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INHOUD/CONTENTS

Redaksioneel/Editorial

To curb a curse	1
Touring through Independent-Church Africa Anne Luck	2
Congolese Kimbanguist Church celebrates Marie-Louise Martin	4
The Political Future of the African Independent Churches - Danie van Zyl	6
The Divided Community-review Martin West	8
Towards a Southern Africa Common Market? Robert Molteno	9
Is die Here nie in ons midde nie? Cas Labuschagne	11
Pro Veritate questionnaire analysis	13
Making computers human Enid Mumford	15
Letters	17

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To Curb a Curse

As S.J. Marias Steyn M.P. indicated in a recent editorial ("The Star" May 24th, 1971), an apolitical and objective look at the Drug Bill in its entirety would allay a lot of doubts that have arisen about it. He suggested that the main problem he had with the Bill was that provisions for interrogation are not satisfactory because there are not sufficient safeguards such as appeal to higher courts.

Another major criticism coming from a different source, the Association of Law Societies deals with the clause which puts the onus on the accused to prove his innocence.

On the one hand it is agreed that the Bill *in toto* is urgently necessary and should prove effective to curb a curse, but on the other hand it is felt that both of the above criticisms are just and valid. It is however, the second criticism, viz guilty until proved innocent, that concerns us here.

One of the over-arching objects of the Bill is to rehabilitate addicts rather than to treat them as criminals. The Bill will be administered by the Department of Social Welfare and not by the Department of Police. This is highly commendable, but the attitude toward culprits who are also possibly addicts (viz. of being guilty until proved innocent) is psychologically self-destructive of the goal of rehabilitation. The method and objective are incongruent.

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A guilty man is a defensive man and a defensive man fights and becomes bitter making rehabilitation so much more difficult, if not impossible. Are people ever to combat difficult and even vicious problems (and it is not only drugs in mind here) with sometimes even more harsh and vicious laws?

We believe that a Christian can only respond to sin and violence with counter-violence and harshness, when and only when, he has jettisoned the Gospel and the Scriptures as they were meant to be understood. There can be no bones about this and here the frame of reference can be enlarged to include not only some of our legislative authorities but also the World Council of Churches.

Possibly the over-arching object of Christ was to re-create the new Adam, which in its turn is provocatively similar to the object of The Drug Bill -

rehabilitation or "to restore to a former state". Christ's fundamental method, however, of achieving His object was to respond to sin with grace, forgiveness, or good news.

It has taken another discipline, Psychology, nearly two thousand years to confirm that this "foolishness" is the most potent force whereby personalities can be changed without abusing the autonomy of persons. Notice the basic relational dimensions between psychologist and client (the one being changed) that must exist as conditions for change in one therapeutic process: the psychologist experiences unconditional positive regard for the client; the psychologist experiences an empathetic understanding of the client's inner world; the psychologist is genuine, whole, integrated; and the client perceives, at least to some degree, these attitudes of the therapist.

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As it has been often seen, it is no accident that Paul's description of *agapè* is curiously similar to the concept of unconditional positive regard. For, as someone noted, it seems that the latter is unconsciously rooted in the former. The following enlarges well on this idea:

"This is what love does: It bears all things, believes all things, hopes all things, endures all things. It projects itself ... into the sphere of reference of the neighbour's inner life and receives him, believes his word about himself, hopes all things for him which he most truly hopes for himself, yearns with him in his authentic intentions, shares with him all things, and endures with him through his quiet afflictions".

It is terribly easy, and maybe naive, to write a few words purporting to deal with massive sociological and other problems, and marshalling for support mainly a few lines inspired by Jesus of Nazareth. Whatever one may think about the remarkable claims made concerning Jesus, this much is undeniable. He totally revolutionized the communities that rose in response to Him. Some urged him to use strongarm tactics. He refused. He knew His objective. He knew how to hit His objective. And He knew how intricately related are methods and objectives, maybe harbingering for "The medium is the message" which is something the Drug Bill does not take into account.

Touring Independent - Church Africa

Anne Luck

“The phenomenal growth of the African Independent Churches is a reaction to change and stress”.

THE PHENOMENAL growth of the African independent churches is a reaction to change and stress. The old way of life is being disrupted. Because a strong sense of the supernatural is such a powerful element in the whole of life, Africa has adopted new religious systems with comparative ease. The acceptance of a perhaps very imperfectly understood Christian Gospel has resulted in quasi-Christian, post-Christian and in some cases anti Christian movements. On the other hand there are also those whose priorities are profoundly Christian, and they are aware of the great need for sound Biblical teaching; coupled with this is a desire to be recognised and accepted by historical Christendom.

IN THE LAND TO THE UGANDA MARTYRS

Independency in Uganda is not yet a dominant feature as in most other parts of Africa south of the Sahara. Apart from a major schism in 1914 from the Anglican Church to form the ‘Church of One Almighty God’, whose membership has since dwindled to almost nothing, only six other independent churches are extant, the best known being the African Orthodox Autonomous Church South of the Sahara.

The unique development in the Church of Uganda (Anglican) was the revival of 1936, which spread rapidly to other parts of East Africa, and has retained its vitality for more than thirty years without becoming a separate sect. This was clearly a movement of the Holy Spirit, calling men to overhaul their Christian lives and to witness to the power of Christ. It came as an *answer* to the largely unconverted state of a great part of the Church of those times. The conviction of sin, and the need of reconciliation of man to God and man to man, was at the heart of this revival, and on the basis of mutual confession and restitution, a strong and warm Christian fellowship developed, which supercedes the older solidarities of family and clan and ignores denominational, tribal or racial differences. They call themselves ‘Abalo-

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kole’ meaning ‘the brethren’. The Christians who withstood bitter persecution and suffered martyrdom during the Mau Mau rebellion belonged to this group.

Uganda has not suffered from the multiplicity of western church denominations like elsewhere in Africa. The Anglicans and Roman Catholics which came into the country in the 1970’s are the two major mission churches. The Seventh Day Adventists who arrived in 1927 have a number of missions in central and east Uganda and a membership of about 7,000. The Baptist Africa Inland Mission has been working in the West Nile district since 1918, but in association with the Anglican Church of Uganda, During the last decade the Elim Pentecostal Mission and a new Baptist Mission have come into the country.

Joy in the Lord

I visited Christian friends among the Balokole and attended their weekly Friday afternoon meeting. It is an experience to meet these people who live ‘in the power of the Spirit’, who know they have been ‘saved by the blood’ of Christ. They are characterized by joyousness and openness. At their meetings there is great emphasis on ‘sharing’ frankly, in mutual confession of sin and failure as a basis for fellowship. this kind of openness and honesty they call ‘walking in the Light’. At their meetings personal testimonies are given, group fellowship is very strong and this helps members to maintain a high level of Christian living. An outward and conspicuous sign of the movement is the chorus ‘Tukutendereza’ ‘We praise thee’ which is sung as a greeting when two ‘brethren’ meet, and repeatedly at all gatherings, ‘Tukutendereza Yesu’, where it is sung with syncopated cross-rhythms, with bodies poised on the verge of dancing.

Ecstatic phenomena, typical of African religious expression have also characterized this revival, but there has always been a strong tendency to respectable normality. When I lived in Uganda (1956-1964) I had the privilege of meeting a number of Balokole groups and was always impressed by their real Christian concern and thoughtfulness for one another. A difficulty is experienced, however, when a spiritual elite, like the Balokole, tends to form an exclusive and closed circle against ‘Second-class Christians’ who cannot attain to its high standards. This of course poses the theological problem: what is the church meant to be?

