There is something unique about the season of Advent, something which speaks directly to our hearts. Even more than at other times in the church year, we are reminded of God's love and concern for the little ones, the powerless, those who feel lost and alone in this great, often dark, world. And who of us does not have those feelings at some time?

But in a special way, the message of the Advent season seems to speak precisely to the situation of the Namibian people. They can relate directly to the language of bondage and oppression. For more than a hundred years Namibia has been occupied by a foreign country. For more than a hundred years, the Namibian people have struggled, and suffered, and waited and prayed for freedom. And so, for them, the promises of liberation, of wholeness, of hope, of joy emerging from the midst of sorrow, have a special relevance.

The promise from Isaiah 40: "Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended . . . ." A word of hope to the faithful worshippers in the north of Namibia, whose daily experience is warfare—where land mines and aimless killings, and curfews, and the sounds of gunfire are a part of every day and every night.

The promise from Isaiah 11: " . . . with righteousness he shall judge the poor, and decide with equity for the meek of the earth." One is reminded of the children of Namibia—nearly half of whom will die of malnutrition before their fifth birthday. Certainly they are the meek of the earth, the 'little ones,' for whom these promises are especially meant.

The promise from Jeremiah 23: "Then I will gather the remnant of my flock . . . and bring them back to their fold . . . I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed neither shall any be missing." What powerful images of hope to the Namibian families who have been scattered, both within their country and in exile.

Some years ago I met a young Namibian woman who, as a teenager, had fled into Angola, and had arrived at the Kassinga refugee camp just before it was attacked by South Africa. On May 4, 1978, nearly 800 Namibian refugees were killed at Kassinga. My friend told of the destruction of this place of refuge. She told of running as the bombs fell, with one child on her back and holding another by the hand—fleeing into the bush, crossing a river where many children drowned. She told of returning later to the incredible scene of the massacre. And she told how, for many days, the Angolan people would come to the camp leading small Namibian children whom they had found still hiding in the bush, terrified and lost.

What powerful meaning this passage must hold for those survivors: "I will gather the remnant . . . they will fear no more . . . none shall be missing."

Advent is a time of hope. God has entered our world. God has sent the Light—which even the darkness of sin, hatred and warfare cannot overcome.

The Namibian people are a people of hope. What gives them the courage to struggle against the injustice of their oppressors? They remember these Old Testament promises, they are firm in their faith that this world indeed belongs to God, and they look to the liberating, empowering presence of Jesus Christ for strength to continue.

With the Namibian people, we too, are called to wait and hope. We too are called to lives of risk and suffering and struggle. During this Advent season, let us remember the pain of our sisters and brothers in Namibia.

But let us also rejoice with them in the promise that God is indeed at work in this world, actively bringing about a kingdom of justice and righteousness.
10th December 1959

Guns drove us from our rest
Our houses razed by bulldozers
That was the oppressor's purpose
To force us from our town,
A barbaric rape
And our blood flowed.

While they trampled our homes
We did not tremble
Men, women and children
All stood firm
But they gunned us down
On 10th December 1959.

The land and mountains
Stood in silence
Witnessing the impending destruction
Of us and our town
Oruvanda-Ruetu

The scene that hour was
Death, blood and tears
And anger
To fight back—
To fight for our Namibia.
Yes, that day Namibia bled
The blood of anger,
Today we bleed the blood of hope
But tomorrow
We shall bleed the blood of
FREEDOM!

by Rahii wa-Kahimise

BURCHFIELD TO DIRECT
NATIONAL NAMIBIA CONCERNS
Pastor Susan Burchfield has agreed to serve as Executive Director of NNC beginning January 1, 1988. One of the original founders of the Namibia Concerns Committee, Susan has lived in South Africa, and brings great depth of knowledge and experience to this office. Many of you have experienced Sue's gracious efficiency as a chief organizer of several of our Education and Advocacy Training Events. We are pleased and thankful that she is willing to set aside some of her parish duties in order to do this job.

Current director, Solveig Kjeseth and her family will be living in Harare, Zimbabwe, for most of the year, while husband, Peter, teaches at the University of Zimbabwe.

“As long as people are dying in South Africa, we need to keep the sanctions question alive in this country.”

Rev. Allan Boesak
calling for increased economic pressure on South Africa.

