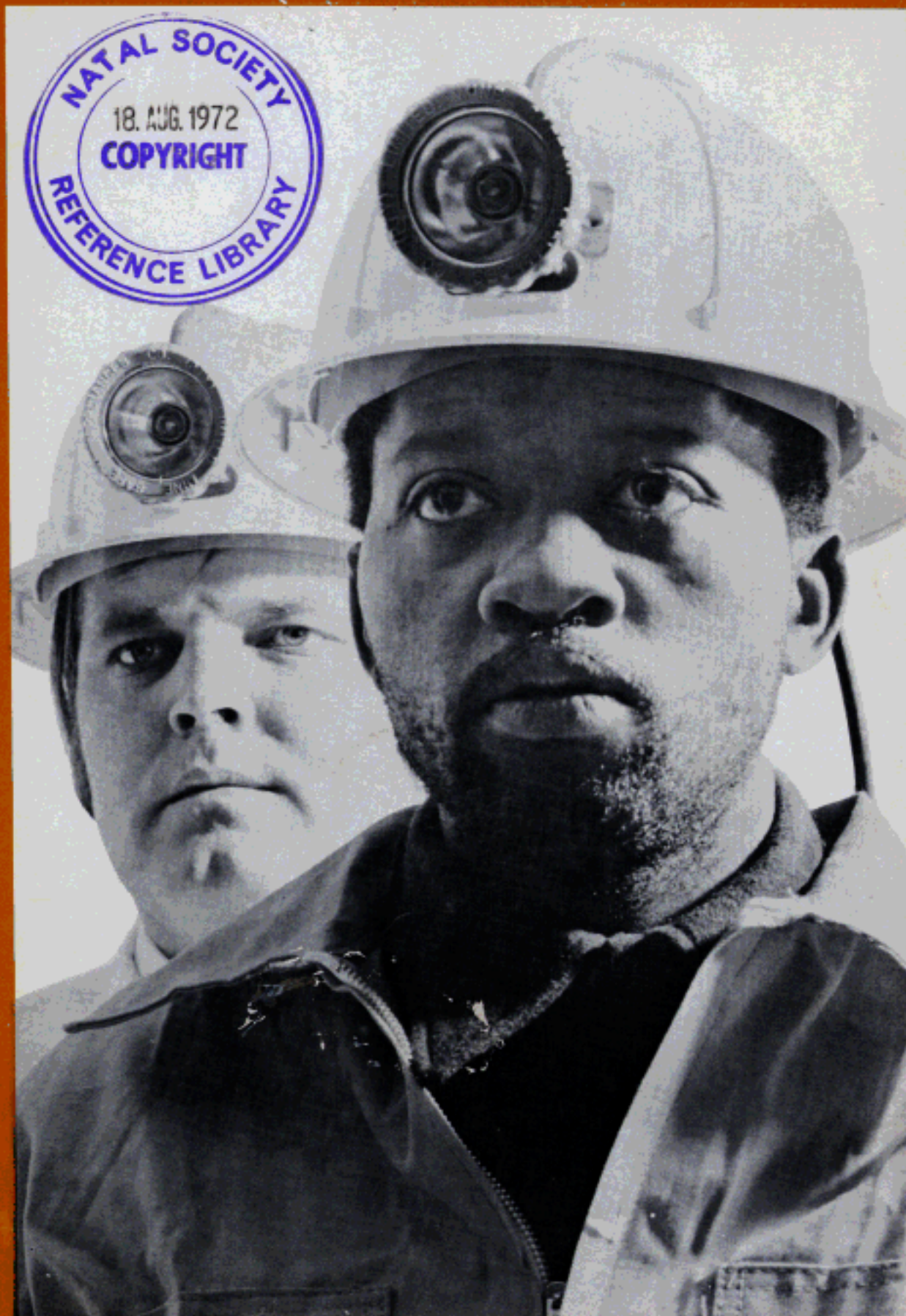


PRO VERITATE



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as nuusbald ingeskryf

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VOORBLADFOTO

DIE SWART- EN WITMAN WERK SAAM IN SUID-AFRIKA. DIT IS DIE FOTO VAN DIE BUIEBLAD VAN DIE NUUTSTE PUBLIKASIE VAN SPRO-CAS "POWER, PRIVILEGE AND POVERTY" WAARVAN IN DIE UITGAWE 'N RESENSIE VERSKYN. (GOEDGUNSTIGLIK DEUR SPRO-CAS VERSKAF).

COVER PHOTOGRAPH

THE BLACK AND WHITE MAN WORK TOGETHER IN SOUTH AFRICA. THIS PHOTOGRAPH APPEARS ON THE COVER OF THE LATEST SPRO-CAS PUBLICATION "POWER, PRIVILEGE AND POVERTY", A REVIEW WHEREOF IS PUBLISHED IN THIS ISSUE. (BY COURTESY OF SPRO-CAS).

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SWART EKSKLUSIWISME AS METODE

Die opkoms van eksklusiewe swart organisasies soos die Suid-Afrikaanse Studente-organisasie (SASO) en die nuutgestigte „Black People's Convention” met sy swartbewustheid en -solidariteit, en die ontbinding van „U.C.M.” (University Christian Movement), een van die twee laaste studente-organisasies wat swart mense ingesluit het, behoort elkeen tot besinning en herwaardering van die situasie te dwing. Een rede vir „U.C.M.” se ontbinding word aangegee as die onbillike vervolging deur die regering.

Saam met dié besinning moet 'n duidelike en vreeslose getuigenis in die naam van die hoogste gesag, Jesus Christus, in woord en daad teen die meedoënloos- onchristelike en wrede optrede van die regering teen 'n deel van Christus se liggaam (die kerk) gelewer word. By die lang lys onverhoorde inperkings is Dave de Beer en Stephen Hayes bygevoeg en sonder verstreking van redes is Peter Randall se paspoort ingetrek.

Die eksklusiwiteit van sekere swart organisasies is kennelik 'n strategie, 'n werksmetode om bepaalde doelwitte te bereik. Hulle het onomwonde te kenne gegee dat die insluiting van sekere blankes, sg. „liberals”, die bevryding en volle waardering van die swartman as mens of verdrag of nooit : tot volle ontplooiing sal laat kom nie. Dit is dan ook een van die belangrike redes vir die ontbinding van „U.C.M.”

DIE S.A.U.K.

Die nuwe rigting is egter nie, soos die Suid-Afrikaanse Uitsaaikorporasie („Sake van die dag” 11.7.72) dit sien, 'n logiese en normale uitvloeisel van die apartheidsbeleid, 'n verwerping van veelrassigheid en die ontwikkeling van swart groepe teenoor die blanke groep nie! Dié swartmense verwerp immers die tuislande as 'n onrealistiese bluf en soek die eenheid van *alle* swartmense teenoor die tuislandbeleid wat daarop uit is om te verdeel en te heers en die swartman op verskillende vlakke permanent afhanklik van die witman te stel. Dit is duidelik dat die denkfout van die S.A.U.K. is dat hulle die bewegings van swarteksklusiwisme as 'n permanente *leefwyse* beoordeel terwyl dit in werklikheid 'n metode, 'n middel tot 'n doel is. Hoofman Gatsha Buthelezi bv., het getuig dat nie die Zoeloe se regte in Zoeloeland eerste kom nie, maar wel die regte van alle *mense*.

Swarteksklusiwiteit is 'n reaksie op 'n degraderende sisteem wat die swartman ontmens. Omdat hy in dié ystere apartheidsgestruktureerde samelweing net nie volle mens kan wees nie, soek hy radikale weë deur middel van kleureksklusiwisme om tot volle innerlike waardigheid te kom en om hom na buite te openbaar as 'n eerbiedwaardige persoon wat agting verdien.

POLITIEKE DILEMMA?

Polities gesproke lyk dit of dit nou waar kan wees dat dit vir hierdie rigting nie wesenlik saak maak watter een van die twee groot *blanke* politieke partye aan bewind is nie. Dit beteken dat die regering en die opposisie nie anders sal kan as om deeglik rekening te hou met dié

BLACK EXCLUSIVISM AS METHOD

The rise of exclusive black organisations such as the South African Students Organisation (SASO) and the recently established Black People's Convention, with its black awareness and solidarity, and the dissolution of U.C.M., the last student organisation which included black people, should force everyone to a reconsideration and re-evaluation of the situation. One of the reasons given for the dissolution of U.C.M. is unreasonable persecution by the government.

Together with this reconsideration, a clear and fearless witness in word and deed must be made in the name of the highest authority, Jesus Christ, against the mercilessly unchristian and cruel action of the government against a part of Christ's body (the church). Dave de Beer and Stephen Hayes have been added to the long list of untried restrictees and Peter Randall's passport has been withdrawn without reasons being furnished.

The exclusivism of certain black organisations is obviously a strategy, a working method to achieve definite objectives. They have indicated bluntly that the inclusion of certain whites, so-called liberals, either retards or never allows full development of the liberation and complete appreciation of the black man as person. This then is also one of the important reasons for the dissolution of the U.C.M.

THE S.A.B.C.

But the new direction is not, as seen by the South African Broadcasting Corporation („Current Affairs” 11.7.72), a logical and normal consequence of the apartheid policy, a rejection of multi-racialism and the development of black groups over against the white group! Indeed, these black people reject the homelands as an unrealistic bluff and their quest is the unity of *all* black people against the homelands policy which is out to divide and conquer and to make the black man permanently dependent on the white man in various spheres. It is clear that the error in reasoning of the S.A.B.C. is that it judges the movements of black exclusivism as a permanent *way of life* whereas it is in reality a method, a means to an end. For example, Chief Gatsha Buthelezi testified that the rights of the Zulus in Zululand do not come first, but the rights of *all people*.

Black exclusivism is a reaction to a degrading system which dehumanizes the black man. Because he just cannot be a whole person in this iron apartheid-structured society, he looks for radical paths by way of colour exclusivism to come to complete inner dignity and to reveal himself outwardly as a respectable person deserving of esteem.

