Psalm 126

When the day comes on which our victory will shine like a torch in the night, it will be like a dream. We will laugh and sing for joy. Then the other nations will say about us, "The Lord did great things for them." Indeed, he is doing great things for us; that is why we are happy in our suffering.

Lord, break the chains of humiliation and death. just as on that glorious morning when you were raised.

Let those who weep as they sow the seeds of justice and freedom, gather the harvest of peace and reconciliation.

Those who weep as they go out as instruments of your love will come back singing with joy, as they will witness the disappearance of hate and the manifestation of your love in your world.

Paraphrased by Rev. Zephania Kameeta, Deputy Bishop Evangelical Lutheran Church in SWA/Namibia

NAMIBIAN INDEPENDENCE:
DREAM OR REALITY

With the announcement on November 22, 1988, that South Africa had accepted the Geneva plan for the withdrawal of Cuban troops from Angola and the implementation of UNSC Resolution 435, hope was again raised that independence for Namibia will become a reality in 1989.

We rejoice in that hope! We are thankful for any movement toward freedom for Namibia. At the same time, we must sound a note of caution to those who would believe that the struggle is over. Namibians continue to be skeptical. They have heard South African promises of independence before, as long ago as 1978, and 1980, in 1984, and 1987.
EDITORIAL

NAZISM IN NAMIBIA

Exactly fifty years ago, on the night of November 9, 1938, uniformed Nazis moved through German cities, burning synagogues, vandalizing Jewish homes and shops, assaulting and killing Jews. The night came to be called “Kristallnacht,” the night of broken glass. Scores of people died that night; twenty thousand were sent to concentration camps.

That night, Kristallnacht, is held to be the moment after which no one in Germany could claim ignorance of the persecution of the Jews. Indeed, Kristallnacht should have roused the whole world to the realities of Nazism. But the German people, and the rest of the world turned their eyes away.

And we know what followed: death camps like Treblinka, Bergen-Belsen, Buchenwald, Auschwitz, and Dachau. Millions of people died—gypsies, retarded and handicapped, gay persons, and most of all, Jewish people.

After the war, the question was asked, “How could this happen? Why didn’t people put a stop to it?” And the answer that was given was, “We didn’t know. We didn’t see what was happening.”

Now, fifty years later, we know of massacres at Katanga, at Uitenhange, at Sharpeville and at Oshakati. We hear of children being detained, tortured, killed. We see pictures of the new swastika on shoulder patches and posters advertising the AWB (neo-Nazis) in Namibia and South Africa. Uniformed troops drive their casspirs through the homesteads and shops of northern Namibia, leaving behind not just broken glass, but broken bodies.

From church leaders in Namibia we hear warnings of "genocide." The connection with Kristallnacht seems clear. The ideology is the same.

Will we also turn our eyes away? Will we also remain silent? Will we, too, pretend that “we didn’t know”?

Advent, Christmas, the New Year—seasons that speak of promise and hope and new beginnings. May God grant that we find the courage and commitment to join the struggle for justice in southern Africa.

Dr. Soloma Amandhila, Oshakati Hospital
Speaking at a UN conference in Toronto

ARSON ATTACK FAILS TO STOP THE NAMIBIAN

In the early hours of October 11, 1988, arsonists struck the offices of the Namibian newspaper, destroying computers, telex machines and other equipment. Further damage was caused by a heavy layer of soot, since the fire smouldered for several hours before it was discovered.

An anonymous caller claimed that a group called the “White Wolves” was responsible and threatened Editor Gwen Lister that “they will hit again.”

Attacks of this kind are nothing new to the Namibian. This is the second arson attack in three years, and bullets fired on several occasions have shattered the bomb-proof windows of the front office.

Despite the damage, staff of the Namibian converted a gutted corner of the newsroom into workspace, and has continued to meet their printing deadlines. “People might as well realize that it is going to take a lot more than burning down our offices to prevent us from getting a newspaper into the streets, said Lister, who recently received an International Award for Excellence in Third World Journalism.
Roman Catholic Bishop Bontifatius Haushiku has stated: "Namibians have been longing for peace for so many years that when it finally comes there will be great rejoicing. But it is not yet time for celebration. Hope, yes, but not rejoicing."

