

EPISCOPAL CHURCHMEN for SOUTH AFRICA

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—For A Free Southern Africa— 25 October 1974

SOUTH AFRICA CLOSES CHURCH HOSPITALS, SCHOOL IN OCCUPIED NAMIBIA.

USURPER INTENSIFIES ATTACKS IN U.N. TERRITORY WHILE MISLEADING THE U.N.

South Africa has forced the closing of St. Mary's Hospital and threatens the closing of St. Mary's High School, both located at the 50-year-old Anglican Mission at Odibo, Ovamboland, in northern Namibia.

The 50-bed hospital (and another at nearby Oshandi with 30 beds) was shut down and the patients moved on 1 October 1974. The basic medical costs of both hospitals were subsidized by the South African government; all other expenses were paid by the church. Harassment such as refusal of permits for doctors and administrators and for Namibian nurses' training has gone on for years. The Right Rev. Colin O'Brien Winter, Bishop of Damaraland, who was expelled from Namibia by the South African government two and a half years ago and who now is in exile in England, says:

"The decision closing St. Mary's Hospital is the culmination of an extended period of harassment and obstruction of the medical outreach of the church by the government. It is also a decision taken with complete disregard for the wishes and needs of the Namibian people themselves, hundreds of whom have, in the last few months, fled from the terrors of South African rule and sought sanctuary in Angola and Zambia."

Suffragan Bishop Richard Wood, now traveling in the United States, after a telephone call from his Windhoek office, reports that the illegal South West Africa Administration has demanded the church give reasons why the registration of St. Mary's High School should not be withdrawn. "In view of earlier actions by the authorities, this can be taken as implying that a decision has already been made to close the high school."

The high and primary schools at Odibo are private schools and not in any way subsidized by the South African government. However, under South Africa's Bantu Education Act - illegally applied in Namibia - it would not be possible to continue if registration were withdrawn.

The Odibo Mission has long been a target of the South Africans. The high school teaches in the medium of English, refusing to employ the Afrikaans language of the South African occupiers. St. Mary's Mission has been a rallying point for Namibian self-determination and resistance to foreign rule. Several teachers have been arrested and detained for long periods; students have demonstrated for freedom and against South Africa and its stooge 'Owambo' officials; four nurses at the hospital were among those flogged during the past year.

At the United Nations - the lawful authority over Namibia - South African delegates mislead and stall by talking of "all options open" and of Namibians' "right to self-determination" and rely on the inaction of the USA and other Western countries.

YOUR ACTION IS NEEDED - IMMEDIATELY!

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DEMAND THE USA ACT FORCEFULLY!

GET SOUTH AFRICA OUT OF NAMIBIA!

STATEMENT ON ST. MARY'S HOSPITAL, ODIBO, NAMIBIA

by COLIN O'BRIEN WINTER, BISHOP OF DAMARALAND-IN-EXILE, LONDON -

16 September 1974

The announcement last week by the Administration of South West Africa that it was withdrawing the subsidy paid to St. Mary's Hospital, Odibo, Ovamboland, in Namibia, thereby forcing it to close, is yet another example of the arrogant indifference of the white representatives of the South African regime towards the oppressed people of Namibia.

St. Mary's Hospital, situated on the border of Namibia and Angola, has been run by the Anglican Church since its founding nearly fifty years ago at a time when the South African authorities had made no provision for medical facilities in Ovamboland, the northern sector of Namibia.

The reason given by the South West African Administration for the subsidy withdrawal was "lack of financial control". This statement must be scrutinized further.

The main complaint of the Administration is the alleged spending of money on projects unauthorised by the Administration. One of these complaints relates to the purchase of a three-phase **electricity generator** to ensure an adequate supply of electricity at the hospital. The Matron-in-Charge of the hospital applied for permission to purchase the generator, was sent the money by the Administration, and so purchased the equipment. However, the formal authority of the Administration was never forthcoming and the Administration having already sent the money, then asked for it back after the generator had already been purchased and had been installed.

