

# Two articles on the national question

Replies to Questions from Erik Hane by *Erica Beukes*

And

“One Namibia One Nation” by *Hewat Beukes*

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Dear Erik

I am sorry for not responding to your request/questions earlier. Our visit in Germany and Scotland was good ...

Your questions:

**1. Are the German Colonial period and the genocide still present in your mind and in the mind of the Nama people?**

– Yes, my grandmother used to tell us as children that her mother or grandmother perished in the Kalahari desert, when they fled from Aroab.

**2. Do all the people know about it, especially the younger ones amongst you?**

Not all the people know the full extent, some regard it only as part of history. Those who lived with their grandparents had a better chance to know.

**3. How do you think about the genocide?**

It had a great impact on the composition of our country's population. We are now a minority.

**4. How do you deal with it?**

We feel deprived of our ancestors who would have had a greater impact on what is happening now, especially culturally.

**5. Do the German colonial period and the genocide still affect today's life of the Nama?**

Yes, tragically so. They are disowned, deprived of human dignity disorganised and unable to cope with the challenges of modern society, i.e. poverty, alcoholism etc.

**6. Do you still see consequences for you?**

I feel powerless at times, a much greater force/organisation needs to step in to have an impact that is a structural

intervention. The working people will need to organise themselves politically to intervene.

**7. How is your relationship with Germany in general and at the moment?**

The German State is maintaining the same policies as it had a hundred years ago in that it assists this corrupt and decadent state to maintain its all pervasive corruption and oppressive administration. Its agencies are assisting the decadent judiciary for example to maintain the colonial legal system and to suppress the bill of fundamental rights. In this way the continuing and worsening effects of the German State's dispossession and atrocities are intensified multi-fold.

**8. How do you think Germany should or have to deal with the shared past?**

The present German State cannot solve the problem, it is the problem together with its bilateral relations with the Namibian government (and for that matter an illegitimate state that has been rigging elections since its inception). The German People must align with the Namibian People to support the latter's political struggle.

**9. Is there need for reconciliation?**

We need contact and co-operation with the German people to ensure that the atrocities perpetrated by the German state never happen again. No reconciliation is needed between the Namibian People and the German People. As for German imperialism, it is irreconcilable with the Namibian people.

**10. Are there possibilities for reconciliation between Germany and the Nama?**

There should be contact, exchange, interaction between the German people and the Nama people. The German working people did not do harm to the Namibian People. We will not contribute to the imperialist and opportunist crime to hold the German People and for that matter the German working people at ransom for the crimes of a class state. They were victims of the German State too. The graves of German soldiers from Rehoboth throughout the south show that the German State used children of 17,18,19,20 and early twenties to fight their wars of greed

and dominance, to increase their ability to oppress and exploit their 'own' people.). The German and Namibian peoples must establish co-operation to shackle the ability of their respective states to commit crimes against humanity under secrecy, which they continue to do in Namibia.

**11. Do you and your people have any demands and claims against Germany?**

Yes, claims against the German's state. The main claim is that we need our land back and to stop its interventionist politics in Namibia.

**12. Are there different opinions amongst the Nama clans?**

Not fundamental.

**13. How is your relationship with the Namibian Government regarding the genocide?**

This Government is decadent and has still to answer on the whereabouts of our people tortured, jailed and killed in exile. Many are unaccounted for. It rules without mandate and with the assistance of amongst others the German State. The estimated N\$7 billion which the German State granted purportedly for development and "special initiative" to the "affected" peoples have not even reached the 'unaffected' peoples, but went straight into the pockets of the presidents and a small clique around them. The German State is well aware of this, but takes the money that it gives as bribery. (The 7 billion in itself is patronage and a measly amount for the untold wealth it has expropriated. Nevertheless, it could have gone a long way to uplift the community and their self-respect.)

**14. Do the Nama communities have access to the debate and do they feel represented?**

No. It is only gaining momentum now. A working class community of 400 families has seized their own land for homes in Keetmanshoop and is the first well-organised leadership to conduct the struggle to repossess themselves. They are debating the full programme of the Nama restitution struggle.

**15. How do you see the future of the Nama people regarding these issues?**

They should through organisation lay claim to repatriations demands from German's state and actively seek cooperation with the German people. This struggle is necessary to re-establish a proper leadership to eventually repossess their property here in Namibia, both corporeal and cultural (their aesthetics).

Greetings

*Erica Beukes*

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### **"One Namibia One Nation"**

By HEWAT BEUKES

Over the past year or so we have had what its participants call a debate on socialism, tribalism, coloureds, culture, the national question, reparations and so on in "The Namibian".

This group of proclaimed socialists seems to be seeking to become the mouthpiece for the populist slogans of the SWAPO, in particular "One Namibia. One Nation". This slogan is frozen, a given tenet to which the people shall subscribe just as they were forced to subscribe to Stalinist precepts such as, "The Party is everything, the individual nothing", and "the People is SWAPO and SWAPO is the People" during the liberation struggle. Tie to it "the Sole and Authentic Representative of the Namibian People" and you have the full set of Commandments to which the people shall subscribe if they do not wish to be labelled as tribalists, or reactionaries, although the latter lost its meaning long before independence due to irony. The former never had any meaning until now when the "socialists" are trying to elevate it as an indictment against the struggles of individual groups.

I have thought long on whether I should respond or not. Given the present struggles of a number of groups on many issues which I consider crucial I believe it is necessary.

Leaving aside the serious misrepresentations on, amongst others, what Lenin had said on the national question, I will

simply reserve my comments for now on their insistence that "One Namibia, One Nation" was and is the correct slogan for Namibia.

Let me begin by saying that I believe a socialism which has no consonance with the actual history of peoples cannot be a proper socialist theory.