A THEOLOGY FOR AFRICA

The Department of Religious Studies at Makerere University is keenly aware of the problem of designing a Christian theology for Africa. All the members of staff there showed a sympathetic interest in our work. Prof. John Mbiti gave me reprints of his article 'Christianity and Traditional Religions in Africa' (International Review of Missions No. 236 October 1970). Prof. Mbiti is the author of three important books on African thought, 'African Religions and Philosophy' (Heinemann), 'Concepts of God in Africa' (SPCK) and 'New Testament Eschatology in an African Background' (Oxford).

'We can add nothing to the Gospel, it is the eternal gift of God'. So says Prof. John Mbiti in his paper 'Christianity and Traditional Religions in Africa', but in trying to communicate it to others we must understand their background. The problem is how to relate the gospel to an African world view, which in its own way is deeply religious.

There is a great need to study this background before making a judgement on what is *for* Christianity and what is *against* it. Careful comparisons must be made, areas of common ground can be found. Problems and experiences of the early church are to a great extent being duplicated in Africa today.

A theology for Africa, where the independent churches are concerned, has also to be *corrective*. Man is responsible for his actions and they cannot all be attributed to evil spirits. It may be useful to consider the following notes I took from an analysis of some of the Christian and some of the more pagan aspects of the independent churches made by Dr. Harold W. Turner who worked with the Church of the Lord (Aladura) in Lagos. (Dr. Turner is head of the Department of Phenomenology in Leicester University. He has written a 2 vol. study of the doctrine of the Church of the Lord (Aladura)).

(a) From pagan spirit cults to worship of one true, living, loving and all powerful God of the Christian Scriptures.

(b) Rejection of traditional methods of healing. Use of holy water, oil or sand as the physical agent of divine healing. A danger that these can become a power apart from God.

(c) Collective, active nature of worship, joyous religion, a minimum of passive listening to a minister. Total response in voice and action, of choruses, clapping, dancing, ejaculations and individual spontaneous prayers and thanksgiving. A warm community life undergirds this active, corporate worship. There is great emphasis upon the need for loving one another. This is a Christian achievement and is in striking contrast to pagan worship - the latter is essentially individual, expressed in sacrifices, petitions and offerings. Pagan festivals are irregular, pagan shrines are only a place for the god and its priests.

- (d) A considerable degree of pastoral care is practiced by leaders of the independent churches, this is a distinctively Christian feature.
- (e) Simplicity and indigenous nature of many of their church buildings.

Pagan Tendencies

(a) The ritual of baptism can easily take on pagan features, adult baptism is usually by immersion in some river or lake, It can become a ritual cleansing similar to pagan purification rites, this is in the realm of magic. Also the rite of baptism can be practiced as a rite of admission into a *particular* independent group.

(b) The Lord's supper is neglected or celebrated without understanding, or is looked upon as a special rite for the inner circle.

(c) The Holy Spirit can be claimed as a special power on its own to meet human needs and is not sufficiently related to or tested by the Christ of the Scriptures.

(d) Dreams, visions, ecstasy and possession, or special charismatic powers are not necessarily pagan, but if divorced from Christ they readily assume pagan forms, and can become the vehicle for evil and lying spirits.

(e) Inspiration of the Holy Spirit brings strength and beauty to a personality. Possession by a degrading spirit disintegrates a person's character. Spirits can be used for divination, for extracting information from the spirit-world to serve human purposes. This is not Christian obedience to the saving revelation of God in Jesus Christ. Emphasis on the Holy Spirit, without proper Biblical foundations is dangerous, a subordinate cult of angels develops, akin to pagan cults of spirits and divinities. Many independent churches are aware of the dangers of an undisciplined 'Spiritual Church'. There are prophets who can distinguish the spirits. Biblical history is being repeated in Africa.

(f) Salvation by works. There is very little understanding of Christ's work of Salvation, too much reliance on routine prayers, fasting, taboos, rituals, purification rites, recital of specific psalms for certain occasions etc. They tend to have a moralistic and legalistic understanding.

(g) The distinctive characteristic of these bodies is the LEADER - the prophet, with his revelations and warnings and judgements; they are cast much more in the Old Testament mould than any to be found in African traditional religion. It is, as found in these groups, a post-Christian development, which would not have occurred without the Biblical model and stimulus.

Congolese Church celebrates

Marie - Louise Martin

" ... to consecrate a kind of 'Bread' made of potatoes, mealies and bananas, and the 'Wine' consisting of honey-water".

THE CONGO counts about 500 Independent African Churches, but unlike the Independent Churches in Southern Africa, there exists no "AICA".* This has its special reasons. A good many of these churches have split off from the "Eglise de Jésus Christ sur la terre par la prophète Simon Kimbangu", the "Church of Jesus Christ on earth through the Prophet Simon Kimbangu". Some 2½ years ago we published a series of articles on this most remarkable Congolese Church in "*Pro Veritate*". During these last months a number of these splinter-groups have returned to the "mother Church", the original Kimbanguist Church, which numbers about 3 million members in Central Africa.

On April 6th, 1921 the simple village Catechist of N'Kamba in the Central Congo performed his first healing when on his way to the market. Long ago he had heard God's call to undertake the work of a preaching and healing missionary, but had refused to do it. But that morning he was constrained by the Holy Spirit to enter the hut of NKiantondo in order to lay his hands on her in Christ's name and to pray for her. She was healed.

This healing was followed by others and a mass movement set in to N'Kamba. People left their churches, their employers, their forced labour and went with their sick or with their personal problems to Simon Kimbangu. This was in 1921 - the time when the Ethiopian wave swept through Southern and Central Africa and alarmed many white settlers. The Belgian Colonial authorities were hostile to Kimbangu's movement as they were afraid of "emancipation" or even rebellion, though Kimbangu preached repentance, obedience, faith and non-violence. He was arrested after a few months of activity, condemned to death in what appeared to have been a parody of justice. The sentence was commuted to life-imprisonment and he spent the next 30 years in Lubumbashi (then Elisabethville) in the Katanga in prison. He died on October 12th 1951. Meanwhile his disciples and his family were persecuted - 40 years of imprisonment, concentration-camp, house arrest, ill-treatment followed, but the blood of the martyrs was the seed of the Church. It spread through the whole

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Congo, to the then French-Congo, to Angola, to Gabon the Central-African Republic, Rwanda, Burundi and finally to Zambia and Mozambique.