Does South Africa's willingness to sign this peace accord indicate a change of heart? No, say most analysts, it is rather a recognition of hard economic realities, and part of a public relations effort to improve South Africa's image abroad.

Sanctions, an international debt amounting to $22 billion dollars, threatened cutoffs of foreign loans, and certainly the heavy cost of waging war in Namibia and Angola have forced South Africa to the negotiating table.

"Even if South Africa allows the Namibian peace plan to proceed, there are many pitfalls on the road to freedom." — John Evenson

Within South Africa, President Botha is feeling pressure both from the moderates and from the far right. Parents don't want their 18 year olds to be drafted for the war in Angola. Pressure that there be no more deaths among "the boys on the border" has been growing for some time. Militarily, the tide had turned against South Africa in the early months of 1988; they were experiencing increasing losses among white soldiers. (The deaths of black members of the South African Defence Forces are not even reported, but white deaths are unacceptable.)

And so South Africa appears to be agreeing to implementation of United Nations Security Council Resolution 435, insisting however on the illegitimate linking of free elections in Namibia with the withdrawal of Cuban troops from Angola.

"Even if South Africa allows the Namibian peace plan to proceed, there are many pitfalls on the road to freedom" according to Pastor John Evenson of the Namibia Communications Centre in London. Indeed, Resolution 435 is a "watered down" version of an earlier Resolution (385) and represents compromise in several crucial areas.

For example, Resolution 385 had spoken of the "territorial integrity and unity of Namibia," and made it clear that in the harbour of Walvis Bay was part of that territory. (In 1977, South Africa "annexed" Walvis Bay, even though it lies hundreds of miles from their border, on the grounds that it had once been a British possession.

Resolution 435 did not mention Walvis Bay, apparently leaving Namibia's only port in the hands of South Africa, and permitting South Africa's huge military base at Walvis to remain as a permanent threat to the security of a free Namibia.

A final example: According to Resolution 435, South African soldiers are to be confined to base, or returned to South Africa during the election process. But South Africa has created a paramilitary force, known as Koevoet, which they have classified as "police," although its terrorist activities against civilians have made it feared throughout the country.

Unless this force of 3000 black Namibians, officered by white South Africans, is confined to base or dismantled, it will continue to intimidate and terrorize. "Free and fair elections" will be impossible as long as Koevoet thugs are allowed to move freely in Namibia. (In an alarming development, the U.S. State Department appears to be accepting Koevoet as a part of the "police force" that will be operative during the election process.!!)

According to Dr. Elizabeth Landis, New York-based international lawyer, these and other factors need to be addressed as the implementation of 435 begins.

Again, we are thankful for the progress of the peace talks. But we must monitor the implementation of UNSCR 435 carefully. An unrepentant South Africa is certain to take advantage of the many flaws in this blueprint for independence.

**SHEJAVALI RE-ELECTED CCN GENERAL SECRETARY**

Meeting in the north of Namibia, in the heart of the war zone, only a few yards from the mass grave of the victims of the Oshakati bombing, the Council of Churches in Namibia reaffirmed its intent to address the educational, social, and theological issues in their occupied country.

Bishop Hendrik Frederik, of the Evangelical Lutheran Church in SWA/Namibia, was elected president of the council, while Dr. Abisai Shejavali was re-elected General Secretary. Elected as vice-presidents were Sister Irmgart, OSB, a Roman Catholic teaching sister, and Rev. Matti Amadhila, of the ELC in Namibia. Also serving on the executive committee are leaders of the Anglican, African Methodist Episcopal, Methodist and Congregational churches.
CHILDREN OF NAMIBIA
TELL OF HORRORS OF WAR

“They are always hunting us down like hungry wolves tracking lost sheep. These soldiers, whether drunk or sober, come into our school from their bases to beat, detain, harass and torture schoolboys because they do not want to join (the South African army). Some come as bogus SWAPO fighters to rape girls and force them to leave the school to be prostitutes.”

