

# CexDe

Quarterly bulletin of the NGO for the development *Clam per la Dignitat*

year I - num. 3

july-september 2004

## AN EXPERIENCE THAT ASKS MORE AND BETTER

## editorial

**This summer we have been able to verify in the first person that there is still a lot to be done, ¡but also a lot to be shared and a lot to be learnt!**

This summer we have been able to carry out the work camp predicted to give a push to the project "MaS" (Madombidzha School) and to live an experience of "Third World": from the end of June until the end of August 14 voluntaries, members of "Clam per la Dignitat" (CxDe), have been in Makhado (old Louis Trichardt, north of South Africa).

For the majority of them it has been the first time that they have lived an experience of this kind. Many hours have been dedicated to the preparation; doubts have been shared as well as uncertainties, emotions, work, rest, leisure, diversion among them and with the people of the communities. At the same time there has also been a good economic expense (CxDe only has paid for the cooperants insurances). In spite of all this, there are no doubts: it has been worthy.

We would like to emphasize two points of this experience. On the one hand, the contrasts that still exist among the area where black people live (locations) and the white. It has been ten years since apartheid was officially revoked. Nevertheless, it still persists in the mind of many black people because 50 years of oppression have very deep consequences; many of them still do not believe what they are capable of doing. For example: Madombidzha is about 13 km far for Makhado, between the soccer court of Madombidzha and the soccer court of Makhado there is a bigger distance. As a negative aspect we also point out the high level of unemployment that South Africa suffers, the serious problem of AIDS -many people, especially young people, dies for this cause as we have been able to verify- and the danger of sects and the plurality of churches, that often creates

more confusion than anything.

On the other hand, we can emphasize as a positive value, the vital happiness that these people have - black people especially- and that is transmitted at any time, but in a special way in the Masses or religious celebrations where they pray singing, dancing and moving all their body. The welcoming that they offer is also worthy of compliment, as well as their generosity and ability to share. There are many anecdotes and experiences to be explained but we would like to emphasize two:

- The community of Madombidzha -that does not have a lot of purchasing power- did a collection among their members for the return trip of our voluntaries, such as provisions for the trip, following an old tradition of them. The gesture touched us and the money was left there as a contribution for the church they want to build.

- A black worker that was every day in the school construction, when it was time to say good-bye and almost with tears in his eyes told us: "you are people like us" and also "thanks, you have treated us like human beings".

For those that this summer have gone to South Africa and for the many that given their support from their houses, it has been without place to doubts, an experience to learn from it, but an experience that asks and asks us more and better. If we really want to fight for the dignity of all the human being and of every human being, this summer we have been able to verify in the first person that there is still a lot to be done, ¡but also a lot to be shared and a lot to be learnt!

The challenge begins now, when we find us once again at home: how to make that this cold summer (in South Africa in August is winter) becomes not only an unforgettable memory, but a living reality in our lives. In this course that we now begin, the question is on the table: Do you want to join us?

The Council

## BRIEF HISTORY OF THE REPUBLIC OF SOUTH AFRICA (2/2)

## thoughts

**In 1948 the ultra-conservative National Party, controlled by the Afrikaners, won the elections and did not permit the repression of white people to diminish until 1994.**

The first Anglo-Boer War ended with the victory of the Boers and the creation of the Zuid-Afrikaansche Republiek. The British withdrew but later on a new gold deposit was discovered in Johannesburg, which caused the beginning of the second Anglo-Boer War. By 1902 the Boers had exhausted their conventional resources and began to carry out actions of guerrilla warfare. These guerrillas provoked a hard response from the British; in many occasions the answer to these was disproportionate. If a railway was boycotted, the British destroyed the nearest farm, if someone shot from a farm, the British burned the house, they destroyed the crop and they killed the cattle. Women and children living on these farms were imprisoned and sent to concentration camps – a British invention- where 26.000 people died from illnesses and abandonment. Finally the Boers they were forced to sign a peace settlement.

Later on the South African Union was created. A great number of racist laws that restricted the rights of black people were created and also established the bases of the apartheid.

In 1914 the Boers, who were against taking part in World War I, attempted a new rebellion. In 1948 the ultra-conservative National Party, controlled by the Afrikaners, won the elections and did not permit the repression of white people to diminish until 1994. Each person was classified depending on his race, which determined where he had to live, where he had to work, to pray or to study. Black people were divided into 10 hopeless tribal groups and confined to underdeveloped rural zones called *homelands*. The idea was to keep them in those territories and, according to

publicity, black people were going to transform them in self-sufficient states and self-governing territories. These lands did not have any kind of infrastructures, had no industry and were unable to produce food for all the population. Numerous families had to return to the cities where they were installed in miserable areas. During this time these were frustrated attempts to join the leaders of the homelands. Black resistance was carried out in form of strikes, acts of civil disobedience and marches, which were supported by the international public opinion at the beginning of the sixties, when 69 demonstrators died on the disturbances of Sharpeville and leaders of the African National Congress (ANC), among them Nelson Mandela, were imprisoned.

