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Acceptance

**The Right Reverend Desmond Mpilo Tutu
Bishop of Johannesburg
Oslo, Norway
December 10, 1984**

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Your majesty, members of the Royal Family, Mr. Chairman, Ladies and Gentlemen:

Many thousands of people round the world have been thrilled with the award of the Nobel Peace Prize for 1984 to Desmond Mpilo Tutu. I was told of a delegation of American churchpeople who were visiting Russia. On hearing the news they and their Russian hosts celebrated the Nobel Peace Prize Winner.

There has been a tremendous volume of greetings from heads of state, world leaders of the Christian church and other faiths as well as from so-called ordinary people—notable exceptions being the Soviet and South African governments.

The prize has given fresh hope to many in the world that has sometimes had a pall of despondency cast over it by the experience of suffering, disease, poverty, famine, hunger, oppression, injustice, evil and war—a pall that has made many wonder whether God cared, whether He was omnipotent, whether He was loving and compassionate. The world is in such desperate straits, in such a horrible mess that it all provides almost conclusive proof that a good and powerful and loving God such as Christians and people of other faiths say they believe in could not exist or if He did He really could not be a God who cared much about the fate of His creatures or the world they happened to inhabit which seemed to be so hostile to their aspirations to be fully human.

I once went to a friend's house in England.

There I found a charming book of cartoons entitled *My God*. One showed God with appeals and supplications bombarding Him from people below and He saying I wish I could say, "Don't call me, I'll call you." And another declared "Create in 6 days and have eternity to regret it." My favourite shows God somewhat disconsolate and saying, "Oh dear, I think I have lost my copy of the divine plan." Looking at the state of the world you would be forgiven for wondering if He ever had one and whether He had not really botched things up.

New hope has sprung in the breast of many as a result of this prize—

the mother watching her child starve in a bantustan homeland resettlement camp, or one whose flimsy plastic covering was demolished by the authorities in the K. T. C. squatter camp in Cape Town; the man emasculated by the pass laws as he lived for 11 months in a single sex hostel, the student receiving an inferior education; the activist languishing in a consulate or a solitary confinement cell, being tortured because he thought he was human and wanted that God-given right recognised; the exile longing to kiss the soil of her much loved motherland, the political prisoner watching the days of a life sentence go by like the drip of a faulty tap, imprisoned because he knew he was created by God not to have his human dignity or pride trodden underfoot.

A new hope has been kindled in the breast of the millions who are voiceless, oppressed, dispossessed, tortured by the powerful tyrants: lacking elementary human rights in Latin America, in South East Asia, the Far East, in many parts of Africa and behind the Iron Curtain, who have their noses rubbed in the dust. How wonderful, how appropriate that this award is made today - December 10, Human Rights Day. It says more eloquently than anything else that this is God's world and He is in charge. That our cause is a just cause; that we will attain human rights in South Africa and everywhere in the world. We shall be free in South Africa and everywhere in the world.

I want to thank the Nobel Committee, I want to thank the Churches in Norway and everywhere for their support, their love and their prayers.

On behalf of all these for whom you have given new hope, a new cause for joy, I want to accept this award in a wholly representative capacity.

I accept this prestigious award on behalf of my family, on behalf of the South African Council of Churches, on behalf of all in my motherland, on behalf of those committed to the cause of justice, peace, and reconciliation everywhere.

If God be for us who can be against us?

Nobel Lecture

The Right Reverend Desmond Mpilo Tutu
Bishop of Johannesburg
Oslo, Norway
December 11, 1984

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Photo by Jane Draper

Your majesty, members of the Royal Family, Mr. Chairman, Ladies and Gentlemen:

Before I left South Africa, a land I love passionately, we had an emergency meeting of the Executive Committee of the South African Council of Churches with the leaders of our member churches. We called the meeting because of the deepening crisis in our land, which has claimed nearly 200 lives this year alone. We visited some of the troublespots on the Witwatersrand. I went with the others to the East Rand. We visited the home of an old lady. She told us that she looked after her grandson and the children of neighbors while their parents were at work. One day the police chased some pupils who had been boycotting classes, but they disappeared between the township houses. The police drove down the old lady's street. She was sitting at the back of the house in her kitchen, whilst her charges were playing in the front of the house in the yard. Her daughter rushed into the house, calling out to her to come quickly. The old lady dashed out of the kitchen into the living room. Her grandson had fallen just inside the door, dead. He had been shot in the back by the police. He was 6 years old. A few weeks later, a white mother, trying to register her black servant for work, drove through a black township. Black rioters stoned her car and killed her baby of a few months old, the first white casualty of the current unrest in South Africa. Such deaths are too many. These are part of the high cost of *apartheid*.