As this goes to press, I need to add a final word of thanks to three women: to Nancy Knoll, who has come in faithfully to write thank you notes, organize the files, and add a touch of class to the office; to Barb Danforth, who tries each day to bring some order out of the chaos, who balances the books and stretches the budget, and deals with both a stubborn computer and a difficult boss with graciousness and good humor; and to Susan Burchfield, into whose lap all this will fall.

Solveig Kjeseth

NAMIBIA NEWSLETTER

The Namibia Newsletter is published quarterly by National Namibia Concerns, 915 East Ninth Avenue, Denver, Colorado, 80218.
With the help of a young friend, Solveig Kjeseth, director of NNC, begins to unload the 13,000 keys contributed through our network.

KEYS DELIVERED TO UNLOCK APARTHEID'S JAILS

On behalf of the Namibia Concerns network, thirteen thousand keys were delivered to the South African Consulate in New York City on October 13th as our contribution to the "Unlock Apartheid's Jails" campaign. This event, sponsored by American Committee on Africa and coordinated by Dumisani Kumalo, was intended to draw attention to the more than 30,000 persons detained in South Africa and Namibia during the past year.

We are grateful for the tremendous outpouring of keys, even on such short notice, from the Namibia Concerns network. More than half of the keys presented at the Consulate had been sent by you folks! And we have still more keys which will be delivered to the South African Embassy in Washington this month.

In our short speech at the Consulate we stressed that our keys had come from a great variety of people and places, from high school students in Ohio, and college students in Iowa and Minnesota and Oregon and Washington; from Bible Study Circles and from universities; from large cities, like Chicago and Los Angeles; from small farm communities like Sun Prairie, Wisconsin and Dazey, North Dakota. Keys came from the north, from Detroit and Bemidji; they came from the south, from Tuskegee, Alabama and Durham, North Carolina. They came from Lutheran and Catholic and Methodist and Jewish and Baptist folks.

These keys came from all those places and from all those people because there is, in the United States, a growing consensus—a conviction that apartheid must end, that Namibia must be free, that people in southern Africa must have the right to determine their own destiny—to live with the justice and liberation that God intends for all people.

The representatives of South Africa did not appear to receive the keys. They peeked from the windows of the Consulate, watching and, some say, video-taping the demonstration.

Perhaps it was only a gesture, but certainly a meaningful one. The thousands of keys delivered in October and December symbolize the unlocking of jails where people are being detained. They symbolize the release of a whole nation—the liberation of Namibia from South Africa's illegal occupation. They symbolize the unlocking of hearts, the freeing of all people, whether black or white, from the bondage of racism wherever it exists.

"In the end, we are going to be free. And then we are going to have to take account of who assisted us and who impeded us . . . . You have got to make a moral decision. The 'pre-liberation' record will be an important factor."

Archbishop Desmond Tutu, calling for increased sanctions against South Africa.
London: November 13, 1987
BOMB ATTACKS IN NAMIBIA
After a number of weeks of relative quiet in central Namibia, three bomb explosions yesterday have reminded South Africa's authorities that they continue to have substantial opposition to their continued occupation of the territory.

In Walvis Bay, an enclave claimed by South Africa as part of the Cape Province, two explosions damaged government buildings. At 6:15 a.m. a bomb damaged part of the post office building, leaving one white worker with minor wounds. In the evening an explosion occurred at the Municipal Building, slightly injuring two policemen.

Another bomb destroyed part of the rail link between Windhoek and Okahanja, Namibia last night. No one was injured, and authorities are repairing the line, anticipating a return to rail traffic on November 14, 1987.

The Namibian liberation movement, SWAPO, has claimed responsibility for the explosions, calling Walvis Bay "The Navy and Marine headquarters of the occupation army."

Walvis Bay: November 18, 1987
SOUTH AFRICANS MOUNT MASSIVE SEARCH IN BLACK TOWNSHIP
Elements of the South African Army, Navy and Security Police threw a cordon around the black township of Kuisebmond last night in a search for SWAPO soldiers responsible for last week's bombings.

The operation started at midnight and continued until noon today. All buildings in the township, which houses between 6000 and 7000 people, were searched. All men in the area were examined and many were photographed. Church sources report that school boys aged 14 and upward were taken from the classrooms to be interrogated and photographed.