POLITICAL DILEMMA?

Politically speaking, it appears that it may now be true that, as far as this direction is concerned, essentially it does not matter which of the two large *white* political parties is in power. This means that the government and the opposition cannot do otherwise than to take due consideration of this rising black power.

opkomende swart mag nie. Indien dié metode konsekwent tot alle vlakke van die lewe in Suid-Afrika deurdring, beteken dit 'n massale weiering van samewerking wat die grootste dilemma sal kan veroorsaak. Swarteksklusiwisme wil aan die witman sê: Ek is 'n mens; jy kan nie meer my „god” wees wat my in alles volgens jou terme volkome wil regeer, beheer, gebruik, uitbuit en stuur nie!

'N POGING TOT 'N OPLOSSING

As hierdie bewegings ernstig geneem word, kan met reg gevra word wat die witman se antwoord as wesenlike oplossing daarop moet wees. Dit sal beteken dat 'n metamorfose in die witman se denke en optrede sal moet kom:-

- * In die verlede is verwag dat die swartmense by die witmense moes inval en aanpas—nou sal die swartman aanvaar moet word soos hy *is* en soos hy homself wil aanbied. Daar sal onbevange ook na *hom* geluister moet word!

- * In die verlede is die swartman as 'n onvolwasse, onontwikkelde en 'n laer wese beskou en behandel—nou sal hy as 'n selfstandige, onafhanklike en vrye mens benader moet word!

- * Namens en vir die swartman is gedink en besluite geneem—nou sal hy geleentheid moet kry om self sy beslissings te neem!

- * Die swartman is deur die witman gedefinieer, geklassifiseer en gereglementeer—nou sal hy as 'n volwaardige, homogene persoon gesien moet word op wie 'n mens nie voorskrifte en reglemente kan afdwing nie!

BLANKE MOET BEVRY WORD

Die swartman is besig om tot die besef te kom dat hy 'n mens soos enige ander een is. Met ander woorde hy is besig om bevry te raak van ideologieë wat hom verkneg het. Oor die algemeen is die ironie van die situasie dat terwyl die swartman begin om innerlik vry te word, die witman deur sy ideologiese en rassitiese denke gebonde is en dat hy dit nie eers besef nie, wat nog daarvan om bevry te raak!

Bogenoemde siening van die situasie is niks anders nie as 'n *Christelik-antropologiese* beoordeling van die situasie. Vanuit 'n Christelike-etiese beoordeling van raseksklusiwisme as 'n permanente *lewenswyse* in die algemeen moet gesê word dat dit swart rassisme sou wees en dit is, net soos wit rassisme, nie Christelik verantwoord nie omdat die evangelie nie 'n mens volgens sy ras as maatstaf beoordeel of klassifiseer nie. Uitsluitlike swart bewegings as 'n *metode* tot 'n doel, bv. as 'n metode tot die doel dat alle mense as egte mense sonder ras- of ander vooroordele gesien moet word, kan moontlike verdienstes hê.

Een ding is seker: 'n Nuwe tydvak in menseverhoudings word binnegegaan; die swart man is daarvoor te vinde, maar gaan dit nie die witman onverhoeds oorval nie? Rassisme, van watter aard of kleur ookal, sal altyd spanning, botsing en stryd veroorsaak omdat die *eenheid* wat God tussen alle mense geskape het en deur die vleeswording van Jesus Christus radikaal bevestig is, is sterker, groter en meer bindend as enige sekulêre *verskil*, „andersoortigheid” of „eiesoortigheid” wat tussen mense mag bestaan of deur „weerbaarheid” gepropageer word! ■

Logically, if this method were to penetrate to all spheres of life in South Africa, it would mean a large-scale refusal to co-operate, which could cause an enormous dilemma. Black exclusivism wants to say to the white man: I am a person; you can no longer be my “god” that wants to completely rule, control, use, exploit and drive me in everything according to your terms!

AN ENDEAVOUR TOWARDS A SOLUTION

If these movements are taken earnestly, it can rightly be asked what the white man's answer as a real *solution* thereto should be. It will mean that there will have to be a metamorphosis in the white man's thinking and action:-

- * In the past it was expected that the Black people should fall in with and adapt to the white man—now the black man will have to be accepted as he *is* and as he wants to present himself. *He* will also have to be listened to with an open mind!

- * In the past the black man was looked on and treated as an immature, uncivilized and lower being—now he will have to be approached as an autonomous, independent and free person!

- * Thoughts were thought for and decisions made on behalf of the black man—now he will have to be given the opportunity of making his own decisions!

- * The black man was defined, classified and regulated by the white man—now he will have to be seen as a fully-fledged, homogenous person upon whom one cannot force rules and regulations!

THE WHITE MUST BE LIBERATED

The black man is beginning to come to the realisation that he is a person like any other. In other words, he is becoming liberated from ideologies which enslaved him. In general, the irony of the situation is that, while the black man is beginning to be internally freed, the white man is bound by his ideological and racial thinking, and that he does not even realise this, let alone become liberated!

The abovementioned view of the situation is nothing less than a *Christian anthropological* judgment of the situation. From a Christian ethnical judgment of race exclusivism as a permanent *way of life* it must generally be said that it would be black racialism which like white racialism, is not Christianly justified, because the gospel does not use race as a standard to judge or classify a person. Exclusive black movements as a *method* towards an objective, e.g. as a method towards the object that all people must be seen as real people without race or other prejudices, can possibly have merit.

One thing is sure: we are entering a new period in human relations; the black man is open to it, but is it not going to take the white man by surprise? Racism, of whatever kind or colour, will always cause tension, clashing and conflict because the *unity* which God created between all people and which was radically confirmed by the incarnation of Jesus Christ, is stronger, bigger and more binding than any secular *difference*, dissimilarity” or “distinctiveness” which may exist between people or which is propagated through “preparedness”! ■



"essays on Black Theology"

As this book was banned the quotations from it have been deleted—See page 6.

THE CASE FOR BLACK THEOLOGY

David Bosch

On a Friday evening in the American spring of 1965 I sat in Buffalo, New York, discussing the black protest marches in Alabama with an American teacher. He was an avowed white "liberal", yet he surprised me by saying: "All our American integration schemes are doomed to failure". When I asked him why, he continued: "Because we liberal whites want integration on our own conditions. We want Negroes to integrate with us, but none of us is prepared to integrate with them."

A few years later I read the American novel *The Man*, by Irvine Wallace. It is the story of a Negro who "accidentally" becomes president of the United States and of his struggle against the racial prejudice of his subordinates. It takes a long time before those close to him begin to regard him not first and foremost as "another Negro", but as a *man*, who is to be judged as a man in his own right and not according to the pigmentation of his skin.

I often thought of that Friday evening in Buffalo and of *The Man*, when recently reading the *Essays on Black Theology* edited by Mokgethi Motlhabi (Univ. Chr. Movement, Johannesburg 1972, 129 pp.) The book comprises a selection of essays read at various black theology seminars during 1971. Ten of the twelve contributors are black South Africans (this includes the "Coloured" philosopher-poet Adam Small); one, James Cone, is a black American and one, Akin Omoyajowo, is a Nigerian. Omoyajowo's essay is the only one which can be considered "out of step" with the rest. The questions which concern him are those of the indigenisation of Christianity in Africa, especially with regard to doctrines, thought-forms, liturgy, etc.

An existential involvement with a real "black theology" is absent in his presentation.

This is, however, where the issues lie for the nine South Africans and the black American. Cone, one of the founders of the black theology movement, speaks the same language as the South Africans in his contribution on Black Theology and Black Liberation. It is clear that these black South Africans will discover their soul brothers in America rather than in other parts of Africa.

The inclusion of Adam Small in this group may surprise many white South Africans who still tend to think of Coloureds as being nearer to the whites than



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to the blacks. This was undoubtedly true until the 1950's, but in recent years Coloureds and Indians alike have moved away from the whites towards the blacks. This, too, was the conclusion to which the American scholar Edwin Munger came in his *Afrikaner and African Nationalism* (O.U.P. 1967, p. 41). It was an Indian, G.R. Naidoo, who pleaded for the formation of an exclusively black students' organisation where there would be not merely "black visibility" (as was the case with NUSAS), but "real black participation". Every non-white, irrespective of the shade of his "non-whiteness", thus becomes a black—a way of thinking, incidentally, which is given substantial theological support in the writings of the black American Albert Cleage, for whom God himself is black (cf. *The Black Messiah*, p. 42, 43).

The majority of the contributors to this volume speak decidedly as Christians and Christian theologians. They confess openly a vital attachment to historical Christianity. A few among them, eg. Small, Biko and Nxumalo, make little or no reference to the Christian faith. By saying this I am not suggesting that they do not speak and write as Christians, only that this is not explicit in their presentations.

THE BIRTH OF BLACK CONSCIOUSNESS

One of the most important messages in this book, on the part of almost all contributors, is the virtually

messianic message of the self-discovery of the black man, the discovery that in the past the black man had always looked at himself in terms of the definitions of the white man. The white man and his values had been the norm of everything, yes, even to the extent of his describing the black and brown man as a "non-white". But that time has now irrevocably passed! This message is being propounded with almost monotonous regularity in the essays of Biko, Small, Cone, Pityana, Buthelezi and others. The black man has discovered his "somebodiness"—to use a word coined by Martin Luther King. Cone tells us that this new dispensation dates back to 1966

For years, no, for centuries, the black man was conditioned to think "white", in other words to orientate himself towards the world of the white man. Every educated black South African therefore had a "white" name—English or Afrikaans—apart from his African name. Usually, in educated circles, he was called by this "white" name. But not any more! Anthony Mabona becomes Mongameli Mabona, George Motlhabi becomes Mokgethi Motlhabi, Stanley Ntwasa becomes Sabelo Ntwasa. The once despised "black" names are restored to honour!