A second dispute dates back to 1969 when the airfare of a secretary/treasurer from England was paid for out of hospital funds. However, before the secretary/treasurer could assume his duties, his permit to remain in Ovamboland was withdrawn by the Administration without giving any reasons. The Administration then declared that the airfare was an unallowable expense as the secretary/treasurer had never assumed his duties; repayment was demanded by the Administration. There is yet another dispute concerning the airfare of another member of staff.

It must further be pointed out that the accounts of the hospital have been audited annually by auditors appointed by the Administration.

Questions must be raised regarding the attitude of the South West African Administration towards the medical work of the Anglican Church in northern Namibia. In 1968, the hospital was refused permission to provide training for nurses beyond the position of ward orderly, despite the fact that it is the only hospital in the area which could train nurses through the medium of English. This forced Namibian women who had been educated in English to train as nurses through the medium of Afrikaans, a language which is both unfamiliar and disliked.

In 1969, two secretary/treasurers were expelled from Ovamboland within weeks of arriving to assume their duties. It was also in 1969 that rumours were heard that the hospital was to be closed.

At the end of 1972, two Dutch doctors were refused permits to enter Ovamboland to work at the hospital, and a British doctor waited in vain for twelve months for his application for a permit to be answered. The lack of a doctor at the hospital for the past few years has meant that emergency cases have had to be rushed a distance of sixty miles by Landrover to the government hospital.

Thus, it can be seen that the decision closing St. Mary's Hospital is the culmination of an extended period of harassment and obstruction of the medical outreach of the church by the government. It is also a decision taken with complete disregard for the wishes and needs of the Namibian people themselves, hundreds of whom have, in the last few months, fled from the terrors of South African rule and sought sanctuary in Angola and Zambia.

SUFFRAGAN BISHOP RICHARD WOOD, traveling in the United States, writes on ST. MARY'S HIGH SCHOOL, ODIBO - 16 October 1974

From a telephone conversation earlier this month between the diocesan office in Windhoek and the United States, it was understood that the South West African Administration (acting on reports of a panel of inspectors which visited the schools at Odibo earlier in 1974) required us to give reasons why the registration of our high school going up to Grade 10 (Standard 8) should not be withdrawn. In view of earlier actions by the authorities, this can be taken as implying that a decision has already been made to close the high school.

The higher primary and high schools at St. Mary's, Odibo, are private schools and not in any way subsidized by the state. However, under the Bantu Education Act, it would not be legal to continue with the school if registration were withdrawn.

Whereas the reports of the inspectors showed a poor standard of teaching, the following points must be borne in mind:

First, many permits for teachers have been either withdrawn or refused so that it has been made almost impossible to strengthen the teaching standards. We have had a fully qualified principal ready to work in Odibo for over a year, but no permit to enter Ovamboland has been granted.

Second, several of our teachers have been arrested and detained for long periods during the past year. Third, our school teaches in the English medium and there is no English medium Teachers' Training course in the Territory.

Obviously, we have been aware of the difficulties under which our school labored and have been trying, in the face of official harassment, to improve the situation. However, it will be almost impossible to do this unless permits are freely available so that we can use the training skills of competent teachers.

The following points should be noted:

First, this is the only English medium black school in Namibia. All other schools use Afrikaans and the vernacular with English as the lower second official language. Our belief is that Afrikaans tends to unite the students to a false political ideology and closes them to the culture of a more free society.

Second, our school has been the source from which we have drawn clergy and lay ministers. After the vernacular, our second language has traditionally been English. All our church seminaries use English.

Third, the school operates at no expense to the state. The students have all chosen to come there rather than to other schools, even when others were available. It is, therefore, difficult to see what justification the state has in threatening to close the school when education is not compulsory and where no effort is made to provide a high school education in the English medium or even to assure the adequate provision of high schools for all students who should go beyond the primary level. Whatever is claimed by the state about education offered to blacks in Namibia it must always be remembered that most recent statistics show that \$60 per annum was used for the education of a black child and \$600 for a white child. Education for blacks is neither free nor compulsory.

