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7.7. Music CDs


7.9. Versions of Bible


Appendix I

1.1. Questionnaire to Churches Leaders in South Africa

Complete name…………………………………………Birth date…………………………
Function with the church……………………………………………………………………
From …………to ………Denomination name ……………………………………………
Address………………………………………………………………………………………
Telephone number:………………………..Cell phone number…………………………
E-mail address………………………………………………………………………………...
Academic grade…………………………In Which Faculty/ University………………..
…………………………………………………………………………………………………..
South Africa has dramatically changed since the process of democratisation took place in the
country. I am searcher from Angola doing my PhD and I am interested to know about how
things changed and what have you done so that the process of democratisation could be seen
and people everywhere seems to express their freedom in many ways. This is why I really want
to know about your experience so that I can compare it to what we are expecting to do for
Angola, as you could know that we also have been violated by the civil war long time ago. Here
are my questions below:

Questions

1. Tell me about your own experience during the apartheid years. Did you (or your family)
suffer?
2. What was the experience of your denomination with apartheid?
2.1. Did your church suffer under apartheid? What happened?
2.2. Was your church possibly also guilty of apartheid or racism? Give examples.
2.3. Did your church (or member from the church) contributed to the struggle
against apartheid? Give example.
3. How do you evaluate the work of the TRC? Do you know someone who has
been victim of the gross human being violation identified by the TRC?
4. Did your church play a part in the activities of the TRC?
5. Do you think the work of the TRC helped the country on its way to Truth and Reconciliation? Motivate your answer.

6. Do you still need reconciliation in the RSA? Why? What are the main issues of concern?

7. What are the prerequisites for reconciliation in the country?

8. What can the churches do to promote reconciliation on the national and local level?

9. Do the churches/ Christians need reconciliation among themselves?

10. What contribution can people of other religions make in terms of reconciliation?

11. Has Africa and African people a special gift in this regard? Do Africans find it easier to forgive and reconcile?

12. Do you know of a special experience of reconciliation in your church? Please tell me the story (20 lines).

1.2. Questionnaire to Churches Leaders in Angola

Complete name..............................................................Birth date............................... 
Function with the church.............................................................................................
From .............to .........Denomination name ............................. ....................................... 
Address............................................................................................................................
Telephone number:........................................Cell phone number.................................
E-mail address................................................................................................................
Academic grade...............................In Which Faculty/ University............................... 
.................................................................................................................................

Since the death of Jonas Savimbi on 22 February 2002 and the signing of the Luena memorandum of understanding on 4 April our country experience dramatic change people have now free circulation from one province to another there are many feelings and many expectation for this experience. As you know that I am in South Africa for my doctorate studies it seems to me important to me to bring a contribution in the process of reconciliation which started since the occurrences I refer above. Here below are my questions:
Questions

1. Tell me about your own experience during the years of Civil war. Did you (or your family) suffer?

2. What was the experience of your denomination with the civil war?
   2.1. Did your church suffer under civil war? What happened?
   2.2. Was your church possibly also guilty of civil war? Give example.
   2.3. Did your church (or member from church) contribute to the struggle against civil war? Give example.

3. How do evaluate the Luena Memorandum of understanding?

4. Did the society including churches play a part in the Luena memorandum?

5. Do you think that the Luena Memorandum helped the country on its way to truth and reconciliation? Motivate your answer.

6. Do we still need reconciliation in Angola? Why? What are the main issues of concern?

7. What are the prerequisites for reconciliation in the country?

8. What can the churches do to promote reconciliation on the national and local level?

9. Do the churches/Christians need reconciliation among themselves?

10. What contribution can people of other religions make in terms of reconciliation?

11. Has Africa and African people a special gift in this regard? Do Africans find it easier to forgive and reconcile?

12. Do you know of a special experience of reconciliation in your church? Please tell me the story (20 lines).
Appendix II: Newspaper images of Desmond Tutu

After 10 years of the TRC work locals News Papers published chocking images of the Archbishop Desmond Tutu calling for the payment of apartheid victims.

2.1. Pretoria News

Friday April 21 2006 the “Pretoria News” published this image of Desmond Tutu with this message: “It’s time to pay for apartheid. Tutu calls on whit business to contribute funding for TRC,” wrote Karen Breytenbach.
2.2. Sunday Times

In the *Sunday Times* 23 April 2006 Charles Villa-Vicencio wrote: “Our past is still with us. South Africa would do well to clear its books on the atrocities of the past, for the pressure to do so will continue to build.”
Appendix III

