Horse spying on the estimated 60,000 inhabitants.

The other local objection to the move is the lack of accommodation. There are already 800 residents without houses. Hundreds of unemployed people have fled the war-torn north, fearing for their lives. Large numbers of work seekers have left rural areas right across Namibia in the hope of finding jobs in a country suffering a deep recession.

But even if there was sufficient housing in Katutura itself, it would be out of the reach of most hostel-dwellers. At the moment they pay a rental of R140 a month, though most struggle to earn even this amount.

The people of Katutura were forcibly moved from their homes in the Old Location in Windhoek in 1959, after fierce resistance in which 13 people were shot dead by the police. This was part of South Africa's apartheid program. In the Herero language, "Katutura" means, "we do not have a permanent home."

Namibia Communications Centre
Bishop David Brown, member of the steering committee for the “Free Namibia Emphasis,” and June Kjome, the ALCW’s “Women to Women” visitor to Namibia, confer with Bishop Dumeni.

Solveig Kjeseth, Director of National Namibia Concerns, urged the participants to begin their advocacy efforts even before they left the Conference. Nearly 250 letters to legislators and political leaders were received at an “offering of letters” during the closing worship service.

Nashilongo Elago, of the Namibian Women’s Voice, led a workshop on the situation of women in Namibia.

In the opening session, Anglican churchman, David de Beer, who was deported from Namibia in 1973, gave an excellent historical introduction, showing the strategic role played by the churches in the struggle for independence.

The Conference was the scene of many reunions—in this case, Dean Tschenuwani Farisani, currently at the Center for Treatment of Torture Victims in St. Paul, and Pastor Susan Burchfield, deported from South Africa in 1987, and now serving a parish in Denver.
At the United Nations, the Security Council met April 6-9, to consider the situation in Namibia. It had before it a report of the Secretary General which stated that U.N. Security Council Resolution 435 was ready for implementation. Only South Africa stood in the way, because of its insistence that there be prior agreement that Cuban troops in Angola be withdrawn before beginning the implementation of 435. The U.N. does not recognize the validity of this “linkage” pre-condition.

The African group put forward a draft resolution which would have imposed U.N. sanctions along the lines of U.S. sanctions passed in 1986, but the draft resolution was vetoed by the United States and Great Britain.

"I find it interesting that the American government is concerned that some day, in the future, Namibia might possibly be oppressed by communism. These people are worried about the future. How touching. Why is it then that these same people are not concerned about the real oppression, the killing, the torture, the rapes, the imprisonment that is happening this very night. Our oppressors are with us now, not in the future."

Bishop Kleopas Dumeni
ELC in Namibia

**WHAT’S**

At the National Constituting Convention of the new Evangelical Lutheran Church in America, a “Message of Support to the Churches in Southern Africa” received unanimous support from the delegates. Originally submitted by John Beck, member of the National Namibia Concerns Board, the resolution was amended and strengthened in floor discussion, giving strong indication of concern for Namibia and South Africa in the “new” church.

At Wartburg Seminary, Ilah Weiblen spent days on the telephone, finding sponsors for similar resolutions at the various Synod Conventions. In addition to the expression of support, we are asking for a Task Force on Namibia to be set up in each Synod. In an amazing effort, Ilah has located 78 persons to present the Namibian cause at 53 Synod conventions. (We are pleased to report that in the Rocky Mountain Synod the resolutions passed without any problems.)

**ALC DIVESTMENT DECISION STILL NOT CARRIED OUT**

Seven long years after the American Lutheran Church, in national convention, voted to divest its stock from companies doing business in South Africa, it still has not completed the process. The following letter was in response to a news article regarding recent stockholder action:

May 11, 1987

Mr. Lowell G. Aimen
Editor, The Lutheran Standard
426 S. Fifth St.
Box 1209
Minneapolis, MN 55440-1209

Dear Sir:

Is the Board of Trustees not responsible to the ALC?

In the Lutheran Standard for May 8, 1987 appears an article called, “Trustees act upon stockholder resolutions.” At its meeting March 5-6 the Board of Trustees approved recommendations on stockholder resolutions submitted to them by the Advisory Committee on Investor Responsibility.

On the surface the resolutions sound responsible and to the point. For example, American Cyanamid is asked to stop sales of products or equipment to South Africa's Electricity Supply Commission until the country "com-

mits itself to the termination of apartheid and takes meaningful steps to achieve political and legal equality.” A worthy sentiment.