• 50TH ANNIVERSARY: COMMUNION

The 6th April 1971 was the great occasion of the 50th jubilee of the movement. It was to be celebrated at K'Kamba, the birth-place of Kimbangu, where his body rests in a Mausoleum, the "Kinlongo" (holy place). At this occasion the Church was to celebrate for the first time in her history the *Lord's Supper*. Since 1966 the problem had been studied in what way and with what elements the Lord's Supper should be offered. Bread and wine? These are the traditional elements. But bread is not indigenous to Central-Africa, and no vines grow nearby. Moreover, all alcoholic drinks, just as smoking, dancing, polygamy and any form of impunity are condemned by the Church. Christ has identified himself with the African people through the prophet Simon Kimbangu and given them the feeling of their humanity and their dignity as children of God during the colonial epoch when Africans were regarded as second-class people. If God had loved them so much as to "Incarnate" his message in a simple African prophet, would he not accept African elements to present himself in Christ to his disciples? After much meditation and prayer it was decided to choose other elements. But it remained a secret until the moment of communion on April 6th had arrived. The head of the Church, His Eminence Joseph Diangienda, together with his brothers went to the "Kinlongo" to consecrate a kind of "Bread" made of potatoes, mealies and bananas, and the "wine" consisting of honey-water. The consecrated elements were taken by white-clad ministers (men and women) to the congregation which numbered in this far-off village 350,000 pilgrims. A prayer was offered after the words of the institution of the Holy Supper had been read by one of the "old men", and then the over 100,000 Kimbanguists, who had been baptized and - if under discipline - readmitted to full membership, - knelt down in groups on the grass under palm-roofs to receive holy Communion. We were all grouped according to our parishes, together with the parish-minister. The celebration took 1½ days, in perfect order and silence. While Communion was given, the brass band, the native flute-orchestra and the choirs sang spiritual songs and gave thanks to

The Political Future of the African Independent Churches

Danie van Zyl

IN THIS short paper I want to ask myself two questions: The first is: What political role are the Independent Churches playing in South Africa at present? The second is: What will their political role be in the future?

I would like to make it quite clear at the outset that this paper is not based on any scientific research. I cannot lay any claim to the insights of a political scientist. I present the views of a person who has been involved with leaders of the African Independent Churches over a period of five years, and what I say is based on my personal contact with them.

In looking at the first question on what is the political role of the Independent Churches at present, I would like to make the following preliminary comments:

□

1. Although we speak of the African Independent Churches as a movement, they do not form one homogeneous group. I estimate approximately 2000 different groups, each giving allegiance to its own leader or hierarchy. These 2000 churches have been classified into various groups by different scholars. Prof. Bengt Sundkler made the initial classification into *Ethiopian*, by which he meant those groups which broke away from White controlled churches; *Zionist*, which included the more pentecostal orientated and also the more syncretistic groups. To this classification he later added the *Messianic* groups who thought of their leader (or founder) as a black Messiah. Martin West, at present engaged in a research project, feels that pentecostal churches could form their own group.

My point is only to show that various doctrinal positions are held by different independent churches. Groups differ greatly from each other in almost all but one respect, the exception being the complete African control in the churches.

2. Church differences also apply to their political role.

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3. The African Independent Churches have grown considerably in membership since they first started. In 1913 there were 30 churches. in 1948 about 880 and now about 2000. Membership increased from 9.6% of the total African population in 1946 to 21.2% of the total African population in 1960.

4. From my own experience it appears that members of the Ethiopian churches tend to be better educated than members of the Zionist and Messianic groups. The educational level of the Zionist churches appears to be on average about Standard 2, while the educational level of the Ethiopian churches appears to be about Standard 5.

5. The Independent Churches share in their reaction to the White man's culture which he brought with the proclamation of the Christian faith. Within the Independent Churches we have people who were once members of Mission churches but who left because of various reasons, e.g. differences over financial administration, discipline, leadership disputes, Underneath often lay a culture clash, but on leaving the Mission churches the dissidents felt embittered over against White leadership.

We also find in the Independent Churches members who were converted from heathendom. These have had little contact with the White man's religion. The contact with the White man was usually in a master-servant relationship - the servant being no more than a labourer. In the Independent Church they are free to develop their own approach to worship.

6. While the Independent Churches have reacted over against the White man's culture and the White man's expression of his religion, they at the same time see the historical churches as models. Their reaction is therefore ambivalent. They model themselves on the mission churches, but at the same time do not want to be like the Mission churches. The acceptance of the Historical Church as model is seen in the desire for church buildings, the desire for recognition by the government and therefore by Bantu Commissioners, and in the wish to become marriage officers.

7. Within the Independent Churches we often find tremendous power struggles for leadership. Such disputes often end in a break within the church with the formation of a new group. Many churches therefore operate in competition with each other. While most leaders would express sympathy with the

Divided Community

Divided Community. Martin E. West. Cape Town, A.A. Balkema, 1971, 125 pp. Photographs. Soft-cover. R4.50.

SOUTH AFRICA is bedevilled by the ignorance of each legal class for the others, by the stereotypes which such ignorance encourages, and by the suspicion or fear among the 'whites' that beyond the formal subservient roles played by the brown and black there lurk hatred and a desire for revenge. With an almost clinical severity, lightened by the occasional telling anecdote, Martin West describes the reality of the South African system as it operates in a small town.

Port Nolloth, described by an earlier visitor as 'an eyesore, a festering spot of ugliness of the most dreary stretch of coast you can find on the African seaboard' is the setting. Saving the presence of a Bantustan, it has all the elements of the South African scene - prosperous mines not far away, factories, a white population divided between generally wealthier English uitlanders and relatively poor Afrikaners, a variety of coloured people, and compounds occupied by African migrants. It might almost be seen as a model, posing all the questions that relate to the future of 'race relations' and social organisation in the society at large.

If the town is truly typical of many other parts of South Africa, then the prospects would appear grim indeed. The author confesses in the appendix that 'my close contact with the non-White people in the town unfortunately prevented my doing any serious work among the Whites.' The outside field-worker, with introductions from a university and a local priest, was never really able to penetrate the barriers of prejudice that classed the man who treats brown men as his friends as a morally or politically subversive element. His humanity is only recognised at the bar and the bar-room dart-board, except where it seems possible that he might be used as an intermediary to manipulate the Coloured voters in the municipal election.

The Whites view the other two 'castes' more or less as wholes. Coloured people are seen as congenitally inferior, although the existence of 'exceptions' is grudgingly recognised in the form of an accountant, a few teachers and a dominee. Africans, with their strange language, their dark, muscular physique and their reputation for violence which contrasts with their mask of patient obedience are the objects of fear. Those who might be tempted to strike up an acquaintance, whether through curiosity, ideological conviction or mere recognition of a fellow human being, are restrained by custom and by law. The *status quo* must be maintained, by the unspoken understanding among all whites if possible, by force if necessary. And the non-White must be similarly kept in his place.

But the town is not so rigidly divided. Each group depends upon the others for its very survival. There is a common economy, based mainly on the crayfishing industry. People are continually brought together to work and to exchange their money for goods and services. The *status quo* is largely maintained by the relationship of master and servant between the castes, but there are endless exceptions - African guards are authorised to search all intruders on the fishing company property, Coloured leaders must be consulted on certain issues and their support be gained in municipal elections, a Coloured accountant must be treated with respect by White clerks, if proved innocent an African must be freed despite the testimony of a White policeman.

West explains with skill the ways in which the conflicts inherent in the existence of the common economy are resolved and rationalised within the framework of the ideology of apartheid and baaskap. Separation and ignorance make possible the rationalisations which in turn promote further separation. There is nothing here for the comfort of those who hope for a peaceful reconciliation in South Africa, no hope for those who dream of magical political solutions to South Africa's urban problems whether through homelands, cantons or baaskap, for iron has entered the souls of men in every group and the economy grows more integrated as the brown men become more skilled and educated.

