

# NAMIBIA

## STUDY GUIDE



PART I: NAMIBIA - A TRUST BETRAYED

(2 or 3 sessions suggested)

**OBJECTIVES:**

- I. A group which comprehends the present political and social situation in Namibia and the developments which have brought it to this point in history.
- II. A group which shares a feeling of indignation because of its knowledge of the Namibian situation and determination to assist in the peaceful liberation of brothers and sisters in that land.

**RESOURCES:**

Objective I

**Books and Pamphlets:** A Trust Betrayed: Namibia  
Decolonization, pp. 1-27  
Event, pp. 6-13, 47-49  
Focus articles

**Motion Picture:** Namibia: A Trust Betrayed  
(see Namibia Bibliography)

Objective II

**Books and Pamphlets:** Apartheid in Practice  
Event, pp. 25-30, 42-46  
Decolonization, pp. 28-33, 36-39

**Motion Pictures:** Last Grave at Dimbaza  
Katutura

**Film Strip:** A God in Need?

**Simulation Game:** Namibia Game

} See Namibia  
Bibliography

**METHOD:**

Objective I

Show film "Namibia: A Trust Betrayed" and/or organize a panel of three to present the situation. If they must prepare independently, the subject may be divided as follows:

**Panel Member A:** Geography, Population, etc.  
Resource: Decolonization, pp. 3-5

Panel Member B: History to 1945

Resources: A Trust Betrayed: Namibia, pp. 1-5  
Decolonization, pp. 3-5, 18

Panel Member C: History, 1945 to the present

Resources: A Trust Betrayed: Namibia  
Focus articles; Event, pp. 13, 16  
Namibia Bulletin, pp. 16-19, 23  
Decolonization, pp. 18-24, 46-47

If the discussion leaders can prepare together, they may read all of the resources above and make their own emphases and divisions. However, here is a suggested outline for a panel of three if the materials must be divided for individual study.

#### Panel Member A

Draw a rough map of southern Africa on chalk board or newsprint. Note and discuss:

#### 1. Proximity of Angola and Zambia

The Portuguese Coup of April, 1974, led to the decolonization of Angola, which is scheduled for independence and a black government in November, 1975. What do you think "decolonization" and "independence" of a northern neighbor mean for Namibia blacks? Politically? Militarily? Socially? To white South Africa in the same categories? When black Namibians fled because they feared political persecution, they went through Angola (after the Coup) into Zambia which has a black government. What problems would this raise for Angola? For Zambia?

#### 2. California and Nevada are about the same size and shape of Namibia and much of it is as dry as the driest areas of Nevada.

What are the advantages of a long coast line? Disadvantages? Economically? Militarily? Along the coast of Namibia stretches the Namib Desert. How does this explain why Namibia was one of the last areas in Africa to be colonized?

#### 3. Size of Ovamboland which contains about half the population of Namibia.

Namibia's population is small for its land area, but half of that population is settled into 1/14 of that area. What advantages and disadvantages does this arrangement have for the black population? Politically? Socially? Introduce the concept of "homelands" (Decolonization, pp. 6-8). On what basis is the land and population divided into homelands?

#### 4. General absence of minerals in proposed homelands. (See Decolonization, p. 58)

Namibia is especially rich in diamonds and minerals, practically all in white-controlled areas. This must be noted. The economic consequences for the black population are obvious, but should be emphasized.

Where do laborers in diamond and other mines come from? What is their status in the areas where they work?

Panel Member B

Note and discuss:

- 1885 Germany annexed South West Africa as a colony; killed three-fourths of African people; decimated herds of cattle. What relationship do you note between the colonization of South West Africa and the "winning of the West" in the U.S.A.?
- 1915-1919 (World War I) South African troops, under British orders, ruled South West Africa. Why were South African troops dispatched? What European nation or nations colonized South Africa?
- 1919-1946 League of Nations; Mandate System; South Africa ruled South West Africa with increasingly restrictive, discriminatory and repressive legislation. What is the Mandate System? What was required of South Africa with respect to South West Africa under the System? What kinds of legislation were introduced?