The fact of the situation, which can be supported by a great deal of circumstantial evidence, is that the South African authorities are determined to reduce the influence of the Anglican Church. This church has stood by the blacks in times of brutality and oppression and has always opposed the policies of apartheid as being repugnant to the Gospel. Many of those blacks who have actively spoken against the activities of the South African government, and worked for political change, have been members of the Anglican Church.

THE CHURCHES IN NAMIBIA EXPRESS THEIR FEELING TO SOUTH AFRICAN OCCUPATION AUTHORITIES ON WHY NAMIBIANS ARE FLEEING THEIR COUNTRY - 6 August 1974:

The Evangelical Lutheran Owambokavango Church
The Roman Catholic Church
The Anglican Church
The Baptist Congregation

(continued over)

- 1 - As a mandated territory under the South African Government, South West Africa had to get all rights to develop towards self-determination and independence. The consequent development is wrong and oppresses the South West African people. The constitution and policy used in South Africa was not to be followed in South West Africa, a mandated territory.
- 2 - This constitution had been enforced on the people. It does not conform to the will of the people of the country. The policy of racial and ethnic segregation has been strictly applied only in regard to the Blacks, depriving them of human rights whereas the Whites as a unity have their separate means of progress and only they have all the human rights.
- 3 - The Odendaal plan has been carried out in the spirit of dividing the Blacks in order to rule them.
- 4 - Those South West African people who have had a chance to education would have liked to have a share of the politics of their own country. It is a great regret that these people have been persecuted and that black political parties have not been allowed and that political leaders are being tortured because of their thoughts of righteousness. This has caused hatred towards the Government.
- 5 - The oppressive powers of the police have caused grievance among the Owambos and all South West African people. Those who oppose the inhuman constitution are being flogged, tortured with electric shocks, detained for long without trial, and the conditions of imprisonment are inhumane. This has caused fear and hatred towards the police instead of respect for it as the helper of the people. The people expect the police to be defenders of peace but the terrorist like actions of the police with their weapons have frightened the people.
- 6 - The actions of the Owambo Government and its police have been found to have been instigated by the South African Government, not by the Owambo Government and the police themselves. This has degraded the respect for the Black Government.
- 7 - The so-called Proclamation R 17/72 has badly oppressed the people by restricting the freedom of speech. Only one small political party has been accepted (the Owambo Independence Party) but it does not act as the mouthpiece of the people. This proclamation does not conform to the agreement between the Honourable Mr. Vorster, Dr. Waldheim and Dr. Escher to grant each man freedom of speech, of movement, and of taking part in political activities without persecution.
- 8 - The police are often wrongly informed because the informers are promised rich rewards. This practice has corrupted the nation.
- 9 - The police often intimidate parents when asking them for their children who left the country. The people want to know whether those who left their jobs at government institutions had resigned and whether their employers are being treated in the same way.
- 10 - The practice of enforcing the identification cards is causing sufferings of shame as people are forced to give their fingerprints like thieves and murderers.
- 11 - The nation deplores the use of permits and travel documents which restricts heavily movement within the country. Passports are refused, or granted with difficulty. Whereas the Whites pay R 3 for a passport, the Black has to add a deposit of R 200 - R 400.
- 12 - The Government often makes false promises. In 1968, the people were promised free elections in five years' time but nothing materialized. What happened was only to deceive the nation.
- 13 - The difference in wages: The Black is paid according to apartheid, not work.
- 14 - The difference in education: The people do not accept segregation in education (Bantu Education) which is enforced on them.
- 15 - Expulsion of pupils and students who really want to study and who aim at helping their people is deplorable, as well as are enforced transfers of teachers, especially those who oppose the Government.
- 16 - The people have lost their faith in the Government which has refused to follow the will of the people and to change the wrong actions.
- 17 - All these issues revealed by the nation have forced people to leave for exile. The nation expects the Government to change its methods and to follow the will of the majority of the nation and to give the people freedom and human rights.

