

PRO VERITATE

THE PRICE OF DEVELOPMENT

Chief G.M. Buthelezi

DEUR DIE KERK IN DIE STEEK GELAAT - II

Bruckner de Villiers

THE GENESIS OF COMPUTERS

Rory Short

A BOY CALLED CHARLIE BROWN - FILM REVIEW

John Davies

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Editorial

CHILDREN

With us here in Southern Africa there obviously exists a vast polarity in our adult approaches to the education of our children, the citizens of tomorrow.

So, for example, a pseudonymously written open letter recently appeared in the Children's Corner of a well-known Afrikaans weekly addressed to our "dear children" and exclusively devoted to the Zulu chieftain, Dingaan's cruelty towards our forefathers. Written in the most saccharine style, this letter laid special emphasis on the slaughter of 185 Voortrekker children by "wild barbarians" in 1838 next to the Bloukrans River. This is one way of doing things in educating our children towards becoming future citizens of a multi-racial country in which the danger is increasing year by year that only one "race" incident may cause the whole powder barrel to explode.

At the other end of the spectrum we find a man like the gifted and visionary educationist, Michael Stern, who has been engaged for several years already in an ambitious educational experiment in Swaziland. At the Waterford School in Mbabane some 200 carefully selected children of all races are being educated together towards responsible citizenship without any distinction being drawn between them on the basis of race or colour. Certainly a most hazardous experiment; but also a most successful one, as the results increasingly go to show. And it would seem as if there is very definite justification for the underlying *raison d'être* of the whole project, viz that, whether we like it or not, our children are destined in any case to live in a multi-racial society and that they might just as well now already be taught to live together and work together, to tolerate each other in love and to respect each other's dignity rather than to distrust each other and to grab for each other's throats to their common detriment and downfall.

This school is, however, a sadly unique exception and with us here in South Africa things are by no means in order as regards the fulfilment of our responsibility towards our children. The growing materialism and lack of idealism among the older generation has not only already caused a grinding shortage of competent teachers to arise, but must also exercise the most pernicious influence on our children themselves in the long run.

And then, of course, it still remains official educational policy, to maintain a total separation between white children and black children and openly (and offensively) to discriminate against the large majority who are unfortunate enough to be

(Continued on page 10)

Redaksioneel

KINDERS

Hier by ons in Suider-Afrika bestaan daar klaarblyklik 'n hemelsbreë verskil in ons volwasse benaderings tot die opvoeding van ons kinders, die burgers van môre.

So bv. het daar onlangs in die kinderhoekie van 'n bekende Afrikaanse weekblad 'n ope brief onder 'n skuilnaam verskyn, gerig tot ons "lieuwe kinders", wat uitsluitlik gewy was aan die Zoeloeopperhoof, Dingaan se wreedheid teenoor ons voorouers. Geskryf in die soetlikste styl, het die brief veral stilgestaan by die moord op 185 Voortrekkerkinder-tjies deur "wilde barbare" in 1838 langs die Bloukransrivier. Dit is één manier van doen by wyse van die opvoeding van ons kinders tot toekomstige burgers van 'n veelrassige land waarin die gevaar jaar na jaar steeds groter word dat slegs een rasse-insident die hele kruitvat kan laat ontplof.

Op die ander pool vind ons 'n man soos die begaafde en versiene opvoedkundige, Michael Stern, wat in Swaziland nou reeds etlike jare lank al besig is met 'n grootse onderwyseksperiment. By die Waterfordskool te Mbabane word 'n 200-stuks uitgelese kinders van alle rasse naamlik saam opgelei tot verantwoordelike burgerskap sonder dat daar enige onderskeid op grond van ras of kleur tussen hulle getref word. 'n Gewaagde eksperiment, seer sekerlik; dog ook 'n uiters geslaagde een, soos die resultate al hoe meer bewys. En dit wil voorkom of daar besliste regverdiging bestaan vir die onderliggende *raison d'être* van die hele onderneming, nl. dat, of ons dit wil of nie, ons kinders in elk geval bestem is om in 'n veelrassige gemeenskap te woon en dat hulle maar net sowel nou al geleer kan word om saam te leef en saam te werk, mekaar in liefde te verdra en te waardeer eerder as om mekaar te wantrou en na die keel te gryp tot gemeenskaplike skade en ondergang.

Hierdie skool is egter 'n betreurenswaardig unieke uitsondering en hier by ons in Suid-Afrika is dinge alles behalwe pluis wat betref die nakoming van ons verantwoordelikheid teenoor ons kinders. Die groeiende materialisme en gebrek aan idealisme onder ons ouer geslag het nie alleen reeds oral oor 'n nypende tekort aan bevoegde onderwysers laat ontstaan nie, maar moet ook op die lang duur die mees verderflike invloed op ons kinders self uitoefen.

En dan bly dit natuurlik ook nog steeds amptelike onderwysbeleid om 'n totale skeiding te handhaaf tussen blanke kinders en swart kinders en om kennelik (en krenkend) teen die groot meerderheid

(Vervolg op bl. 10)

New currents are beginning to flow in the long-stagnant pool of South African politics. The signs were there in the results of both the 'Coloured' and 'White' elections of 1969 and 1970 respectively.

More recently, the decision of Chief Gatsha Buthelezi to accept election as chief executive officer to the Zululand Territorial Authority (in effect, as potential 'Prime Minister' of the Zulus) represents one of the most significant political developments in our recent history.

Chief Buthelezi has already made considerable impact on public thinking in our country. In his inaugural address in June he enunciated the challenges facing White and Black South Africans. For the Zulu people he spelt out the demands - in the most restrained and gracious manner - more land, a representative constitution, more technical training, closing the gap between White and Black incomes, free and compulsory education, relaxation of influx controls, an end to migratory labour.

The nuances and implications of Chief Buthelezi's speech are so important that we reproduce it in full for the benefit of readers.

THE PRICE OF DEVELOPMENT

Chief G.M. Buthelezi

The Honourable the Minister of Bantu Administration and Development, the Honourable the Commissioner General, His Royal Highness the Regent of Zululand, Members of the Zulu Royal Family, Chiefs and members of the Zulu Territorial Authority, other Distinguished Guests, Ladies and Gentlemen.

It is my privilege to address you on this historic occasion in the History of the Zulu people. The Zulu nation has been the last but certainly not the least, to reach this milestone which the other six ethnic groups have already reached. The Zulu nation is for that matter the very last non-white homogenous group to enter this era of self-government within the framework of Separate Development. All sorts of opprobrious terms have been used to condemn the slow pace at which this has come about.

I think it would be well for us to remember the words of the British Premier Disraeli, at the time of the Great Zulu War. I refer here to the now famous line quoted quite often, "A remarkable people the Zulu. They defeat our Generals, convert our Bishops, and put an end to a great European dynasty." The Zulu people are no less remarkable today than they were when this memorable remark was made during the last century, despite the vicissitudes they have gone through, through the years.

HOBSON'S CHOICE

This necessitates a brief historical survey which will put today's event in its correct and proper perspective. Initially the Zulu people were made to understand by officials of Your Department, Sir, that the Bantu Authority Act of

1951 was optional. It was for this reason that a Conference of Chiefs convened by our late *Ingonyama* H.M. Cyprian Bhekuzulu ka Solomon, to consider the Act, we decided that the matter be decided by the Zulu nation, who had to make the choice we were made to understand we had. As no steps were taken to implement our resolution, the matter rested just there for a few years. Some tribes in Natal "accepted" the Act.

About 1967, officials of the Department of Bantu Administration told some of us that the Bantu Affairs Commissioners who gave us the impression that we had a choice in the matter "were wrongly instructed", that we were merely being consulted and that consultation did not mean we had to give consent. Those of us who had been waiting for our people to decide, had after this explanation no option but to comply with the law, as the question of "accepting" or rejecting the Act, fell away.

In spite of this directive from Pretoria, some tribes were still without tribal authorities, some had tribal authorities and some districts had Regional Authorities and others still had no Regional Authorities. It was at this stage that our late *Ingonyama* saved the situation by having that important and historic interview with you, Sir, in August 1968. On that occasion he presented to you, Sir a certain letter, the relevant extract from which is as follows:- "Sir, Your Excellency, I believe that with the establishment of a Territorial Authority, a new and historic day will dawn for the Zulu people. I believe this will be a step in the direction of giving my people the self-determination, self-government and eventual independence and freedom which is the natural ambition of every nation.

"I believe also that this will be a step that will enable our people's interest and advancement to be cared

for and promoted as never before, because today we shall have a machinery whereby our own people can, with your department and government's assistance, play a part in finding the needs of my people, and devising means to meet them."