Sixteen-year-old Erastus Haitengela was speaking at the October 29 London conference on the plight of children in the Namibian war. He and other teenagers, the latest wave of refugees to flee Namibia, provided graphic evidence of how the young are in the frontline of South Africa’s war of oppression.

Only a few months ago, Erastus and other boy and girl witnesses at the conference were pupils in Namibia. Then three schools in the northern war zone went on strike in protest against the intimidating presence of South African defence force bases close by. Dozens of schools across the colony closed in sympathy. The brutal reaction of the authorities forced many children to cross the border into Angola.

Erastus lived in Ondangwa near several South African bases. “I have lost two close friends who were cold-bloodedly killed.” One, aged 19, was stabbed by a policeman from the Koevoet counter-insurgency unit, the other run over by a Casspir armoured personnel vehicle.

Then, on 8 July, 1988, while walking along the road behind three boys from the Oluno primary school, “there was a loud bang and a lot of smoke which made us fall down. When the smoke began to clear I saw one of the boys with blood flowing from his open mouth and his intestines protruding out. The other boy’s legs were completely torn off.” Two ten-year-olds died on the spot, while the third, aged nine, was seriously injured.

The road ran through two military bases, and one of the boys had stepped on a live shell from the nearby firing range. “The sight of the victims,” says Erastus, “was so sickening that I could not eat that day and I was afraid to go to school using the same dangerous road. But we had no choice and had to continue using this minefield.”

A school girl of 17, Ipawa Jacqueline Haipinge, described how one of her best friends was shot in the stomach and left to die after refusing the sexual advances of a Koevoet group. On another occasion, Ipawa’s dormitory at Ongwediva High School was raided by “makakunyas” (literally “scavengers,” blacks fighting for South Africa). They locked the doors but the unwelcome visitors caught and raped a girl coming out of the toilet. “She was screaming for help, but we were afraid. The makakunyas then left to raid other hostels, where other girls were caught and either severely beaten or raped.”

Like others who testified, the experience of being beaten up by Koevoet or soldiers was a major factor in the decision to leave Namibia. Aune Shilongo, aged 15 when she fled Oshigambo Lutheran High School in June, explained, “We youngsters are the main victims because the South African troops believe we are more radical than our parents and are potential guerrilla recruits, so we suffer more from this terror campaign.” As if in a self fulfilling wish of the South Africans, many youth have fled and joined the liberation struggle. Ipawa is now in Angola with SWAPO, “so that I can fight for the liberation of my country.”

Namibia Communications Centre, London

Police special task force unit stands guard outside Katutura School during boycotts - Quirt (rubber whip) and rubber bullet gun in hand. Photo by John Liebenberg
RECOMMENDED RESOURCES

Justice In My Tears
by Tshenuwani Farisani
Africa World Press, 1988
(Available from NNC for $8.00 postpaid)

Many of you have heard South African Lutheran pastor Tshenuwani Farisani speak during his recent sojourn in the United States following his 86-87 detention and torture in South Africa. Rev. Farisani has also told his story through the 1987 book *Diary From A South African Prison.* Now just published is Farisani’s first book of poetry, *Justice In My Tears.*

Ralston Deffenbaugh, Director of the Lutheran Office for World Community, writes: “God has granted Tshenuwani Farisani a remarkable insight, an eloquent voice, strong courage, an earthy humanity, a good sense of humor, an unshakable commitment to justice, and a deeply rooted faith. All of these traits come through in these poems. The Reverend Farisani has challenged and suffered under apartheid. He has wrestled with God, but never lost hope. These poems open a window into the heart of one of South Africa’s leading churchmen and opponents of apartheid.”

Children On The Front Line
A Report From Unicef, 1988
(Available from NNC for $5.00 postpaid)

Children On The Front Line addresses the impact of apartheid, destabilization and warfare on children in southern and South Africa.

Apartheid within South Africa has been almost universally condemned. However, the extent to which South African apartheid, economic destabilization and military incursions and involvements into its neighboring states have seriously affected the lives, health and welfare of children in the other countries of southern Africa has been hardly reported upon.