The pastor of the 2500 member Lutheran Church in the township, Rev. Ernest Gamxamub, said that the police came to his house at 5:00 a.m. and thoroughly searched his quarters and his office.

"It was inhuman," he said. "They used all sorts of language and made sure we knew we were 'kaffirs' (niggers). Pastor Gamxamub said the soldiers did not produce a search warrant, claiming it was not needed.

Windhoek: November 16, 1987
COUNCIL OF CHURCHES TEACHERS ARRESTED — ONE DEPORTED TO ZAMBIA
South African police in the Caprivi region of northeast Namibia have deported one Council of Churches teacher and tried to expel another in their continued crackdown on church activities in the area.

Mr. Nyande Sifuniso, a 23 year old Roman Catholic teacher, was escorted to the Zambian border last Wednesday by police who claim he is an illegal alien. Mr. Edwin Mnenda, a 29 year old Seventh Day Adventist, was permitted to stay in the country only after an 11th hour intervention by attorneys for the Council of Churches. Both men have been instructors in church funded English language programmes.

News releases reprinted in this Newsletter are provided by the Namibia Communications Centre.
Let us also remember what Jesus says: “I have seen Satan fall like lightning from heaven.” He does not say that I hope to see Satan fall. He does not say I think Satan will fall. He does not say I will call together a commission of inquiry and they will look into the possibility of Satan’s falling. He says, “I have seen Satan fall.” That means that the power of Satan has already been broken.

Do not despair, my people. This is not the final chapter. For them yes, but not for us. Do not despair, my people, their guns will not have the last word. Do not despair, my people. We are marching on to victory, and they know it. That is why they are doing what they are doing. Do not give up now. Let not fear overcome your hearts. Let not despair drive you into the wilderness of desperation. Do not turn your back now on the graves of our children. Fight on. Believe on. Struggle on. The moment is dark now, but the sun shall surely rise. The night is upon us, but the stars will not go out completely. Our dreams are within our hearts and almost within our grasp. Do not turn away now.

Believe the words of Jesus as you watch their television. Believe the words of Jesus as you see their trucks patrolling our streets. Believe the words of Jesus even as they detain you. Believe the words of Jesus even as they scare you to death and kill you. Believe the words of Jesus: I have seen Satan fall. I have seen Satan fall. I have seen Satan fall. God bless you all!
Part of the crowd of labor leaders, church leaders, school children and others who marched to the South African Consulate for the "dumping of the keys."

On September 28th, Bill Cosby kicked off the "Unlock Apartheid’s Jails Campaign" with mayors from several major cities presenting the keys to their cities to the effort. On the right is Jennifer Davis, Executive Director of the American Committee on Africa.

YOU CAN HELP SET THEM FREE
SEND IN YOUR KEYS TO
UNLOCK APARTHEID’S JAILS

The Africa Fund, National Namibia Concerns and Free Namibia Emphasis will present these keys by the thousands to the South African Government to demand that they free the detainees and political prisoners.
Windhoek: October 29, 1987
SOUTH AFRICA REFUSES CHURCH
DELEGATION’S VISIT TO NAMIBIA
A “pastoral visitation” from the Lutheran World Federation headquarters in Geneva to Lutheran churches in Namibia and South Africa has been denied visas by the South African government. The visit, which was to take place this week, was designed to “initiate a process of reconciliation and unity among the black and white LWF-member churches” in South Africa and occupied Namibia.

In a telex today, LWF General Secretary Gunnar Staalsett told South African President P.W. Botha that the visa denial “undermines the credibility of your claim to respect the integrity of the church and the freedom of religion.”

Ilah Weiblen, coordinator of the Namibia Concerns Committee at Wartburg Seminary, with a few of the keys collected in Dubuque. (Telegraph Herald photo by Steve Gustafson.)

Like mother-in-law, like daughter-in-law, Barbara Weiblen of Sudbury, Massachusetts, tells the story of Namibia at yet another church gathering.

Our financial need continues. Your gift to National Namibia Concerns this Christmas will enable us to continue to stand with our Namibian friends as they wait and hope and struggle for a new life of freedom.

If you make a donation on behalf of a friend, we will be glad to send them a thank you note and include them on the mailing list.

With your help we will continue this ministry of education and advocacy in 1988.