Especially Adam Small fulminates against the idea of equating white with value :

As this book was banned the quotations from it have been deleted—See page 6.

WHITE MAN REMAINS THE STANDARD

For this reason even the most liberal white integrationists are rejected;

Integration still means integration of the black man into the world of the white man (never the other way round), it is still the white man who magnanimously condescends to the black man, who generously invites the black man on to his platform so that he may make himself at home in the white man's world. The white man remains the standard; he wants to supply answers to all the black man's problems—a fact that causes Biko to exclaim in exasperation:

In everything the whites remain the point of departure. But this must change.

This whole mentality of colonised humanity must change, this whole approach according to which a whole people's selfhood is placed under house arrest. It cannot but lead to a masochistic complex, to an unconscious self-hatred and despising of one's own in cultural and social life. This mentality has also penetrated into the church with its orientation towards the father image of the missionary

NO GUARDIANS WANTED!

The new black consciousness does not, however, mean that the doctrines of segregation now become acceptable. Far from it. The segregationist is being rejected along with the integrationist. He is, after all, the self-appointed guardian of the black man

The segregationist is the white man who claims to know the black man, who knows what is good for him—even if the black man himself does not know it!

In doing this, the segregationist, too, has like the integrationist, posed himself as the criterion of value. He has equated himself with *the* standard. And even if he says that the black man's culture has a value of its own, he still says this with a paternalistic and condescending attitude. He operates with different value systems; however, his own values are not merely different from, but also relatively higher than, those of others.

NOT BY THE GRACE OF WHITES

All these people are essentially racists, the integrationist as much as the segregationist. Actually they are to be pitied

The tables are therefore turned completely. The question is no longer whether the white man is prepared to accept the black man, but the exact opposite.

The new black man is not concerned any more whether the white man understands him and approves of his actions.

Only in this way shall we eventually discover that neither white nor black is valuable as such

The black man can no longer cringe before the white man.

varying circumstances of oppression in various parts of the world. In Eastern Europe it will take a form different from that in Latin America. But as far as South Africa and the U.S.A. are concerned, this theology can take one form only: that of black theology.

And the problem is that, if one is regarded by others as a pig or a dog, one soon begins to regard and treat oneself and one's fellow-sufferers as pigs or dogs. This may be the reason why it sometimes happens that black policemen, headmen, officials and even nurses treat their black fellowmen almost inhumanly.

All this has now to change radically.

BLACK OR AFRICAN THEOLOGY?

This leads to another aspect, viz. the *theological* role of blackness in this new theological approach. It is a very complex matter and is often misunderstood. So let us try to interpret what these theologians are saying.

Dr. Manas Buthelezi contrasts black theology with African theology. The approach of the latter is *ethnographical*, in other words it looks for a theological presentation which is related to the traditional world-view of Africa. African theology, to some degree at least, thus corresponds to a search for indigenised forms of Christian theology in Africa.

Black theology's point of departure is, however, not ethnographical but *anthropological*. It wants to start by determining theologically the existential situation in which the gospel encounters man. And the existential situation of the black man in South Africa is determined completely by the pigmentation of his skin.

THEOLOGY OF LIBERATION

From this the next step follows as a matter of course: the situation of the black man, in South Africa as in America, is one of oppression as a result of the colour of his skin. And because the central theme of Scripture is the message of liberation it stands to reason that theology always and everywhere can only be concerned with one thing: the message of liberation to the oppressed. This theology of liberation will adopt different concrete forms of expression, according to

Cone

in one of his books claims: "Black theology cannot accept a view of God which does not represent him as being for blacks and thus against whites ... We must know where God is and what he is doing in the revolution. There is no use for a God who loves whites the *same* as blacks" (*A black theology of liberation*, p. 131, 132).

South African black theologians apparently do not go to these extremes of excluding whites completely from God's love. They nevertheless desire a radical metamorphosis. Up to now the church has always been white. Now it must change, by adopting black theology.

TOTAL LIBERATION

What does this theology of liberation amount to in concrete terms? Especially Cone, Goba, Motlhabi, Mabona and Zulu define it as a liberation of the *whole* man. They reject the Pietistic contrasting of the salvation of man's soul to his liberation in other spheres of life. For this reason they do not regard black consciousness as a secular movement over against black theology as a religious movement

Man is alienated from both God and his fellow-man, he is enslaved in every respect and is therefore in need of total redemption, in the social, political, economical *and* religious spheres

It was precisely here that the problem of Christianity lay as it was proclaimed by the 19th century missionaries. It was a static, one-sided type of religion,

The result of such an approach was that the gospel has no relevance for man's daily life and struggle.

TOTAL LIBERATION?

This criticism of black theologians seems to me to be

justified and relevant in many ways. There was in the past—and there still is today—too often the idea that the gospel is only concerned with the “inner man” and his salvation. Scripture, however, teaches that concepts such as salvation, redemption and liberation are all-encompassing concepts, that they are concerned with the renewal of man in his totality and in all his spheres of life.

That black theologians should emphasise this is a matter of the greatest urgency. Especially in the church’s missionary outreach an attenuated gospel has often been proclaimed.

Unfortunately the black theologians’ own expositions often tend as well towards an attenuation of the gospel message—this time in an exactly opposite form.

In spite of a correct theological take-off various black theologians thus define the concept “salvation” ultimately in exclusively this-worldly, sociological terms. In this way they eventually fall into the same kind of one-sidedness of which they accuse Pietists.

Motlhabi rightly states that a partition of life into two worlds is not tenable, viz. a divorce between the worlds of soul and body or between a religious and a sociological world. In actual practice, however, he, himself, does not go much beyond the “second world; he thus still maintains the separation after all.

VIEW OF MAN

Perhaps this one-sidedness—which is especially discernible in Cone’s and Motlhabi’s essays, while wholly or at least apparently absent in the essays of some others—can be ascribed to the fact that they object vehemently to the traditional Christian teaching on the depravity and sinfulness of human nature.



“essays on Black Theology”

BANNED!

According to the Government Notice No. 1309 appearing in the Government Gazette, Vol. 85 No. 3621, of 28th July 1972, the newly published book “Essays on Black Theology” has been banned. This book which is reviewed here by Dr. Bosch, can therefore unfortunately not be quoted directly, and we apologise to our readers for what may on occasion appear to be a break in the logical sequence and for the ‘open spaces’ which occur in the article.

Editor

It was, then, precisely this doctrine which provided fertile soil for *authoritarianism*. As a matter of fact, this pessimistic view of man makes authoritarianism indispensable: if man is so depraved and bad, he consistently needs somebody to think and decide for him, and this inevitably leads to authoritarianism. Even our conception of God is authoritarian

All this, so the argument continues, is completely wrong. We must judge man much more positively, we must have a much more optimistic view of human nature. In each one of us two forces are contending for supremacy and we may rest assured that the “good” in us will eventually carry the day.

GOD AS OUR COMRADE

For all practical purposes this approach implies the

end of all authority.

This optimistic view of man has important practical implications also for relations between people. It goes without saying that all authoritarianism in relations between people is "out".

The hope that we must present to those who are today being oppressed is not that one day they will oppress others

UTOPIANISM AND REALISM

Let me comment briefly on the views summarised here: it seems to me to be a matter of the utmost importance that every Christian should strive towards and exert himself for the establishment of such an ideal state of affairs: a just society without oppression, hatred, selfishness, etc. Those of us who still adhere to the traditional teaching on the depravity of human nature sometimes tend to say too quickly that this ideal is unattainable; we consequently easily conclude that this ideal should also not be pursued. This approach, I think, is wrong. We must pursue even the unattainable and exert ourselves for it. Faith does not imply quietism.

Having said this, however, I cannot but add: the dreams these black brethren are dreaming are utopian. The world has never known a society in which authority was absent and it will never know such a society. Karl Marx dreamt of such a society, but when his dream became reality, this reality was not only

authoritarian but also totalitarian.

With these remarks I do not suggest—as is so often done!—that our black theologians are propounding communistic ideologies. Not at all. I see them devoting themselves to a cause which is essentially a genuine fruit of the Christian gospel. But I also see them as people who are in danger of seriously underestimating the reality of the power of sin in human life. Man is depraved, selfish, egocentric. Even those liberated by Christ still experience the power of evil in their lives; how much more this would be true of those not liberated by him!

It is, for example, simply not correct to maintain, as Goba does, that the indifference of the rich black man towards his poor black fellowman is merely the result of the influence of white individualism. The traditional feeling of solidarity in Africa was always essentially limited to the members of the extended family. It is a gross over-simplification to believe that this feeling of solidarity will more or less automatically extend itself to all as soon as we have a society free of racism. Such a tremendous transcending of the feeling of tribal solidarity, such a broadening of solidarity to include all the destitute and the needy, is simply not evident anywhere in Africa.

"INTERPLAY OF UNIQUENESS AND COMMUNITY"

At the present moment black theology, and its component black consciousness, still claim to speak on behalf of all the oppressed: Zulu, Coloureds, Venda, Sotho, Indian, etc. But what will happen when oppression belongs to the past? Will small-group loyalties not once again get the upper hand over loyalty to the greater group? Will today's "strange bed-fellows" then not each go his own way? Today they still stand together against the white oppressor and against his policy of differentiation, separate development,

division along ethnic lines, etc., but will they always stand together? I have my sincere doubts, in spite of the passionate pleas of the Coloured Adam Small.

South Africa differs also in this respect from countries such as Nigeria, Zambia and Kenya. *Here* the official policy is one of many South Africas, cut into pieces according to ethnic diversity; *there* the official emphasis is on *one* Nigeria, *one* Zambia, *one* Kenya. *Here* reaction, on the part of the black theology, is: "Let us stand together: brown, yellow and all shades of black." *There* the reaction is often: "No, we are not Zambians in the first place, but Bemba or Rotse, not Nigerians, but Yoruba or Igbo, not Kenyans, but Gikuyu or Luo." In other words: where the official policy is one of ethnic differentiation, the reaction often is: Let us forget our mutual differences and stand together! Where the official policy is one of levelling out and ignoring ethnic diversity, the reaction often is: we must see to it that our identity is not ploughed under and sacrificed to a merely formal unity.