Kerk en Komper

Ook die kerke kan nie ontkom aan die invloed van die wetenskap nie. Om 'n groot aantal kerklidmate te administreer vereis 'n moderne administratiewe stelsel. Die Herv. Kerk in Nederland het dit besef en is nog in die proses van modernisering van die sentrale ledeadministrasie met gebruikmaking van 'n groot rekenotomaat. Daar is 'n buro opgerig waaraan 300 van die 1400 gemeentes deelneem. Hulle verteenwoordig omtrent die helfte van die totale aantal lidmate in Nederland. Die verwagting is dat dit totale koste omtrent R2 miljoen sal wees, wat die grootste deel van die reserwes van die kerk opsluk. Dit het nie alleen die kapitaal van die kerk amper laat verdwyn nie, maar bemoeilik ook die likwiditeit. Daar is nou 'n kommissie benoem, wat op die hele saak sal moet ingaan, want daar is nie 'n waarborg dat die buro, wat feitlik die geld van die kerk "geleen" het, dit ooit sal kan terugbetaal nie. Die koste is amper dubbel so veel as wat oorspronklik gedink is dit sou wees. Die saak het ook op die sinode ter sprake gekom. Die buro self hoop om in die jaar 1975 sover te wees dat die inkomste die uitgawe sal dek.

(Opsomming: Weekbulletin: Ned. Hervormde Kerk in Holland 22 Januarie 1971).

Towards a Southern Africa Common Market?

Robert Molteno

Should Britain soon enter the European Common Market, South Africa will have to find other markets for the approximately one-third of our export trade presently marketed in Britain. The Rand DailyMail said editorially (May 26th 1971) that we should with urgency "reach a rapprochement with Black Africa, which should be a natural area for us to develop our export trade". At the same time, Mr. Harry Schwarz, United Party leader in the Provincial Council was maintaining that the Government must work towards an African Common Market. Furthermore Professor J.L. Sadie writing recently in South Africa International, journal of the South African Foundation suggested the possibility of creating an "Economic Commission for Southern Africa".

Pro Veritate welcomes these developments for economic co-operation for mutual benefit. But we offer the caveat that mutual benefit means real benefit to all. In this extract from a pamphlet of the Africa Bureau by Robert Molteno of Zambia University entitled 'Africa and South Africa', Mr. Molteno examines some of the implications of trade with South Africa for African states not only as independent states but also as developing nations. We publish here from chapter IV; South Africa's Goal: A Common Market.

South Africa's ambition is not limited to trade with individual African states. It is the creation of a huge free trade area and Customs Union in Central and East Africa as a market for South African goods.

In recent years South Africa's balance of payments has been dramatically deteriorating. In the first half of the nineteen-sixties - 1960-1964, the average annual trade gap was £141m. In the second half of the decade - 1965 to 1969, this gap widened to an annual average of £312m. Figures for the early months of 1970 indicate a further deterioration. The average monthly adverse trade balance rose from £18.3m in 1968 to £29.8m in 1969 and to £44.6m during the first nine months of 1970. The only factor which saved her from crisis was the huge and growing export of gold. In 1960, gold valued at £309m was exported. This figure rose to £473m in 1969.

But gold production has reached its peak. 1969 output was only 0.5% greater than 1968. In the face of rising costs and the absence of any major new ore-bodies, it is expected that gold production will begin to fall from the mid 1970s. The consequences for South Africa's balance of payments are likely to be serious. Mr. Harry Oppenheimer, leading mineowner and industrialist, stated in November 1969 that the replacement of gold as a

generator of foreign exchange was the main economic problem facing the country. And the 1968-1973 Economic Development Plan has called for a 41% increase in merchandise exports. Yet agricultural exports cannot possibly compensate for the gap caused by falling gold production. Indeed agriculture has failed to maintain its share either of the Gross National Product or of exports. This means that the increasing balance of payments deficit can be remedied only by a huge increase in exports of manufactured goods.

South Africa has found this very hard to achieve. Distance, higher unit costs and technological factors have all prevented her manufactured goods from penetrating the major markets of Europe and North America. In the first six months of 1969, only 4% of South African exports to Britain were manufactured goods - excluding unprocessed copper and diamond exports. This contrasts starkly with the fact that, in 1967, 87.5% of South African exports to Zambia were manufactured goods. South Africa's natural market is Africa. But even here, for political and economic reasons, she is often unable to compete successfully with other industrialised nations. The solution for her would be to include a large number of African states in a protected market - i.e. a free trade area dominated by herself.

The advantages to South Africa of a free trade

area are easily demonstrated. In 1964 - in the existing Customs Union area of South Africa, South West Africa, Lesotho, Botswana, and Swaziland - South Africa supplied 89% of their imports and had a favourable balance of trade with them of R67m (£39m). With the former states of the Central African Federation, (Rhodesia, Zambia and Malawi), which are not linked to South Africa in a free trade area - South Africa supplied only 23% of their import requirements; and in the same year only 8% of the imports of Mozambique and Angola. If these states were included in the free trade zone and South Africa were able to dominate their market to the same extent that she dominates her present "partners", she would, on 1964 figures, increase her exports by R476m (£278m) a year - or almost the size of the average annual trade deficit she was running in the second half of the 1960s.

Both Government and businessmen are aware of the huge advantages to South Africa of a wider free trade area. The result has been growing pressure on the South African Government to initiate a Common Market of Southern Africa - to include countries as far afield as Zambia and even Congo (Kinshasa). Dr. Verwoerd was the first minister to enunciate the idea as early as 1963. He has been followed by the Minister of Economic Affairs, Jan Haak, who in 1965 opened a Conference on "A Common Market in Africa - a marketing concept". He advocated that links, similar to those existing between South Africa and her Reserves and the High Commission Territories, be extended to other African states i.e. "a customs union, and almost free flow of capital, a monetary unit, and a substantial flow of labour".

Since then, a senior diplomat, Eschel Rhodie, has written a book, "*The Third Africa*" (1967), elaborating the idea. In 1969, The University of Pretoria commissioned a special study on the feasibility of the project. And in May 1970, a conference was held at Victoria Falls in Rhodesia to explore the possibilities more fully.

□ RESULTS FOR AFRICAN STATES

While the benefits to South Africa would be enormous, the results for African states would be disastrous. The journal, *Newscheck* (30/5/1969) has admitted: "A customs union is economically justifiable only among states whose productive patterns are fairly competitive before union and which have the possibility of becoming more complementary after integration.

"Also a precondition of the success of a common market is that its members should be at roughly the same level of economic development. Neither of these crucial preconditions exists in Southern Africa. In fact, almost the exact opposite prevails". In these circumstances, for a developing African state to join South Africa's projected Common Market would spell perpetual poverty. It is noteworthy that both Rhodesia and the Portuguese colonies have shown

a marked lack of enthusiasm for the idea.

South Africa's goal of a huge free trade area is quite consistent with her other goal of keeping Africa's manufactured exports out of her home market. For the creation of a common market in the Southern third of the continent would halt any further industrialisation of other states in the area. South African industries would therefore not be threatened significantly with undercutting from lower cost producers in the market. The main result would be South African industries gaining easier access to a larger market.

The internal economic history of South Africa shows the tendency of industry to locate itself only in developed areas. Most of South Africa's industry is in the Southern Transvaal where the goldmines originally created favourable conditions for industrial development. Even the industrial areas of Cape Town and Port Elizabeth which are favourably close to ports, find their growth rates much lower than the Southern Transvaal. As for the rural areas - white as well as black - they are devoid of industry. Only stringent government legislation - using financial incentive as well as administrative penalties - have forced a few reluctant industrialists to locate their factories in the Border areas on the fringes of African "Reserves" - i.e. away from existing concentrations of industry.