Panel Member C

Note and discuss:

- 1946-1966 Disputed trust territory; all other mandate nations agreed to be under U.N. trusteeship. South Africa alone refused to acknowledge U.N. jurisdiction. In 1966 the U.N. General Assembly canceled South Africa's mandate and claimed direct responsibility for South West Africa. Was there anything unique about South Africa's mandate? In terms of importance of the territory to the mandate nation? What reason was given for canceling South Africa's mandate by the General Assembly?
- 1967 South West Africa renamed Namibia. What does "Namibia" mean? Who chose it? Who uses it? Who does not want it used? What significance does a new name have for the people of the land?
- 1969 First Security Council resolution calling for South Africa to withdraw its administration from Namibia. Why was it necessary for the Security Council to discuss the Namibia issue? What does this say about South Africa's compliance with the 1966 action of the General Assembly? How did the U.S. vote?
- 1971 (a) International Court of Justice delivers opinion that "the continued presence of South Africa in Namibia is illegal" and "South Africa is under obligation to withdraw its administration immediately." What is the International Court of Justice? How did it get involved in the Namibia issue? Who is required to abide by its decisions? What is the force of an advisory opinion?

(b) Open Letter of Bishop Auala and President Gowaseb. Who are Bishop Auala and President Gowaseb? What is the significance in the timing of the Open Letter in relation to the International Court of Justice opinion? Why was the pastoral letter, issued at the same time, significant for peace? (See Event, pp. 13, 16.)

1972 Ovambo workers strike. Why was the first major workers strike carried out by the Ovambos? What did they hope to achieve by striking? What success did they have?

1973 Boycott of elections, followed by repression (floggings). The elections were for "homeland" leaders. Given the nature of the homeland system, would such elections permit significant involvement in the political affairs of Namibia? Who led the boycott? How successful was it? What punishment was inflicted on political leaders who were active in opposing the election?

1974 (a) MacBride becomes U.N. Commissioner for Namibia. He was the former General Secretary of the International Commission of Jurists and the founder of Amnesty International. How can a person of his stature and background increase the effectiveness of the U.N.'s responsibility for Namibia?

(b) Portuguese Coup; Angola's freedom assured. At this writing, Angola's black political parties are vying for leadership. Angola's freedom and black government is slated for November, 1975. Of what advantage is it to southern Africa white regimes when blacks have multiple political parties?

(c) Exodus of many youth, through Angola, into Zambia. Previously, the Angolan police had turned refugees over to South African police. Why would youth lead the exodus? What importance does this have for present political activity within Namibia? For the future? What is the Namibia Institute? Where is it to be located?

(d) Decree passed by General Assembly. What does the Decree seek to protect? What might happen to Namibia's resources if independence does not come soon?

(e) Security Council resolution of December 17. Is it balanced or extravagant in its demands? How did the U.S. vote? What deadline was set?

The A-B-C's of Namibia matching exercise may be duplicated and used either before the session to stimulate curiosity or following as a means of discussion and retention.

## A-B-C's OF NAMIBIA

Match the definition on the right to the terms on the left by placing the appropriate number in the space provided.

