

release them immediately and unconditionally or charge them in a court of law.

It is appropriateduring this present time of Lent that all Christians offer up their fasting acts of self-denial to protest against injustices that are perpetrated by the SA Government through the racial policy of apartheid.

We also call upon governments worldwide, and the international community to use their influence in calling ceaselessly for the unconditional release of the political detainees and to ensure that a just political dispensation is formulated in South Africa.

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Lost manhood

A WORD or two to all Namibians, black and white, who want democracy and peace in this country.

To a large extent the evil-doers have succeeded in producing, at the output end of their machine, a kind of black man who is man only in form. This is the extent to which the process of dehumanisation has advanced. The type of black man we have today has lost his manhood. In the privacy of his 'pondok' his face twists in silent condemnation of white society, but brightens up in sheepish obedience as he comes out hurrying in response to his master's impatient call. Sometimes he joins the chorus that roundly condemns the white masters, but is first to praise the South African Government and puppet government in the presence of police or his employers.

Once upon a time the father of black consciousness, Steve Biko, gave a definition of 'black consciousness' as people who have lost their personality.

The first stop is therefore: to make the black man come to himself: to pump life into his empty

shell: to infuse him with pride and dignity: to remind him of his complicity in the crime of allowing himself to be misused and therefore letting evil reign supreme in the country of his birth. This is what we mean by an inward-looking process.

Brothers and sisters who are still in the police force, security forces and puppet government: stop betraying your people. Our mothers and fathers are the past; we are the present, and our sons and daughters the future.

LUCKY HOESEB
ARANDIS

Only for Mafwe?

I would like to express my views regarding the so-called Administration for Caprivians. It is regrettable that the administration of education in the Caprivi area is still continuing to 'divide and rule' the youth of Katima.

The Department is divided into two groups for the Masubia and Mafwe sections respectively, but to my surprise, I have found that only youth from the Mafwe group are, for the major part, employed every year, while we (Masubia) have the same qualifications. Is the administration for education only in favour of the Mafwe or not?

Most Masubia youth see this discrimination, but their leaders appear only to have seats but don't do anything about it.

We see that the whites in the Administration also appear to be discriminating, mainly in order to cause problems between the two groups.

I call upon the youth of both Masubia and Mafwe not only to fight for national liberation but against this form of discrimination. At the same time we must give full support to Swapo because Swapo is the people of Namibia and the people are Swapo.

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