The slogan "One Namibia One Nation" linked with "The People is SWAPO and SWAPO is the People" (note the singular tense) was brandished shortly after SWAPO was declared "Sole and Authentic Representative of the Namibian People" by the United Nations, the "Five Western Powers" and the "Communist" countries in the beginning of 1971.

On 13 November 1970 the various groups including SWANU, SWAPO, NUDO, The Herero, Nama, Baster and Damara nations had formed the National Convention in Rehoboth as a united front to fight for independence. The said declaration was clearly to disrupt the Namibian peoples' attempt at a united front. It was a clear declaration against the right to self-determination of the Namibian People.

After the General Strike in 1971/72 against the terrible Contract Labour System, and public floggings resulting thereafter, four thousand youth fled the country and swelled the ranks of external SWAPO.

In 1974, the paramount chief of the Hereros, Chief Clemens Kapuuu travelled abroad to meet with the United Nations, and member states. He was rebuffed as being unrepresentative. In 1975, Chief Kapuuu broke from the National Convention, which then formed the Namibia National Convention (NNC). The UN immediately reiterated SWAPO's 'Sole Authenticity'.

During this period the SWAPO Youth League and Peoples Liberation Army (PLAN) was in an intense fight against the SWAPO leadership in which they had formed an "Anti-Corruption Committee" to investigate why weapons, food, medicines and clothes donated by groups and governments for the 'armed struggle' were diverted by the leadership for business and UNITA. Fighters were dying of hunger while warehouses were stacked to the roofs with donated provisions.

This group's leadership expressed themselves clearly against the "Sole Authenticity" of SWAPO on the basis that it was not representative of a Namibian nation.

By 1976, on the reported insistence of Henry Kissinger and the intervention of Kaunda of Zambia and Nyerere of Tanzania, thousands of youths and fighters were liquidated politically and physically. In 1978, a day before the Cassinga massacre the so-called dissidents kept at camps in Zambia were brought to Cassinga dressed in soldiers' uniforms, but without weapons. They were massacred by South African forces the next day. Thus a whole generation of political fighters was defeated.

A system of terror was then instituted by the SWAPO leadership from 1978 to 1989, when Namibia was declared independent. People were arrested on charges of being spies, kept in holes in the ground where many died from hunger and malnutrition; regularly culled by firing squad and thrown off a mountain cliff in southern Angola to make space for new prisoners, while parading under the farce of "scientific socialism".

From 1984 to 1990, parents and relatives of the victims exposed the atrocious farce and caricature of freedom and revolution. On 1 April 1989, the SWAPO leadership sent more than 500 PLAN fighters to be massacred by South African forces misinforming them these had withdrawn and that the United Nations Peace Keepers were in control of the North of Namibia. This was a stupid and psychopathic miscalculation to draw sympathy for SWAPO whose credibility had collapsed due to the action of the relatives. The relatives had in fact paid put to the credibility of the international churches, the symbiotic relation between Imperialism and Stalinism in particular, and also the latter's subservience to imperialism. It affirmed in bloody script the correctness of Trotsky's theses on the relation of Stalinist counter revolution and Imperialism, from his analyses of the failures of the German communists against Hitler to the Spanish Civil War. It paid put to the Post World War II theories revising Marxism as a pure science of history. It affirmed Trotsky's analyses that the productive forces was

not only stagnating but had become rotten.

Thus, "One Namibia, One Nation" was manufactured in a crucible filled with the blood of Namibian young people, an entire generation. Instead of imperialism breaking up pre-capitalist social relations it tied itself to the most decadent, moribund sections of society, the tribal hierarchy, just as it had tied itself to religious fundamentalists worldwide. I believe this is the clearest indicator that the productive forces are rotting.

Namibia is a microcosm of the fact that since the advent of imperialism it has not broken up property and social relations in favour of indigenous peoples in South America, Asia and Africa. It has instead used those relations in the most perverted forms to put primordial political species in charge in favour of imperialist property relations.

Namibia is important in the sense that here peoples' organisation against imperialism's pre-emption of the right of nations to self determination took its clearest form.

Despite this national tragedy, a group of what I consider petit bourgeois theorists (if one can call them that) try to create an ideology for a group of caretakers in this Namibian state. These caretakers stop all but short from addressing their corporate bosses as "Ja Baas" or "Bwana".

But these "yes bossers" have brought this country to the brink of tribal war.

The so-called legislature is dysfunctional, the so-called Executive is dysfunctional, the Judiciary is a cesspool of corruption, the hub of corporate rule of this country.

Our puritan "socialists" call this process "One Namibia, One nation".

Nay, they insist that Namibians rise to the call of "One Namibia, One Nation" while each have paid in blood for its institution.

Namibians will unite as a nation – in particular as a working people – in the process of coming to understand their history of catastrophes including the present one in the context of imperialism. (The same goes for the world's working classes)

Socialists endeavouring to lead this working class theoretically may not cowardly navigate their theories (moral preachings) around the crimes committed against this nation, and for that matter a nation which has always stared its fate squarely in the eye, and met its tormentors blow for blow.

The 'debates' in "The Namibian" on issues of socialism are pathetic distortions of Marxist thought in my opinion. They ignore the fact that a group of petty criminals have been foisted on the Namibian nation and that the scale of extraction from this country is obscene. They instead blame victims of tribalism for tribalism. That's how absurd the 'debates' have become.

The declared socialists ignore the glaring fact that the imperialists and capitalists have turned this country into no-man's land and its people are dangling over the precipice.

This is typical petit bourgeois. They have disrupted the Marxist movement worldwide since 1990 in the most unaccountable and treacherous manner. They now seek to hand the working class in the colonies bound hand-and-foot to colonial ruling classes.