□ CONSEQUENCES FOR WEAK PARTNERS

The disastrous consequences of free trade for weaker partners - and clearly any African state joining would be a weaker partner - is illustrated by the economic history of Southern Africa as a whole. The High Commission Territories have been bound to South Africa by a common Customs Union for sixty years. The result has been the complete absence of any manufacturing industry in Lesotho, Botswana and even Swaziland. Botswana is well aware of further unfavourable consequences to herself of the Customs Union. In 1966, President Khama pointed out that his country was not represented on the South African Reserve Bank and could not therefore influence monetary policy which affected it. The revenue from the Customs Union was not related to Botswana's economic growth. The cost of living in Botswana was inflated without any compensating advantages by the high duties South Africa imposes on imports to protect her industry.

Southern Rhodesia, too, began to industrialise only after the Second World War when the formation of the Central African Federation gave her both an external tariff against South Africa and protected access to the large markets of Northern Rhodesia (now Zambia) and Nyasaland (now Malawi). Zambia herself, situated for ten years in the free trade area of the CAF, suffered a lack of industrialisation until the break up of the Federation at the end of 1963. Since then her manufacturing sector has grown at the annual rate of 30%.

Is die Here nie in ons midde nie?

Cas Labuschagne

Dr. C.J. Labuschagne is 'n Ou-Testimentikus en dosent aan die Universiteit van Groningen. Hierdie artikel is ons vierde in die reeks Israëls Jabroerprofeten.

MIGA 3 VERS 5-12

SO SÊ DIE HERE aangaande die profete wat my volk verlei, wat as hulle maar iets het om met hulle tande te byt, vrede verkondig; maar teen hom wat niks in hulle mond steek nie, verklaar hulle 'n heilige oorlog!

Daarom sal dit nag word vir julle, sonder 'n gesig, en duister vir julle, sonder waarseery; ja, die son sal oor die profete ondergaan, en die dag oor hulle verduister word.

En die sieners sal beskaamd staan, en die waarsêers sal bloos, en hulle almal sal die baard bedek, omdat daar geen antwoord van God kom nie.

Ek daarenteen is vol krag, met die Gees van die Here, en reg en heldemoed, om aan Jakob sy oortreding te verkondig en aan Israel sy sonde.

Hoor tog dit, hoofde van die huis van Jakob en owers-tes van die huis van Israel, Julle wat van die reg 'n afsku het en al wat reg is, verdraai;

Julle wat Sion bou met bloed en Jerusalem met onreg!

Sy hoofde spreek vonisse uit vir 'n geskenk, en sy priesters gee onderrig vir loon, en sy profete is waarsêers vir geld. Nogtans steun hulle op die Here en sê: Is die Here nie in ons midde nie? Geen onheil sal ons wederveraar nie!

Daarom sal Sion om julle ontwil soos 'n land omgeploeg en Jerusalem puinhope word en die tempelberg bosrante.

DIE SKRIFGEDEELTE verplaas ons na Juda en Jerusalem aan die einde van die agste eeu voor Christus ten tye van die regering van Agas en Hiskia. Dit was 'n periode van grootkrisisse. In Juda het ons die noordelike ryk sien ten prooi val aan die Assiriese veroweraar en dit wil voorkom asof Juda deur dieselfde lot getref sal word. In hierdie krisis-periode, voor en na die ondergang van die noordelike ryk, staan daar in Juda twee groot profete op, Jesaja en sy jongere tydgenoot Miga. Daar is 'n duidelike verband tussen die krisis-situasie in die geskiedenis en die optrede van die groot profete. Dit is daarom nie toevallig dat die groot Godsgetuies op die geskiedenisstoneel verskyn juis in die ernstigste krisis-periode in die loop van die geskiedenis van die

Godsvolk nie, naamlik voor en na die val van die noordelike ryk en gedurende die leeftyd van Amos, Hosea, Jesaja en Miga, en toe weer voor en na die ondergang van die suidelike ryk toe Sefanja, Nahum, Habakuk, Jeremia, Esegïel en die tweede Jesaja hul verskyning gemaak het. Dit wil voorkom asof 'n krisis-periode 'n stroomversnelling in profetiese aktiwiteite meebring. Juis in 'n dergelike situasie word dit van 'n profeet verwag om antwoord te gee op brandende aktuele vrae ten opsigte van voortbestaan en ondergang, heil en onheil. So 'n krisis-situasie skyn bowendien ook 'n siftingsproses op tou te sit, waarby die groot teenstelling tussen ware en valse profete duidelik aan die lig kom. In die geskrifte van profete soos Jesaja, Miga, Jeremia en Esegïel vind ons nie alleen gegewens oor hulle eie optrede en profetiese getuïenis nie maar ook oor die optrede van hulle groot teenspelers, die pseudo-profete. Uit die boek van Miga blyk dit dat die ware profeet dikwels betrokke was in heftige besprekings met die valse profete. Dus verbaas dit ons nie dat in 'n boek soos dié van Miga, die ware gestalte van die valse profete in felle kleure geteken word nie. Hierdie boek bevat ook 'n aantal aanhalings van die eie woorde van die pseudo-profete wat vir ons 'n insig gee in hulle teologiese denke.

□

In die derde hoofstuk betig Miga beide die wêreldlike en geestelike leiers van die volk. Die beeld van die volk. Die beeld van verdorwenheid, uitbuiting, magsmisbruik, selfverryking en misbruik van trou wat hier weergegee word, is verbysterend. Die vorste maak gebruik van hulle magsposisie om die arme volk uit te buit sonder enige bekommernis oor reg en geregtigheid. „Julle haters van wat goed is, en liefhebbers van wat slegs is, wat die vel van die mense aftrek en hulle vlees van hul gebeente; en wat die vlees van my volk eet en hulle vel van hulle afslag, ook hulle gebeente verbrysel en hulle aan stukke kap soos vleis in 'n pot en soos vleis in 'n pan” (Miga 3: 2 en 3). Op hierdie beeldende wyse beskryf Miga die uitbuiters van die volk. Deur reg en geregtigheid so te vertrap is hulle in so 'n mate van God vervreemd dat Hy nie sal antwoord wanneer hulle in die nood na Hom roep nie. Deur hulle afskuwelike dade teenoor hulle medemense het hulle hul buite die ge-

meenskap met God gestel en hoef hulle nie langer te reken of 'n verhouding van „God-met-ons” nie. Op hierdie gedagte kom Miga weer terug, maar eers rig hy hom tot sy kollegas, die profete. Dieselfde verskriklike oordeel wag op hulle. God sal hulle nie meer antwoord nie, hulle sal geen gesigte meer kan sien nie, hulle gesigte sal hulle moet bedek en geen Godswoord sal hulle meer kan uitbring nie. Op hulle beurt het hulle hulself buite die gemeenskap met God gestel omdat hulle op onverantwoordelike wyse hulle amp omspring het en die vertrouwe wat in hulle gestel was, misbruik het om hulself te verryk. Wat hulle as profete spreek hang af van die grootte

van die fooi wat aangebied word. Verorbering is hulle enigste maatstaf: kry hulle iets met hulle tande te byte dan verkondig hulle heil, maar teen hom wat hulle niks in die mond steek nie, laat hulle die hel losbars. Hoe groter die fooi, hoe mooier en gunstiger die preek. Die minderbevoorregtes moet in hulle nood tevrede wees met 'n bestraffing. Dit ontbreek hierdie profete aan waarheid en opregtheid. Hulle prediking het ontaard in één groot leuen. Omdat dit hy hulle alleen om vergoeding gaan, het hulle geen pligsgevoel nie, laat staan nog die moed om dinge by die naam te noem en die volk op hulle oortredings te wys.