Every day in a squatter camp near Cape Town, called K.T.C., the authorities have been demolishing flimsy plastic shelters which black mothers have erected because they were taking their marriage vows seriously. They have been reduced to sitting on soaking mattresses, with their household effects strewn round their feet, and whimpering babies on their laps, in the cold Cape winter rain. Every day the authorities have carried out these callous demolitions. What heinous crime have these women committed, to be hounded like criminals in this manner? All they have wanted is to be with their husbands, the fathers of their children. Everywhere else in the world they would be highly commend-

ed, but in South Africa, a land which claims to be Christian, and which boasts a public holiday called Family Day, these gallant women are treated so inhumanely, and yet all they want is to have a decent and stable family life. Unfortunately, in the land of their birth, it is a criminal offence for them to live happily with their husbands and fathers of their children. Black family life is thus being undermined, not accidentally, but by deliberate Government policy. It is part of the price human beings, God's children, are called to pay for *apartheid*. An unacceptable price.

I come from a beautiful land, richly endowed by God with wonderful natural resources, wide expanses, rolling mountains, singing birds, bright shining stars out of blue skies, with radiant sunshine, golden sunshine. There is enough of the good things that come from God's bounty, there is enough for everyone, but *apartheid* has confirmed some in their selfishness, causing them to grasp greedily a disproportionate share, the lion's share, because of their power. They have taken 87% of the land, though being only about 20% of our population. The rest have had to make do with the remaining 13%. *Apartheid* has decreed the politics of exclusion. 73% of the population is excluded from any meaningful participation in the political decision-making processes of the land of their birth. The new constitution, making provision for three chambers, for whites, coloureds, and Indians, mentions blacks only once, and thereafter ignores them completely. Thus this new constitution, lauded in parts of the West as a step in the right direction, entrenches racism and ethnicity. The constitutional committees are composed in the ratio of 4 whites to 2 coloureds to 1 Indian. Zero black. Two plus one can never equal, let alone be more than, four. Hence this constitution perpetuates by law and entrenches white minority rule. Blacks are expected to exercise their political ambitions in unviable, poverty-stricken, arid, bantustan homelands, ghettos of misery, inexhaustible reservoirs of cheap black labour, bantustans into which South Africa is being balkanized. Blacks are systematically being stripped of their South African citizenship and being turned into aliens in the land of their birth. This is *apartheid's* Final Solution, just as Nazism had its final solution for the Jews in Hitler's Aryan madness. The South African government is smart. Aliens can claim very few rights, least of all political rights.

In pursuance of *apartheid's* ideological racist dream, over 3,000,000 of God's children have been uprooted from their homes, which have been demolished, whilst they have been dumped in the bantustan homeland resettlement camps. I say dumped advisedly: only things or rubbish are dumped, not human beings. *Apartheid* has, however, ensured that God's children, just because they are black, should be treated as if they were things, and not as of infinite value as being created in the image of God. These dumping grounds are far from where work and food can be procured easily. Children starve, suffer from the often irreversible consequences of malnutrition – this happens to them not accidentally, but by deliberate Government policy. They starve in a land that could be the bread basket of Africa, a land that normally is a net exporter of food.

The father leaves his family in the bantustan homeland, there eking out a miserable existence, whilst he, if he is lucky, goes to the so-called white man's town as a migrant, to live an unnatural life in a single sex hostel for 11 months there, being prey to drunkenness, prostitution and worse. This migratory labour policy is declared Government policy, and has been condemned, even by the white Dutch Reform Church, not noted for being quick to criticise the Government, as a cancer in our society. This cancer, eating away at the vitals of black family life, is deliberate Government policy. It is part of the cost of *apartheid*, exorbitant in terms of human suffering.

Apartheid has spawned discriminatory education, such as Bantu education, education for serfdom, ensuring that the Government spends only about one-tenth on one black child per annum for education what it spends on a white child. It is education that is decidedly separate and unequal. It is to be wantonly wasteful of human resources, because so many of God's children are prevented, by deliberate Government policy, from attaining their fullest potential. South Africa is paying a heavy price already for this iniquitous policy because there is a desperate shortage of skilled manpower, a direct result of the short-sighted schemes of the racist regime. It is a moral universe that we inhabit, and good and right and equity matter in the universe of the God we worship. And so, in this matter, the South African Government and its supporters are being properly hoisted with their own petard.