Children On The Front Line reports on the effects of South Africa’s war against southern Africa in the lives of its children through description, case studies, maps and graphs. The booklet also contains proposals identifying some of the actions which are urgently needed. It is an excellent resource.

Although *Children On The Front Line* is not specific with respect to Namibia, it details the picture of destabilization which South Africa will also attempt to perpetrate against Namibia after its independence. Strategizing for the time after Namibia’s independence and the welfare of its children needs to begin now with careful studies such as this.

Theology and Violence,
The South African Debate
Edited by Charles Villa-Vicencio

The essays in this volume contribute to a quest for responsible Christianity in a violent society. Those of us interested in advocacy on behalf of the oppressed majorities of Namibia and South Africa will want to pay particular attention to the main affirmations which run through the essays.

1. The “social location” of the church more than its biblical faithfulness or its theological tradition explains why a particular church body will condemn revolutionary violence, and, in the same moment, wink at the more lethal structural violence or state tyranny which inevitably produces revolutionary violence.

2. South Africa is in a state of war, not, as the government claims, against outside enemies, but against its own people. In this situation, any reflection on the basis of the just war theory will locate justice on the side of the uprising in the townships.

3. The South African government has lost any legitimacy it might have had and insures the spiral of violence by its practice of state tyranny. It is not reformable and must be replaced. As Frank Chikane argues in the final essay of the book, “Beyond Debate,” the majority population, particularly in the townships, has been engulfed in life and death violence for years. Any violence/non-violence debate is beside the point for them, a luxury that only others can afford. For them the point is brutally clear. The government which oppresses and kills them is illegitimate. It must be replaced by a legitimate government—by whatever means possible.

Peter Kjeseth
"We know for certain that freedom will come. The winds of change are on our side. The currents of peace are reaching the banks of freedom. We do not despair!" said Pastor Shekutaamba Nambala in the opening address at the Namibia Conference in Dubuque, Iowa, November 11-12th.

Nearly two hundred persons, including thirty Namibians, met under the theme: Namibian Independence - A Torch in the Night. For two days they listened to Namibians tell their story, and learned from U.S. activists how to relate what they were hearing to advocacy work in this country.

1 Dr. Peter Katjavivi, in exile since 1962 and currently with the Southern Africa Research Program at Yale, reviewed the long history of resistance on the part of the Namibian people.

2 A panel of experts, Ralston Deffenbaugh of the Lutheran Office on World Community, Diescho, Katjavivi, Cherniavsky and Johnston, responded to questions on the topic, "Implementation of 435: How close are we?"

3 Nambala, a graduate student at Luther Northwestern Seminary explained the crucial role of the church in the Namibian quest for independence.

4 Adam Murangi, Namibian student at Gustavus Adolphus College, and William Johnston, of Episcopal Churchpeople for a Free South Africa (ECSA) discussed prospects for the implementation of Resolution 435.

5 Frederika (Babsy) Uahengo, student at Augsburg College, led a discussion of the role of women in the struggle.

6 Speaking on behalf of the U.N. Commissioner for Namibia was Dr. Sergei Cherniavski, who stated that Namibia's independence is twenty-two years overdue. The "continued occupation of Namibia by a minority regime in South Africa is an affront to the whole world community."
Participants in the Portland Conference (November 18 and 19) were honored by the presence of Dr. Bernt Carlsson, United Nations Commissioner for Namibia. Carlsson pointed out that among the issues that still need to be addressed is South Africa's claim that it is owed millions of dollars for costs incurred in "administering" the colony.

"It is unacceptable," said Carlsson, "that after depletion of the country's resources, a heavy debt burden should be thrown at the people of Namibia. Whatever demands are made by South Africa on the question of debt are unjustified to both the international community and to the Namibian people." A country that has been illegally occupied should not have to pay for its own suffering.

Pastor Susan Burchfield ended the opening worship in Portland with a service of freedom songs and scripture readings and candlelight. Her closing litany:

"The lighted candles before us, midst the darkness of the night speak eloquently of Namibia's hope for freedom, a hope that will not be extinguished. The candles cry out with our voices for the dark and evil oppression in Namibia to be ended and be replaced by the bright light of God's justice.

May it be so."