□

In skille teenstelling met hierdie broodprofete wat hulle laat volstop met verbruikers-goedere, is Miga, vervul met die krag en geregtigheid en moed wat hy van God ontvang. Hy hou nie sy hand oop vir fooie nie, maar gee aan die mense wat hulle nodig het naamlik die waarheid aangaande hulself. Omdat hy hom onder geen verpligting geplaas het by die mense nie, het hy die vryheid, die vrymoedigheid en die moed om „Jakob aan te spreek oor sy oortredinge en Israel oor sy sonde”. Miga is geen broodprofeet nie maar 'n Woordprofeet. Sy opdragte is van God en hy is onder verpligting teenoor geen mens nie.

Uit sy woorde blyk dit in hoe 'n mate hy hom verzet teen die gees van sy tyd, teen die geestelike klimaat en teen die wyse van optrede van die leiers van die volk. Vanweë die korrupsie van sy leiers, so sê Miga, sal tenslotte die land self ondergaan: „Daarom sal Sion om julle ontwil soos 'n land omgeploeg en Jerusalem puinhope word en die tempelberg borsrante”. Om hierdie rede kan Miga nie swyg nie, want swyg hy, sal die stene vanuit die puinhope uitroep. Daarom rig hy hom in die tweede deel van hierdie godsspraak opnuut tot die leiers, om hulle te ontmasker en te wys op die gevolge van hulle optrede.

Tiperend van die leiers is dat hulle „van die reg 'n afsku het en al wat reg is, verdraai”, en dat hulle, „Sion bou met bloed en Jerusalem met onreg”. M.a.w. hulle ignoreer geregtigheid en op die dooie liggame van andere bou hulle hul stad tot 'n vesting. Hulle doel skyn edel te wees want dit gaan immers om die opbou en verdediging van die heilige stad, die woonplek van die HERE.

Maar in werklikheid gaan dit alleen maar om eiebelang en selfhandhawing. Hulle maak gebruik van die krisis-situasie om hulle eie sake te bevorder. „Die hoofde spreek vonnisse uit vir 'n geskenk, en sy priesters gee onderrig vir loon, en sy profete is waarsêers vir geld”. Die ergste is egter dat hulle daarby op die Here steun en sê: „Is die Here nie in ons midde nie? Geen onheil sal ons wederveraar nie” Wat hulle doen, doen hulle in die naam van die Here en ag hulle daarom onaantasbaar, onskendbaar en veilig geborg. Die Here sal sy eie stad tog nooit in die steek laat nie. Ons hoor hulle sing: „God is daar binne-in, dit sal nie wankel nie; God sal dit help as die dag aanbreek. Nasies het gebruis, Koninkryke het gewankel; Hy het Sy stem verhef; die aarde bewe. Die Here van die leërekare is met ons; die God van Jakob is 'n rotsvesting”. (Ps. 46:6-8).

□

Hierdie sekerheid het geword 'n grondwaarheid en erger nog, 'n oorlogskreet. Dit is die vrome vlag wat die afskuwelike lading van geweld, onreg en eiebelang moet bedek. Die geloofsartikel, dat God in die midde van Sy volk woon en met hulle is, het die geestelike leiers tot 'n ideologie gemaak. Die skuld vir die toedrag van sake rus vierkantig op die skouers van die profete. Hulle verkondig onwaarhede om die mense aan die slaap te sus. Hulle prediking dat God met die volk is en dat geen kwaad hulle sal oorval nie, dien as dwelmmiddel. Omdat mense in 'n krisis-situasie so graag gerusstellende stories aanhoor neem die volk die palliatiewe aan en handhaaf die leuenprofete as hulle geestelike leiers. Hiervan sê Miga: „As iemand wind nawandel en bedrieglik lieg en sê: Ek sal vir jou profeteer by wyn en sterk drank- dan sou hy vir hierdie volk 'n profeet wees”. Diesulkes is dit wat die stad en die volk onherroeplik in die verderf sal stort. Om hulle ontwil sal nie alleen die stad nie, maar ook die tempel verwoes word.

Vir die eerste keer word hier die gedagte uitgespreek dat die tempel gesloop sal word, 'n gedagte wat later deur sowel Jeremia as Jesus oorgeneem sou word. Hiermee gaan Miga veel verder as sy ouere tydgenoot, Jesaja, wat wel die ondergang van die stad voorspel het, maar die tempelberg en die tempel as sodanig nie noem nie. Vir Miga is dit duidelik dat ook hierdie laaste vesting sal val omdat dit dien om 'n verkeerde geloof in stand te hou, die geloof dat God onvoorwaardelik daarin bly woon en dat Hy, onvoorwaardelik sal beskerm. Deur die optrede van die geestelike leiers het die tempel in werklikheid 'n rowershol geword. Daarom het hulle geen enkele reg om hulle te beroep op die onskendbaarheid van Gods woonstede nie, en nog minder op Gods beskerming. Deur hulle gedrag het hulle alle voorregte van 'n God-met-ons verbeur. Hulle God-met-ons-teologie is 'n sinsbedrog. So sien Miga hom genoodsaak om die teendeel van die valse God-met-ons-teologie te verkondig en te preek dat God teen hulle is.

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Pro Veritate Questionnaire Analysed

YOU WILL have noticed over the last few months that we have tried, within the limits of our budget, to present Pro Veritate in as attractive a manner as possible whilst at the same time widening the scope of its coverage. This has been partly in response to your reactions as expressed in the questionnaires, as well as our own belief in the rightness of this policy.

Over the last eight months we have had nearly 600 new subscribers. We are naturally grateful for this new impetus and inspiration. The questionnaire survey we conducted some months ago reveals that 1,5 people read Pro Veritate in *addition* to the subscribers. This means that over the last eight months our readership has increased by 1500.

But printing costs escalate at present and we are anxious not to have to increase our subscription rates. You can help us both further increase our readership and so our cause (which as the survey shows is also your own) as well as keep the subscription constant. In this way many who could not afford to subscribe will be able to continue subscribing. 19% of respondents stated that they would be interested in helping sell Pro Veritate. If you are among those who are able and willing, please read and return the enclosed postcard to us.

In thanking those readers who responded to the questionnaire, we now share with all our readers some of the more interesting results of the analysis of the questionnaires returned.