IT PLEASES THE KING

It is indeed very sad that our King was not spared to see with us today his dream for his people coming true. It was this historic visit of *Ingonyama* to Pretoria which has united his people, that is those who had "accepted" the Act and those who after they were told they had no option, complied with the law. I remember him saying to me on the eve of his visit to Pretoria that whatever merits or demerits of this law were, it was essential for us to have such a body as you have inaugurated so that we can speak with one voice. It is interesting to compare what that *Ingonyama* said in the above letter with the preamble to "The Promotion of Self-government Act, 1959"

"And whereas the development of self-government is stimulated by the grant to territorial authorities of control over land in their areas, and it is therefore expedient to provide for the ultimate assignment to territorial authorities of certain rights and powers conferred on or assigned to the State President or the Minister or the Trustee referred to in the Native Trust and Land Act of 1936, in terms of any law." If what the *Ingonyama* asked for and what I have just quoted materialises, as we hope it will, it will be something quite unique in the history of the human race. It will be the first time that a Metropolitan power, such as South Africa, has relinquished power voluntarily to a subject nation such as we are, South Africa itself struggled very hard to shake off the shackles

of Colonialism. Other African countries have also struggled hard for their freedom. White South Africa, particularly the Afrikaners, value their freedom and independence so much, because they got these things through blood, sweat and tears. If this can happen to us peacefully then our late *Ingonyama* will rank as one of our greatest Zulu Kings.

Having reached this stage, therefore, we would like to assure the Hon. the Minister of our full co-operation. Sir, we would also like to make it clear that there may be Zulus who have reservations about certain aspects of Your policy, but all of us are united in assuring you of our co-operation. The divergence of views on any aspect of your policy does not necessarily mean any disloyalty to you, Sir, or to your government. Nor can reservations about just some aspects of such a wide policy mean that those who have reservations are Communists or Saboteurs. To make the point I am trying to make here clear may I again be excused if I ask all of you to have a very quick look with me at our history in the last 60 years.

HISTORICAL SURVEY

Ever since the establishment of the Union of South Africa, in 1910, we Zulus have been loyal and have always co-operated in the implementation of the policy of whatever Government was in power. This did not necessarily mean that we agreed with every facet of the Government policy of the day. We have nonetheless always been loyal. In 1914 and in 1939 when the World Wars took place our people freely co-operated in the war efforts of South Africa. During the last World War, I recall that the late Ex-Regent of the Zulu nation UMntwana uMshiyeni kaDinuzulu, the late UMntwana uMnyaiza ka Ndabuko, the late Chief Langalakhe Ngcobo

and my late father Chief Matole Buthelezi, left their homes and camped with what were called the Native Military Corps. I mention these things as they are a demonstration of loyalty not only to the government of the day, but to white South Africa.

Under the 1936 Native Representation Act, the Native Representative Council was established. The Africans were not satisfied with this Act and delegations were sent to Cape Town to make this known to the then Government. The Native Representative Council operated for ten years in spite of this dissatisfaction with it. It was not until the 14th of August, 1946, that the Council passed the following unanimous resolution, "This Council, having since its inception brought to the notice of the government the reactionary character of the Union Native Policy of Segregation in all its ramifications, deprecates the government's post-war continuation of a policy of Fascism which is the antithesis and negation of the letter and spirit of the Atlantic Charter and United Nations Charter. The Council therefore in protest against this breach of faith towards the African people in particular, and the cause of World freedom in general, calls upon the Government forthwith to abolish all discriminatory legislation affecting non-Europeans in this country." It will be remembered that the late Mr. J.H. Hofmeyer addressed the Council in his capacity as Deputy Prime Minister of South Africa in November 1946 and told the members that their resolution was unfair and impracticable. The members who included the Zulu Acting Paramount Chief Mshiyeni ka Dinuzulu then described the Council as a *TOY TELEPHONE*.

After a stalemate of five months, in May 1947 General Smuts, who was then Prime Minister of South Africa, selected five members of the Representative Council for

an interview in Cape Town, while Parliament was actually sitting. These members were the late Ex-Regent of the Zulus UMntwana Mshiyeni ka Dinuzulu, Paramount Chief Victor Poto, the late Chief Maserumule, the late Professor Z.K. Mathews, the late Mr. R.V. Selope Thema and the late Mr. Paul Mosaka. The official statement after this meeting went this way: "The legislative, executive and taxing powers which may be entrusted by law to the Native Representative Council will be exercised subject to the authority of Parliament and the Government who will retain the final say."

The Present Government was then elected in 1948 on this policy of Separate Development. The 1936 Native Representation Act was then superceded by the Bantu Authorities Act of 1951 and the Promotion of Self-Government Act of 1959.

ZULU CO-OPERATION

I am quoting the above, as I have said, to show that we are essentially a loyal people and realise too well that we have to co-operate as subjects with whichever government is in power. We intend doing so even in the implementation of this self-government under your policy of separate development.

We realise however that our Territorial Authority has commenced with an inferior status than all the other Territorial Authorities that already exist even though we are more in number than some of them. This has puzzled quite a number of members of the Territorial Authority. We are however grateful for the Hon. the Minister's assurance that our Territorial Authority will also be given more power and responsibility in exactly the same way as

the activated Territorial Authorities of the other six ethnic groups. We can only hope that it will not be very long, Sir, before this promise is fulfilled.

MORE LAND

The duty that falls on our shoulders now as a Territorial Authority is not to spare ourselves in working with your Department and your government to implement this scheme and to do all to make it work. This raises quite a number of issues. The first of these, which I consider a priority, is for the government to give the Zulu nation more territory for without more territory our scheme will not make sense. According to a publication issued by the Department of Information published in 1969, there are 3,340,000 Zulus scattered all over South Africa. That is almost as many people as there are Whites in South Africa who number 3,536,000! This, Sir, makes me shudder when I think of the responsibility you have today placed on our shoulders.

It is in the interest of South Africa that this policy must be to rule as soon as possible, so that it can be proved to be feasible within the shortest possible time. Apart from these considerations humanity is so much on the march today when the moon itself has become merely man's next stop of call, that we cannot be expected to move towards our self-determination and self-realisation at ox-wagon pace. What also makes it urgent is the position of our people from farmlands. Not one day passes without some of our people from farmlands approaching us (chiefs) for sites and arable lands, and yet we are already forbidden by the officials of your department from granting these people land as our areas are already occupied to their full capacity.

We further request the Hon. the Minister and his Department to assist us in devising a constitution which will include representations of Zulus, scattered throughout the metropolitan areas of South Africa and from these farmlands. This is urgent, Sir, because we cannot hope to move as quickly as we would like to if we exclude such a substantial and sophisticated number of Zulus from this Authority. Our present Acting Paramount Chief is deeply concerned that this should be done as soon as possible. The whole Zulu nation is behind him in wishing this to happen so that we can develop as a united nation.

RATE FOR THE JOB

We thank the Hon. the Minister for all the assistance and guidance he has promised us in his speech and thank him in particular for the cheque he has just presented to set us going. We admire the work done by your officials in improving agricultural methods in our areas. Only a few weeks ago some of us heard another encouraging speech from your Deputy the Hon. Dr. P.G.J. Koornhof. He quoted to us figures showing us the number of our people who are today acquiring technical skills under your department of education. The Hon. the Minister summed up his speech by saying that we are now entering a new era, the era of homeland development.

We were also extremely heartened by a recent announcement by the Manager of the Bantu Investment Corporation, of an industrial growth-point to be located at Sitebe. We are also watching the development of Richards Bay with quite a great deal of interest. I am reminded here of a statement attributed to the Hon. The Minister fairly recently, to the effect that White South Africa should regard Black people as much more than just potential labourers.

We have therefore every hope that these new schemes and growth points will under your guidance, augur well for the future of our country. If under these schemes our people are for the first time going to share in the economic boom then we have every reason to feel confident about the future of our land. Some people are going to say that the boom has been with us for quite a time already and that the non-whites have shared some of it. This is partly true in the sense that wages are higher today for our people than say 20 years ago. While this is so, the gap between what White workers earn and what Zulu workers earn has in spite of the boom not yet been bridged or narrowed. With all these growth points you are creating, Sir, we have every hope that our people will for the first time get rates for the jobs they perform.

MIGRATORY LABOUR CONDEMNED

We also applaud the creation of these growth points as a solution to the migratory labour problem. This problem has not only destroyed the fabric of our society, but it has destroyed the very moral fibre of our people. The spiritual development of our people, also envisaged under your policy cannot take place so long as this is the position.

We wish also to plead with you, Sir, to see to it that your officials exercise more tolerance in applying influx control regulations for as long as the Zulu State is not yet fait accompli, and as long as most of it is underdeveloped as it is today.

COMPULSORY EDUCATION

We also feel that this development must take place as soon as

possible, we have to plead with you, Sir, and your government to assist us financially and in other ways to establish a free and compulsory education. When we look at the proceedings of the Native Representative Council as long as 20 years ago, we find that our people even at that time pleaded with the government of the day for a free and compulsory education. Today development and industrial expansion now makes this a matter of urgency. We quite appreciate what your Department has done and is doing for our education but we feel that this matter must receive priority even if this should mean a postponement of some prestige projects that may be envisaged for our people. Also in order to get our people trained as quickly as possible in agricultural science and to advance quickly in the field of technology, we wonder whether you would not consider allowing our children to be taught through the medium of Afrikaans or English from Std. 5 as was the case in the past. The standard of these languages is getting poorer and poorer and as long as this is happening we are not going to get the personnel we require to take part in the rapid development you have planned for us in our homelands. This to me seems to be the key to our whole development.