Our thanks to all who have already responded!
COMING EVENTS
Mark your calendars now:

January 15 - 17 "Namibia: Lutherans in Chains," a retreat focusing on the church in Namibia. Speakers are: Bishop L. David Brown, Dorothy Diers, and Dr. Herman Diers. Retreat begins at 8:00 p.m. on Friday and ends at noon on Sunday. Cost is $30.00 per person. Pre-register by sending $10.00 deposit to: Okoboji Lutheran Bible Camp, R.R. 2, Box 115, Milford, IA 51351.

Ruth Jorenby reports preliminary plans for a Namibia conference to be held in Madison, Wisconsin early in May. Titled "Cries of Anguish, Voices of Hope," the event is being planned by the Southern Wisconsin Namibia Committee. Watch for further details, or call Ruth at (608) 523-4325.

NAMIBIA—IT'S BECOMING A HOUSEHOLD WORD!
Two students from South Africa reported that when they were in Milwaukee this summer, many people assumed that they were Namibians. In fact, one conversation had gone as follows: "And where are you women from?" "South Africa." "You mean, Namibia??" "No, South Africa." Pause. "Oh, that's right next to Namibia, isn't it?"

The credit for that "name recognition" goes to the good people of Wisconsin, who have come to know the story of Namibia and keep on telling it over and over!

WISCONSIN LEGISLATURE PASSES NAMIBIA RESOLUTION
A joint resolution, dubbed "the Free Namibia Bill," authored by Representative Marsha Coggs recently passed both the Wisconsin Senate and the House. In part, the Resolution states that:

WHEREAS, the state of Wisconsin as a member of the United States is celebrating its 200th year under a constitution guaranteeing our freedom; and

WHEREAS, these free citizens of Wisconsin have expressed deep concern over U.S. foreign policy in South Africa, now therefore,

BE IT RESOLVED by the Assembly, the Senate concurring, that the Wisconsin legislature petition the Reagan administration to drop its requirement that Cuban troops leave Angola and that it implement the plan agreed under UNSC Resolution 435.

BE IT FURTHER RESOLVED that the Assembly Chief Clerk shall transmit a copy of this joint resolution to the President of the United States, and to each member of the congressional delegation from the state.

In his lobbying for the resolution, Ted Steege of the Lutheran Office of Governmental Ministry called legislation on Namibia "the top priority for Wisconsin Lutherans."

According to a recent study, the average urban black in South Africa is housed in a space roughly the size of a double bed.
TWO HEADLINES-TWO WORLDVIEWS

Georgie Anne Geyer's column in the Denver Post, was titled: "Changing the Rules in Angola." It was an upbeat article, saying that the $15 million worth of "sophisticated weapons" that the U.S. has sent to UNITA is "not only paying off" but should be increased. Geyer spoke in glowing terms of the "canny" UNITA strategy as their fighting "expanded to the countryside" of northern Angola.

The Washington Post headline read: "12-Year War Starves, Maims Angola's Children." It told how, increasingly, "women and children are being singled out as targets." It stated that anti-personnel mines, placed by UNITA forces, have mutilated 10,000 to 15,000 women and children. Half the urban population in Angola "faces acute shortages of food" because the third main target of the land mines are the farmers. Scores of government health centers in the countryside have been burned by UNITA. Since 1980, the percentage of children enrolled in school has fallen from 37 to 1. Four out of five children in rural areas have no access to safe drinking water. There is an acute shortage of artificial legs. Angola now has the highest percentage of amputees in the world."

Yes, Geyer is right, UNITA has changed the rules for warfare. They have spent hundreds of thousands of dollars on public relations firms in this country to fool people like her. And by terrorizing the countryside, blowing off the legs of children and farmers, they have made clear gains in destroying a nation and its people.
## ACTION ALERT