Details of our readers:

(i) Residential area:	
Transvaal	36%
Cape Province	26%
Natal	10%
O.F.S.	4%
South Africa	76%
Elsewhere in Africa	5%
Outside Africa	15%
(ii) Citizenship:	
South African	63%
non-South African	30%
(iii) Church Membership:	
Belonging to a Church	90%
Not belonging to a Church	6%
(iv) Age grouping:	
between 20 - 29	8%
between 30 - 39	27%

between 40 - 49	24%
over - 50	35%
(v) Occupation:	
Church/Welfare	49%
Education	16%
Industry	5%
Students	4%
Government	4%
Agriculture	3%
Commerce	2%
(vi) Annual Income:	
Below R1 000	16%
Between R1 000 - R2 500	23%
Between R2 500 - R4 000	17%
Between R4 000 - R7 000	18%
Over R7 000	16%
(vii) Educational Level:	
Left School before Std. 6	1%
Left School after Std. 8	7%
Matriculated	21%
Graduated from University	65%
(viii) Home Language:	
English	50%
Afrikaans	14%
Bilingual	5%
African languages	8%
Dutch	11%
German	10%
other European	2%
(ix) Ability to read languages:	
English	97%
Afrikaans	71%
Sotho	12%
Zulu	11%
Xhosa	8%

Aims and Objects

Readers think

(i) that Pro Veritate is aimed at	
the academically minded person	57%
Church people	38%
the liberal person	36%
the professional theologian	27%
the politician	9%
the man in the street	5%
youth	3%
(ii) that Pro Veritate has as its objects	
to attack the apartheid ideology	59%
to inform	52%

to challenge the churches	50%
to stimulate new ideas	44%
to open dialogue between differing groups	43%
to change people's views	35%
to activate people into action	26%
to support people's views	10%

Coverage

Readers would like wider coverage as follows:

New Trends in the Church	43%
Race Relations	39%
News about churches in Africa	37%
Background reports to situations, events, etc.	35%
Socio-economic problems	34%
Ecumenical matters	33%
Moral questions	31%
Political Matters	26%
Theological Issues	25%
Africa in general	25%
News about overseas churches	22%
Depth surveys	22%
Church Affairs	21%
International Affairs	17%
Everyday events	16%
Pastoral issues	16%
Bible Studies	16%
Education	14%
Comments on Media - radio, cinema	11%

Subscribers to Pro Veritate subscribe to other journals in the following way:

Overseas publications	55%
Church journals	
Church Newspapers	38%
Race Relations News	35%
Christian Institute Newsletter	33%
S.A. Outlook	28%
Kairos	27%
Die Kerkbode	12%
Challenge (now ceased publication)	9%
Die Brug	7%
Secular Journals	
Time magazine	26%
Newscheck (now ceased publication)	11%
Personality	11%
Newsweek	10%
Die Huisgenoot	9%
New Nation	8%
Reality	6%
Scope	5%

51% of subscribers thought that Pro Veritate could be improved by introducing visual aids such as photographs and cartoons whereas 43% did not. 76% were satisfied with receiving Pro Veritate in a wrapper and only 7% would prefer to receive it in a sealed envelope.

Thank you for having sent in your reply and helping us improve Pro Veritate. We welcome your continued constructive criticism. We have endeavoured (and will continue to endeavour) to meet your requests and suggestions. For example, a high proportion (43%) ask for wider coverage of New Trends in the Church. We have been doing this for the last few months in discussing the socio-theological debate around the rich and the poor, violence vs non-violence. We will come back to this debate soon in a discussion of the powerful and the powerless. Last month we treated the emergence of Black Theology and this month we treat of the ecclesiastical separatist movement of the African Independent Churches which are increasing in most countries of Africa.

□ □ □ □ □

Martin Luther King

Sleep on -
you whom the night has overtaken.
Awake not in May, June or September,
nor let the sleepy slap
of bare feet wake you.
Like the waning moon
give way to hibernation
and rest in the bosom of tranquility.
Sleep on -
you whom nature dare not wake,
sleep on as dreamers do
while history,
like a sick mongrel
drags herself across the ages
recording wars and past events.
Sleep on I say, sleep on
though fools walk boldly
conscious of peace and safety,
and boastful men blazon
the arms of their nobility.
Come lovers of peace and harmony
Bring your friends and children
gaze through the fenestra of life
and behold him sleep among the heroes
where the stars like festoons
adorn the evening sky.
Sleep on -
your task is over
your fealty is crowned with honour
your memory hovers over the nation
your ideas are precious to the generation,
Sleep on -
at the expense of freedom
till the martyrs escort you
to the place of honour
where you will rest
and sleep no more.

Making Computers Human

Enid Mumford

We return to the theme of computers already opened last year in Pro Veritate because (i) computers herald a new age that also spells an unparalleled assault on the nature of man (ii) computers can be put to the service of the church as well as industry (cf. the abstract by Joop de Bruijn on Kerk en Komper) and (iii) computers could be used for population control by the maintenance of immediately accessible data banks of personal information (cf. the abstract From Here to where? by Rory Short). The Book of Life that South Africans will carry next year will be computerised.

DISCUSSION of computers still centres more on their technical capabilities than on their function as catalysts for change. Change is an often unpleasant process which cuts across vested interests and threatens personal security. It is often assumed that change consists merely of a *before* and an *after*; yet the hardest part of a change is, in fact, the middle - the *process* of changing. It seems to me that the change associated with introducing computer systems is made unnecessarily difficult by a lack of people who are expert in "changing" organisations - i.e., expert in shifting firms from one state of technology to another. I also feel that two groups exist in most firms which, if one redefined their job skills, could assume responsibility in this most important area. These are (a) the computer technologists and (b) the personnel manager and his staff.

Unfortunately, in most firms, there is a very different state of affairs. Computer staff often concern themselves with technical systems design only, and lack knowledge of the social and organisational hurdles in bringing in electronic data-processing. Personnel people, also, may be very little concerned with the implications of change. If they involve themselves, it is in the firefighting stage - when something has gone wrong - and not in the planning, when their contribution could be greatest. Yet the management of tomorrow will increasingly be the management of change.

The computer man today sees himself as a technical expert whose job is to replace inferior manual data-processing systems with superior electronic ones. He does not realise that this is seldom the only thing that he does, and that in bringing in computer systems he may be making major changes in people's jobs, their satisfaction with work, their career prospects, and even their security of employment. He does not recognise responsibility for the social by-products of his function.

His aim is technical perfection in his data-pro-

cessing system. His unawareness of the social consequences of technical change is partly a product of his training - which at present is almost entirely technical - but it is also a product of his youthfulness and of the rather tenuous relationship he has with his employer.

In many firms the personnel manager still sees his role, and his role is seen by others, in a very limited way. He is seen as having a part to play in recruiting and training staff and in looking after the well-being of employees so that they become useful producers for the company. He is also seen as having the function of resolving conflict through his responsibility for industrial relations and negotiation. These activities are essentially just maintenance and firefighting. Personnel managers keep the firm ticking along smoothly by making sure that there is a supply of trained labour and that the machinery exists to resolve grievances and disputes. Nothing here suggests that the personnel manager should stimulate change or help the firm to adjust to change in any fundamental way. Personnel management is geared to the industry of the future. It urgently needs to reconsider its task.

Personnel management needs a wider definition than it is commonly given. It should be concerned with all the human aspects of industry; and, clearly, most technical change will have consequences for people. A firm's employees are often its most expensive resource, yet they are the resource which is squandered most recklessly.

Besides their present accepted duties, computer men and personnel managers should *both* assume the following responsibilities:

1. To make the firm aware of the need for innovation and of the areas where it can be most fruitfully applied.
2. To accept the fact that there will always be a gap between the best conditions for introducing a particular change and reality; and to try and close this gap as much as possible.

Closing this gap will require considerable analytical skill. It will involve permanent liaison between the computer people and the personnel department. Nor should line management be excluded.

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The computer people and the personnel manager must see that the line manager is brought in, right from the start, in all matters which concern his department. It is no longer tolerable for a manager to have to tell a research worker, a few weeks before his department goes on to a computer. "My staff keep asking me what is going to happen when the new system is introduced. But I can't tell them because I don't know myself".