We admire your Government's outward policy in relation to African States of Southern Africa and the North. We think that Dr. Banda knocked the nail on the head when he said to the Hon. the Prime Minister: "If we are going to solve the problems of Black and White South Africa, we have to start talking to each other". This also applies to us here in the Republic of South Africa between White and Black South Africans except that I would add to Dr. Banda's words 'that provided we talk to each other candidly'. If we make a sincere attempt to have a proper dialogue between your government and us, now that we have been recognised

today as leaders of our people, then there is every reason to hope for a peaceful solution of our problems. We would like to say emphatically, Sir, that it is our fervent prayer that this should happen peacefully.

FUTURES INTERDEPENDENT

My colleagues and I realise that a heavy burden has been placed upon our shoulders as from today. We appeal to our people and to all White South Africans also to lend us a helping hand because as long as our future is insecure theirs is also not secure. According to expert evidence under-feeding in the first three years of life can severely and permanently retard mental development. Therefore malnutrition and other diseases of want caused by poverty and ignorance are the biggest enemies of all our peoples and not just the Zulu people. I am appealing to White South Africa as a whole to help us in order that we may help ourselves. I say this because I think that our development should be more than just the concern of the government.

To the Zulu people I wish to say that we cannot hope to touch even the fringe of our problems, as long as we do not unite and tackle these problems as a united people. We know that our people are now too conditioned to work for White people diligently and it seems to me that we must now learn to work just as diligently for ourselves and under the supervision of our own people.

These are all very great challenges and if we fail to measure up to them we will have condemned ourselves. We are all aware that some people are already saying that we are going to fail because "We do not have it in us".

We do hope that it will not be long before our Territorial Authority is granted more power and before we get full self-government. It is

often said that we are not yet ready for such a step. We challenge such assertions as we Black people of South Africa have had three centuries of contact with your people. Today most African States are governing themselves, some go through chaos in the process and these are merely their growing pains. But there are some that are governing themselves efficiently. When I visited England in 1963, I met President Jomo Kenyatta and his Cabinet who were attending the final constitutional talks with the Representatives of the British Government, and to my surprise I discovered that quite a number of his Cabinet Ministers were men who were educated here in South Africa and they included his Minister of Defence, a gentleman who was with me at Fort Hare. Quite often we enjoy boasting about the fact that we in South Africa have more African graduates than the rest of Africa, how can we therefore dare to think that our own black people are not good enough to govern themselves.

I feel certain therefore, Sir, that with your guidance and assistance, we will soon prove ourselves in this new role.

THE FIVE FREEDOMS

We shall all rejoice if, when we eventually get our freedom that this shall be freedom in the truest sense of that word. That is, freedom embodying all the four freedoms which were so well set out by President Roosevelt of America in 1941 when he said: "The first is freedom of speech and expression, the second is freedom of every person to worship God in his own way, the third, the freedom from want and the fourth is the freedom from fear". A South African Afrikaner leader added a fifth one, which is freedom from prejudice.

Thank you Sir.

In the language of Charlie Brown anything goes. You can even make up words like eisegesis which means 'reading into' and is the opposite of exegesis. Is there really anything that one can call a gospel or parables according to Peanuts or are they the product of the ingenuity of fertile minds reading their own meanings into an innocent cartoon strip. If the former then perhaps it too is part of the divine comedy. Hence if Sartre and Camus have been able to write philosophy in plays, Schulz may have succeeded in writing theology and psychology in a cartoon strip.

FILM REVIEW

A BOY CALLED CHARLIE BROWN

John Davies

They asked me to write about the Charlie Brown film. So I said, 'Why does it have to be me again?' And they answered, 'That's a typical Charlie Brown response: obviously you've got to do it'.

So here's the world-famous author racing to beat the editors' deadline. He is high over the clouds of France, clutching his unpublished manuscripts in one hand and driving his pen over the foolscap with the other. His usual typist has landed upside down on the top floor of Dunwell. He wonders whether his journey will bring him to his birthplace at the puppy farm or to a confrontation with the Red Baron. He is getting so confused that he doubts whether he will even remember how to spell 'The End'.

If you are happy to tolerate the mix-up of fact and fantasy in all that, Charlie Brown may be for you.

THE CHARLIE BROWN MYTH

If you want to go deep into a developing mythology, forget the movie and go to the books. A single book will open up more new angles than the whole film.

The film does not extend the Charlie Brown myth; it merely affirms the existing myth and puts it into another medium. All through, it is an experience of recognition: with alarming skill, it manages to fit in the behavioural insignia of each character: it establishes our security, by certifying the identity of each member of the gang - down to that wretched little Frieda who is nothing but a quack of pride in her naturally curly hair. The film appeals by its success in getting all these definitive features onto the screen: it comprehensively displays everything which we already know. It is a tour de force in the fulfilment of stereotypes. It is the perfection of the familiar.

This is really rather odd. The actual Charlie Brown cartoon strip unlike most of its contemporaries, is continually developing new angles and characters; it shifts wildly from an almost clinical observation of human behaviour to the craziest kind of fantasy. In comparison, the film is quite static: it starts and finishes where the cartoon strip was at least a year ago, and contributes nothing new. Is this

because film is not reckoned to be a 'safe' medium for launching new Ventures? Is it because the whole object of the film is to appeal to our delight in seeing stereotypes fulfilled? Or is it because the authors saw the film as a chance to eternalise Charlie Brown, to rescue him from the flux of daily change, and to establish his world in unsurprising, canonical predictability.

SECOND-BEST IS FAILURE

However, out of the familiar material a newish plot has been devised; all the kite-flying, ball-playing and Snoopy-dancing seem to be intended mainly as an identificational prologue to this. This main story is at least long enough to reveal one important and alarming assumption. This assumption is nowhere expressed or examined; it is nowhere criticised or opposed; it is merely taken for granted. We must recognise that the whole background and lifestyle of this assumption are so close to the Peanuts' strip that awareness and critique of the assumption would be very difficult. In the context of that background and lifestyle, the great social and institutional forces which establish and maintain such an assumption are shielded from observation and correction within that context, the only hope is to discover that 'The Doctor is IN' or to submit oneself to the guardianship of a blanket. Even the massive bibliographies and fantastic special pleading of the author of 'The Gospel according to Peanuts' do not consciously enter the area of this assumption; any religion which is congenial to such an area will be little more than a therapy-system for the assumption's victims. And what is this demon assumption? That *to be second-best is the same as being a failure*. Education, knowledge and performance are essentially competitive. The only aim in life is to WIN. If you don't

win, you are a failure and you involve all those who have invested in you. Not only the weakest go to the wall, but also the next-to-the-strongest; maybe that's how Wall Street has its name.

I wish that I could feel that the film's authors perceived all this, and that they were deliberately offering us a satire. But there is no sign that this is so; there is no real moral anger or ridicule. I am left with the outrageous conviction that the authors really did not perceive the dreadful implications of their presentation.

VISUAL CONCERT

In spite of what I have said earlier, there is one really original passage in the film, namely the

visual accompaniment to Schroeder's piano-playing. This, as far as I could see, had nothing whatever to do with the story or the characters of the setting. It did not even seem to have much connexion with the music; it was pure interlude. But it was a brilliant piece of work, exciting and artistic in its own right. It could well be detached from the film and presented as a kind of visual concert-piece on its own. I wish I could see it again, with time to study and evaluate it properly. But the only way in which I could see it again would be by seeing the whole film again. Now, the film is certainly very funny, very well organised, and a satisfyingly accurate rendering of the Charlie Brown legend; all the same, once, I think, is enough.



"I have always been somewhat of a fanatic about cartooning and comic strips in particular. It is my firm belief that a comic strip needs a point of view. This is a unique profession and one which requires total involvement on the part of the creator, for everything that he has ever experienced must eventually, in one way or another, find its way into the strip."

(from the introduction by Charles Schulz to the work of Negro cartoonist, Morrie Turner)

In my eerste artikel in hierdie reeks het ek 'n vlugtige beskrywing probeer gee van die huidige toestand in ons land, veral op geestelike gebied. Vir die onmiskenbare haglikheid van hierdie toestand het ek beweer dat nie soseer ons politici nie, dog wel die gevestigde Christelike kerke hier te lande die skuld gegee moet word.

as 'n valse kerk beskou kan word nie; nie langer ware Kerk van Christus nie, dog eerder 'n soort van vergeestelike verlengstuk van die nasionalisme en chauvinisme van die Afrikanerdom. Dit spreek vanself dat van so 'n kerk daar bloedweinig profetiese vermaning in die Naam van God kan uitgaan tot 'n volk wat hom in vele opsigte op 'n dwaalweg

DEUR DIE KERK IN DIE STEEK GELAAT

*Die tweede artikel in 'n reeks van drie oor die Kerk in Suid-Afrika
Die volgende artikel sal oor die „Engelse Kerke” handel.*

Die kerk van Jesus Christus in Suid-Afrika is natuurlik - helaas; vandaar dat die behoefte gevoel is aan die ontstaan van die ekumeniese beweging ook in ons land - geen eenheidsverskynsel nie. Daar is 'n groot aantal Christelike kerke, kerkgenootskappe en sektes. Wat die blanke bevolking betref val hul egter in breë hooftrekke uiteen in die sg. „Afrikaanse” en „Engelse” kerke. En van dié twee hoofgroepe is die Afrikaanse kerke ongetwyfeld die belangrikste, al is dit dan maar net omdat hulle die getalrykste is. As daar dan ook van die „skuld” van die kerke teenoor Suid-Afrika en sy mense gepraat mag word, dra die Afrikaanse kerke sekerlik die grootse deel van die skuld, nie in kwalitatiewe - nie, maar wel in kwantitatiewe sin.