The Case of Cabinda FLEC’s Documents

The documents on behalf of Cabinda are important to be revealed that the case of the province of Cabinda is an urgent agenda. Churches leaders gave three letters to me during my time of research in Luanda. They are written in Portuguese. The first came from FLEC’s Cabinet (office) to the Excellent Mr Daniel da Rosa Politic Counsellor and Diplomatic of Angolan Embassy in French, Paris signed by Francisco Xavier Builo on 25 August 2006 one page. The second also from FLEC but this came from the FLEC’s president cabinet to the Republic President of Angola, His Excellent Engineer Jose Eduardo dos Santos signed by Mr Nzita Henriques Tiago, president of FLEC on 25 August 2006 two pages. And the last comes from people of Cabinda to the President of the Republic of Angola, His Excellent Engineer Jose Eduardo dos Santos with information copy to the National Assembly and to the province Governor of Cabinda it concern is: “Memorandum of understanding for peace and reconciliation in Cabinda” signed by two delegates Dr. Felix Sumbo and Dr. Francisco Luemba, on 1 September 2006, in two pages. See them here below.
3.1. To His Excellency Mr. Daniel da Rosa, Politic Counselor and Diplomat of the Angolan Embassy in Paris, France
3.2. To the President of Angola, His Excellency Jose Edouardo dos Santos
3.2. To the President of Angola, His Excellency Jose Edouardo dos Santos
3.3. From People of Cabinda to the President of Angola, His Excellency Jose Edouardo dos Santos with a copy for information to the National Assembly
3.3. From People of Cabinda to the President of Angola, His Excellency Jose Edouardo Dos Santos with a copy for information to the National Assembly
Appendix IV

An image of an Angolan landmine disaster

This image here below I quoted it from the book: Why Angola Matters report of a conference held at Pembroke College, Cambridge March 21 – 22, 1994 in the section five: Rebuilding Community at War: a test case, speakers were: Rae McGrath, Sue Fleming and Teresa Santana on page 121. It shows the image of the landmine disaster unnamed Angolan in this picture is not the only one who suffers from mine lands they are many case likely in Luanda and elsewhere in Angola.
Abbreviations used in this thesis

**AEA**: Alliance dos Evangelicos em Angola (Alliance of Evangelical in Angola)

**ANC**: African National Congress

**ANANGOLA**: Associação dos Nativos Angolanos/ Association for the Natives of Angola

**ATRC**: Angolan Truth and Reconciliation’ Commission

**CEFOCA**: Centro de Formação e Cultura de Angola

**CEAST**: Conferência Episcopal de Angola e São Tome

**CICA**: Conselho de Igrejas Cristas em Angola/ Christian Council of Churches in Angola

**CIMA**: Conferência Inter-Menonita em Angola

**CPDM**: The Cameroon People Democratic Movement

**CNPR**: Conference National for Peace and Reconciliation

**COIEPA**: Comité Inter-Eclesial pela Paz em Angola

**CSLA**: Conselho Supremo pela Libertacao de Angola

**DRC**: Democratic Republic of Congo

**Edica**: Encontro de Dirigentes das Igrejas Cristas em Angola

**FAA**: Forcas Armadas Angolana

**FLEC**: Frente pela Libertação do Enclave de Cabinda

**FNLA**: Frente Nacional de Libertação de Angola

**FRODEBU**: Front Pour la Democratie au Burundi

**GRAE**: Governo Revolucionário de Angola no Exílio

**HRV**: Human Rights Violation

**IBMA**: Instituto Bíblico e de Missiologia de Angola

**IFM**: Fond Monétaire International /International Fond Monetary

**INAR**: Instituto Nacional dos Assuntos Religiosos

**MDFC**: Movement of Democratic Forces of Casamance

**MMD**: Movement for Multiparty Democracy
MONUA: Missão Observadora de Nacões Unidas em Angola
MPLA: Movimento Popular de Libertacão de Angola
NATO: North Atlantic Treaty Organization
NC/NIF: National Congress and National Islamic Front
nd: Not dated
NIV: New International Version
NGOs: Non-Governmental Organizations
ONUB: United Nations Operation in Burundi
OUA: Organization de l'Unite Africaine/ African Organization for Unity
PAIGC: Partido Africano pela Independencia de Guinea e Cape Verde/ African Party for Independence of Guinea Bissau and Cape Verde
PDA: Partido Democrático de Angola
RUF: Revolutionary United Front
SACC: South African Council of Churches
SADC: Southern Africa Development Community
SADF: South African Defence Forces
SLPP: Sierra Leone People Party
SWAPO: South West African People's Organization
TNG: Transition National Government
TNA: Transitional National Assembly
TRC: Truth and Reconciliation Commission
UMOCI: United Nations Operation in Côte d'Ivoire
UN: United Nations
UNAVEM: United Nations Angolan Verification’s Mission
UNAMSIL: United Nations Mission In Sierra Leone
UNITA: União Nacional pela Independência Total de Angola
UPA: União das Populaçãoes de Angola
**UPDF**: Uganda People Defence Forces

**UPNA**: União das Populações de Norte de Angola/ Union for the Population of the Northern of Angola

**ZANU-PF**: Zimbabwe African National Union – Patriotic Front

**WCC**: World Council of Churches
Epilogue

When the Lord brought *peace into Angola,
   We were like men who dreamed.
   Our mouths were filled with laughter,
   Our tongues with songs of joy.
   Then it was said among the nations,
   “The Lord has done great things for them.”
   The Lord has done great things for us,
   and we are filled with joy!

Restore (Cabinda) our fortunes, O Lord,
   Like streams in Cunene.
   Those who sow in tears will reap with songs of joy. He who goes out weeping,
   carrying seed to sow,
   will turn with songs of joy, carrying sheaves with him.

Psalms 126