7 Dr. Joseph Diescho, Namibian author studying at Columbia University, referred to more than a century of occupation and spoke of the "painful odyssey of the Namibian people whose history for a hundred years has been written in blood and tears."

8 Conference participants enjoyed informal conversation over lunch with Namibians, such as PLU student Louisa Mupetami.

9 Mike Foss, member of the Portland planning committee visited with U.N. guests, Francois Bungaroo and Bernt Carlsson.

10 Longtime Namibia advocate, Pastor Edward May led a workshop on U.S. policy toward Namibia.

11 Namibian student, Kuva Kongeli from Pacific Lutheran University, listened intently to conference proceedings.
POLITICAL DETAINNEES IN NAMIBIA

Many people in Namibia are detained (held in prison) for political reasons—often without charge or access to lawyer, family or pastor—and often tortured. Here's what you can do:

1. Pray for them.

Pray for the detainees (prisoners) and their families—for release, for courage and for hope. Include them by name in your congregation's prayers each Sunday.

2. Write letters/organize a letter writing campaign in your parish or organization.

   A. Write letters of support to the detainees and to their families to let them know of your concern, prayerful support and action.

   Send the letters to: Council of Churches in Namibia
   P.O. Box 41
   Windhoek 9000
   NAMIBIA

   The Council of Churches will deliver your letters.

Letters to detainees can literally save someone's life. Even if they are intercepted and never reach the detainee, the S.A. government will know that there are many of us concerned and watching out for the detainee's well being. Letters put pressure on the government, and are a source of hope and courage for the detainees and their families.

B. Write letters to South African authorities, asking for the release by name of detainees:

President P.W. Botha
Union Building
Pretoria 0001
South Africa

Mr. Piet Koornhof
Embassy of South Africa
3051 Massachusetts Ave. N.W.
Washington, D.C. 20008
(202) 232-4400

Mr. Louis Pinaar
Administrator General
P/B 13278
Windhoek 9000
NAMIBIA
264/61/36630

C. Write letters to the U.S. government asking them to persist in requesting the release of political detainees.

The Honorable George Shultz
Secretary of State
Department of State
Washington, D.C. 20520
202/634-3600

Senator
U.S. Senate
Washington, D.C. 20510
202/224-3121

Representative
U.S. House of Representatives
Washington, D.C. 20515
202/224-3121

For current lists of political detainees, write to: National Namibia Concerns. Please duplicate this Action Alert for distribution.
JASON ANGULA
FIRST ANNIVERSARY OF DETENTION

On October 7 of 1988 Jason Angula, 33 year-old staff member of the Council of Churches in Namibia (CCN) completed his first year in prison, in solitary confinement and without any prospect of being charged or released. Mr. Angula is being held under Section 6 of the Terrorism Act, which allows for imprisonment without limit. Access to lawyer, family or pastor is forbidden.

Amnesty International has called for Mr. Angula's release as a political prisoner. Mr. Angula is also secretary for labour in the internal organization of the SWAPO liberation movement.

The lot of Jason Angula, a Lutheran with a school leaving senior certificate, is not unusual for an educated man with a social conscience in the dying days of colonial rule. Completing his studies at the Martin Luther High School, he had the choice of further education. Dan Tjongarero, director of communications at the CCN, said that his colleague “had all the chances of getting into academic study but I think he, like so many others, felt that education will come later. As far as he is concerned, he would rather work for the upliftment of his people. So that at the age when other students were going to university he opted to become a labourer himself.”

While working as a factory worker, Mr. Angula became involved in political and union work. In August 1985, Mr. Angula became personal assistant to the CCN general secretary, Dr. Abisai Shejavali. The general secretary has written to Louis Plenaar, South Africa's colonial governor, asking for reasons for the detention and demanding that he "be brought to court.”

December 17, 1988, Mr. Joseph Dumeni, employee of the Lutheran Church at Engela Hospital, will also complete his first year as a political detainee in Namibia.

We suggest you also write regarding detainees and implementation of UNSCR 435 to President Elect George Bush and Secretary of State Designate James Baker. During this transition time, many policy decisions are being made. Write to Bush or Baker at the Transition Team address:

President Elect George Bush
or
Secretary of State Designate James Baker
733 15 Street N.W., Suite 800
Washington, D.C. 20005

We rejoice that he is free!