Apartheid is upheld by a phalanx of iniquitous laws, such as the Population Registration Act, which decrees that all South Africans must be classified ethnically, and duly registered according to these race categories. Many times, in the same family one child has been classified *white* whilst another with a slightly darker hue, has been classified *coloured*, with all the horrible consequences for the latter of being shut out from membership of a greatly privileged caste. There have, as a result, been several child suicides. This is too high a price to pay for racial purity, for it is doubtful whether an end, however desirable, can justify such a means. There are laws, such as the Prohibition of Mixed Marriages Act, which regard marriages between a white and a person of another race as illegal. Race becomes an impediment to a valid marriage. Two persons who have fallen in love are prevented by race from consummating their love in the marriage bond. Something beautiful is made to be sordid and ugly. The Immorality Act decrees that fornication and adultery are illegal if they happen between a white and one of another race. The police are reduced to the level of peeping Toms to catch couples red-handed. Many whites have committed suicide rather than face the disastrous consequences that follow in the train of just being charged under this law. The cost is too great and intolerable.

Such an evil system, totally indefensible by normally acceptable methods, relies on a whole phalanx of draconian laws such as the security legislation which is almost peculiar to South Africa. There are the laws which permit the indefinite detention of persons whom the Minister of Law and Order has decided are a threat to the security of the State. They are detained at his pleasure, in solitary confinement, without access to their family, their own doctor, or a lawyer. That is severe punishment when the evidence apparently available to the Minister has not been tested in open court – perhaps it could stand up to such rigorous scrutiny, perhaps not; we are never to know. It is a far too convenient device for a repressive regime, and the minister would have to be extra special not to succumb to the temptation to circumvent the awkward process of testing his evidence in an open court; and thus he lets his power under the law to be open to the abuse where he is both judge and prosecutor. Many, too many, have died mysteriously in detention. All this is too costly in terms of human lives. The minister is able, too, to place

people under banning orders without being subjected to the annoyance of the checks and balances of due process. A banned person for 3 or 5 years becomes a non-person, who cannot be quoted during the period of her banning order. She cannot attend a gathering, which means more than one other person. Two persons together talking to a banned person are a gathering! She cannot attend the wedding or funeral of even her own child without special permission. She must be at home from 6.00 P.M. of one day to 6.00 A.M. of the next and on all public holidays, and from 6.00 P.M. on Fridays until 6.00 A.M. on Mondays for three years. She cannot go on holiday outside the magisterial area to which she has been confined. She cannot go to the cinema, nor to a picnic. That is severe punishment, inflicted without the evidence allegedly justifying it being made available to the banned person, nor having it scrutinized in a court of law. It is serious erosion and violation of basic human rights, of which blacks have precious few in the land of their birth. They do not enjoy the rights of freedom of movement and association. They do not enjoy freedom of security of tenure, the right to participate in the making of decisions that affect their lives. In short, this land, richly endowed in so many ways, is sadly lacking in justice.

Once a Zambian and a South African, it is said, were talking. The Zambian then boasted about their Minister of Naval Affairs. The South African asked, "But you have no navy, no access to the sea. How then can you have a Minister of Naval Affairs?" The Zambian retorted, "Well, in South Africa you have a Minister of Justice, don't you?"

It is against this system that our people have sought to protest peacefully since 1912 at least, with the founding of the African National Congress. They have used the conventional methods of peaceful protest—petitions, demonstrations, deputations, and even a passive resistance campaign. A tribute to our people's commitment to peaceful change is the fact that the only South Africans to win the Nobel Peace Prize are both black. Our people are peace-loving to a fault. The response of the authorities has been an escalating intransigence and violence, the violence of police dogs, tear gas, detention without trial, exile, and even death. Our people protested peacefully against the Pass Laws in 1960, and 69 of them were killed on March 21, 1960, at Sharpeville, many

shot in the back running away. Our children protested against inferior education, singing songs and displaying placards and marching peacefully. Many in 1976, on June 16th and subsequent times, were killed or imprisoned. Over 500 people died in that uprising. Many children went into exile. The whereabouts of many are unknown to their parents. At present, to protest that self-same discriminatory education, and the exclusion of blacks from the new constitutional dispensation, the sham local black government, rising unemployment, increased rents and General Sales Tax, our people have boycotted and demonstrated. They have staged a successful 2-day stay away. Over 150 people have been killed. It is far too high a price to pay. There has been little revulsion or outrage at this wanton destruction of human life in the West. In parenthesis, can somebody please explain to me something that has puzzled me. When a priest goes missing and is subsequently found dead, the media in the West carry his story in very extensive coverage. I am glad that the death of one person can cause so much concern. But in the self-same week when this priest is found dead, the South African police kill 24 blacks who had been participating in the protest, and 6,000 blacks are sacked for being similarly involved, and you are lucky to get that much coverage. Are we being told something I do not want to believe, that we blacks are expendable and that blood is thicker than water, that when it comes to the crunch, you cannot trust whites, that they will club together against us? I don't want to believe that is the message being conveyed to us.