- |                                      |  |
|--------------------------------------|--|
| _____ APARTHEID                      | 1. Lutheran bishop and co-author of the 1971 "open letter" decrying apartheid to the Prime Minister of South Africa. |
| _____ BANTUSTANS                     | 2. One of five U.S. oil companies to discontinue Namibian offshore drilling in 1974-75.                              |
| _____ CONTRACT LABOR SYSTEM          | 3. A world organization of sovereign states which resolved in 1971 to administer Namibia itself.                     |
| _____ DECREE                         | 4. U.N. Commissioner for Namibia and winner of 1974 Nobel Peace Prize.   |
| _____ EXILE                          | 5. Body which delivered the 1971 opinion that South Africa's mandate for Namibia is invalid.                         |
| _____ FLOGGING                       | 6. A bantustan for over half the black population of Namibia.  |
| _____ GETTY                          | 7. Arbitrarily defined areas where blacks are forced to live.  |
| _____ HUMAN RIGHTS                   | 8. Black-ruled neighbor state to Namibia which has provided refuge for Namibian exiles.                              |
| _____ INTERNATIONAL COURT OF JUSTICE | 9. Originator of the mandate system.   |
| _____ JOHN YA OTTO                   | 10. 1974 proclamation by the U.N. designed to protect the natural resources of Namibia.                              |
| _____ KARAKUL                        | 11. United Nations name for South West Africa.   |
| _____ LEONARD AUALA                  | 12. Separation of the races in all spheres of life, sometimes called "legalized racism."                             |
| _____ MACBRIDE                       | 13. SWAPO leader who was imprisoned and tortured.  |
| _____ NAMIBIA                        | 14. Large mining operation in Namibia controlled by two American companies.  |
| _____ OVAMBOLAND                     | 15. Prime Minister of South Africa and proponent of apartheid.   |
| _____ PASS LAWS                      | 16. Form of punishment inflicted on black Namibians involved in politics; prohibited since February 24, 1975.        |

- \_\_\_\_\_ RICHARD WOOD 17. Anglican Bishop of Damaraland and one of the petitioners who succeeded in getting the courts to end the floggings.
- \_\_\_\_\_ SWAPO 18. Standards of justice to which every person is entitled by virtue of being a member of the human family.
- \_\_\_\_\_ TSUMEB 19. The system of hiring and maintaining black labor for white-controlled mines and industries.
- \_\_\_\_\_ UNITED NATIONS 20. Status of many black Namibians who have been critical of the government.
- \_\_\_\_\_ VORSTER 21. The hide of sheep's fetus known as "Persian Lamb" and exported from Namibia.
- \_\_\_\_\_ WOODROW WILSON 22. That part of the legal system which severely limits freedom of movement of blacks.
- \_\_\_\_\_ ZAMBIA 23. The black political party considered by the U.N. to be true representatives of Namibians.

Answers - For Leader

Apartheid-12; Bantustans-7; Contract Labor System-19; Decree-10; Exile-20; Flogging-16; Getty-2; Human Rights-18; International Court of Justice-5; John Ya Otto-13; Karakul-21; Leonard Auala-1; MacBride-4; Namibia-11; Ovamboland-6; Pass Laws-22; Richard Wood-17; SWAPO-23; Tsumeb-14; United Nations-3; Vorster-15; Woodrow Wilson-9; Zambia-8.

THIS GAME MAY BE REPRODUCED WITHOUT PERMISSION OR CREDIT.

## METHOD:

Objective II

To fulfill the second objective, some "feeling content" is required. "Last Grave at Dimbaza" is a South African film, but the injustice of apartheid which is displayed is transferable to Namibia. This film is long (57 minutes) and only a limited number of prints are available in North America. If you are able to acquire one, perhaps you will want to devote two sessions to Objective II.

"Katutura" is another film which stirs the emotions. Katutura is a restricted dormitory enclave for the black laborers of Windhoek.

The film strip "A God in Need" is a less emotional portrayal of the evils of apartheid, but moving, nevertheless.

The Namibia Game takes about an hour to play. Because blacks can't win, it evokes frustration and sometimes anger. Four to six people can play, and one moderator is needed for each game.

Discussion will follow easily from viewing the visuals or participating in the game.

Expect frustration when discussing what can be done to help. It is not easy to help. If people are motivated to do something, the objective has been reached. Specific ways to respond will emerge in the sessions dealing with church - political - economic action.

PART II: NAMIBIA AND THE CHURCH

**OBJECTIVE:** A group of Christians which demonstrates its solidarity with brothers and sisters in Namibia by their encouragement, prayers and gifts.