### COMPARISON: TWO CONTRARY RESOLUTIONS ON NAMIBIA

<table>
<thead>
<tr>
<th>ISSUE</th>
<th>PAUL SIMON S.R. 254</th>
<th>HELMS S.R. 300</th>
</tr>
</thead>
<tbody>
<tr>
<td>UN 435</td>
<td>Insist that Res. 435 (free and fair elections under U.N. supervision) be implemented.</td>
<td>Does not mention 435</td>
</tr>
<tr>
<td>Transitional Government</td>
<td>States the Transitional Government is appointed and controlled by South Africa, a gambit to allay Western pressure for Res. 435. This government would continue enforcement of oppressive laws inherited from South Africa.</td>
<td>Says Transitional Government is legitimate, broadly supported, worthy of recognition and aid.</td>
</tr>
<tr>
<td>South African Withdrawal</td>
<td>South Africa must withdraw most of army in accordance with U.N. Res. 435, so as to remove coercive influence on elections.</td>
<td>No mention of South at all, as if it were not involved, and the problem were completely internal to Namibia.</td>
</tr>
<tr>
<td>Cuban Linkage</td>
<td>Linkage of implementing U.N. 435 to withdrawal of Cuban troops is explicitly rejected. (Note that Cuban troops are present as defensive force only; came to Angola late 1975 to ward off massive South Africa invasion.)</td>
<td>No mention of South Africa army or linkage policy; Cubans held up as threat to Namibia’s freedom, due to their support of SWAPO.</td>
</tr>
<tr>
<td>SWAPO</td>
<td>SWAPO implicitly recognized as sole representative of Namibian people.</td>
<td>SWAPO called a Soviet controlled terrorist group seeking totalitarian domination of Namibia.</td>
</tr>
<tr>
<td>Apartheid</td>
<td>Recognizes the continuing reality and practice of apartheid as an oppressive system violating Namibian human rights.</td>
<td>Claims that apartheid has been abolished, racial discrimination made illegal.</td>
</tr>
<tr>
<td>Sanctions/Business Presence</td>
<td>Urges President to compel termination of any business conducted by U.S. corporations until South Africa complies with Res. 435.</td>
<td>Business presence urged in order to stabilize Transitional Government. Calls for termination of all economic sanctions.</td>
</tr>
<tr>
<td>Development</td>
<td>Does not talk about development. Focuses on the present oppression and its termination.</td>
<td>S.R. 300 emphasizes a wide development aid; to strengthen and stabilize the Transitional Government.</td>
</tr>
</tbody>
</table>

This comparison prepared for National Namibia Concerns by Brian Brandt, a graduate student at the University of Iowa. We urge readers of the Newsletter to write to their Senators asking them to become co-sponsors of Simon #254 and to urge its early passage.
IOWA CITY LUTHERANS ACTIVE IN NAMIBIA EDUCATION

Eighteen Namibians, students at colleges in Wisconsin, Iowa and Illinois, gathered in Iowa City last August at the invitation of a group of concerned Lutherans and Episcopalians. The goal of the weekend, according to the Rev. Ted Fritschel of Lutheran Campus Ministry at the University of Iowa, was to "get Iowa City folks alert to the oppression that is occurring in Namibia." The students stayed with local families, participated in worship with five churches and attended a potluck supper hosted by these congregations.

A scholarship fund has been established by this group to enable a Namibian student to do specialized graduate work in an area such as pharmacy or physical therapy, skills that will be needed in a free Namibia.

ST. JOHN LUTHERAN IN SUDBURY, MASSACHUSETTS SENDS BOOKS

More than fifty members of St. John Lutheran recently helped in the collection and shipping of thousands of books. Last April, seven bags went to the Auula library in Onopi, in the north of Namibia. The librarian has written, "Thank you very much indeed for all the different sorts of books that you have sent us. It has been nice to have colorful books to offer to the kids, who have begun to get more courage to borrow books. You should see the stacks that some of them take home! And the eyes filled with eagerness and importance! I hope the parent's English will be improved as well as they have to read aloud to the smallest ones." In September, 13 bags of textbooks were sent to Oshigambo high school, and another 85 boxes went to a South African ANC refugee camp in Tanzania.

Lisa Perrine and Barbara Weiblen spearhead the Namibia efforts of the Social Ministry Committee in that congregation, which also participated in a major way in the "Key Campaign."

RESOLUTION 435 RECEIVES ECUMENICAL ENDORSEMENT IN STORY CITY, IOWA

All Saints Sunday was the occasion of a concerted effort in three churches in Story City. While Herman Diers preaches at St. Petri Lutheran, and gave a “pep talk” at Bethel Lutheran, Dorothy Diers presented a “temple talk” at Grace Methodist church. The result was a heightened awareness of the Namibia situation and more than 400 signatures supporting U.N. Resolution 435 and free elections in Namibia. Naomi Reisetter, a member of St. Petri’s, initiated the event, and provided dinner for the speakers, pastors and organizers.