PARTIAL LISTING OF PERSONS IN DETENTION FOR POLITICAL REASONS IN NAMIBIA

Mr. Jason Angula
Mr. Titus Aenema
Ms. Aina Amunyela
Mr. Pendukeni Amenyela
Mr. Joseph Dumeni
Mr. Haitwa Fikamenni
Mr. Ndilimeke Haluleni
Mr. Aaron Haulofu
Mr. Erasmus Henjaba
Mr. Joseph Hendriks
Mr. Deon Hiskia
Mr. Nason Ileka
Mr. Silas Ilyambo
Mr. Simeon Ilyambo
Mr. Gideon Kamhulu
Mr. Hilja Kauluma
Mr. Johannes Komeya
Mr. Elia Lucas
Mr. Matteus Mudjanima
Mr. Mwohafa Mukawe
Mr. Sadarath Mupaandi
Mr. Shipandeni Mupolo
Mr. Johannes Nekonga
Mr. Elfas Ngalha
Mr. Henry Nghede
Mr. Paulas Nghipunya
Mr. Simon Nghipunya
Mr. Petrus Paulus
Mr. Silvanus Petrus
Mr. Titus Shalimba
Mr. Daniel David Shannika
Mr. Jesaya Sheefeni
Mr. Paulus Shilule
Mr. Armas Shinana
Mr. Sheeetekela Shiningeni
Mr. Salomo Uusiku

NEWS BULLETIN: After 14 months in solitary confinement, Mr. Jason Angula, staff member of the Council of Churches in Namibia and secretary of labor for SWAPO, was released from custody on December 5, 1988. Angula had been kept in an isolated 4 by 8 foot metal hut for the entire detention. He was not allowed to see anyone except his guards and interrogators.

"The conditions were bad. In winter I thought I was going to die. I felt the freezing cold in my feet coming up in my body, and was surprised the next morning to find that I had survived." In the summer, Angula suffered from intense heat in the cramped quarters. "They did not even allow me exercise, just kept me there like an animal."

Initial reports are that Angula suffers from weight loss and severe recurring headaches.
PACIFIC LUTHERAN STUDENTS RAISE NAMIBIAN ISSUE

During the week of October 24-28, the Southern Africa Awareness Committee of Pacific Lutheran University hosted an “awareness day” as part of “Peace with Justice Week.” A shanty town was built in PLU’s Red Square, where t-shirts, buttons, earrings and posters from SWAPO, ANC, and National Namibia Concerns were sold. The committee at PLU has increased to twenty members, four of which are Namibian students, who led a student forum on “awareness day.” Videos from NNC were shown throughout the day, along with the movie “Cry Freedom.”

SHELL BOYCOTT SPREADS

The National Council of Churches (NCC) has unanimously endorsed the international Shell Boycott Campaign, a boycott which is already supported by a number of its member denominations, including the United Church of Christ, the United Methodist Church, the Episcopal Church, and the Progressive National Baptist Convention.

The NNC has launched a pledge campaign as one way for individuals to take action in the effort to put economic pressure on South Africa. “Boycott Shell” pledge brochures are available from: The National Council of Churches, Africa Office, 475 Riverside Drive, Room 612, New York, NY 10115.

HONOR ROLL OF CONGREGATIONS ESTABLISHED

The Task Force on Southern Africa of the Church Council of Greater Seattle has thought of a novel way to encourage congregations to divest: In a mailing to a thousand congregations the Task Force has announced an “Honor Roll” of all churches and synagogues which have divested from banks or companies doing business in or with South Africa or Namibia. The names of qualifying congregations will be printed in the newspaper of the Council.
SANCTIONS CAN BE EFFECTIVE SAYS STUDY

Sanctions against South Africa are possible, can indeed be implemented, and will produce a political effect, according to a study entitled "The Economic Impact of Sanctions against South Africa.