**RESOURCES:**

**Books and Pamphlets:** Event, pp. 6-13, 16, 31-35, 36-41, 57-63  
 (It must be remembered that Manas Buthelezi is not a Namibian, but his words apply to Namibia and to racism everywhere.)  
 "A Call for Freedom" from The Lutheran Race Relations, Social Statements of the LCA

**Film Strip:** A God in Need? (See Namibia Bibliography)

**METHOD:**

The material in the resources listed above can be shared with the group in a variety of ways. It should be possible for three or four persons to get together during the week to read various segments of the resource material and to "report" on it under titles like:

"What I learned from a German church administrator"  
 Event, 6-18

"What I learned from a Finnish missionary"  
 Event, 36-41

"What I learned from a black African theologian"  
 Event, 31-35

"What I learned from a recent visitor to Namibia"  
 "A Call for Freedom"

OR

Dr. Carl Mau, General Secretary of the Lutheran World Federation, summarized a presentation made by Dr. David Preus, President of the American Lutheran Church, to the members of the boards of that church body. Dr. Mau said,

"At a recent meeting of all of the new boards of the ALC, a careful and clear description of the situation in South Africa constituted a main lecture for these leaders. President Preus made clear that the dilemma of South Africa is in many ways also our dilemma in the United States. We have our oppression, we have our racism, we have our fragmentation of society, and in the midst of this, our mission is to bring healing,

reconciliation, unity, and new hope. It is not appropriate for us just to point the finger at South Africa. We are not only involved in South Africa through our own country's policies and the many U.S. corporations which give support to the "status quo"; we are also involved insofar as we are silent with respect to similar problems in our own land." (Event, pp. 2-3)

With this quotation in mind, have members read the resource material and comment on its relevance to the American scene.

A few leading questions:

1. How did the white Lutherans in Namibia respond to the need of the black Lutherans at the time of the Open Letter?
2. Do we as a congregation have any responsibility toward reconciliation among ourselves? Of white and black Lutherans in Namibia? In the U.S.A.? (See Race Relations, a Social Statement of the Lutheran Church in America.)
3. What redemptive actions, if any, can be taken? (Prayer? Letters? Resolutions?)
4. What actions did world Lutherans take when the printing establishment was destroyed?
5. How can the whole congregation be made aware of the plight of brothers and sisters in Namibia? (The United Nations has declared August 26 as Namibia Day and 1973-83 as a decade to eliminate racism. July 4 is our Independence Day. Can we think in terms of liberation of others on that day? Could our prayers during bicentennial year regularly remember all who do not enjoy liberty and justice?)

Some Worship Aids are offered if a service is to be planned.

In the foreseeable future, funds will continue to be needed for legal defense and for the support of the families of political prisoners. They may be channeled to the Lutheran World Federation through your church body and earmarked for these purposes.

Individuals and groups may give to the United Nations Fund for Namibia which makes scholarships available and generally helps the welfare of Namibians. Contributions should be sent to:

U.N. Fund for Namibia  
 c/o Commissioner for Namibia  
 United Nations, Room 3264  
 New York, New York 10017

The Churches and South African Affairs

A Special Note

Christians have a responsibility to give support to all who suffer from repressive governments, whether it be for religious persecution in the Soviet Union or political persecution in such places as South Africa, Rhodesia, Chile or Uganda, and to express indignation at all oppressive practices. We have an especially urgent calling, however, to cry out against persecution which is perpetrated by those who claim to be Christians, for in addition to the human suffering it causes, this also brings offense to the Name of Christ. While the blood of martyrs shed by infidels may bring glory to God, blood shed by those who profess to be Christians defames the Name of Christ, makes a mockery of His mission and heaps scorn and shame upon all who do not repudiate these crimes. South African leaders claim to find justification for apartheid in the Scriptures and regard the oppressive actions of their government to be in accord with God's will.

Finally, the Christian community has a clear call from the leaders of the majority churches in Namibia to support the Namibian people in their quest for liberation. Bishops Auala and Winter, President DeVries and Suffragan Bishop Wood have taken leading roles in recent times to awaken Christian consciences to this problem. Historically, of course, the Rev. Michael Scott sounded the trumpet in a variety of church and government settings and thus made people aware of the Namibian struggle.