South Africa abandoned the Commonwealth in 1961 and was cut off from the rest of the world. During the seventies, when European powers began to withdraw the colonies, South Africa was target of attacks from some of these new states governed by black people and influenced in many cases by socialism, like Mozambique, Lesotho, Angola or Namibia. It was not until 1990, with the fall of both communism and the Soviet Union, that peace was established.

Nevertheless the situation was hardly solved. The protests of the black community were repressed forcing the United Nations to impose economic and political sanctions. Slowly and after a lot of suffering, segregationist laws were revoked, and political prisoners freed. Finally in 1994 with the first free elections, Nelson Mandela and the ANC assumed power approving the first constitution of 1996, which stated that white and black people were equal.

They are many scars left by a storming past. Nevertheless at present South Africa is a country with a very optimistic environment and with a sincere desire to create a nation without racism.

Josep F. Vandellós Alamilla

## TO BUILD A CHURCH: OUR DREAM

# experiences

**We would like to have a church building which can cater people of about 600.**

The community of Madombidzha is found under the Diocese of Tzaneen and under the leadership of Fr. André Stephan and Fr. John Selemela.

The community has the enrolment of 300 people. Among these people there are people who are baptized. The community is growing drastically, tremendously and on yearly basis about 30 people are baptised (youth, adults and children). The majority of the community's population is youth and as a result there will be more production in the near future.

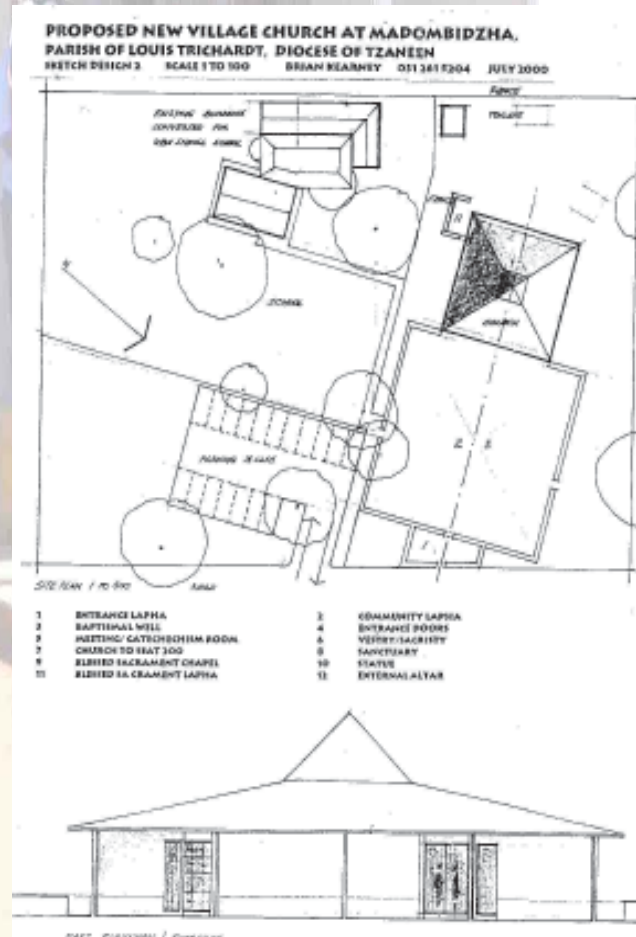
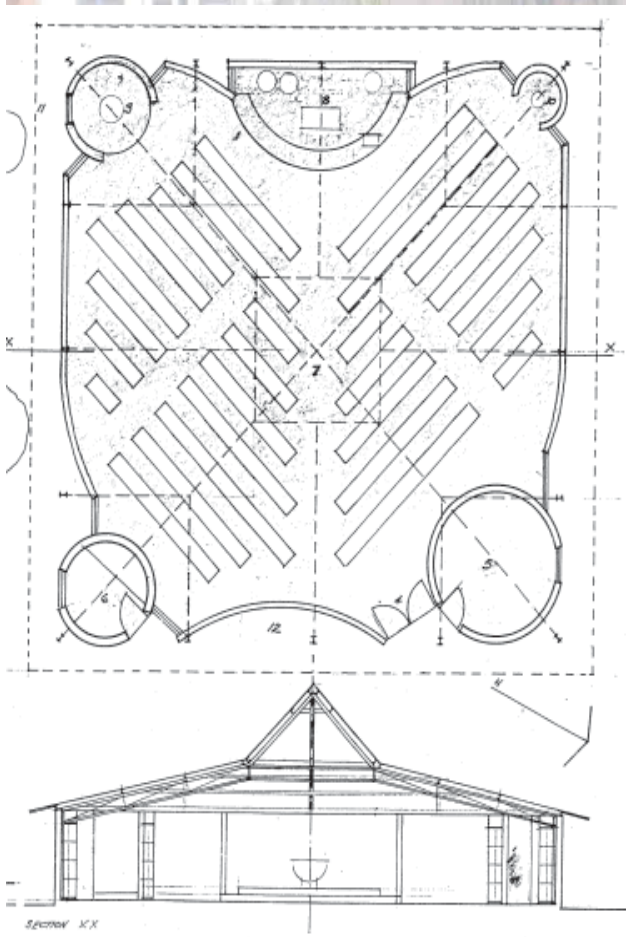
Our community serves as the centre of our Parish (The Lady of Peace) and activities at Parish level usually take place in our church, e.g. youth camp, common mass service, like Christmas Mass / Good