In his essay

Mpunzi refers to the interplay of uniqueness and community. He wants to say with this that every man is an individual who wants to be appreciated in his uniqueness, but also that every man is a social being who desires to live in relation to others. In a normal case, he says, these two trends usually balance each other.

What Mpunzi says here of individual human beings also applies *mutatis mutandis* to groups of people, e.g. tribes or nations. Here also we find, under normal circumstances, a search for a balance between group identity and attachment to a larger unit. Where one of these two elements is over-emphasised at the expense of the other, the normal human being or normal group will offer resistance. This is what happens in South Africa and in the rest of Africa, but of course in opposite ways.

Another aspect of this complex behaviour pattern must also be noted, viz. the intolerance of the in-group towards the non-conformist within its ranks. The in-group always feels threatened when any one of its members deviates from its accepted way of life. It then reacts by ostracising the non-conformist. In medieval Europe as in Africa a common method was to accuse the deviant of witchcraft, which used to be a very effective way of dealing with the problem of non-conformity. (There are, of course, many modern variations to accusations of witchcraft!). In this way any healthy inter-reaction between individual and community or between in-group and out-group, between loyalty and criticism, is often thwarted.

NO MAGIC KEY

Biko's starry-eyed picture of traditional African religion—which he contrasts with the religion imported from Europe

must therefore be regarded with some degree of scepticism.

Westerners tend to be far too uncritical of their own cultural heritage and have in the past induced non-Westerners to reject their own heritage in favour of that of the West. This Western arrogance of seeing its culture as the solution to all the world's problems is untenable. But when blacks today glorify their cultural values and heritage as the answer to the world's ailments they fall essentially into the same arrogance as that of Westerners. Reality is much more complex and ambivalent than all this. We are merely clouding the issues if we look in one direction for all mistakes and in another for all solutions.

I don't want to expand on this unduly, especially as I belong to the racial group that has a very long history of setting itself up as standard and point of orientation for all other peoples. But I do want to underline my conviction that it is not going to bring anybody anywhere if blacks now fall into the same type of error. I know that, under present circumstances, it is expecting very much to appeal to blacks to keep a sense of perspective.

But I see no alternative. A mere turning of the tables is not going to serve any purpose in the long run. So, for example, we often read that the church is designated the *able handmaiden* of imperialistic colonial powers. This allegation can indeed easily be substantiated and verified from history and even the names of such ostensibly pro-black missionaries as Dr. John Phillips may be quoted in this connection (see, e.g., Nosipho Majeke: *The role of the missionaries in conquest, Johannesburg, 1952*). It may, however, be of some value to remember that in early medieval Europe things were not very different. In the case of the christianisation of the Saxons and many other German tribes the church was indeed little more than a crude *handmaiden* of imperialism. Even the Protestant Reformation of the 16th century can, at least to some extent, be regarded as a kind of belated German rebellion against political interference from outside.

AFRIKANER REBELLION

Another point is that the black theologians are today—as we have already pointed out—discovering that they had in the past always defined themselves in white terms, because they were constantly depicted as being of an inferior status. It may, perhaps, help us if we remind ourselves of an interesting analogy: for a long period in the history of South Africa, Afrikaners defined themselves in terms of English value systems until they, like blacks today, started to rebel against this.

These brief references to medieval Europe and to the history of Afrikaners are not intended as a means of minimising the importance of what black theologians

S H E - G O D ?

The interpretation of the story of the fall in Genesis 3 has traditionally made woman a "two time loser", she was created second and fell first because of this description of the punishment meted out on woman by God, she has been identified as the weaker sex, condemned to give birth in pain and to be ruled over by her husband. Those who would perpetuate this role even when it is no longer socially necessary would do well to remember that this is a description of distorted creation. It is a picture of the dehumanization of society which God wills to overcome through his liberating action.

WOMAN'S TEMPTATION

The theological understanding of sin, like many other doctrines, is being challenged by new feminine awareness of what it means to be human. Sin itself is a relational category which has to be described in different terms as the human relationships of society change. For instance, the traditional theological emphasis on sin as pride and will to power is being challenged by those who think that this fails to take into account the human situation and temptations of both sexes. For women who have been taught all their lives to give themselves to others, temptation often falls in the area of "underdevelopment or negation of self".

BLACK THEOLOGY (cont.)

proclaim. On the contrary. They serve to emphasise the relevance of much of what these theologians say and to paint it on a much broader canvas.

I therefore, in conclusion, want to underline the tremendous importance of this publication. Cone rightly says:

Let me add: it would also be irresponsible to ignore it. It would, at the least, be a case of practising an ostrich policy.

This volume should therefore be read by all intelligent whites in South Africa. I deliberately say *intelligent* Whites, because (contrary to what many whites might have thought possible from blacks!) we have here a highly competent and penetrating treatment of theological and sociological matters. Intelligence on the part of the whites will, however, not be enough. It must be combined with a willingness to listen to and learn from these brethren of ours. I do not suggest that we listen to them uncritically, however, for that would actually mean rendering them a disservice. But we must listen with empathy and, above all, with humility, that virtue so few whites possess in their relations with blacks. ■

The incarnation of Jesus Christ also needs to be understood in ways which transcend masculine and feminine distinctions. The New Testament speaks of Jesus both as masculine (*aner*) and as human being (*anthropos*). But as André Dumas has pointed out,

the fact of his masculinity does not qualify the theological meaning of his acts, still less of his nature, any more than the parables comparing Yahweh with a father or husband could "masculinize" the nature of God.

CHRIST REPRESENTS WOMEN

Christ is understood as the Second Adam, the representative of the *whole* human race (*anthropos*: 1 Cor. 15:47). He demonstrates what it means to be a mature human being.

The Holy Spirit shares with the other two persons in the trinity transcendence of human sex differentiation. Although it has become customary in Western theology to think of it in masculine terms "Syriac theology (and sometimes Orthodox theology) often regarded it as an archetype of femininity and hypostatic union". The functions of the Holy Spirit as characterized in biblical texts are often, but not exclusively those which have been associated with women: consolation, groaning in travail of childbirth, emotional warmth and inspiration.

It is a loss to Christian tradition that heretical groups such as the Montanists placed so much emphasis on the Holy Spirit as a feminine figure in the Godhead that it was considered necessary to abandon this emphasis almost entirely.

A SHE-GOD?

In the light of the above discussion it would seem important that Christian theology become newly aware of the possibilities of using both male and female terminology for the persons of the Trinity. This is important for women who seek a new understanding of what it means to be human and, therefore, a new understanding of God as their source of womanhood. It is just as important for Christian theology in general as it reflects upon the *whole* of the world in the perspective of God. Perhaps the least that is called for in respect to the Trinity is that the feminine pronoun *she* should be used in referring to the Holy Spirit. In this way the symbolic representation of the Godhead would more clearly point to the transcendence of sexual stereotypes and, in turn, to a more fully human and equal role for women in church and society.

To be cont.

Emerging A THEOLOGY OF PROCESS

Paul Loffler

Those who experiment with new forms of Christian participation in urban and industrial society have become increasingly suspicious of a statement-oriented theology. ("Statement-oriented theology" means a way of doing theology by deduction from biblical or historical sources aiming at logically connected or systematic statements of right or wrong positions.)

FIXED STATEMENTS

Our problem is not that fixed statements about God and man, cross and resurrection are wrong. But in order to give them broad validity, they have to be made so general that they become meaningless. "Christian future-oriented hope springs from the perception of a historical event, the resurrection of Jesus Christ", is a statement | too remote to be helpful in the pragmatic context of urban life.

The other type of fixed theological statement which makes specific pronouncements on issues or events in modern society is positively dangerous. Like a camera snapshot it arrests a certain moment in the process or reflects a certain grouping of actors which are out of date by the time the statement is printed. By necessity it turns theological reflection into a backward-oriented operation, continually attempting to catch up with developments.

PARTICIPATION: NOW!

It is obviously far too early to formulate a new comprehensive theological approach. Yet a few criteria have already emerged which characterize this "theology as process".

Its point of departure is **involvement** and it leads back to an improved involvement. In that sense we deal here with a **missionary theology** which takes its impetus from what is going on in the world today and not from the past records of God's action or the body of theological tradition of the church. This may seem only a step away from a naive belief in historical actualism, from delivery into the hands of missionary activism (which has already done more harm than good in the history of Christianity). But the assumption is that the Mission of God is at work in what is going on in the world today and needs to be discovered, by participation in the events of our time, by joining the groups which strive for justice and peace, by being at the points of crisis and decision in society, by serving the poor and oppressed. Involvement of this kind expressed in theological criteria, is in itself a theological act.

Reflection, which derives from it, is then characterized by two points:

- (a) it is re-active or responsive to involvement, not in the driver's seat of development and
- (b) its concern is not the continuity or correction of theological statements but the preparation for participation in shaping the future.

NOT IDEOLOGICAL MANIPULATION

We find a definite **sequence** in the process of theological reflection which is irreversible. Discernment of God's action today and its articulation in the "motivational phase" can lead to inspiration and the discovery of new directions; but not the other way round. This sequence does not only apply to the mode of theological reflection but to the contents of theological observations. As is suggested in the Uppsala Report "Becoming Operational in a World of Cities", there exists a sequence between incarnation, cross and resurrection which cannot be reversed either. The meaning of the resurrection of Christ could only be understood by those who have first followed him on the dusty roads of Palestine on the way to the cross. The horizon of hope becomes only visible to those who have joined the seemingly hopeless cause of shepherds and outcasts of society. It is this sequence which protects theological reflection from becoming ideological manipulation.