But why are the ALC Trustees still investing in American Cyanamid? Again and again the ALC in convention has voted to divest from all U.S. companies doing business in South Africa. A number of resolutions called for the completion of ALC divestment before the new church, now named the ELCA, came into being.

Has the Board of Trustees of the ALC actually been free to disregard both spirit and letter of the repeated mandates of the church in convention? Will it be the same thing in the ELCA?

The ALC still has holdings in at least five companies in addition to American Cyanamid who are involved in South Africa: Bristol-Myers, NCR Corp., Pfizer, Squibb, and Allegis. Following the recommendation of the Advisory Committee on Investor Responsibility, the ALC Trustees abstained from resolutions asking these companies to withdraw from South Africa.

Will the Trustees in the ELCA also have authority to weaken the witness of the church as the ALC Trustees have been able to do?

Sincerely,

Peter L. Kjeseth
Denver House of Studies
Denver, CO 80218
After spending nearly two years as a volunteer accountant for the Evangelical Lutheran Church in Southwest Africa, Kent Johnson feels a special urgency for the implementation of U.N. Resolution 435! Now back in Iowa City, Kent and his wife, Lee (who also served as a volunteer with the Council of Churches in Namibia), ordered special license plates, which give them a chance to explain the Namibian issue to all who ask.

NAMIBIAN DETENTIONS HIT CLOSE TO HOME

The following is excerpted from the monthly bulletin of Good Shepherd Lutheran, Decorah, Iowa, written by Pastor Paul Hasvold. Usko and Frieda Shivute attended Good Shepherd during their years in Decorah.

"On March 20-21, my observance of Holy Lent took me to the National Conference on Namibia. I experienced there an ongoing, long-lasting, faith-challenging Lent for a whole people. Namibia, a country of over a million, mostly Christian people (with Lutheran the largest denomination), is the last colony in Africa. It is controlled illegally by the Republic of South Africa. It is one of the 'hot spots' in our troubled world, part of a dangerously destabilized southern Africa which is a threat to world peace. . . .

"In this article I want to personalize the historical situation by sharing an experience from the conference.

"Anyone who was close to me on Sunday, March 22, will remember how nervous I was. I could hardly sit still to sing the hymns. What happened was that I was still trying to recover from a traumatic experience suffered Saturday afternoon at the conference. In a workshop on education, led by a quiet, dignified British gentleman, I made a contribution and referred to Usko Shivute. The man looked at me and said in a soft voice, "I am very sorry to tell you that Usko was arrested a few days ago."

"Had I been of a different national background, I might have shouted and raged, but like a good Norwegian boy I internalized it all and became like a stone. I have read many books on Namibia and I know what those imprisonment can be. Many are never seen again, even without trial. Many are tortured and returned in pathetic condition.

"I went, still not daring to register a shred of emotion, to several of the Conference leaders and asked for more information. An hour later, I learned that it was not Usko, but the headmaster of the school where Usko teaches, who had been detained. Not Usko!! By that time I had imagined too much, and my deep sigh of relief was not enough to make me forget that, while it was not Usko, it has happened and is happening to many others.

"I am not trying to play on your emotions. I did not mention this among my other comments on Namibia in the March 22nd sermon. I deliberately chose this "cooler" medium to make a precise point. I dare say that any of you who knew the Shivutes would have been as dismayed as I was. Realize then, that any of the people of Namibia, cherished friends of ours or not, live in that same kind of danger. I am determined not to forget my extreme reaction to that incorrect bit of information, in order that I remember the situation of the Namibian people. I beg you: let the jeopardy of the ones we know so well fill us with compassion for the many we do not know. . . .

"Someday Namibia will be free. The people of Namibia will do many things to celebrate that great event, things characteristic of their own interesting cultures. But I know one thing that a large majority will do: They will worship God with great Thanksgiving! Just as I hear them praying now within their country's Lent, so on that day, for that predominate Christian nation, it will be nothing less than an Easter."
Prior to the National Conference, members of the Board of National Namibia Concerns met for their annual meeting. Here, part of the group discusses advocacy. Clockwise, from left, are Nancy Knoll, Denver; David de Beer, Holland; Elizabeth Landis, New York; Peter Kjeseth, Denver; Jubie Whitford, Darlington, Wisconsin; Mark Gilderhus, Medford, Oregon; Barb Fullerton, Columbiana, Ohio; Solveig Kjeseth, Denver; Rick Mark, Lodi, California; Bill Johnston, New York; Susan Burchfield, Denver; Ruth Jorenby, Blanchardville, Wisconsin; and Ilah Weiblen, Dubuque, Iowa.