Friday / Community Sunday Service, etc. Presently the school of disabled children is in our community compartment. Our community is active within our Parish some of our members are members of the Parish Pastoral Council, Parish finance committee, Diocese committee and so on.

In the light of what we have mentioned above we would like to have a church building which can cater people of about 600. Enclosed find our proposal plan.

The community has already collected 10 thousand bricks and we have already in hand about 34.000 Rands (about 4.500 Euros). Now each family is ready to contribute with 2.000 Rands (about 370 Euros) each.

Madombidzha Community Church



**PROPOSED NEW VILLAGE CHURCH AT MADOMBIDZHA,  
PARISH OF LOUIS TRICHARDT, DIOCESE OF TZANEEN**  
SKETCH DESIGN 2 SCALE 1 TO 100 BRIAN REARNEY 051 341 2304 JULY 2000

- |    |                          |    |                 |
|----|--------------------------|----|-----------------|
| 1  | ENTRANCE LAPPA           | 1  | COMMUNITY LAPPA |
| 2  | BAPTISMAL WELLS          | 4  | ENTRANCE DOORS  |
| 3  | MEETING/CATECHISM ROOM   | 6  | VESTIB/SACRISTY |
| 7  | CHURCH TO SEAT 300       | 8  | TANCURRY        |
| 8  | BLESSED SACRAMENT CHAPEL | 10 | STATUE          |
| 11 | BLESSED SACRAMENT LAPPA  | 11 | EXTERNAL ALTAR  |

## communications

- This summer, during the implementation of the Work Camp, it has been delivered 30.000 Euro to our partner in South Africa. Together with the 10.000 Euro that will be delivered at the end of October, two more buildings of the school will have been built: the dining room and the classroom. The foundations of the other four buildings are already made; it just lacks to find financing enough for finishing the buildings.
- Our friends Diego Carrillo and Maria Nadeu got married last September the 4th in the monastery of "Les Avellanes" (Lleida): congratulations!
- Father Francisco Juan, sj, celebrated the wedding of our friends Cristina Feliu and Eduardo Lora-Tamayo in the parish of "Sant Vicenç de Sarrià" (Barcelona): congratulations! Cristina was part of the first expedition from "Jasmón" in 1995 in Mumbai (India), where Father Francisco received and lodged us. He still lives in Mumbai.
- Our friend and member of the Council Laura García-Faria, has spent last September in Calcutta (India) working for the humanitarian task with the "Sisters of the Charity" (congregation founded by the Blessed Mother Teresa from Calcutta).
- Ralf Kammerer, friend and member of Cfd-Germany, has created and set up in the web page of cxd and cfd the "Forum". It is like a stable chat, that is, a place where we can share and exchange our ideas, avoiding in this way many general mails. According to the topics, you can choose the forum you prefer. To be able to participate in the forum, is necessary to become a registered member. The language of navigation can be chosen.

## agenda

- Meeting for revising the project MaS: Thursday October the 7th in Sagrat Cor de Sarrià at 20.30h. To this meeting are called the members of the Work Camp and the members of the Council. If someone has special interest in going, please let Aleix Layola know ([aleix.layola@clamdignitat.org](mailto:aleix.layola@clamdignitat.org)).
- FIRST GENERAL ASSEMBLY of CXD: Thursday October the 28th at 20.30h in Sagrat Cor de Sarrià. Friends and members of CXD are invited! The audience to this Assembly is very important, spread the word!
- Meeting of the Council: Sunday November the 28th in Sant Just at 18h.

Published by *Clam per la Dignitat*  
 Legal deposit: B-21.862-2004  
 C/ Major 49  
 08960 Sant Just Desvern  
 Barcelona  
 Tel. and fax: (+34) 932 172 112  
 Registration in the Generalitat:  
 Nr. 27.209, 1st section, Barcelona  
 NIF: G-63.112.189  
 C/c: 3025-0004-33-1433212631



[clamdignitat@clamdignitat.org](mailto:clamdignitat@clamdignitat.org)  
[www.clamdignitat.org](http://www.clamdignitat.org)

Germany  
 Michael Schliep  
 Biesingerstr. 31, 72070 Tübingen  
 Tel.: (+49)7071/942403

South Africa  
 Fr. Andre Stephan MSC  
 Catholic Church, P.O. BOX 127  
 0920 Makhado (Limpopo)  
 Tel. and fax: (+27) 0155160566