The *mode* of this theological reflection is distinctively different from a statement-oriented theology. The latter not only poses problems in our context because it "fixes" a dynamically changing situation into static shapes; it is also inadequate in expressing theological meaning, i.e. in respect of qualitative statements. The task is to indicate correlations between trends in a situation, to isolate the mode of interaction between diverse factors, to expose motives and objectives of the groups involved in a situation, to sharpen issues, to formulate goals and methods to implement them. This cannot be done by making statements in a traditional sense. It requires the description of movements, conditional observations, which run like this: if the following analysis is correct, then ..., and finally the elaboration of criteria. I believe that this mode of theological reflection is not alien to the Bible but is equally applicable to such Old and New Testament material. At least it is a hermeneutical question worth exploring to what extent *biblical*

traditional african thinking 3

CONCEPT OF TIME

john mbiti

The African in traditional life is little concerned about the question of time. Time is merely a sequence of events which have occurred and those taking place now or in the immediate future. What has not taken place, or what will probably not occur within a very short time belongs to the category of "non-time". But what will definitely happen or what fits into the rhythm of natural phenomena comes into the category of "potential time".

theology of process (cont.)

reports and kerygmatic formulations are intended as general statements or are records of a specific response to a concrete situation. In the second case it is far better to express them in a mode of theological reflection similar to the process-oriented theology outlined above.

A DANGER: ALIENATION ...

The methodology of a "theology as process" consists in establishing "dialectical interaction" at two levels. The *basic level* is the interaction between involvement and reflection. The *second level* is the interaction between the response of the people of God today to the mission of God today, and the records of past response and actions in the past. Dialectical interaction means that neither a merely deductive method, which starts from given historical positions which it attempts to adapt to new situations, nor a purely inductive method, which limits the scope of theological reflection by sociological, economic, and political analysis, can do the job. Dialectical interaction is designed to set up a process of confrontation between what we experience today as involved Christians or churches, and the resources of faith in the past. These records of faith contain vital clues, pointers, experiences of men in history which are significant for our future. The whole argument, of course, stands and falls with the question whether we face an entirely new situation of man in modern society or not. I believe that there exists a danger of another kind of dehumanization for modern man, the danger of his alienation from his fellowmen who lived before him, the elimination of his historic being through a sense of radical discontinuity. ■

The most characteristic feature about the traditional time concept is that time is two-dimensional, with a long past, a present and practically no future. The linear time concept with a past, present and future such as in European thought is almost unknown in African thought.

NO REAL FUTURE

There is no future, so to speak, because the events of the future have not yet taken place; they cannot, therefore, be grasped and cannot constitute time. If future events will definitely come to pass or if they fall within the rhythm of nature, they can at best constitute potential time, but not real time. The future is unfolding in what is now taking place, but the moment it has happened it is no longer future but present or past. Time is therefore present or past. It moves "backwards" rather than "forwards" and people do not put emphasis on what is to come, but on what is past. This orientation of time, based on the two principal dimensions present and past, dominates the African idea of man, the community and the universe. Time must be experienced to have meaning or reality. A person realizes time partly through his own experience, and partly through the experience of the community which stretches back through many generations. Since the future cannot be felt, it has no meaning and therefore cannot be time. People do not know how to think about it.

We can really say that this short future is only an extension of the present. No interest is felt in future events further than two years ahead, and the languages lack the words to express such events. I have already said that African concept of time not only affects traditional life, but also the way in which Africans hear, understand and profess the Christian faith.

You have these tenses before you: just try to imagine the tense into which you would translate passages of the New Testament concerning the Parousia of Our Lord Jesus Christ, or how you would teach eschatology, upon which the hope of the Church rests (I do not of course mean that eschatology has only to do with the future!).

The event must be very near to the present moment: if, however, it lies in the far distant future—beyond the two-year limit—you are neither understood nor taken seriously. ■

BROKEN FAMILIES and GOVERNMENT PROMISES

It seems that the Black Sash was rather naive in February when they welcomed Dr. Koornhof's announcement that a man qualifying to live permanently in an urban area might bring his wife to live with him in terms of Section 10 (1) (c) of the Urban Areas Act, provided that he had suitable accommodation. At the time we expressed our reservations that the lack of suitable accommodation was going to prevent many married couples from taking advantage of the concession and we regretted that the concession would only apply to people who were married by civil rites after 10th December, 1971.

FALSE HOPES

Since February we have assisted a number of men and women to make application for permits to live together in Johannesburg. At first it was encouraging to feel that some of these people could hope that they would be allowed to live normal married lives, but as the months went by with no decisions being made by the authorities and no women coming back to report that their applications had been successful, hope dwindled and we again shared the sorrow and despair of people separated by law and prevented from fulfilling their marriage vows.

Now, all has become clear. Dr. Koornhof made his statement at the beginning of this year. According to a press report Mr. Moss, chairman of the Johannesburg management committee, said on 24th June that the municipality's Non-European Affairs department has made 50 applications to the Department of Bantu Administration and Development for men to be allowed to have their wives living with them in Johannesburg but no replies have been received. Mr. Moss said that the Non-European Affairs department had received no directives dealing with this issue which means that they are unable to make decisions in individual cases without referring them to the Government department of Bantu Administration.

THE PLEASURE OF THE DEPARTMENT

A spokesman of that Department said that the Chief Bantu Affairs Commissioner was in Europe until August and he would have to deal with these applications. Meanwhile people wait on the pleasure of the Department for vital decisions which will affect their whole future happiness.

On the 9th June, Dr. Koornhof said in an address to

the Synod of the Nederduitse Gereformeerde Church at Ga Rankuwa that his department was determined to eliminate the unhealthy state of affairs under which many African families could not live together. The public could feel more confident that he means what he says if they could see some concrete results of his very limited concession made in February. When a cabinet minister makes a statement like this in parliament one is entitled to expect that immediate action will be taken by his department to put it into effect.

Dr. Koornhof says the Border industries enable Africans to live with their wives in the homelands. This is undoubtedly so for the limited numbers who live near Border industrial growth areas, but does not in any way alleviate the plight of those hundreds of thousands of men who work in the white areas of the Republic, both on farms and in the cities, whose labour is required by the whites, but whose choice of wife must depend on a woman's rights to live in a specific area, or who will only experience any family life for three or four weeks in a year throughout their working lives.

NO HOPE?

If Dr. Koornhof's concession had been immediately put into effect this would have shown that the dreadful disruption of black family life was of real concern to the government and one could have hoped that all the thousands of married people not affected by the concession—that is, all those who have no married accommodation in the cities, those men who do not fulfil the rigorous requirements of the law to be regarded as permanently living in the place where they work, and all those whose marriages took place before 10th December 1971— would have eventually been able to hope for a change in policy and permits to live together. Now, it seems, there is no hope. ■

(From: The Black Sash Advice Report-June 1972).

CRITICISM OF GOVERNMENT EDUCATION SPENDING

The government's recent R250 000 loan for schools in Soweto was equivalent to the amount spent by the government every 6 hours on defence. In fact, the Government spent more than R1-million a day, every day, on defence and munitions.

About three-fifths of the money the Government devoted to education was spent on 3 1/2 million of the population and only about one-fifth on the 15 to 16 million who were most in need of education. — *The Star*

JUSTICE AND PEACE

The following recommendations were presented by a working group to the seminar on Education for Social Justice held by the Catholic Commission for Justice and Peace. The Seminar was held in Durban during July. The recommendations indicate many of the major issues which were dealt with at the seminar and the participants agreed to consider the recommendations as a basis for continuing actions.

THAT THIS CONFERENCE TAKE NOTE OF THE FOLLOWING SUGGESTED ACTION

A. Personal follow-up

- (i) those present especially those who live in rural areas get in touch with those who are banned or otherwise restricted in their area, show solidarity and help in some way,
- (ii) promote understanding of specific issues like black power, the role of students, church power, Fr. Desmond's deliberate stand against the government,
- (iii) analyse, lobby, pressurise within your local church or community,
- (iv) raise issues in such ways that our people must choose,
- (v) if there are a number of people here from a particular area, to meet and plan follow-up action.

B. That commissions and associations for justice and peace

- (i) investigate salaries paid to black domestic and ground staff in our schools and make proposals re wages, work conditions, leave, medical aid etc and then confront the institutions if no action results,
- (ii) disclose the investments of dioceses and congregations as part of a policy of openness in the church and in order to see how the companies in which investments are held meet the requirements of social justice in all aspects of wage and other policies for blacks. Such investments should be used aggressively to confront and bring about change,
- (iii) press for full-time staff for the commissions.

C. Schools

- (i) that student representative councils be set up in all private schools,
- (ii) that students participate in further conferences such as this one,
- (iii) that greater contact be established and use made of existing organisations and the materials they use e.g. (a) Spro-cas—NCFS posters, (b) stargame.

D. General

- (i) that church leaders identify themselves more with the poor by greater simplicity of life in housing, in ceremony, in life style,
- (ii) that conscientious objection be given careful attention in our schools,
- (iii) that whites in the church examine seriously the charge that the church is white-dominated,
- (iv) that the church examine critically the role it forces upon blacks in the church. ■

TROOSTING

Howard Eybers

Soos die berge om Jerusalem,
so is God om sy kinders.
Ons weet nie wat die toekoms hou;
maar wie dit hou
in arms wyd en teer,
geweek in liefde ...
Liefde wat alles oorwin,
Liefde wyer as ons land;
Hoër as ons Afrikaanse hemel,
Liefde wat alles oorwin.
Liefde wyer as ons geseënde land
Liefde wat geen ras of kleur ken,
'n Liefde wat vergewe die leed
en pyn
wat jy my broer aan my gedoen het
keer or keer.