* * * * *
 * Five Namibians recently escaped from the terror of the South African*
 * usurper in their homeland - all young active members of the South *
 * West African Peoples Organization and including the legendary John *
 * Otto, Secretary General of SWAPO - have just arrived at the U.N./USA*
 * * * * *

Reason, dialogue and pressure

At 9 minutes to 6 pm, Wednesday, 30 October 1974, the United States ambassador to the United Nations quaveringly raised his hand to cast a 'nay' vote on a Security Council resolution which recommended the 'immediate expulsion' of South Africa from the world body. He joined the more unabashed representatives of the United Kingdom and France in the first triple veto in the UN's history. Each of the Western powers had declared ritually for the umpteenth time how reprehensible are South Africa's policies. They condemned its support of the illegal Rhodesian regime and its occupation of Namibia. The three pled for contact with South Africa that it might be subject to reason, dialogue and pressure within the UN and forecast the dire results of the shattering precedent of expelling a member state.

The delegate from Kenya put the matter in real context just before the vote, stressing that the resolution had been before the Council since 24 October and the issue of South Africa before the UN for 29 years, lest the resolution's proponents be termed irresponsible. "Even though we know a few votes are against our resolution, we will not be dismayed, we will not be discouraged."

A 8 Monday, Oct. 21, 1974 THE WASHINGTON POST

West's Sea Role Grows at Cape

By Peter Youngusband
Special to The Washington Post

CAPE TOWN, Oct. 20.—South Africa's defense force chiefs have won a seven-year battle to secure open British, American and French support of their defense of the Cape of Good Hope sea route—now finally recognized by Western powers as strategically vital to the Western world.

Until now, while conceding in private the strategic importance of the Cape sea route, Western powers have been reluctant to show too much cooperation with South Africa in patrolling it, for fear that this would offend African and Asian nations opposed to South Africa's racial policies.

But in recent months the buildup of the Soviet fleet in the Indian Ocean, developments in Mozambique and increased sensitivity over the supply of oil to the West from the Middle East have brought about a change in attitude toward strategic cooperation with South Africa although the nation's racial policies remain objectionable to many in the West.

Politicians in Britain and the United States, hostile to any form of military cooperation with South Africa, have been outmaneuvered, and Western cooperation at the Cape and in the waters north-east of it have now been assured, it was learned today from reliable sources within

the South African Department of Defense.

This has been underlined by three significant developments:

• A Royal Navy squadron of 11 warships has arrived in Cape Town and will take part in combined exercises with units of the South African navy and air force this week.

• A French flotilla left Brest last Monday heading for the Cape. It consists of the 33,000-ton aircraft carrier Clemenceau and two frigates with support vessels. The French warships will visit Cape Town and then sail on to the island of Reunion in the Indian Ocean. Later they will operate out of Djibouti, in the French Territory of the Arars and the Issas, formerly French Somaliland, on the East African coast at the entrance to the Red Sea.

• The United States, according to military sources here, is now in firm agreement with the South African authorities on the need to protect the Cape sea route.

The Washington correspondent of the Johannesburg Sunday Times reported today that top Pentagon strategists are convinced that the U.S. Navy needs access to the South African naval base of Simonstown to protect the vital sea lanes around the Cape.

"The growing presence of Russian naval forces in the Indian Ocean, posing as they do a menace to the West's oil ju-

gular, is causing increasing concern in the American Defense Department," the newspaper's correspondent wrote.

He added that for a long time domestic politics and the anti-South Africa attitude of the State Department's African specialists, who are afraid of arousing the ire of the emergent black nations by seeming to side with the apartheid regime, have been a problem.

But now contingency planning is under way, even in the State Department, the paper reported.