Die Afrikaanse kerke, weer, val hoofsaaklik uiteen in die verreweg getalsterkste Nederduitse Gereformeerde Kerk, die Hervormde Kerk en die Gereformeerde Kerk.

● DIE HERVORMDE KERK

Van die drie kan die **Hervormde Kerk** feitlik onmiddellik afgeskryf word as 'n aspirant-„volkskerk”, d.w.s. as uitsoek geestestuiste van volbloed Afrikaners - volbloed veral natuurlik in die sin van suiwer blanke bloed, soos betuig word deur die berugte Artikel 3 van sy kerkorde waarkragtens slegs blanke persone tot dié kerk mag behoort. Die Hervormde Kerk draai daar dan ook geen doekies om nie dat hy die apartheidsbeleid van die Nasionale Party-regering hartlik beaam. En dit was dan ook opmerklik tydens die onlangse politieke beroeringe dat die Herstigte Nasionale Party met sy bloed-en-bodem ideologie van sy vurigste voorlopers en aanhangers juis uit die geledere van dié kerk getrek het. Die vraag moet dan ook met groot huiwering dog in alle erns gestel word of die Hervormde Kerk, in streng Bybelse lig beskou, nie reeds so ver gevorder het op die pad van politieke sekularisering dat dit

bevind. Waar die identifikasieproses hom so byna algeheel voltrek het, kan daar van 'n werklike konfrontasie en dinamiese polariteit tussen kerk en staat, wat ons land so broodnodig het, eintlik geen sprake meer wees nie.

● DIE GEREFORMEERDE KERK

Anders is dit gesteld met die **Gereformeerde Kerk** wat in die volksmond bekend staan as die Doppekerk. Hier is daar wel, volgens alle getuïenisse, 'n egte en gesonde gewetensgisting aan die gang, veral dan in die kring van die sg. „Woord en Daad”-groep. Die amptelike beleid van die staat word wel nog in breë trekke kerklik gesanksioneer, dog met bepaalde voorbehoude wat al hoe meer onomwonde in die openbaar gestel word. So is daar bv. reeds by herhaling openlike en ondubbelsinnige kritiek uitgespreek teen die alledaagse beoefening van die sg. „klein”- of kleinlike apartheid, terwyl daar al hoe meer aandringend gewaarsku word teen die slakkepas waarmee die utopie van „groot” apartheid verwesenlik word. Die Gereformeerde Kerk, soos enige gevestigde kerklike institusie wat onvermydelik gekniehalter word deur sy eie voorgeskiedenis en tradisie, beweeg natuurlik uiters langsaam en dit mag not jare duur voordat die aaklige besef tot hom deurdring dat „klein” apartheid implisiet is in die hele hemel-op-aarde ideologie van „groot” apartheid; dat, hoe vroom ons ook al prakseer en beplan, laasgenoemde steeds onafwendbaar moet lei tot die eersgenoemde in al sy kennelike immoraliteit, onmenslikheid en daarom onchristelikheid. Wanneer dié besef eers finaal tot hom deurgedring het, twyfel 'n mens nie daaraan dat die Gereformeerde Kerk die geestesmoed sal openbaar om die heersende landsbeleid profeties af te wys nie en ons kan maar net met groot geduld en lydszaamheid wag vir die dag van geestesverheldering om aan te breek.

Die hoop beskaam egter nie en 'n mens het

historiese rede om te hoop dat die Gereformeerde Kerk ook in hierdie opsig op die lang duur sy groot verantwoordelikheid teenoor die volk van Suid-Afrika nie sal probeer ontwyk nie. Want vir baie jare sedert sy ontstaan het die kerk wel in 'n ander opsig sy plig teenoor die volk versuim, dog hierin het daar, gode sy dank, reeds groot verbetering

Dr. W.B. de Villiers

gekom. Afgesien daarvan dat die Gereformeerde Kerk maar eers ongeveer 'n halfeeue gelede begin erns maak het met sy onontwykbare verantwoordelikheid vir die geestesbearbeiding van ons nie-blanke bevolking, het daar vir dekades lank onder die leiers en lidmate van die kerk 'n soort van konfessionele **hubris** en eklusiwisme geheers wat hulle weerhou het van enige werklike omgang en dialoog met nie-lidmate, d.w.s. ook die hele res van die Christengemeenskap in Suid-Afrika. Hierdie waarskynlik onbewuste self-onttrekking van die Doppers in hul eie hiper-Calvinistiese ivoortoring - waarna onlangs nog pertinent deur een van hul vooraanstaande jong leraars in 'n Afrikaanse dagblad verwys is - het nie alleen hulleself nie, maar veral ook die hele volk van Christus in Suid-Afrika eindelose skade berokken. 'n Mens ween by die gedagte aan al die gesonde invloed en leiding wat deur die jare heen wel van Potchefstroom na ons hele land kon uitgegaan het, maar wat soos die talent van die gelykenis renteloos vir ons volk begrawe is en wat nou eers te voorskyn begin kom. Goddank dat ons Gereformeerde broeders nou uiteindelik tot die besef begin kom dat daar as Christene op die lang duur nie met Calvyn alleen te lewe is nie en dat juis die Calvinisme in sy diepste wese die geswore vyand is van alle kerklike „verkramptheid” en die toegewyde pleitbesorger is vir 'n ware „uitwaartse beweging” veral op eku-meniese gebied.

• DIE NEDERDUITSE GEREFORMEERDE KERK

Van so 'n bemoedigende geestesontwaking kan daar by die **Nederduitse Gereformeerde Kerk** ongelukkig nog nie gepraat word nie. Dié kerk, omdat hy die oudste, die getalsterkste en daarom ook die invloedrykste kerk in ons land is, dra seker dan ook die grootste skuld teenoor die volk vanweë sy volgehoue profetiese swye. Dit is bowe-al deur die N.G. Kerk dat die Christenvolk van Suid-Afrika in die steek gelaat is en veral hý wat kennelik verantwoordelik is vir die netelige en op die lang duur onhoudbare situasie waarin ons land hom bevind.

Natuurlik durf daar nie net eensydig veroordelend gepraat word nie. Die N.G. Kerk het 'n eeu-oue en werklik trotse tradisie. Dit is hy en sy lidmate wat in die pioniersgeskiedenis van ons volk die land werklik oopgemaak het vir die evangelie van Christus. Dit is hy wat saam met ander Kerke die evangelie uitgedra het tot in die verste uithoeke van Afrika. Dit is hy wat met 'n diepe - en veelal nog steeds voortdurende - sendingbewustheid 'n sendingaksie op tou gesit het wat waarskynlik eenmalig is in die hele wereld. Dit is hy wat gedien het as laaste geestesanker en wat die Afrikanervolk in die dae van sy diepste verdrukking, ontbering en benoudheid op die been gehou het. Dit is by wat 'n hele volk opgevoed het in vroomheid en in die vrese van God. Dit is uit hom dat die grootste Suid-Afrikaanse volksleiers voortgespruit het en grotendeels deur sy toedoen dat 'n nuwe nasie met 'n eie taal, kultuur en volksidentiteit gebore is.

Miskien is dit juis al hierdie grootse prestasies wat gelei het tot sy huidige geestesverarming en innerlike lamheid. Die N.G. Kerk het vir die Afrikaner 'n legende, 'n mistiese grootheid, 'n outomaties aanvaarde lewensgegewe geword - en daarom ook 'n dooie ding, 'n stowwerige dog kosbare museumstuk, geen lewende organisme meer nie. Die deurslag-Afrikaner behoort byna vanselfsprekend tot die N.G. Kerk - net soos hy vanselfsprekend en sonder om dit ooit te bevraag Afrikaans praat en 'n ingeskrewe lid is van die Nasionale Party. Die deurslag-N.G. Kerklidmaat is feitlik outomaties 'n Afrikaner en 'n oortuigde Nasionalis, d.w.s. ook apartheidsvoorstander. 'n Byna onderbewuste dog totale identifikasie het deur die jare heen plaasgevind: die volk is ook die kerk, en die kerk is, breed gesproke en heeltemal vraeloos, die volk. Daar bestaan geen verskil of tweespalt meer tussen die twee nie: geen gesonde spanning, geen dialektiese polariteit nie. Die kerk is eenvoudig die volk se geestestuiste, waar hy geestelik gevoed word met die trooswoorde wat hy graag sou wou hoor: dit wat inpas by en goddelike sanksie verleen aan die volk se strewe en ideale. Vandaar dat daar uiters selde nog 'n profetiese geluid in die kerk gehoor word: geen profeet kan eintlik teenoor homself profeteer nie.