Sy liefde vul die poeletjies
met silwer druppels reën
waar mossies en bosduifies,
hul dors kom les.
Skenk genade aan die dronkaard,
aan hom wat daagdaag rook en messteek
en dra ons deur die donker nag
totdat die rooidag heerlijk breek. ■

W.A.A.I.C. STEAMS AHEAD

With Africans coming very strongly to the fore in the past decade in South Africa, one is perhaps thinking unduly of the task and leadership of men. However, the African women are of major importance for the future of the Church in South Africa. AICA (African Independent Churches Association), which presents a major service to the African Church, has its counterpart in WAAIC (Women's Association of the African Independent Churches). This body renders a useful service and already seems to be indispensable. Mesdames Lindy Myeza and Els te Siepe, who give Pro Veritate this helpful insight, form a consultancy for WAAIC.

LINDY MYEZA

ELS TE SIEPE



AT THE ANNUAL General Conference of A.I.C.A. (African Independent Churches Association) in Bloemfontein in 1968, the wives of the Ministers and Bishops of AICA decided that they would like to establish their own Association, Women's Association of the African Independent Churches (WAAIC), and to have their own Constitution and Head Office. This was deemed essential as the women felt that AICA as then constituted could not fulfil the special needs of the Women's groups in the Churches. An Executive Board of Management of six women was elected at Bloemfontein and it was decided that they would in future have their own Annual Conference, but with the same venue as that of AICA. The two associations would necessarily be closely related as a woman could only become a member of WAAIC if her husband belonged to a Church which was a member of AICA.

AIMS

The women of the African Independent Churches agreed that their aims should be—

- (1) to assist their congregations and especially the women's groups within the congregations to help themselves and each other in their needs such as poverty, illiteracy, organization of groups etc.
- (2) to bring together women's groups of the many different African Independent Churches.

SELF HELP SCHEMES

How did the women achieve their aims? They decided to start 'Self Help Schemes' in Literacy, Nutrition, Handicraft, Needlework, Administration and Finance. They started leadership training courses for the women's groups in the congregations. They are at the moment training literacy teachers to start literacy

classes, and handicraft teachers to start sewing classes. They appointed a nutrition expert to start cookery classes. In addition to this, women organise courses all over South Africa on leadership training and to give information on family planning, budgeting, child care, etc., in the course of which they also get to know the needs of the women of the different areas.

There were no qualified women within the African Independent Churches to commence the training and WAAIC had therefore to appoint women from outside to train the teachers. The Board appointed a literacy trainer—Miss L. Myeza, a cookery teacher—Mrs. D. Maakwe, and a sewing teacher—Mrs. E. Meister.

37 GROUPS IN S.A.

WAAIC has at the moment 26 groups in Soweto (Transvaal), 3 in Bloemfontein (O.F.S.)—these being mostly Literacy groups; 5 in Durban (Natal) and Zululand—these being mainly literacy and handicraft groups; and 3 in the Transkei—being handicraft groups. All the groups are run by WAAIC trainers each of whom is the wife of a Bishop or a Minister. There are approximately 37 WAAIC groups in South Africa.

As the main centre of activities of the African Independent Churches is in Soweto, Johannesburg, most of the groups are found there. New groups continue to be formed. They are self-supporting as to finance and organization, the women paying a small fee to cover the cost of books and other material. Handicraft groups, e.g., start off with a small amount of money donated by the WAAIC Board, and with a few sewing machines. By selling the product of their handicraft they are able to cover their costs and even to make a small profit which enhances their fund-raising. Teachers receive no salary; they undertake the work voluntarily for their Churches. Their travel expenses and training are covered by WAAIC funds. The WAAIC Board together with the regional organizations decide on financial priorities and the creation of



Mrs. Lindy Myeza

new groups.

Needless to say, there is close communication between the different groups. The women feel an increasing need for exchange of thoughts on how to sell their products in the best possible way; how to continue with the instruction of women who have only just learned to read and write; how to publish information on their activities (there is e.g. a WAAIC Newsletter); how to train new teachers, etc.

More and more ministers' wives wish to become teachers and now members of the congregations also wish to be trained. Groups are open to all denominations and one finds Anglicans, Lutherans and many others joining the groups. In this way WAAIC renders service to the African community in South Africa as a whole. The organization and initiative comes always from the WAAIC women themselves.

DEVELOPMENT OF THE WOMEN OF WAAIC

A large percentage of the membership of the African Independent Churches consists of women—ministers' wives and bishops' wives are very much to the fore in the organization; they have always exercised a great influence on the life and activities of the Church, but this was not realized by the women themselves and their abilities tended to remain dormant.

WAAIC is now four years old and already it has achieved a great deal. The women of the African Independent Churches have become more conscious of their own dignity and potential. As a result of the work they are doing and the effect this work is already having on the life and activities of the African Independent Churches as a whole, the women gain a sense of their own power and strength and learn that it is



Mrs. Els te Siepe

possible to help themselves and their Church at the same time that they are moulding their own future. Their effect on the life of the African Independent Churches has been stimulating.

RELATIONSHIP BETWEEN WAAIC AND AICA

The women of WAAIC have become more aware of the influence which they can exercise on their husbands who are the official leaders of the Church. Despite the fact that they begin to show signs of emerging leadership, they still live very much in a male-dominated society. Husbands in their turn now become very much more alive to the needs of the members of their congregations and more anxious and ready to do something about these needs. They begin to realise how much more they can achieve with the assistance of their wives. WAAIC is influencing AICA in the direction of thinking about the aims of the women and taking action to achieve those aims.

Another interesting development in the relationship of WAAIC and AICA is that since the women have been encouraged to start thinking for themselves, some ministers of AICA feel themselves 'threatened' and thus would prefer to subordinate the women's organization to their control by bringing both organizations within the ambit of the same constitution and thereby depriving WAAIC of the right to organize their own activities and take their own decisions. But the women of WAAIC are resisting—and rightly so—any pressure in this direction, and have decided to go ahead with their plans and projects and to remain independent of AICA.

This development is indicative of the influence which the women of the African Independent Churches can wield on the general membership of

theology as service in africa 3

THEOLOGY AS TRANSMISSION

raimo harjula

If theology is not translated into the idioms and expressions of man's modern world, it becomes stagnant and worthless. Therefore theologians have the tremendous task not only of presenting the Gospel in a relevant way to modern man so that it becomes part of his life, but also of 'translating' the message. Dr. R. Harjula deals with that challenge in African context in this part of his article.

According to B. Sundkler,

Christian theology as the organized intellectual expression of the historical religion of Incarnation has to transmit a deposit of knowledge which—if it is to be Christian and theology—must be common to all times and places (*The Christian Ministry in Africa*, p. 211).

W.a.a.i.c. (cont.)

these Churches and thereby on African society in South Africa as a whole.

WAAIC AS AN ECUMENICAL MOVEMENT

It is noteworthy that the activities of WAAIC have given an impetus to the women of the African Independent Churches to work together irrespective of denomination or creed.

RELATIONS WITH OTHER WOMEN'S ORGANIZATIONS

In the past the women of the African Independent Churches tended to keep very much to themselves in their own little circle. This was due to a number of reasons bound up with the history of the African Independent Churches. These Churches—having regard to their form of worship and so on—were perhaps looked upon as inferior, not to say primitive. But now there is a broadening of outlook as the activities of WAAIC bring the women into contact with other women's organizations. There exists, for example, a very good working relationship with the World-affiliated YWCA of South Africa. Contact with other women's organizations is a very important means of bridging the gap between the privileged and better educated group of African women of the YWCA and the less educated and poorer group of African women of WAAIC. ■

What matters in this statement for our purposes is not the definition of 'theology' itself—it could be challenged—but the functional idea of *theology as transmission*. This transmission never takes place in a vacuum, but always in a given historical and cultural context within which the Church lives and theology is 'done'. This is why Sundkler, whose study concerns Africa, continues later on:

Theology is, in the last resort, translation. It is an ever-renewed re-interpretation to the new generations and peoples of the given Gospel, a representation of the will and the way of the one Christ in a dialogue with new thought forms and culture patterns. *Translation to Africa, on this level of theological encounter, has hardly begun ... Theology, in essence, is to understand the fact of Christ; theology in Africa has to interpret this Christ in terms that are relevant and essential to African existence (ibid., p. 281)*

Because theology is never 'done' in a vacuum, but always in a given historical, political, cultural and religious context, theology becomes a translation of God's self-disclosure in and for this context. Without this basic aspect, theology loses its character as a servant of the Church and the Christian communication—yes, as a servant of the Gospel itself.

The linguistic and semantic problems theology has to face are just one part of theology being translation. The context in and for which theology is 'done', always is a *total* context, not only a special linguistic context. This is why we also began this part on Theology as Translation by discussing theology and African heritage in general.

Theology and African Heritage

It is difficult to determine to what extent the attitude of the Church and missions toward African heritage in general has been a negative one. Some Africans do claim that this has been the case to a large extent. Says J. Mbiti:

A great part of missionary attitude and work in Africa, especially during the last century, was affected by a similar bias that everything that is African is bad and must therefore be completely destroyed and give way to the 'civilized'

Christianity ("Eschatologie und Jenseitsglaube", *Theologie und Kirche in Afrika*, p. 231).

Another African theologian claims:

The African traditional religion, or their way of life and thought in relation to God, the Supreme Being, spirits and ancestors, has nearly suffered a death blow from Christianity. Christianity has counted it as mere superstition and idolatry. The Gospel has been preached as in a vacuum where people had no religion (O.J. Mwasamwaja, "The Importance of African Traditional Religion to Christianity", *Sauti ya Makumira* 1967, p. 17)

It is the task of future studies to determine to what extent claims like these have general validity. But at least they do reflect the personal experience and opinion of some Africans regarding the earlier 'Christian' approach. At the same time these claims—actually rather often heard—correlate with the idea of 'Christianization' as previously described.