### PART III: NAMIBIA AND POLITICS

**OBJECTIVE:** Individuals who celebrate their citizenship in a free society by voicing their convictions to their representatives on matters of concern, and who as Christians accept a responsibility to advocate a just and humane society for a peaceful world.

**RESOURCES:** Event, pp. 14-30  
 Universal Declaration of Human Rights  
 Apartheid in Practice  
 "Open Letter" from the Executive Committee, Lutheran Council in the U.S.A.  
 Interview, The Hon. Donald Easum, from Africa Report  
 Register Citizen Opinion, 1975  
 Impact Registration Form  
 Decolonization, pp. 46-47 (the Decree)  
 Church and State, A Lutheran Perspective, Social Statements of the LCA

There is continuing dialogue in church circles regarding the manner in which Christians express their views to government. One part of the dialogue has to do with substance. Some believe that Christians are the conscience of the state and speak only on issues which have narrowly defined moral significance. Others believe that in seeking the peace of the city - and of the world - Christians have an obligation to examine every facet of government and bring their witness to bear. In issues as clear as those which are brought into focus in the Namibian situation, Christians have demonstrated a willingness to voice their convictions.

Another part of the dialogue has to do with individual vis-à-vis corporate intercession with the government. There is little, if any, opposition to encouraging individuals to express their views as citizens, but many are either uncomfortable or opposed to recording a corporate judgment to shape public policy or otherwise relate to government. Some fear that action of this kind may be construed as lobbying and that their tax status would be threatened; others feel that it is a violation of the principle of separation of church and state; still others feel that no matter what the issue, partisan politics cannot be avoided and therefore, any corporate expression becomes divisive.

The Lutheran Church in America, at its 1966 Convention, adopted a statement on church and state which said:

"We advocate the institutional separation and functional interaction of church and state."

The Convention listed the following among the examples of where functional interaction might take place:

"...helping the state to understand and holding the state accountable to the sovereign law of God

"...contributing to the civil consensus which supports the state in fulfillment of the duties of just government

"...championing the human and civil rights of all citizens."

Lutheran church body officials have not hesitated to speak corporately on the Namibian issue. Congregations may want to follow their example in addition to persistently encouraging their members to register their own opinions as citizens. (See "Open Letter to Ford, Kissinger and Scali" from Executive Committee of the Lutheran Council in the U.S.A.)

In which areas can Congressional action be anticipated and influenced?

\*\* Item: In the Security Council of the United Nations in 1966, the United States joined in a resolution to impose mandatory sanctions against importation of Rhodesian products, and the resolution was implemented by Executive Order of President Johnson in 1967. In 1971, Senator Byrd attached an amendment to a military procurement bill which excepted chrome ore from these sanctions, on the basis that it was a strategic defense material. This bolstered the economy of Southern Rhodesia and thus supported the minority white racist government there. Since that time there have been attempts to repeal the "Byrd Amendment" but they have failed. In 1974, in the 93rd Congress, a bill to repeal passed the Senate but never reached the floor of the House. A bill to repeal has been introduced in the 94th Congress (HR 1287). In 1973 and 1974 Henry Kissinger, John Scali and the Assistant Secretary of State for African Affairs at that time, Donald Newsom, all favored repeal of the Amendment, and presumably still do. President Ford joined in their judgment in December, 1974. Congressional representatives need to hear from their constituencies that they favor repeal also.

\*\* Item: Senator Mondale of Minnesota introduced a bill into the 93rd Congress to deny tax credits to U.S. companies operating in Namibia who pay taxes to the illegal occupying power, South Africa. The bill failed. No significant support could be

mustered. Voices of concern from the Christian community could have made a difference.

**\*\* Item:** Charles Diggs of Michigan introduced a bill in the 93rd Congress which would make those companies ineligible for defense contracts which did not enforce the same equal employment practices abroad which they are required to follow in the U.S. His bill also died because of lack of support. Again, encouragement from the Christian community could have made a difference.