Onder dié omstandighede is dit natuurlik uiters moeilik om te bepaal wie nou eintlik die werklike invloed uitoefen: die kerk op die volk of die volk op die kerk. Want die keersy geld natuurlik ook. Nie alleen onderskraag die kerk, gewoonlik deur sy blote stilswye, die volk in sy optrede en ideaal-nastrewing nie; die volk misbruik die kerk ook baie gerieflik as 'n handige skans teen sy eie maatskaplike gewete - veral op rasseterrein - en teen politieke isolasie. Deur sy prediking het die kerk ongetwyfeld

daartoe bygedra om die Afrikanervolk te vervorm tot die veelal in-homself-gekromde, xenofobiese volk wat hy geword het. Andersyds het die volk heel subtiel daarin geslaag om die kerk te vervorm tot 'n verlengstuk van sy eie politieke aspirasies en tot 'n geestesbolwerk wat as skans moet dien teen alle „vreemde” politieke inmenging en teen die insluiping van „humanistiese” en „liberalistiese” idees. 'n Eienaardige vermenging die tussen historiese tradisie en pragmaties-politieke opportunisme in die invloed wat deur en op die kerk uitgeoefen word.

● PROFETIESE SPRAKELOOSHEID

Die gevolge vir sowel volk as kerk is natuurlik in sekere sin onvermydelik en voorspelbaar. Die volk staan gekonfronteer deur 'n kerk wat hom nougeset en angsvallig daarvan weerhou om werklike geestelike leiding te verskaf in 'n toenemend haglike situasie. En die kerk is deur sy eie ongesonde en alte intieme verbondenheid aan die volk gereduseer tot 'n toestand van geestelike magteloosheid en profetiese sprakeloosheid.

Dit blyk bv. uit die herhaaldelike versekerings van die leiers van die N.G. Kerk dat hulle tog darem dikwels privaat met die betrokke Ministers oor 'n koppie tee gaan gesels oor ongerymdhede en immoraliteite in die volkslewe. Profete kan nie in binnekamers profeteer nie! Soos die wet openlik gesien moet word in sy uitvoering, so moet die profesie in die Naam van Christus in die openbaar gehoor word.

Dit blyk ook uit die totale anomalie wat betref die verhouding van die N.G. Moederkerk tot sy sg. Dogterkerke. Dié staan nog altyd bekend as „Sendingkerke” en 'n „sendingkerk” is natuurlik

'n onding. 'n Kerk is 'n kerk in eie reg en moet dan ook, in opdrag van Christus self, vanselfsprekend 'n **sendende** kerk wees, maar daar kan nie so 'n ding soos 'n „sendingkerk” bestaan nie. Daar is maar een (voortreflik sendende) N.G. Kerk en tot hom behoort outomaties, volwaardig en gelykwaardig **alle** lidmate van die kerk, sy hulle dan ook blank, bruin of swart van huidskleur.

Van afsonderlike **gemeentes** vir anderstaliges met verskillende volkskulture kan daar moontlik nog sprake wees, (en dit geld natuurlik hoegenaamd nie meer, soos in 1857, van die Kleurlinglidmate van die N.G.Kerk nie!), maar nooit van „sendingkerke” nie. Hierdie sg. „beproefde sendingbeleid” van die N.G. Moederkerk is niks anders nie as 'n dienstige tegemoetkoming teenoor die amptelike rassebeleid van die huidige Nasionale regering wat hoegenaamd nie te versoen is met Gods Woord en die opdrag van Christus nie.

Dit blyk ten slotte uit die verbete vete wat die N.G. (Moeder) kerk nog steeds besig is om te voer teen die Christelike Instituut, 'n vete wat heel klaarblyklik nie gemotiveer is deur al die randoorsake wat deur die Algemene Sinode van 1966 opgenoem is in sy ketterverklaring van die Instituut nie, dog uitsluitlik deur die feit dat die huidskleur van 'n belydende Christen vir die C.I. nie ter sake is nie, dog dat die opdrag tot eenheid in die Kerk van Christus vir hom 'n kwessie van gewetens- en lewensbelang is. In hierdie opsig, weer, het die N.G. Kerk die knie gebuig voor Baäl, politieke opportunisme ook in die kerk hoogty laat vier en dienstigheid betoon teenoor die heersende blanke rasse-ideologie wat met die evangelie van Christus net nie te rym is nie. En hierdeur, weer, het ook en veral die N.G. Kerk die Christenvolk van Suid-Afrika skromelik in die steek gelaat.

(Continued from page 1.)

born black by way of the quality and type of education which is provided for them by the authorities.

For the honest and struggling Christian all these things must be a source of deep concern. How can he unconcernedly stand by when the prejudices of to-day are so unscrupulously carried forward into future generations in the name of an ideology of apartheid or whatever? How can he reconcile the demonstrable inequalities and injustices which are being perpetrated on the strength of an official educational policy with the baptismal promise? It befits him to start paying some really serious attention to his Godgiven responsibility especially then with regard to the education of his children - and sometimes consciously to shudder at the thought that he who sows the wind shall reap the whirlwind.

(Vervolg van bl. 1.)

wat ongelukkig genoeg is om swart gebore te wees, te diskrimineer by wyse van die gehalte en soort onderwys wat van owerheidsweë aan hulle verskaf word.

Vir die eerlike en strydende Christen moet al hierdie dinge 'n bron van diepe bekommernis wees. Hoe kan hy oogluikend toesien dat die vooroordele van vandag so skromeloos, in naam van 'n apartheidsideologie of wat ook al, op toekomstige geslagte oorgeplant word? Hoe kan hy die kennelike ongelykhede en onregverdighede wat kragtens 'n amptelike onderwysbeleid gepleeg word, met die doopbelofte versoen? Dit pas hom om werklik erns te begin maak met sy Godgegewe verantwoordelikheid t.o.v. veral dan die opvoeding van sy kinders - en om soms bewustelik te sidder by die gedagte dat hy wat die wind saai, die warrelwind sal maai.

More and more computers play a role in our 20th century world. What are they? Are they to serve us or are we to serve them? How can the churches use them to advantage? Can they be used to assist the ecumenical movement? What inroads into our privacy will they make if, for example, the so-called Book of Life is computerised? What power is thus placed at the disposal of central planners? To what end can this power be used?

All these questions and many others are raised by computers. Together with others, we intend raising these questions in subsequent issues of Pro Veritate.

THE GENESIS OF COMPUTERS

Rory Short

The purpose of this set of articles is to give the un-informed reader some idea of the manner in which computers do what they do.

We begin with that fact of existence which is central not only to computers but also to our being the thinking beings we are. This is that one thing can be represented quite meaningfully by another thing provided that there is mutual agreement on the representation.

The remainder of this article will be devoted to looking at a few of the already familiar areas of life where this fact has long been utilised so that you might gain an idea of what is meant by representation in the context used here.

LANGUAGE

The first proto-man who shouted and waved his arms to warn of approaching danger was applying the representation fact. His action was no doubt understood and acted upon by those with him by their running away or whatever.

Now what could possibly have happened, but didn't, was that it might have become accepted that each thing represented was to be represented by a unique sound of its own. This would have become extremely difficult if not impossible, as there are so many things to represent.

Instead, quite unconsciously no doubt, man developed early on a most sophisticated improvement to the plain representational idea. He reduced his language to a finite number of sounds and these were assembled into patterns which were then used to represent various things in an agreed way.

This of course gave us unlimited scope to represent things as the number of patterns is infinite.

Now let us look at the significance of this.

One thing can be used meaningfully to represent another is a discovery of mankind which has been, albeit unknowingly, in use for a long time.

Language is a sophisticated application of this idea in that a finite number of sounds is used to represent anything and everything by arranging them into patterns and using the patterns to represent things.

WRITING

Now writing developed in two directions.

The Egyptians and the Chinese didn't manage to discover the technique developed for language (they had a unique picture, called

an ideograph, to represent each thing) whereas somehow the Phoenecians did manage to discover it.

What the Phoenecians did was to establish a set of pictures, one to represent each of the sounds of the language.

They could now easily represent in written form the pattern of sounds which formed any word by writing down the appropriate sequence of pictures or what we would now call letters of the alphabet.

This is of course exactly what I am doing now as I write this although it is quite unconscious.

NUMBERS

Numbers, like writing, initially developed in two directions. The best of these was that taken by the Arabs. They had nine pictures (we now call them numerals) to represent the quantities 'one' through to 'nine'. They then organised these into patterns (we now call them numbers) according to a definite rule in order to represent quantities greater than nine. And I think it was they who had the brilliance to realise that you could and should have a picture to represent nothing, i.e. zero.

The rule, which we all use every day, was that when writing

a number down the numeral in the rightmost position stood for itself alone, (that is to say if 5 was written here it meant quantity five, thus the biggest quantity that could be represented here was 9) and the numeral written in the next left position represented the number of times the column to its right had been overfilled by 1 (thus the first leftward column would represent the quantity of tens in the number and the second leftward column would represent the number of hundreds in the number and so on. We call this the decimal system).