The most recent figure for the Soviet naval presence in the Indian Ocean, according to the Pentagon sources, is 35 ships, of which half are combat ships and the rest supply ships and electronics ships disguised as trawlers, bristling with radar and other sensitive communications equipment. The force was recently joined by the new helicopter carrier Leningrad.

Adm. John McCain, former U.S. Navy commander-in-chief in the Pacific and now director of the United States Strategic Institute, is reported by the Johannesburg Sunday Times to have stressed to his correspondent the importance of present U.S. development of Diego Garcia, the small British atoll in the Indian Ocean, as a naval base.

Adm. McCain was quoted as saying: "What has happened in Mozambique and Angola

makes our possession of Diego Garcia more important than ever. But it also means that we absolutely need access to the South African naval facilities at Simonstown and Durban."

Britain's Prime Minister Harold Wilson is reported in the South African press to have risked the anger of his own leftwing Labor Party members by sending the British fleet to South Africa for two reasons:

One is that the United States has urged him to help "show the flag" in the Indian Ocean and the other is that he hopes South Africa's Premier John Vorster will help him in scotching the Rhodesian constitutional problem.

"I want to state flatly that the United States has not cooperated with South Africa in over a decade in military and naval affairs and has no intention of doing so."

— United States Ambassador to the United Nations John A. Scali

SCUTTLE THE ADMIRAL

Admiral James Johnson, commander of the South African fleet, has been asked to visit the USA late in November at the invitation of Rep. Louis Wyman (R N.H.), who sits on the Defense Subcommittee of the House Appropriations Committee and who arranged the January visits of South African Information and Interior Minister Connie Mulder to the Pentagon. Get your Representative and Senators to ask publicly what the admiral is coming here for!

ALMIGHTY GOD, WHO HAST CREATED MAN IN THINE OWN IMAGE; GRANT US GRACE FEARLESSLY TO CONTEND AGAINST EVIL, AND TO MAKE NO PEACE WITH OPPRESSION; AND, THAT WE MAY REVERENTLY USE OUR FREEDOM, HELP US TO EMPLOY IT IN THE MAINTENANCE OF JUSTICE AMONG MEN AND NATIONS, TO THE GLORY OF THY HOLY NAME; THROUGH JESUS CHRIST OUR LORD. AMEN.

Enacted by the 191st Convention of the Diocese of Pennsylvania meeting in Philadelphia, 26 October, 1974:

WHEREAS, the Diocese of Pennsylvania recalls the resolution passed at its 190th annual convention on October 27, 1973, supporting the Church and People of Namibia in the struggle against the illegal occupation of Namibia by the South African government; and,

WHEREAS, the South African authorities have in recent years expelled two Bishops of the Church and numerous clergy and lay workers, and continually refuse to allow the Suffragan Bishop permission to visit the northern areas of Namibia where 90% of the Anglican Church People live; and,

WHEREAS, in this past year there has been further oppression of the Church and the People of Namibia, as evidenced by detentions without trial, floggings of men and women, continuing selected political trials in courts of South African law, resulting in a mass exodus of Namibians from their homeland and continued suffering of the Namibian People; and,

WHEREAS, the South African authorities have forced the closing of St. Mary's Mission Hospital at Odibo and threaten to close St. Mary's High School at Odibo;

Therefore Be It,

RESOLVED, that this 191st convention of the Diocese of Pennsylvania re-affirms its concern for the work and witness of the Church in Namibia, and continues to assure all Namibians of its support in their struggle for independence and a just society,

And Be It Further,

RESOLVED, that this 191st convention of the Diocese of Pennsylvania affirms its support of the United Nations Council for Namibia as the legal authority in Namibia and its support for the United Nations Commissioner for Namibia; and asks that the Government of the United States act forcefully and immediately in using all its efforts to ensure the rule of international law and to bring freedom and justice to the People of Namibia.

EPISCOPAL CHURCHMEN for SOUTH AFRICA

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