ACTION ALERT

A. We still need to express our support for the Dymally Resolution (H. Res. 131) regarding U.S. policy toward Namibia!

As yet there are only 22 co-sponsors in the House of Representatives, and no sponsor for a Senate version. PLEASE CONTACT YOUR SENATORS AND REPRESENTATIVES ASKING THEM TO SIGN ON AS SPONSORS.

RESOLUTION

To state the guiding principles of United States policy toward South Africa's illegal occupation of Namibia.

Whereas "self-determination" has been and will continue to be the foundation of all democratic societies;

Whereas colonialization is a concept of the past and one that contradicts the true meaning of democracy;

Whereas South Africa has, with respect to Namibia, continued to violate the United States Trusteeship System and the ruling of the International Court of Justice which explicitly called for Namibia's independence;

Whereas the United States Security Council in 1966, under United Nations Resolution 264, which was supported by the United States, declared South Africa's occupation of Namibia illegal and called for South Africa's immediate withdrawal from Namibia;

Whereas in spite of the international community's overwhelming support for Namibian independence, South Africa refuses to terminate its illegal occupation of Namibia;

Whereas South Africa has attempted to allay the growing international pressure for genuine negotiations to reach a settlement on the question of the independence of Namibia by establishing a transitional government in Namibia which is appointed and controlled by the South African Government;

Whereas South Africa has extended the apartheid system to Namibia through the enactment of oppressive laws which dictate every aspect of the social, economic and political lives of the Namibian people;

Whereas South African military forces in Namibia continue to be guilty of human rights violations on a massive scale, including the detention of persons without charge, torture, rape, and killings;

Whereas the principal threat to the human rights of the Namibian people is the continued illegal occupation of Namibia by the colonialist South African Government;

Whereas the United States Government rejects the illegal occupation of Namibia by South Africa, has called for the abolition of the apartheid system, and is the human rights champion of the world;

Whereas the United States supports United Nations Resolution 435, adopted by the United Nations Security Council in 1978, which calls for the independence of Namibia through the cessation of armed hostilities in Namibia, the withdrawal of South African troops, and the holding of elections that are supervised by the United Nations; and

Whereas the independence of Namibia is consistent with American traditions and principles of democracy; Now, therefore, be it

RESOLVED, THAT IT IS THE SENSE OF THE HOUSE OF REPRESENTATIVES THAT THE PRESIDENT SHOULD —

(more next page)
1. recognize the legitimacy of the plight of the Namibian people;

2. urge the Government of South Africa to take prompt and effective actions to end its illegal occupation of Namibia and to implement United States Resolution 435;

3. should take an active role in pursuing the resumption of negotiations between South Africa and truly representative leaders of the Namibian people;

4. reject any policy which links the implementation of Resolution 435 to the withdrawal of Cuban troops from Angola; and

5. call for the termination of any business conducted by United States businesses in Namibia, until South Africa complies with Resolution 435.

B. There was unanimous agreement at the National Namibia Conference: We must find some way to end U.S. support for UNITA!

With the help of an expensive public relations firm and “far right” politicians, Jonas Savimbi has managed to win respectability for UNITA, fostering the illusion that it is a pro-democratic, anti-communist force. In fact, members of Congress are afraid to sponsor legislation that would end U.S. aid to UNITA, for fear of being labeled as “soft on communism.”

We must undertake the task of education—not only for the “grass roots” but also for members of Congress. The Washington Office on Africa, a church-related lobbying organization offers the following six reasons to oppose aid to UNITA. Please study them, circulate them, and then contact your representatives in Washington, urging that we give no more aid, either covert or overt, to UNITA. If our Congresspeople begin to hear from their constituents on this, they may find the courage to end this indirect assistance to South Africa.

SIX REASONS TO OPPOSE AID TO UNITA

1. Aid to UNITA is aid to South Africa. Aid to UNITA puts the U.S. in a de facto military alliance with South Africa. South Africa provides approximately 90% of UNITA’s support and commits hundreds of men to its defense. For example, in 1985 South African planes bombed Angolan government troops advancing on UNITA forces in southern Angola. South African troops have raided Angola over 11 times since 1976, often fighting side-by-side with UNITA forces.