ARABIAN GENIUS

This was a very neat and simple way of representing numbers and mathematics only really began to get off the ground with its development.

We might call this rule of the Arabs a rule for representation pattern making. In computing we call such rules 'algorithms'.

The Romans, however, got confused and ended up with a numbering system that was half and half. Half based on a unique picture for every quantity and half based on building up patterns to represent quantities.

Let us look at the significance of this:

The Arabs continued the idea, first evident in spoken language and then used in writing, of having a finite set of symbols (numerals) organised into patterns to present quantities. But by a stroke of genius they went even further and laid down a rule (algorithms) for generating these patterns so that merely by knowing the rule and the ten symbols (numerals) one could work out the quantity represented by any pattern and vice-versa.

Now in the next article we will look at how these ideas have been extended further still and then married with yet other ideas to create computers.

CHINESE AT THE CAPE — 1652 ?

Sunday 29th April 1652. "Meanwhile the work of excavating the cellar of the dwelling-house and store is proceeding steadily, while the required woodwork has been made ready by the carpenters with the utmost industry. Likewise the gardener, sent with us from the Fatherland, is busy on a few plots of ground, sowing some seeds by way of experiment; but little can as yet be achieved in this respect as the men are too much needed for the work on the fortification. We are not over-much concerned about that, however, in view of the winter and the dry season, but as soon as we have enclosed ourselves with a provisional breastwork and the wet season comes, we will tackle that work with greater energy. Not one thousandth part of the suitable earth and valleys, however, could be ploughed or sown by the few men we have, and a large number of Chinese or other industrious people or families would be required here and could in due course produce enough food".

These two entries in the diary of Jan van Riebeeck make interesting reading.

Within weeks of his arrival he sees the solution to some of his problems as the immigration of Chinese, in fact in May 1652 he wrote to the Government of India asking for 'one hundred industrious Chinese'. In 1970 we see the presence of a minority community of Chinese as a problem and the solution that they develop separately on their own. Hardly progress.

Furthermore he saw that the land was bountiful and if it was to be utilised to its maximum more people would be needed. In 1970 the land is still bountiful and we have the people. But we choose not to share the bounty. This too is hardly progress.

Sunday 21st April 1652. "Wind N.W., with a fair breeze and fine, sunny weather. Today fired the guns with powder only and then loaded them with shot, placing some pipes in front of them after the manner of a gabion. Also proceeded a good way up the kloof of the Table Mountain, about 2 miles, where we found everywhere the finest flat clay ground and other beautiful, broad, fertile soil - as fine as one could find anywhere in the world. With the small number of men we have, however, not one hundredth part of it could be ploughed or cultivated. It would therefore be suitable if some industrious Chinese were to come here for that purpose with all kinds of seeds and plants, for much better fruits could be expected here than could ever be hoped for at Ilha Formosa, as the soil here is much richer and there are several marshy places".

VERSLAG OOR MY SUID-AFRIKAANSE BESOEK

PROF. J. VERKUYL

Die vierde aflewering van 'n reeks van vyf artikels oor sy besoek.

1. DIE EERSTE POSITIEWE KONKLUSIE IS DAT DAAR BAIE GROEPE IN SUID-AFRIKA IS WAT SOEK NA ALTERNATIEWE VIR DIE APARTHEIDSPOLITIEK.

Daar is in Suid-Afrika heelwat klein, maar aktiewe groepe teenwoordig wat opreg en ernstig soek na alternatiewe. In hierdie stryd word hulle geïnspireer deur die Messiaanse Ryk.

Op Saterdag 11 April het ek 'n hele dag deurgebring saam met hierdie groepe ("change groups" daar genoem) in Johannesburg. Ek wil heel kortliks aandag vra vir die groeperinge wat in die kader van "change groups" val omdat Nederlanders myns insiens te min hiervan weet en daarom te min met die groepe meeleeft.

In die eerste plek moet in hierdie verband die *Instituut vir Rasseverhoudinge* gemeld word. Op die oomblik is mnr. Fred van Wyk die direkteur daarvan. Die ontstaansgeskiedenis van dié Instituut is so tiperend van die werk wat daar gedoen word, dat dit die moeite werd is om iets daarvan te vertel.

In 1922 het daar hewige rasseonluste in Johannesburg ontstaan wat o.a. deur 'n staking van mynwerkers begelei is. Dr. Jessie Jones en William Aggrey van Achimota was tydens hierdie period "toevallig" in Suid-Afrika. Die bewoënheid was in daardie dae so groot, dat die inisiatief uitgaande van hierdie twee persone tot die oprigting van veelrassige streeksrade en 'n veelrassige konferensie gelei het. Dr. Gerdener, 'n bekende leier in N.G. kerkkringe was vir die organisasie van hierdie konferensie verantwoordelik. Hieruit het 86 veelrassige werkgroepe ontstaan. As gevolg daarvan is in

1928 besluit om die instituut in die lewe te roep en hierdie besluit is in 1929 uitgevoer.

Die Instituut het meer as enige ander instituut gedoen om onder deskundige leiding stof te versamel oor die feitelike verhoudings tussen die rasse en met die doel om vrede, tegemoetkomentheid en praktiese samewerking tussen die rasse te bevorder.

Die Instituut gee jaarliks 'n jaarboek uit en publiseer baie doeltreffende geskrifte en pamflette wat handel oor die doel waarvoor dit opgerig is. Die huidige direkteur, mnr. Fred van Wyk, was ook lank werksaam by die Christelike Instituut. Hy is lid van die N.G. Kerk en is van mening dat 'n mentaliteitsverandering in die N.G. Kerk van die grootste belang vir die toekoms van Suid-Afrika sou wees. Mej. Muriel Horrell is die uiters bekwame sosioloog wat die materiaal versamel en wat vingeralleen meer as 'n hele span sosioloë versit.

Nadat die Nasionale Party aan bewind gekom het, het S.A.B.R.A. in 1949 as 'n soortgelyke organisasie ontstaan. Na 'n hoopvolle begin het dit egter in feite verword tot 'n organisasie wat 'n rubberstempel afdruk op alles wat die beplanners van die huidige politiek besluit. Die hoofkantoor van S.A.B.R.A. is in Pretoria.

Die Instituut vir Rasseverhoudinge verkeer in 'n uiters moeilike posisie, omdat die diens wat hul verrig deur die huidige regering gewantrou word. Maar hierdie werk is van groot waarde. Heel treffend is die volgende woorde van die Direkteur: „Ek het onlangs die aanbod van 'n professoraat in Kanada ontvang. Ek sou my geboorteland hiervoor

verlaat indien organisasies soos die Instituut en die Christelike Instituut nie hier gefunksioneer het nie. Maar nou bly ek hier omdat daar nog hierdie tekens van hoop aanwesig is”.

In die tweede plek noem ek onder die organisasies wat op verandering ingestel is, die *Raad van Kerke*. Hierdie Raad se „Boodskap aan die Volk van Suid-Afrika” wat in 1968 gepubliseer is, is 'n boodskap waarin die apartheidsideologie onbevrees aan die Wet en die Profete getoets word en aangedring word op die verlating van hierdie weg en die soeke na nuwe wee. Die teks van hierdie boodskap is te vinde in my boekie „Breek de muren af” (p. 124 v.v.).

Dit is betreurenswaardig dat die Afrikaanse kerke hierdie Raad verlaat het. Myns insiens is dit één van die take van die Reformatoriese kerke in Nederland om te poog om die herstel van die kommunikasie tussen die Engelssprekende kerke, wat lede is, en Afrikaanssprekende kerke te bevorder.

In die derde plek moet in hierdie kader die werk van die *Christelike Instituut van Suider-Afrika* gemeld word. Ds. C.F. Beyers Naudé en mnr. J. de Bruijn is die Direkteure hiervan. Die Instituut het 'n veelrassige en ekumeniese personeel en het sedert sy oprigting in 1963 tot nog toe buitengewoon veel gedoen om te werk aan die mentaliteitsverandering en die struktuurverandering in Suid-Afrika en om brûe te bou na die groot groep sg. Separatiste-kerke.

In Nederland is daar al reeds veel bekend omtrent hierdie arbeid en daarom gaan ek nie verder breedvoerig hierop in nie. Ek maak slegs die volgende drie opmerkings oor

die werksaamhede van die Christelike Instituut.

In die eerste plek dit: dat die invloed van die Instituut veel groter is as wat daar met die eerste oogopslag vermoed kan word en dat agter heel veel organisasies en aktiwiteite die stimulerende en besielende invloed van die Instituut op tallose maniere blyk as 'n mens dieper kontak het.

In die tweede plek dat dié Instituut reg het op veel meer steun uit Nederland dan tot nou toe verleen word, sodat die personeel se hande vryer gemaak kan word vir die eintlike werk.

In die derde plek dat daar enigszins beweging kom in die tot onlangs toe totaal verstarde verhouding met die N.G. Kerk en dat daar reeds informele gesprekke gevoer is.