NO IDENTITY IN AFRICA

As the result of a negative attitude toward African heritage—whatever its reasons and roots may be—a number of people have never found an identity as Africans and Christians. Some of them are even ashamed of their African heritage and background. They have been uprooted from their old culture, and the new one within which they could find a new identity has not come. Some explain that they do not feel at home in the Western-style services (short writings in the *Target*). Some again regard Christianity merely as a new and 'higher' civilization (the Christian husband in O. p'Bitek's *Song of Lawino*).

It can only be guessed to what extent the attitude in question has slowed down the efficient communication of the Gospel and strengthened the opportunities of anti-Christian propaganda: at least many a Muslim still regards Christianity as the 'white man's religion' imported from abroad, and Islam as the 'African's religion'.

There is no smoke without fire. General as some of the above repeated statements may be, they indicate clearly enough that a new encounter with African heritage is needed, if the Gospel is ever to be extended and rooted deep in the hearts of the millions of this Continent. And in fact, encouraging signs of a new approach and attitude can already now be seen here and there. The reasons for this change taking place in our time are manifold and have not yet been studied thoroughly: the rise of African nationalism has led to a new esteem of the African heritage; the re-discovery of the Gospel unidentified with the Western or any other forms of Christianity has allowed more freedom for 'local' interpretations and frameworks of the Gospel.

One of the main factors contributing to the change in question has no doubt been that we have learnt to regard every culture including our own as something relative from the Gospel's point of view.

1. The relativity of cultures

Much injustice and confusion has resulted from the careless use of the ambiguous words 'primitive' and 'higher' in connection with various cultures. These words can be employed as purely descriptive terms without value-judgement. But even in this case, what is regarded as 'primitive', what again 'higher', depends on the point of view and the criterion which always remain relative (and usually the one who speaks of something 'primitive' implicitly indicates that his own system is something 'higher').

What some authors have said about the usage of concepts like 'primitive' and 'higher' as regards various religions, is applicable in the sphere of cultures as a whole. As W. Freytag puts it,

the alluring thing about this way of seeing religions as stages is that we can give to each his own and yet still stand in the highest place ourselves (*op. cit.*, p. 20).

And Mendelsohn states that what is "one man's 'superstition' is another man's 'reverence'" (*God, Allah and Ju Ju*, p. 56).

From the view-point of 'primitive' and 'higher', 'bad' and 'good'—yes, even from the Christian angle—every culture is something relative. Surely the Christian faith has been an influential and transforming factor in the Western culture in many ways. Nevertheless, we have had to recognize our culture's relativity in a hard way.

How is it possible that within our Western 'high' culture, often labelled as the 'Christian culture', over six million Jews were slaughtered like animals during World War II? And what about the tens of millions, including women and children, killed either on the front or at home? The Western culture surely is technically and scientifically advanced (one criterion). But what about the common phenomenon of *fear (Angst)*, the 'nameless' anguish, and other mental disturbances, ulcers and a high rate of divorce and suicide? Similar questions could be asked about smaller things as well ("Why does a Westerner carry the mucus from his nose around in his pocket?"). On the other hand, how come several Polynesian and African 'primitive' peoples have since ancient times known the exact measures of a seaworthy fishing-boat? What about the latter people's commonly close family ties, and honoring parents and older persons in general?

TWO EXTREMES ...

The understanding of various cultures as something

relative redeems us from two extremes: from considering any culture as such as 'anti-Gospel' and on the other hand as totally 'divine' or 'Christian'. From the Gospel's point of view, cultures are relative frameworks within which man lives. And it is man himself the Gospel aims at in the first instance. Taking this stand-point will lead and has already begun to lead us toward a new approach to African heritage.

2. African heritage approached in the light of the Christian communication

The International Missionary Council at Willingen (1952) stated under the heading "The Universal Church in Its Local Setting":

Churches should take a positive yet critical attitude to the national cultures ... We believe that Churches have the right and duty to make captive to Christ such elements of these cultures as can serve as vehicles of Christian truth ... There are ... situations in which churches have the duty to sever themselves completely from those elements in cultures which are directly antagonistic to the Christian faith, but this severance can never be a permanent solution.

In this statement, national cultures are taken as the frameworks within which man, whom the Gospel aims at, is living. The relativity of cultures from the Gospel's point of view has been realistically recognized: some elements in these cultures offer points of contact to the Christian communication, some elements again hinder this communication as well as man from accepting the Gospel. But even the 'severing' from the latter ones is not the final solution. The Gospel also always transforms the cultures it encounters (cf. the common decreasing of witchcraft and fear of curses in many parts of Africa; naturally there are other factors besides the Christian influence contributing to this change).

For example, the Evangelical Lutheran Church in Tanzania (ELCT) has seen the significance of the principle promoted in the quotation above. In its General Assembly in 1968 it made the following unanimous decision:

Every Synod and Diocese is requested to establish a Research Committee (the task of which is) to relate the Light in Christ to traditional beliefs and customs.

SWEEPING STATEMENTS ARE PAST

Before it is possible to "relate the Light in Christ to traditional beliefs and rituals", these beliefs and rituals

must first be objectively studied using purely sociological and religio-scientific methods. This is what is being done at present, for example, in the first part of the Research Project on the ELCT Parish Life (J.B.M. Kiwovele) and the Makumira Research Project No. 2 on the Christian communication among the Meru (R. Harjula; the results of the first part of this Project have been published in 1969 in *God and the Sun in Meru Thought*). Only after this kind of a preliminary but basic research, *Theologia Africana* can make use and elaborate upon the existing points of contact for the Christian communication as well as point out the elements antagonistic to the Christian faith. Regarding the latter elements, it must also be clearly determined and demonstrated on what basis they are considered as antagonistic. The time for sweeping statements on 'animists' and 'sun-worshippers', and so on, is over.

To be cont.

blankes alleenlik

howard eybers

Dikwels het ek gewonder
as ek so deur treinvenster,
vetterig van kleinvingermerkies
staar ...

En met gefronste voorkop
wonder
oor die wêreld daarbuite
geraam deur treinvenster
waarom? waarom?

waarom?
in hierdie pragtige suburb
met stewige akkerbome
en uitsig van die berggesig
met diepe barste en klowe koel
en proteas wat blom
ek nie vir my 'n huis kan bou ...

Ek en andere soos ek
bedek met bruinvulle en
M.A.'s en M.ED's en PH.D's.
Dan brand 'n vlam,
'n witwarm vlam wat vlam en vlam
in my binneste
en dit warm maak
today my hele liggaam gloei.

Ek knyp maar liewer oë toe
en laat my drome dwaal
met ritmiese kelak-kelak van trein
tot bo teen Leeukop waar dit ego
en dan verdwyn tussen
stille dennetoppe op die hellings,
koel en groen
wat laagbuig in die winterwind.

"power, privilege and poverty"**SIX NEW COMMANDMENTS****africa acts feature service**

"When one looks at the structure of South African society one realises that the society is pursuing not one but two contradictory goals. On the one hand there is the goal of Separate Development; on the other the goal of economic growth.

"The implications of the first goal are that everybody lives in and belongs to his respective homeland. African workers are temporary sojourners in the cities of South Africa, coming from the 'foreign countries' of the Transkei, Zululand—wherever it may be. And their families have no right to be with them. But the second goal implies a steady growth in the process of urbanisation with more and more men working in towns."

People in many countries today spend a great deal of time telling South Africa where it has gone wrong. The best-informed criticisms should be those which, like the one above, come from inside South Africa.

It is part of a careful, well-informed look at the South African economy from a Christian viewpoint, which has now been published by the Study Project on Christianity in an Apartheid Society with the title "Power, Privilege and Poverty".

The commission which made the report includes a trade union leader, a company director, a South African M.P., industrial council officials, a university professor and several lecturers in economics.

The commission begins by setting out long-term goals for a Responsible Society, taking up a theme used by the Dutch Christian leader, Dr. W.A. Visser 't Hooft, when he spoke at the University of Cape Town in 1971. The writers lay down what might be called *six new Commandments for the Responsible Society: Development exists for man, not man for development.*

"When an economy employs a worker, it may not accept his labour while rejecting his humanity. It may not exploit the 'labour unit' while ignoring the man's hopes and fears, his family and his wishes. In short, it may not house men in 'bachelor barracks' if they would prefer to live with their families near their place of work."

The goal is not simply economic growth

"South Africa ... has been one of the most rapidly developing countries in the world during the twentieth century, yet we find that the lion's share of the increased wealth has gone to only a small section of the population, whilst in some sections of the economy (for example the gold mines, the white-owned farms,

and the reserves) the majority of the people have actually grown poorer over time."

No poverty in the midst of plenty

"One mark of the Responsible Society is surely that it will be structured to eliminate as far as possible poverty, hunger, and damp, overcrowded housing. The provision of a social security 'net' below which the weak and helpless may not be allowed to fall should be top priority for any true development."

Power should be shared and Risks should be shared

"It is surely immoral ... to structure society so that those who put money into an enterprise have a say in the running of its affairs whilst those who put their own selves, their sweat and toil into the enterprise should have no voice at all."

"If it is to be argued that capitalists should receive a premium for investing their money in a particularly risky enterprise, how much more should one argue that workers involved in highly risky undertakings, like mining gold two miles below the surface, should also be paid extra."

Equality of opportunity

"Not only in the field of education but in all spheres of economic activity, equality of opportunity is a hallmark of the Responsible Society. Under this principle such practices as job reservation and discriminatory opportunities for entrepreneurs stand condemned."

THE HOMELANDS?

After the 'Commandments', the report concentrates on facts and not simply on ideals. It looks particularly carefully to see if the South African Government's concept of Separate Development is working or is likely to work in economic terms. What are the prospects, for example, of industrial development in the 'homelands'—the 12 per cent of South Africa's land which is supposed to support some 45 per cent of its total rural population?

"The Government has instituted a five-year programme for the development of industrial growth points in the homelands. The first of these, Babelegi, about 60 miles north of Johannesburg, is expected to provide employment for some 8000 Africans, out of a total local population of about 250 000.