**\*\* Item:** The Security Council of the United Nations has set May 30, 1975 as the date when South Africa must comply with certain demands. (See Focus, March 15, 1975, column 1) If South Africa's report is not satisfactory, the Security Council is on record that it will take action within the U.N. Charter to force South Africa to comply. Economic sanctions would be the strongest measure which the Security Council could invoke, and the time has come when it appears that anything short of that will have little effect. Another strong alternative is to carry out the provisions of the Decree (Decolonization, p. 46).

How does a Christian citizen become informed on these things and act at strategic times? Three significant helps are available for legislative matters generally and one specifically for African affairs:

Register Citizen Opinion is produced each year primarily for church personnel. It contains an excellent introduction for "how to" of legislative action, plus a listing of all members of Congress and committees. The 1975 edition is included in this packet.

Impact is an interfaith legislative information and action network. Task forces of Washington-based denominational personnel prepare newsletters which describe contents of proposed and pending legislation, analyze it and solicit action. It is at once the most economical and efficient way to keep abreast of issues of special interest to the church community. An Impact Registration Form is included in this packet.

Focus on Public Affairs is a publication of the Office of Public Affairs and Government Relations of the Lutheran Council in the U.S.A. It calls attention to and provides analyses of current Congressional issues. To subscribe, write: Focus, LCUSA, 315 Park Avenue South, New York, N.Y. 10010. Rates are \$3.00 annually.

Washington Office on Africa, 110 Maryland Avenue N.E., Washington, D.C. 20002, Telephone: 202/546-7961, is a coordinating agency for the Washington dimension of a national strategy for freedom in Africa. It is largely, but not exclusively, church sponsored and supported. For a contribution it will keep supporters well informed about the major issues on the African scene. Since its constituency is smaller than Impact, for instance, church groups might consider sending \$25.00.

#### METHOD:

With this information and these resources at hand, the group might form a panel which could treat various facets of the religious/political dialogue. Someone might concentrate on the Event articles and on Bishop Auala's Open Letter to the Prime Minister as one way for the church to be involved. The issues he addressed were moral and ethical, but in a political setting. Another might examine the Universal Declaration of Human Rights from the viewpoint of whether it is possible to guarantee human rights without becoming involved both politically and ecclesiastically. Another could present the Open Letter of the Executive Committee of the Lutheran Council, examining it from the viewpoint of the church's interest in natural resources (the Decree) as they relate to God's creation and preservation (Psalm 24:1) to education or human development (the Institute), and to adequate standards for compensation (I Timothy 5:17-18). Finally, someone could treat the "nuts and bolts" aspects of political action on the basis of Register Citizen Opinion, Impact, Focus and the Washington Office on Africa. An action goal of the session might be to join Impact, subscribe to Focus, and support the Washington Office on Africa.

Alternative methods which suggest themselves at this point are:

- (a) Role playing. A constituent calls on his representative in Congress and presents his positive views for the liberation of Namibia. The representative may respond with a largely South African viewpoint.
- (b) Group members may write scenarios of what they see happening in Congress on such issues as:
  1. Rhodesian Chrome
  2. The Decree

PART IV: NAMIBIA AND ECONOMIC RELATIONSHIPS

**OBJECTIVE:** A group of Christians which is committed to an on-going examination of the relationship between corporate economic policies and human development, and a resolve to use its resources in the interest of economic justice. (Human development is defined as that process through which human beings are enabled to achieve their full potential and obtain an equitable share of the world's resources.)

**RESOURCES:** "The Church and the Transnational Corporation" from AD  
CIC Brief, "Corporate Responsibility: A Brief Action Guide"  
Decolonization, pp. 33-36; 46-47; 50-58  
Event, pp. 50-56  
A Trust Betrayed: Namibia, p. 41  
"World Community", Social Statement of the LCA

**METHOD:**

This may be a place where a good old-fashioned debate or a Cambridge Debate (see below) might be useful, for there are those who can marshal arguments for the point of view that business corporations, domestic and abroad, have an exclusive objective to earn the highest profits possible. Others can marshal arguments to demonstrate that while business corporations are not social service institutions, they are social institutions and have a social responsibility to their employees, the citizens of the community in which they are located and to the world community.