PASTOR FARISANI ISSUES CHALLENGE AT WARTBURG SEMINARY

Speaking to a full auditorium at Wartburg Seminary, South African Pastor Tschemuwani Farisani raised the question of why the church is involved in the apartheid issue. "Our answer is simple," said Farisani. "Our suffering has been created not by communist Russia, nor by communist Cuba. Our problems have been created and are maintained by a government that calls itself Christian."

The preamble to the constitution in South Africa, begins: "In humble submission to Almighty God, who brought our fathers from different lands..." and then are written all the apartheid regulations. Farisani said "Poor Jehovah! They grab his hand and make him sign a blank check for apartheid." And that says to blacks that it is God's will that 87% of the land is reserved for whites. It is God's will that the government spends eight times as much on education for a white child as it does for a black. It is God's will that people are shot in the townships, and that children starve in the homelands.

Farisani went on to say that after the Hitler time, there were many who said they did not know what was happening. "There is no excuse for any white American to say they do not know what is happening in South Africa." "The way you can best honor me is not with a standing ovation. It is by doing what you can to end the beginnings of the holocaust that we see in South Africa. It is by educating your government, your administration to implement sanctions."

Grace Olson, a member of Trinity Lutheran in Gresham, Oregon, is one who takes our “Action Alert” column seriously. As soon as she received word of the detentions in Namibia last September, Grace placed person-to-person calls to Chester Crocker at the State Department, and to South African Ambassador Pietr Koornhof. These were followed by letters to Mr. Crocker, Mr. Koornhof, Congressman Wyden, and Senators Packwood and Hatfield.

Grace Olson, a mother of nine children, a grandmother, and, according to those who know her, a "great" great grandmother, is described as a person who "follows through on what she believes." We're thankful for her partnership in the struggle.

"Churches in the Southern African Liberation Struggle" was the topic of a round table discussion at the African Studies Association meeting in Denver, Colorado in November. Speakers were Ted Lockwood, American Committee on Africa, Michael Schultheis of the Jesuit Refugee Service in Rome, Warren Day of UCLA and Solveig Kjeseth of National Namibia Concerns.
ONIPA: November 1, 1987
BISHOP’S SON KILLED IN AUTO CRASH
The third son of Bishop and Mrs. Kleopas Dumeni was killed instantly yesterday in an automobile crash near Karasburg, southern Namibia. Mr. Leonard Nangolo Dumeni, 24, was driving towards Windhoek with two fellow workers from the Consolidated Diamond Mines when, at about 5 p.m. local time, the car left the road. The other two men died on the way to the hospital. It is not believed that any other vehicle was involved in the accident.

Leonard Dumeni had worked at CDM at Orangemund for four years after completing studies at Ongwediva Training School in the north. His father is the spiritual leader of almost 400,000 Christians in Namibia’s largest church, the Evangelical Lutheran Church (ELCIN). Bishop and Mrs. Dumeni have six other children.

London: October 29, 1987
LUTHERAN HIGH SCHOOL STUDENTS FLEE TO ANGOLA — TWO SHOT BY SADF
Reports from church sources in northern Namibia indicate that 28 students, fearing arrest because of their involvement with a student movement, have tried to flee from Oshigambo Lutheran High School across the border into Angola. It is known that fifteen of the students were intercepted by South African soldiers on October 14, resulting in the wounding of two boys and the capture of 9 girls. Four male students are missing from that encounter.

The students evidently believed that they were to be detained by South African authorities because of their activities in NANSO, the Namibian National Student Organisation. (NANSO is a three year old student run movement, dedicated to an “alternative non-colonial, non-racist education system for all.” The movement has grown dramatically in numbers during its short life.)

Assisted by a student originally from Angola, the first group, five girls and two boys, left Oshigambo on October 9. The second group, caught by SADF, left on October 13. A third group of six left on October 19th.

Church officials have disputed South African claims that the young people were kidnapped by SWAPO, the Namibian liberation movement. According to the Evangelical Lutheran Church in Namibia, which operates the school, the girls caught on October 14 stated that the decision to flee the country was their own initiative, and they had not made contact with SWAPO guerrillas.

The condition of the two wounded boys is not known.