Be that as it may, we see before us a land bereft of much justice, and therefore without peace and security. Unrest is endemic, and will remain an unchanging feature of the South African scene until *apartheid*, the root cause of it all, is finally dismantled. At this time the Army is being quartered on the civilian population. There is a civil war being waged. South Africans are on either side. When the ANC and the PAC were banned in 1960, they declared that they had no option but to carry out the armed struggle. We in the South African Council of Churches have said that we are opposed to all forms of violence – that of a repressive and unjust system, and that of those who seek to overthrow that system. However, we have added that we understand those who say that they have had to adopt what is a last resort for them. Violence is not being

introduced into the South African situation *de novo* from outside by those who are called terrorists or freedom fighters, depending on whether you are oppressed or an oppressor. The South African situation is violent already, and the primary violence is that of *apartheid*, the violence of forced population removals, of inferior education, of detention without trial, of the migratory labour systems, etc.

There is war on the border of our country. South African faces fellow South African. South African soldiers are fighting against Namibians who oppose illegal occupation of their country by South Africa, which has sought to extend its repressive systems of *apartheid*, unjust and exploitative.

There is no peace in Southern Africa. There is no peace because there is no justice. There can be no real peace and security until there is first justice enjoyed by all the inhabitants of that beautiful land. The Bible knows nothing about peace without justice, for that would be crying "peace, peace, where there is no peace." God's Shalom, peace, involves inevitable righteousness, justice, wholeness, fulness of life, participation in decision making, goodness, laughter, joy, compassion, sharing and reconciliation.

I have spoken extensively about South Africa, first because it is the land I know best, but because it is also a microcosm of the world and an example of what is to be found in other lands in differing degree — where there is injustice, invariably peace becomes a casualty. In El Salvador, in Nicaragua, elsewhere in Latin America, there have been repressive regimes which have aroused opposition in those countries. Fellow citizens are pitted against one another, sometimes attracting the unhelpful attention and interest of outside powers, who want to extend their spheres of influence. We see this in the Middle East, in Korea, in the Philippines, in Kampuchea, in Vietnam, in Ulster, in Afghanistan, in Mozambique, in Angola, in Zimbabwe, behind the Iron Curtain.

Because there is global insecurity, nations are engaged in a mad arms race, spending billions of dollars wastefully on instruments of destruction, when millions are starving. And yet, just a fraction of what is expended so obscenely on defence budgets would make the difference in enabling God's children to fill their stomachs, be educated, and given the chance to lead fulfilled and happy lives. We have the capacity to feed

ourselves several times over, but we are daily haunted by the spectacle of the gaunt dregs of humanity shuffling along in endless queues, with bowls to collect what the charity of the world has provided, too little too late. When will we learn, when will the people of the world get up and say, Enough is enough. God created us for fellowship. God created us so that we should form the human family, existing together because we were made for one another. We are not made for an exclusive self-sufficiency but for interdependence, and we break the law of our being at our peril. When will we learn that an escalated arms race merely escalates global insecurity? We are now much closer to a nuclear holocaust than when our technology and our spending were less.

Unless we work assiduously so that all of God's children, our brothers and sisters, members of our one human family, all will enjoy the basic human rights, the right to a fulfilled life, the right of movement, the freedom to be fully human, within a humanity measured by nothing less than the humanity of Jesus Christ Himself, then we are on the road inexorably to self-destruction, we are not far from global suicide, and yet it could be so different.

When will we learn that human beings are of infinite value because they have been created in the image of God, and that it is blasphemy to treat them as if they were less than this and to do so ultimately recoils on those who do this? In dehumanising others, they are themselves dehumanised. Perhaps oppression dehumanises the oppressor as much, if not more than, the oppressed. They need each other to become truly free, to become human. We can be human only in fellowship, in community, in *koinonia*, in peace.

Let us work to be peacemakers, those given a wonderful share in Our Lord's ministry of reconciliation. If we want peace, so we have been told, let us work for justice. Let us beat our swords into ploughshares.

God calls us to be fellow workers with Him, so that we can extend His Kingdom of shalom, of justice, of goodness, of compassion, of caring, of sharing, of laughter, joy and reconciliation, so that the kingdoms of this world will become the Kingdom of our God and of His Christ, and He shall reign forever and ever. Amen. Then there will be fulfillment of the wonderful vision in the Revelation of St. John the Divine (Rev 7:9ff):

9. *After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands,*
10. *And cried with a loud voice, saying, "Salvation to our God, who sitteth upon the throne, and unto the Lamb."*
11. *And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God*
12. *Saying, "Amen; Blessing and glory and wisdom and thanksgiving and honour and power and might, be unto our God forever and ever. Amen."*