Dit beteken nog in geen enkele opsig dat daar 'n goeie verhouding aan die groei is nie. Vermoedelik sal juis hierdie jaar 'n kritieke, stormagtige en beslissende jaar in die verhouding word. Maar dit beteken wél dat sowel diegene in die N.G. Kerk wat die leiers van die Instituut goedgesind is, as ons hier in Nederland na die beste van ons vermoë alles moet doen om te help om die „impasse" te deurbreek en voorstelle aan die hand te doen vir die inslaan van nuwe weë in die onderlinge verhouding.

In die vierde plek noem ek die *Studieprojek oor Christenskap in 'n Apartheidsamelewing (SPROCAS)* wat gesamentlik gesteun word deur die Raad van Kerke en die Christelike Instituut en waarvan mnr. Peter Randall die Direkteur is. Hierdie projek het ek nou van naderby beskou en dit is heel belangwekkend. Die doel is om aan „Die Boodschap aan die Volk van Suid-Afrika" hande en voete te gee deur in samewerking met ekonome, sosioloë, politici en teoloë te geraak tot konkrete alternatiewe voorstelle oor die inslaan van nuwe weë op alle gebiede. Daar word gehoop om aan die einde van 1970 gereed te wees met hierdie alternatiewe voorstelle.

Hierdie studieprojek verdien volop steun van almal wat daarvan oortuig is dat dit nodig is om van rigting te verander.

In die vyfde plek noem ek die „*University Christian Movement*" wat gelei word deur 'n priester, Colin B. Collins, wat elf jaar lank die sekretaris was van die katolieke biskoppe en wat nou uitgetree het uit die priesterskap, en deur die Metodistiese studieseekretaris, eerw. Basil Moore. Toe die Christen Studente-Vereniging onder dwang versplinter is in rasse-groepe het die U.C.M. in plaas daarvan ontstaan as 'n noodwoning en as 'n poging om die veelrassige en ekumeniese karakter te handhaaf teen die heersende stroom in.

So bestaan daar nou naas mekaar (en met betreurenswaardig weinig onderlinge kontak) die U.C.M. wat in verbinding staan met die Wêreld-Federasie van Christenstudente, en die langs rasse lyne verdeelde Vereniging van Christenstudente wat geïntereerd is op die „*Inter-Varsity Fellowship*".

Die U.C.M. is reeds daarvan verwyd dat hy teologies te min vastheid vertoon, maar watter teologiese beswaar ook al teen hierdie beweging ingebring mag word, één ding kan die U.C.M. nie verwyd word nie, nl. dat hy om die werklike probleme heenloop. Inteendeel. Ondanks alle teënstand, ook van die regering, ondanks die feit dat aan Basil Moore 'n paspoort geweier is om buitelandse reise te onderneem, ondanks die feit dat die U.C.M. by sommige universiteite verbied word, bly hierdie mense volhard. Een van die mees indrukwekkende werkstukke van sy leiers wat ek gesien het, was 'n stuk oor „swart teologie" wat soos 'n suurdeeg werk onder swart studente en die bewuswording van hierdie groepe kragtig stimuleer. Dit gaan vir die U.C.M. om waaragtige menslike verhoudinge om Christus ontwil en daarom staan hierdie beweging vierkant teenoor skeidings.

Studente in Nederland sou veel

kon doen om hierdie beweging te ondersteun.

Vervolgens noem ek onder die „change groups" bepaalde vormings-sentra, waarvan ek by name wil noem die „*Wilgespruit Fellowship Centre*" in die buurt van Johannesburg, waarvan eerw. Dale White die Direkteur is. Dáár word dapper vormende werk gedoen wat tereg reeds die aandag ontvang van die Federasie van Vormingssentra in Nederland (dr. J.D. Plenter en dr. J.C. Rupp).

Toe ek aan enkele vriende uit Suid-Afrika wat tydelik in Nederland is, 'n opsomming gegee het oor al hierdie groepe wat na verandering streef, het een van hulle opgemerk: „U moet eintlik nog 'n laaste, „change group" noem, nl. die studente, lektore, wetenskaplike medewerkers wat ook in Stellenbosch en Potchefstroom heel deeglik bewus is van die feit dat die apartheids-politiek prinsipiëel foutief en prakties onuitvoerbaar is en wat besef dat daar 'n wysiging van koers moet kom".

Hierdie opmerking is volkome juis. In my kontak met jong sosioloë, kultureel-antropoloë, filosowe, pedagoë in Stellenbosch en Potchefstroom en elders het dit my opgeval hoe baie onder hulle vervul is met 'n diepe skeptisisme ten aansien van die apartheidsideologie en -praktyk en hoe hulle snak na mentaliteitsverandering en koers-wysiging. Helaas word hierdie gevoelens meer in persoonlike gesprekke dan *coram publico* geuit. Dit is opvallend hoe sterk die groepsdenke nog is en die „laer mentaliteit", die „saamstaan" teenoor buitestaanders. As gevolg daarvan is daar weinig moed tot nie-konformisme en tot die uitspreek van individuele oortuigings. Maar so sal dit nie bly nie. Daar kom 'n tyd wanneer wat eenmaal reeds genoem is die samewerking van die swye deurbreek sal word en dat jongere intellektuele ook in die N.G. Kerk openlik sal saamwerk aan die verandering van mentaliteit en aan die wysiging van die koers.

As daar werklik doeltreffend verandering moet kom, dan sal daar ook veranderinge moet kom in die verhoudinge tussen die kerke. Sy dit my vergun om dááror nou 'n paar opmerkings te laat volg.

2. DIE VERHOUDING TUSSEN DIE ENGELSSPREKENDE KERKE EN DIE AFRIKAANSSPREKENDE KERKE MOET WEER OPGEBOU WORD.

Wie ook al die kerke in Suid-Afrika ontmoet, kom onder die indruk van die feit dat daar baie weinig verhouding bestaan tussen die Engelssprekende en die Afrikaanssprekende kerke. Veral na die Cottesloe-konferensie van 1960 het die verwydering toegeneem. Die sentrifugale kragte in hierdie verhouding word gevoed vanuit historiese bronne, waarvan elkeen kennis dra en wat daarom hier nie aangedui hoef te word nie. Daar is aan albei kante in die samelewing politieke en kerklike demagoë wat speel op die sentimente van die Afrikaners teen die Engelssprekende en omgekeerd op die gevoelens van ontugtering by die Engelssprekendes oor hulle verlies aan invloed en mag. Aan albei kante is daar arrogansie! By baie is daar 'n sekere apatie en 'n gelatenheid, 'n skouer-ophaal as dit gaan oor die vraag wat daar gedoen moet word om die verhouding te verbeter. Gelate konstateer hulle dan dat daar geen verhouding bestaan en dat dit onvermydelik is. Maar gelukkig is daar aan albei kante ook figure wat voel dat die gebrek aan verhouding onaanvaarbaar is in die lig van die gesamentlike roeping en die verlange na die openbaarwording van sentripetale kragte.

In bepaalde streke, soos bv. in die Transkei en in Durban, is daar tekens van hoop en word daar brêre gebou. Gedurende hierdie reis was daar op die plaaslike vlak ontmoetinge tussen beide groepe wat as 'n verrassing en 'n seën beleef is. Baie het my verseker

dat my besoek in hierdie verhouding kataliserend gewerk het en seker sal deurwerk.

Ek hoop en bid dat dit so mag wees.

Daar was tye gewees waarin die verlange na 'n nuwe „samesyn” aanwesig was en deur buitelandse besoeke gestimuleer is in Suid-Afrika. Dan was daar 'n lente van verwagting en van nuwe hoop in versterkte verhoudinge. Dit is hoog tyd dat so 'n nuwe lente weer kom in Suid-Afrika.

Die Raad van Kerke het tydens my besoek besluit om dr. P.G. Kunst, die voorsitter van die Sinode, wat Suid-Afrika sal besoek, uit te nooi om in sy reisplan ook enkele dae vry te maak vir kontak met die Raad van Kerke. Ek is daarvan oortuig dat hy tydens sy besoek ook 'n bydrae kan lewer tot die so hoogs noodsaaklike toenadering tussen hierdie twee kerkgroepe.

3. DIE VERHOUDING MET DIE BANTOEKERKE EN MET DIE SEPARATISTEKERKE.

Baie swart Afrikaanse kerke, wat uit die arbeid van die „historiese kerke” ontstaan het, is lede van die Raad van Kerke. Eerw. John Tau, 'n verteenwoordiger van 'n swart Afrikaanse kerk is stafid van die Raad en direkteur van die Afdeling vir Gesinslewe en vir opvoeding en jeugwerk.

Die sogenaamde dogterkerke van die N.G. Moederkerk en van die Gereformeerde Kerk is nog nie lede van die Raad nie, omdat hulle bang is vir moeilikhede met die Moederkerk.