The study, commissioned by the Evangelical Church in Germany, reports that the key to effective sanctions is held by a small group of countries (the U.S., Great Britain, the Federal Republic of Germany, Japan, France and Switzerland) who together manage 90% of South Africa's international economic and financial activities.

Even the implementation of just one of the various means of sanctions (non-renewal of loans, for example) would place Pretoria under great pressure according to this research.

BISHOP CHILSTROM IN NAMIBIA

For excellent reports from ELCA Bishop Chilstrom's September visit to Namibia, read the November 2, 1988 issue of The Lutheran. Bishop Chilstrom's own very moving article is entitled "Bells for Namibia's Peace."

DID YOU KNOW:

★ that half of the Namibian population died during German occupation of Namibia, 1914 to 1984.

★ that hangings in South Africa have reached unprecedented numbers in 1987 and 1988, with one execution every 2.2 days.

★ South African supported terrorists in Mozambique and Angola killed 500,000 children between 1980 and 1986, according to a UNICEF report. "Every four minutes a small Mozambican child was lost."

PLEASE NOTE

National Namibia Concerns has a new mailing address:

National Namibia Concerns
915 East 9th Avenue
Denver, Colorado 80218

Our phone number remains the same (303) 830-2774.

FEBRUARY CONFERENCE IN BERKELEY

FLASH! A Conference on South Africa and Namibia will be held at Pacific Lutheran Theological Seminary in Berkeley, California, February 23 - 25. Guest speakers to include Beyers Naude, Nevhutale, representatives of SWAPO and the ANC. For information call PLTS at 415/524-5264.

UNITED NATIONS INSTITUTE FOR NAMIBIA PREPARES FOR THE FUTURE

With the "peace talks" again raising the possibility of independence for Namibia, questions are raised about the future: What will happen in a post-colonial Namibia to mining, agriculture and commerce, to the educational system, health delivery structures, and to the shape of government itself? How will a free, democratic, non-racial society in Namibia find and train the civil servants to manage the governmental system?

Since its founding in 1976, the United Nations Institute for Namibia (UNIN) in Lusaka, Zambia, has addressed itself to these issues, both through research and training programs. The staff has produced a dozen clearly reasoned studies which lay out options for "nation-building" in Namibia. Wide ranging and practical, the studies critically evaluate the nation-building successes and failures of the last decades, and recommend alternative patterns best suited for the Namibian situation.

For example, a 1979 study, Constitutional Options for Namibia, weighs the alternatives that "the 435 process" will have to deal with: What type of government should be adopted? What powers will the executive have? What kind of legislative arrangement might be best?

The teaching role of the staff is to prepare civil servants for the new Namibia, a cadre of young men and women who have developed administrative skills in specific areas. For example, the magistrate program has, in the last six years, trained 37 potential magistrates, under a five year course, the last two years of which involve practical experience in the courts of Zambia, Tanzania and Zimbabwe.

UNIN was initially established as a five year "crash program" to prepare the Namibian independence which was expected in the early 1980's. With a student body of five hundred UNIN is poised to serve—either in a free Namibia or in its present location if the peace talks should break down yet again.
The Magnificat:  
Mary's Song of Praise  
Luke 1:46-55

Today I look into my own heart  
and all around me, and I sing the song of Mary.

My life praises the Lord my God  
who is setting me free.  
He has remembered me, in my humiliation and  
distress!

From now on those who rejected and ignored me  
will see me and call me happy,  
because of the great things he is doing  
in my humble life.

His name is completely different from the other  
names in this world:  
from one generation to another,  
he was on the side of the oppressed.

As on the day of the Exodus, he is stretching out  
his mighty arm to scatter the oppressors  
with all their evil plans.

He has brought down mighty kings  
from their thrones  
and he has lifted up the despised;  
and so will he do today.

He has filled the exploited with good things,  
and sent the exploiters away with empty hands;  
and so will he do today.

His promise to our mothers and fathers remains  
new and fresh to this day.

Therefore the hope for liberation  
which is burning in me  
will not be extinguished.

He will remember me, here now and beyond the  
grave.

Paraphrased by Rev. Zephania Kameeta, Deputy Bishop  
Evangelical Lutheran Church in SWA/Namibia