

strewe om houdinge van rassemeerderwaardigheid en -vooroordeel uit te roei deur sy lidmate op te lei tot volle rypheid in rasseverhoudings. Dit moet dringend, aanhoudend en geduldig gedoen word".

Hierdie bevindinge is vir geen misverstand vatbaar nie, en vreemd genoeg het die bewoording van die laaste twee volsinne van een van die vernaamste afgevaardigdes van die N.G. Kerk gekom. 'n Mens kan maar net hoop dat die gees wat hom geïnspireer het by die indiening van sy voorstel, ook vaardig sal word onder die afgevaardigdes van die Algemene Sinode van die N.G. Kerk wat gedurende Oktober in Pretoria gehou sal word en waarna daar met soveel spanning uitgesien word.

'n Mens sou dit ook kon waag om te hoop dat die Sinode wat, tydens sy vorige vergadering in 1966, die Christelike Instituut van Suider-Afrika tot „dwaalrigting“ verklaar het juis vanweë sy opvattinge oor rasseverhoudings, ernstige oorweging sal verleen aan die heel laaste besluit van die Wêreldbond in Nairobi waarkragtens o.a. juis die Christelike Instituut uitgekies is „vir heelhartige en biddende ondersteuning“ as „'n hoopvolle teken van versoening in Suid-Afrika“.

strive to eradicate attitudes of racial superiority and prejudice by leading her members into full maturity in race relations. This should be done urgently, persistently and patiently".

These findings are simply not open to misunderstanding and, strangely enough, the wording of the last two sentences came from one of the most influential delegates of the N.G. Kerk. One can only hope that the spirit which inspired him when he tabled this proposal will also move the delegates to the General Synod of the N.G. Kerk which is to be held in Pretoria during October and which is awaited with so much interest.

One might also dare to hope that the Synod which, during its previous meeting in 1966, declared the Christian Institute of Southern Africa to be an "heretical movement" precisely because of its views on race relations, will give serious consideration to the very last decision of the World Alliance in Nairobi according to which this very Christian Institute was singled out "for wholehearted and prayerful support" as "a hopeful sign of reconciliation in South Africa".

THE W.C.C. DECISION

The World Council of Churches has decided to give financial support to liberation movements in Southern Africa. Our own opposition to all forms of violence has been made abundantly clear in the past for us not to have to repeat it again. Yet we do wish to make a few observations.

S.A. churchmen, politicians and secular journalists have reacted. To a man the reactions have been ones of 'shock'; to a man, bar one, they have all been made by whites.

- Our first observation: are we so isolated from world thinking not to know how incorrigible most of the world regards us and our race policies? And are we so isolated from the thinking within the W.C.C. not to have realised that this decision was inevitable? Their views since 1948 have been clearly and publicly stated. So were their resolutions following up on the Notting Hill consultation on race last year.
- Our second observation: one wonders what the 'silent majority' is thinking. Perhaps if we held a consultation of the calibre of the recent Nairobi one - with the same openness and frankness, we may find that our black Christian brothers view the W.C.C. decision differently.

It is interesting to observe that at recent W.C.C. consultations e.g. Notting Hill and Montreux, more and more delegates came from the Third World. Their voices are now helping to mould W.C.C. attitudes. Black Christians in this country are part of that growing Third World.

- Hasty reactions will not make the problem go away. Even withdrawing from the W.C.C. won't help. The problem is too deep. We already alluded to this in our July editorial. Nairobi and this decision makes the need for clarification all the more urgent. We need a careful analysis of the problem areas e.g. power, revolution, the rich and the poor, war and peace, love and hate, violence and non-violence, law and order.
- We need clarity because there are too many inherent ambiguities relating to these issues within Christian history. These are reflected in some of the recent reactions. For example, Jehovah Witnesses have been recently detained by military authorities for opposing war per se and hence refusing to do military training. There have been no public statements by churchmen to defend them. Hence we are clearly not opposed to war. Now the Bishop of Johannesburg is reported to have said that one cannot support

those who make violent attacks on law and order and that S.A. needs arms because of the communist threat and to deal with terrorists. But this position depends upon one's understanding of law and order and the conditions we create which make South Africa a fertile soil for communism!

- When Fr. Trabard was recently deported from Rhodesia, Bishop Lamont of Umtali is reported to have said that the real terrorists in Rhodesia were the framers of the constitution. Can he be right? Is a terrorist only one who takes up arms to forcefully overthrow a government or can a terrorist, in the words of the Bishop, be one who forcefully maintains law and order? We have already pointed out in July that law and order can be, and sometimes is, a form of institutionalised violence.

If the churches are so strongly opposed to terrorism on our borders (and quite rightly so) are they equally opposed to violence in our country? If they are, what will they do about it (and not just say about it)? If they consider withdrawing from the W.C.C., will they follow the logical step and consider withdrawing from society here? Will they opt out of 'law and order' here?

It seems that to be involved in the one, requires the same involvement in the other.

- The churchmen have assumed that the W.C.C. money will be used by the liberation movements for military purposes. Some of the liberation movements support schools, hospitals, crèches and the like. If the money is used for these purposes, as the W.C.C. believes it will, will our churchmen still be opposed? If they are, will they follow the logical step, on the same argumentation as above, and close their schools, hospitals and crèches here? And what then are the churches' attitudes to U.D.I. Rhodesia? And what is their attitude then to South African and overseas trade with that government?
- No, there are too many ambiguities. We have raised only a few to show the complexity of the matter. Rather than oversimplify such a complex area, we wish rather to search for the truth. We must carefully examine, under God, what is happening and why it is happening. To this end we have placed a first exploratory response in this issue in order to raise some of the many questions involved. We hope to continue this exploration in subsequent issues.

M.C.

IN SEARCH OF A NEW SOUTH AFRICA

Richard Turner

All ideologies are based on a human model. Human models are rooted in understandings of human nature.

Richard Turner, examines various human models which underline some political systems in order to explore the dimensions of modern radical thought. He finds them closely allied to those of the Christian ethic.

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Contemporary radical thought questions not only the structure of modern societies, but also the value systems of the individuals in these societies. For example, the difference between the Black Power movements and previous civil rights in the United States does not only lie in a change of method. A change of goals is also involved. The desire is no longer to be accepted into white middle-class society, but rather to build a new kind of society with a different value-system and a different culture, and, in particular, there is a rejection of the whites' assumption that they have the right to select the criteria of 'acceptability', 'responsibility', 'civilisation' or even beauty. It seems to me that this characteristic of contemporary radical thought is significant for those who advocate a liberal-democratic policy in South Africa both because it embodies a valid critique of democratic-capitalist societies and because it is likely to coincide closely with the aspirations of significant sections of South