The computer man, for his part, should be able to work rather like a GP. He should be able to spot the symptoms of human-relations difficulties and call in specialist advice from his company's personnel department. Designing data-processing systems is a waste of time unless they are acceptable to the staff who are going to have to operate them. If they are not acceptable, then they will always be bound to run at low efficiency.

Future uses of computers will have to be designed as "socio-technical systems," in which the needs and potential of employees are given at least as much attention as the mechanics of the technical side. This means a totally new concept of system analysis and design, far removed from the present approach of speeding-up procedures and smoothing-out work flow.

[□]

Dr Alain C. Enthoven, assistant secretary in the United States Defence Department, pointed out at a 1968 conference on long-range planning, organised by OECD, that systems analysis should be a very broad concept: "It is an effort to define issues and alternatives clearly and to provide responsible officials with a full, accurate and meaningful summary of as many as possible of the relevant facts so that they can exercise well-informed judgment ... It is not the application of numbers and fancy mathematics to reduce all issues to numbers."

This conference also concluded that systems design means cutting across a multitude of dimensions - social, economic, political, psychological, anthropological and technological. Mankind is now moving from an era of environmental control (achieved through technology) into an era of interest in social systems. In the future, we shall probably move a stage further than this and begin paying increasing attention to individual systems - i.e. the interaction of the individual man or woman with his or her environment.

At present, with computers, a preoccupation with technical means and ends seems to be leading us into technological determinism. This is not the fault of the computer, probably the most flexible piece of technology which man has yet invented, but of the problem-solving philosophies of the computer experts behind the technology. The computer is neutral. It is the systems designer who depersonalises and routinises the work. He is being allowed to do this without his values being questioned.

The computer man needs greater knowledge of communication than he has at present. Computer technologists know about the concept of "negative feedback" in electronic circuitry; that if an activity is not achieving its intended objective, then signals can be fed back which will modify this activity and bring the system back on a course which enables the objective to be achieved. They are less aware of the importance of negative feedback in day-to-day communications. If, instead of appearing deliberately to shut themselves off from responses from user departments, computer people accepted and listened to them, they would modify their own subsequent actions.

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Will collaboration between computer technologist and personnel manager come about soon?

Two kinds of pressure are influencing management to take more account of the social consequences of technical change. One is pressure from below for greater participation in events which affect a group of people or a community. This is seen in the behaviour of students towards university authorities, in the behaviour of residents towards town planners, and so on.

The second pressure comes from the more forward-thinking technological planners themselves. They now recognise the enormous complexity of planning for and implementing change. Eric Jantsch of Massachusetts Institute of Technology, one of this number, believes that technological planning must now be structured according to the joint systems of which technology is a constituent. These are society/technology, man/technology and nature/technology. The industrial firm of the future will have to innovate and to adapt if it is to survive. Yet our present approach to computer usage suggests that we are setting up tight control procedures which will inhibit this and make it harder to achieve.

Closer collaboration between computer technologists, a group dedicated to technical values, and personnel managers, a group more dedicated to human values, can help reverse the undesirable move towards technological determinism. Accountants, too, have a part to play. One reason why technical objectives override others is that managers believe they can assess technical gains. We desperately need to develop a social cost-effectiveness technique so that we can compare plans and designs from the point of view of their effectiveness in a social system.

It has been suggested that "the task of society is to ensure people the environment, the capacities and the social structure which will give them a chance to pursue their individual happiness. Society is concerned not with how much, but with how good." Computer technologists and personnel managers need each other in order to achieve this.

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From Here to Where?

We only become slaves to our creations when we let their requirements and potentialities become the only arbiters guiding our use of them and thus leave out or give reduced significance to human values in the process.

So it is good to see that the W.C.C., that guardian of human values, should recently have tried an exercise with computers, potentially our most revolutionary creation to date.

The exercise, conducted by a working group under the guidance of a computer expert, consisted of what is known as simulation. In this type of thing the highspeed data processing capabilities of the computer are utilised to create a dynamic model of some enterprise or system which it is desired to investigate. The model having been created, you can then manipulate it to see what the effects of various actions will be on it and thus hopefully on the real life situation.

The model the group worked with was that of a small mythical developing country with a fixed annual budget to be divided amongst the conflicting demands of the various sectors in the economy e.g. health, education, industry, agriculture. And the purpose of the exercise was to allocate the budget from year to year on the model in an attempt to see if the country could be made viable.

In the event this turned out to be impossible during the simulation which covered a 10 to 15 year time projection. This failure was not important however; what was important was the insight

gained by the W.C.C. group into some of the possibilities offered by computers to churches in carrying out their task in the world and the group had this to say on the matter "The working group feels that their use could and should now be extended into social and cultural areas. Elements of problems in these areas which are less readily defined include cultural, ethical and behavioural fields".

The W.C.C. working group was also aware, however, that computing does not present an unbroken vista filled with light and love because its creator, man, is not wholly filled with either. Consequently areas in which computers threaten human values have already loomed up.

Two of current relevance are firstly the use of computers to promote activities which negate human values. An example of this is the potential computers offers for big-brotherism on a scale previously un-imagined by using them to maintain vast immediately accessible data banks of personal information.

Secondly, (this only indirectly mentioned by the working group) is the implementation of computers on legitimate tasks but in such a way as to negate the human values and needs of the people already working in the area.

(Abstract from "From here to where?" - technology faith and the future of man. The Report of an exploratory conference in Geneva in June/July 1970 under the auspices of the World Council of Churches).

Paul Goller

LETTERS

I HAVE BEEN asked by CARE (a group of Catholics in Johannesburg concerned about social justice) to write to you and express our grave concern about the legislation recently passed by Parliament to combat drug abuse.

Clearly drug traffic and drug abuse has grown to such proportions that effective measures, including legislation, are urgently required if the problems are not to become uncontrollable. What disturbs us is the likely overall effect of the new legislation. A society that is as fear-ridden as the white community in South Africa will instinctively resort to the most savage forms of repression (and individual measures which can only be self-defeating) in the face of threatening dangers of the size and complexity of drug abuse. How else can one explain the resort to indefinite detention without trial in increasingly wide areas of the life of the community? Immoral means, themselves so obviously open to abuse, cannot be justified, however desirable the end may be.

It may be urged that the substantial element of the law is aimed at rehabilitation. This does not, however, invalidate the criticisms we raise as such

rehabilitation cannot be pursued in a vacuum created by the assumption of the state of a virtual monopoly in this field; nor can it be expected to be adequate when one considers that hardly any field of social welfare can claim to receive the resources, both financial and human, to enable it to function satisfactorily. Who will claim that rehabilitation in the sphere of drugs is to be given priority over other remedial work in the community?

Furthermore, the pressures (which are now legal pressures) brought to bear upon all those who come in contact with drug-takers, be they experimenters or addicts, to inform upon them to the authorities; the likelihood of many criminal convictions in early youth remaining on the record permanently; the possibility of blackmail and of political frame-up; the violation of professional integrity among priests, ministers, doctors, psychiatrists and social workers; the lack of any possibility of discrimination between the effects of one drug and another and the sanctions to be imposed; the assumption of guilt; the use of *agents provocateur* among vulnerable groups - all those factors lead us to believe that the legislation now passed by Parliament is hasty and ill-considered.

11