On the other hand, this argument rages across the United States and throughout the world in terms of protection of the environment (smoke and carbon monoxide emissions; strip mining; dumping refuse in lakes, rivers, the sea; thermal emissions in water; disposable bottles, to name a few), employment policies and practices (women's rights, minority rights), technological advance (replacement of people with machines, artificial fertilizers) and the like. Add to this an exploitation of natural and human resources, especially in Third World countries, and acceptance of the rule of an illegal government in Namibia, and the social responsibility argument takes shape.

On the other hand, there are those who argue that without profit, there can be no human development. "A company must do well in order to do good," says Mr. Richard Gerstenberg, past president of General Motors. "Whatever is legal is right," is the premise on which companies operate in southern Africa. Accommodation to social systems, so long as it is profitable, is both a company's right and its opportunity for profits. And so the argument in behalf of profits begins to develop.

Church leaders have been concerned about social responsibility in church investments. Pension funds, college, university and social service related endowments frequently invest in the stock market and thus become part owners of companies. If their views of the ethical implications of the operations of these companies differs from those of management, the owners have several options. They can try to change management's views through consultation or shareholder's resolutions. If all fails, they may sell their stock and publicize why they have done so. Churches have done all of these things.

The United Church of Christ has raised issues and sponsored a shareholder's resolution to bring about reform in the labor practices and policies of Newmont Mining Company as it manages the Tsumeb Mine in Namibia, and has experienced a degree of success in its efforts.

Churches have been petitioning oil companies to disengage from exploration of oil in Namibia. In 1974-75 American oil companies did withdraw. Church pressure, the Decree of the United Nations General Assembly and Council for Namibia had a great deal to do with this.

At this writing, churches are seeking to make the shareholders of International Business Machines aware of the manner in which IBM's computers in the service of the South African government reinforce apartheid, especially in regard to the Pass Laws, and also serve the military in a variety of ways. Through a shareholder's resolution it is calling on IBM to disengage from South African government contracts. Among others, the Lutheran Church in America, Division of Mission in North America, is supporting this resolution which was sponsored by fourteen religious agencies.

#### CAMBRIDGE DEBATE

A debate designed to elicit total participation by all present in support of or disagreement with the statement being debated. Although there are affirmative and negative speakers, they are used not so much to decide the debate as to introduce topics which are then picked up and discussed by the audience.

Normal procedure requires two affirmative speakers, two negative speakers, a moderator, and a timekeeper. Chairs for the audience must be clearly separated by a center aisle. Time limits for the speakers may vary, but suggested ones are given below.

Affirmative speaker #1 presents position. (5 min.)  
Challenge by negative speaker #1. (5 min.)

Members of audience are asked to sit on the side of the speaker with which they agree.

Cont'd...

## CAMBRIDGE DEBATE (Cont'd)

Opportunity for audience to ask questions (15 min.)  
or make statements in support of either  
side. (Time limit for question, answer  
or statement may be set at 1½ minutes  
each.)

Affirmative speaker #2 begins rebuttal. (3 min.)  
Negative speaker #2 presents rebuttal. (3 min.)

During the rebuttal period, members of the  
audience may move to either side at any  
time, if they are persuaded by the  
speaker to change their minds.

The result of the debate is determined by the number  
of people on each side - the side with the greatest  
number wins the debate.

In any discussion of this nature, there will be opposing points of  
view, but Christians should be able to agree on certain basic principles  
of world economic order. Some Scriptural concepts may help give guidance,  
or provide meditative material. See Worship Aids in this packet, plus:

Genesis 1  
Exodus 3:7-10  
Proverbs 31:8-9  
Psalm 24:1,2  
Psalm 72  
Ecclesiastes 4:1-4  
Amos, Habakkuk  
Justice themes in Isaiah and Jeremiah  
Colossians I  
Ephesians I

The canticle "Benedicite, omnia opera"  
from early church literature  
(Lutheran Hymnal 120; Service Book and Hymnal, 215)