Ek het baie kontak gehad met predikante van hierdie dogterkerke. My indruk is dat hulle verlang na meer ekumeniese adempunt. Hulle sou ook graag 'n veel meer selfstandige rol wou speel in die kontak met die Gereformeerde Kerke en die Hervormde Kerk in Nederland en ook in die kontak met die ekumeniese organisasies in Suid-Afrika. Hulle bevind hulle

egter in 'n so grote finansiële afhanklikheid van die Moederkerk, dat hulle weinig eie maneuvreerruimte het. Verder het dit my opgeval dat daar by hulle 'n vreemde afkeer is teen die begrip „dogterkerk” en teen die maternalistiese en paternalistiese implikasies daarvan in die praktyk. Die mees gevoelige onder die sendingleraars is terdeë bewus daarvan en besin oor die vraag hoe die verhouding tot 'n diepere uitdrukking van selfstandigheid, verbondenheid en egte interafhanklikheid kan uitgroeï.

Dit geld ook van die verhouding met die „Kleurlingkerke”.

Wat betref die verhouding met die Separatistekerke moet daar gesê word dat die Raad vroeër heeltemal geen verhouding gehad het met die Separatistekerke en ook op geen enkele manier geweet het hoe om hulle vertrou te wen nie.

Die Christelike Instituut was die enigste organisasie wat spontaan hierdie vertrou gewen het. Die gevolg daarvan is dat daar nou ook meer kontak met die Raad groei.

Juis gedurende die periode waarin ek my in Suid-Afrika bevind, het het daar 'n klein nuwe afskeidingsbeweging in die kring van die sogenaamde AICA ontstaan. Die N.G. predikant, ds. N. van Loggerenberg, het terstond bekend gemaak dat hierdie groep hulle nou tot hom sal wend en via hom tot die N.G. Kerk om steun. 'n Gesprek met ds. van Loggerenberg het my helaas daarvan oortuig dat hy in sy aktiwiteite besonder baie vreemde vuur op die altaar bring. Die drang om die Christelike Instituut te dwarsboom is sterker dan die drang om werklik iets goeds te doen vir die Separatistekerke.

Ek hoop dat hierdie vreemde vuur geblus sal word en dat die wyse Algemene Sendingsekretaris van die N.G. Kerk, ds. P.E.S. Smit, 'n weg sal probeer vind wat tot meer samewerking met hierdie sektor van die arbeid van die Christelike Instituut sal lei in plaas van tot konkurrensie en teenwerking.

In June last year we published an article on the "endorsement out" of religious workers to their homelands. We now publish a letter of explanation by Rev. Dick Cadigan who has recently met the same fate. As before no explanations were given. It remains unhealthy when no explanations need be given.

ENDORSED OUT — TO THE U.S.A.

Dick Cadigan

Dear Friends,

The South African Government, through the Department of Interior, has informed us that we must leave the country on or before 31 August, 1970.

This information comes as a shock and great disappointment to myself, Sally, and our children. We had hoped to be here for many years. We deeply regret that we must leave the Parish of Westville and our many friends and acquaintances built up since our first arrival in South Africa in September, 1965.

In order that you may have the facts regarding our situation I am writing you at some length. I wish to put before you the full story for three reasons; first, I wish to be completely open and honest with you; secondly, events such as this can create a lot of rumours and gossip not based on fact, and thirdly, writing saves my throat (which is prone to soreness) being over exercised from repeating these facts to hundreds of people.

Once you have read the facts I will conclude by making several personal observations and comments. I hope that this statement will suffice for any who are interested in this event. During my stay in South Africa I have never sought publicity and am not seeking any at this time.

VISA DETAILS

As you recall Sally and I, and our two eldest children, Katie and Steve, spent nearly one year in Greytown, Natal, (September 1965 to August 1966) where I served on exchange as Acting Rector of St. James' Church. During that time I was on a one-year Temporary Residence Visa. We returned to South Africa the 30th of May, 1967, again being granted a one-year Temporary Residence Visa. Since November 1967, I have had to renew my Tem-

porary Visa every 3 or 6 months. On three occasions since June 1969, (June August 1969 and January 1970) I wrote to the Department of Interior requesting that my Temporary Visa be changed to Permanent Residence status. Though my Temporary Visa was always renewed, the Department of Interior did not respond to my request for Permanent Residence, nor did they refer to my request in any manner.

The last time I requested the Department of Interior to change

my status from Temporary to Permanent Residence, was on 5 January 1970. I received a response to that letter on 16 March 1970. The letter did not refer to my request for Permanent Residence, on the contrary, it said, "Dear Sir,

1. I refer to your letter dated 5th January, 1970, and wish to inform you that the validity of your and your family's temporary residence permits, as endorsed in your passports, have been extended finally until 31st August, 1970.
2. As favourable consideration will not be given to any requests for further extension of your and your family's stay in the Republic, you and your family must make timeous arrangements to leave the country on or before the date of the expiry of the permits.

Yours faithfully,

Secretary for the Interior"

PLAYING BALL

I consulted with Bishop Inman and the U.S. Consul-General (Durban) as to what moves I could make to remain in South Africa. As a result of these conversations I wrote to the Department of Immigration on March 18, seeking Permanent Residence status. When I had received no reply by mid-April I requested the Bishop to write the Department of Interior and Department of Immigration seeking response to my letter. The Department of Immigration responded in a letter dated 27th April, 1970, that I should approach the Regional Representative, Department of Immigration, Durban, "with a view to applying for permanent residence in South Africa". The letter concluded:

"The Regional Representative will in due course transmit your application to this Department for consideration by the Immigrants Selection Board. I am sure that

you appreciate that the Board is an independent Statutory Body, and its decision cannot be anticipated. All applications are however considered strictly on merit.

Yours faithfully,
Secretary for Immigration"

Bishop Inman received a reply from the Department of Interior which stated:

"Dear Sir,
Temporary Residence: Rev. C.R. Cadigan and Family

I refer to your letter dated the 19th March, 1970 and wish to inform you that applications for permanent residence fall within the purview of the Secretary for Immigration to which Department the Reverend Cadigan may direct his application.

"Should the Reverend Cadigan not be able to obtain a permanent residence permit before the 31st August, 1970, this Department will not be prepared to extend the validity of his temporary residence permit beyond that date as he has already been permitted to sojourn temporarily in the Republic for a period of more than 4 years.

Yours faithfully,
Secretary for the Interior"

THE FINAL NO

Through the Regional Representative, Department of Immigration, Durban, I made a formal application for Permanent Residence. There are quite a number of certificates (medical, X-Ray, references, educational) involved in such an application. My only personal contact during this business has been with the Durban office. They were extremely pleasant and helpful in all this. My formal application was accepted by the Durban office on 12 May 1970.

On 17 June (Wednesday) I received the following letter from the Department of Immigration (dated 15 June 1970).

"Dear Sir,

Rejection: Application for a Permanent Residence Permit

Your application for a permit for permanent residence in the Republic of South Africa has, after careful consideration, been rejected by the Immigrants Selection Board.

Yours faithfully,
Secretary for Immigration"

The above presents the facts of my Visa situation. No reason has been given me, therefore, I am not in a position to know the reasoning behind their action, or to respond to it. I frankly do not feel I need to justify myself either to them or to you.

LITTLE BOXES MADE OUT OF TICKY TACKY

1. As a foreigner I have never felt it my right to publicly comment on the detailed events of political life in this country. When a person is not a citizen of a country, then, in my opinion, it is somewhat presumptuous of him to become a spokesman for one or another political party. This, too, I have studiously avoided. However, as a Christian I have not been able to compartmentalize life by putting religion in one box, politics in another, and economics in another. Christianity has to do with all of life, God offers the world through Jesus Christ redemption, that is to say, the re-ordering of the whole world.

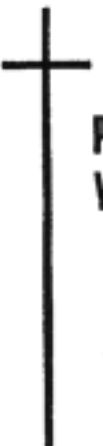
2. Some overseas critics of this country are keen on isolating South Africa. Some of these critics believe that disengagement from South Africa will force this country to change its ways. I do not believe that isolation, disengagement or violent coercion are creative agents of change. What saddens me is that when someone like myself is expelled from this country, persons overseas who seek to be understanding of the complexity of life here, become not only less sympathetic, but hostile.

LETTERS

G.B.D. McIntosh
Silverton, Transvaal.

In his article "Society -- Permissive" (Pro Veritate June 1970) Ian Browde writes "Permissiveness calls for man... to identify with raw, untrammelled nature" and "There are certain aspects (of permissiveness)... which are the stuff of which human beings are essentially made". The Lord Jesus Christ tells us that "from within, out of the heart of man come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness" (Mark 7:20-22) and any honest person knows this is a true understanding of his or her own moral condition. If a responsible individual resists, in his own life, the permissive influence of his "raw, untrammelled nature" he should also seek to resist this influence in the society as a whole. For the Christian this should be seen as not just a responsibility but as a duty flowing from his Christian discipleship.

The contrast, which Kenneth Barnes suggests in his article on the Permissive Society, between deploring the world for its evil deeds on the one hand and being involved with society on the other is false. The two should be complementary and no man can be involved in society in a realistic way without deploring the greed, selfishness and evil to be seen in man, who, not surprisingly, conforms to the Biblical pattern of a fallen, morally bankrupt creature in need of redemption through the cross of the Lord Jesus Christ.



**PRO
VERITATE**