2. Support for UNITA damages U.S. relations with other African nations and isolates the U.S. U.S. credibility as an impartial broker in the

region is destroyed by aiding UNITA, to which no Black nation has given significant support since it joined forces with South Africa. In July, 1985, the 21st Summit of the Organization of African Unity (OAU) declared that it would interpret any U.S. intervention on behalf of rebel forces in Angola as a “hostile act” toward the OAU. Nearly every major anti-apartheid leader in South Africa and Namibia opposes U.S. aid to UNITA. All of the leaders of the Front-Line States oppose aid to UNITA and have criticized U.S. support. The U.S. and South Africa are the only countries in the world which do not recognize the Angolan government.

3. Aid to UNITA will not bring about the withdrawal of Cuban troops. Cuban troops first came to Angola to help repel the 1975 South African invasion. Their continued presence is the result of South Africa’s repeated cross-border raids into and military occupation of Angola. Angola has repeatedly stated its desire to negotiate the removal of Cuban troops. However, South Africa has repeatedly sabotaged these regional peace efforts. The best way to encourage a withdrawal of Cuban troops, who themselves show no interest in venturing beyond Angola’s borders, would be to demand that South Africa discontinue its invasions of Angola, support of UNITA and illegal occupation of Namibia.

4. UNITA violates human rights. UNITA has a history of bombing public places, kidnapping foreign technicians, killing innocent civilians and mining village farmlands. According to the Washington Post, all available accounts attribute the February 1986 massacre of 120 Angolans at Camabatela village to UNITA forces. UNITA’s aggression has disrupted food production and distribution and caused one of the continent’s worst famines. A recent UNICEF report documents that because of the war, Angola has one of the highest child mortality rates in the world. UNITA threatens to blow up Gulf Oil’s refinery in Angola, thereby posing a serious threat to American lives.

5. Jonas Savimbi is an unreliable ally. Savimbi, the leader of UNITA, is a political chameleon, changing his alliances to suit his interests. He has been by turns stridently anti-imperialist, pro-capitalist and Maoist. In 1985, UNITA itself split because of dissatisfaction with Savimbi’s leadership. The dissidents accused Savimbi of “waging a war against those who do not obey him unconditionally,” and called him another Idi Amin.

6. UNITA cannot win. Savimbi’s human rights abuses have cost him popular support. In addition, analyses recently prepared by the CIA and the State Department concluded that UNITA cannot achieve a military victory, or negotiate a power sharing agreement with the Angolan government, even with increased U.S. aid.
NAMIBIAN CHURCH LEADERS ASK BOTHA FOR MEETING TO END WAR

With the war in northern Namibia reaching new levels of violence, Christian leaders in the country have asked to meet South African State President P.W. Botha, whom they say is the only person who can resolve the current stalemate.

The request, made on April 8 and again on April 21, came from church leaders representing Lutheran, Roman Catholic, Anglican, Methodist and Congregational churches, with membership totalling more than 75% of the population of the country.

President Botha responded to the first request through his Administrator General (colonial governor) in the territory, Mr. Louis Pienaar, placing stringent conditions upon the agenda if the meeting is to take place.

In a statement issued on April 14, Botha conditionally agreed to meet the churchmen after the whites only election in South Africa. But Botha's agenda excludes any discussion of the role of the South African occupation forces in the country.

"The meeting," said Botha, "will address the question of the cessation of violence by SWAPO" (the Namibian liberation movement), and the question of "minority rights" in an independent Namibia. Botha also insisted that the six parties in Namibia's interim government, an unrepresentative body created by South Africa, should be at the meeting.

The church leaders' response to these preconditions was made public on April 22, and while they clearly want a meeting to take place, they stressed their desire for a personal meeting with Botha, without others present and without pre-conditions.

The churchmen's present initiative coincides with reports of increased atrocities by the South African Defence Force against civilians in northern Namibia and heightened SWAPO activity in white farming areas.

Namibia Communications Centre

"People criticize us for being some sort of lunatic fringe, running around beating on South Africa. They say 'Come on now, things aren't that bad.' I'm telling you — they're more than that bad!"

Dr. Jean Sindab
Committee to Combat Racism
World Council of Churches

National Namibia Concerns
860 Emerson
Denver, CO 80218

Address Correction Requested