"The Kwazulu growth point is at Sitebe, about 60 miles from Durban, where only 9 firm applications had been received from industrialists at the end of 1971. These represent a maximum estimated employment potential of 6 000 Zulu, which should be compared with an estimated potential manpower of more than one million in the Zulu homelands.

"Whether industrial areas such as Babelegi and Sitebe will really contribute to the economic development so essential to the concept of separate and autonomous African homelands, or whether they will become, in the words of the Garment Workers' Union, 'a cheap Hong Kong', is an important question. The question arises from the fact that the Industrial Conciliation Act and the Wage Act have, as far as Africans are concerned been suspended in the homelands (thus allowing employers to pay lower wages and dispense with normal forms of benefits for their African workers) whilst non-Africans in the homelands are still covered. These low wages effectively exclude any real possibility of industrial workers in the homelands accumulating capital savings. The possibilities of capital formation within the homelands remain meagre.

"At Babelegi, a female sewing machinist starts at three Rand per week instead of the R7.50 laid down by the Industrial Council for the Clothing Industry for the Transvaal. At the same time, a 45-hour week is worked instead of the normal 40 hours. After two and a half years the machinist earns a qualified machinist's wage of R5.50 per week instead of R13.60. Employers do not have to contribute to provident or medical benefit funds for their workers."

RECOMMENDATIONS

The commission takes time to single out and condemn a few particularly black spots in the South African economic system, for example, the building of prison out-stations to which farmers contribute and from which they may draw labour, in areas where farm labour is scarce. They quote a newspaper advertisement to show that the system has come to resemble slavery:

"PAARL: Grain, wine and sheep farm ... Well-built owner's house, foreman's house, usual outbuildings ... Price R235, 000 includes winery sheds and 10 convicts."

But the commission is not content to condemn the worst excesses of the system. It makes 15 carefully-worked recommendations—on the abolition of migrant labour, effective minimum wages, provident schemes for all, trade union rights, the removal of job reservation, training, the role of multi-national firms in the South African economy, the misuse of the land... Better still, it directs its recommendations specifically to those particular groups in South Africa which it believes can bring about change: Afrikaans—and English-speaking business associations, trade unions, Government bodies, the councils of the different race groups, Rotary Clubs, and a special section for the Churches.

This is intended to be a report which those who hold economic power in South Africa cannot afford to leave on their bookshelves.



Injustice at a Black University

Mr. Tiro, former President of the S.R.C. University of the North, was elected by the students to deliver the address at the graduation ceremony in April 1972. The University authorities subsequently suspended Mr. Tiro and mass protests by the student body followed. The entire student body was then expelled and told to reapply for admission. Mr. Tiro was refused readmission. Protests then erupted on both black and white campuses and government reaction followed.

On the White English language campuses there was widespread support for the demands for a common education system and an equalisation of educational opportunities for black and White.

Mr. Chancellor, Mr. Vice-Chancellor and Rector, ladies and gentlemen, allow me to start off by borrowing language from our Prime Minister, Mr. Vorster. Addressing the ASB congress in June last year Mr. Vorster said: "No black man has landed in trouble for fighting for what is legally his". Although I don't know how far true this is, I make this statement my

Onkgopotse Tiro

launch pad. R.D. Briensmead, an American lay preacher says: "He who withholds the truth or debarbs men from motives of expediency is either a coward, a criminal or both". Therefore Mr. Chancellor I will try as much as possible to say nothing else but the truth. And to me 'truth' means "practical reality".

NO BANTU EDUCATION

Addressing us on the occasion of the formal opening

of this University Mr. Phatudi, a Lebowa Territorial Authority officer said that in as much as there is American Education there had to be Bantu Education. Ladies and gentlemen I am conscientiously bound to differ with him. In America there is nothing like Negro Education, Red Indian Education and White American Education. They have American Education common to all Americans. But in South Africa we have Bantu Education, Indian Education, Coloured Education and European Education. We do not have a system of Education common to all South Africans. What is there in European Education which is not good for the African? We want a system of education common to all South Africans.

In theory Bantu Education gives our parents a say in our education but in practice the opposite is true. At this University U.E.D. students are forced to study Philosophy of Education through the medium of Afrikaans. When we want to know why we are told that the Senate has decided so. Apparently this Senate is our parents.

WHITE COMMITTEES AT BLACK UNIVERSITIES

Time and again I ask myself: How do black lecturers contribute to the administration of this University? For if you look at all the committees they are predominantly white if not completely. Here and there one finds two or three Africans who, in the opinions of the students are white black men. We have a students' Dean, we must elect our own Dean. We know people who can represent us.

The Advisory Council is said to be representing our parents. How can it represent them when they have not elected it? These people must of necessity please the man who appointed them. This Council consists of chiefs who have never been to University. How can they know the needs of students when they have not been subjected to the same conditions. Those who have been to University have never studied under Bantu Education. What authentic opinion can they express when they don't know how painful it is to study under a repugnant system of Education?

I wonder if this Advisory Council knows that a Black man has been most unceremoniously kicked out of the bookshop. Apparently, this is reversed for Whites. According to the Policy, Van Schaiks has no right to run a bookshop here. A White member of the Administration has been given the meat contract to supply a University—a Black University. Those who amorphously support the Policy may say that there are no Black people to supply it. My answer to them is: Why are they not able to supply the University? What is the cause? Is it not conveniently done that they are not in a position to supply these commodities?

White students are given vacation jobs at this University when there are students who could not get their results due to outstanding fees. Why does the Administration not give these jobs to these students? These White students have eleven Universities where

they can get vacation jobs. Does the Administration expect me to get a vacation job at the University of Pretoria?

SYSTEM FAILS

Right now, our parents have come all the way from their homes only to be locked outside. We are told that the hall is full. I do not accept the argument that there is no accommodation because, in 1970 when the Administration wanted to accommodate everybody, a tent was put up and a close-circuit television was installed. Front seats are given to people who cannot even cheer us. My father is seated there at the back. My dear people, shall we ever get a fair deal in this land?—the land of our fathers.

The system is failing. It is failing because even those who recommend it strongly, as the only solution, to racial problems in South Africa, fail to adhere to the letter and the spirit of the Policy. According to the Policy we expected Dr. Eislen to decline chancellorship in favour of a Black man. My dear parents, these are the injustices no normal student can tolerate—no matter who he is and where he comes from.

In the light of what has been said above the challenge to every black graduate in this country lies in the fact that the guilt of all wrongful actions in South Africa, restriction without trial, repugnant legislation, expulsions from schools rests on all those who do not actively dissociate themselves from and work for the eradication of the system breeding such evils. To those who whole-heartedly support the Policy of Apartheid I say: Do you think that the white minority can willingly commit political suicide by creating numerous states which might turn out to be hostile in future?

LET THE LORD BE PRAISED ...

We black graduates, by virtue of our age and academic standing are being called upon to greater responsibilities in the liberation of our people. Our so-called leaders have become the bolts of the same machine which is crushing us as a nation. We have to go back to them and educate them. Times are changing and we should change with them. The magic story of human achievement gives irrefutable proof that as soon as nationalism is awakened among the intelligentsia it becomes the vanguard in the struggle against alien rule. Of what use will be your education if you can't help your country in her hour of need? If your education is not linked with the entire continent of Africa it is meaningless.

Remember that Mrs. Suzman said: "There is one thing which the minister cannot do: He cannot ban ideas from men's minds".

In conclusion Mr. Chancellor I say: Let the Lord be praised, for the day shall come, when all men shall be free to breathe the air of freedom which is their's to breathe and when that day shall have come, no man, no matter how many tankers he has, will reverse the course of events.

God bless you all! ■

g e w e e g e n ..? | w e i g h e d a n d ..?

Hierdie rubriek in Afrikaans en Engels bevat kort uittreksels van berigte oor NUUS, OPVATTINGS, GEBEURE, STANDPUNTE, ENS., EN 'N BEOORDELING VAN SOMMIGE ITEMS deur verskillende persone.

Hierdie maand beoordeel dr. J.S. Kruger (JSK) en mnr. P. Randall (P.R.) sommige items.

Lesers word genooi om hulle opinies oor nuusitems of die beoordelings van items te gee, of om vrae oor alledaagse items in te stuur.

This column in English and Afrikaans comprises short extracts from reports on NEWS, VIEWS, HAPPENINGS, STANDPOINTS, ETC., AND AN EVALUATION OF SOME ITEMS by various people.

This month Dr. J.S. Kruger (JSK) and Mr. P. Randall (P.R.) evaluate some of the items.

Readers are invited to express their opinions on news items or on the evaluations of items, or to send in questions on current items.

PREDIKANTE PREEK NIE OOR LIEFDE

'n Pretoriase professor het vandeeweek opslae gemaak met sy kritiek teen die preke van NG predikante. Hy sê hy het 500 preke ontleed en net 3 persent daarvan het oor die liefde van God en die liefde vir die naaste gehandel.

...Relatief tot geloof gee die Bybel drie keer meer aandag aan liefde as aan geloof. — *Die Transvaler*

„GODSDIENS IS MOOI EN SUIWER”

„Ons laat ons politiek en ons kerk soms byna saamval, of kry dit in elk geval nie dikwels reg om dié twee te onderskei sodat die regte perspektief op albei verkry kan word nie,” het 'n Pretoriase Predikant, ds. Murray Jansón, gesê op 'n simposium oor die ingenieur en geestes-wetenskaplike van die Akademie vir Wetenskap en Kuns.

...Hy wys daarop dat die navorsing aan die lig gebring het dat die preke maar net sowat drie persent gewy word aan die tweede deel van die hoofgebod, naasteliefde.

„Maar nou is dit net so waar dat die predikant in dié verband in die predikament verkeer dat as hy hierdie tweede liefdesgebod prakties gaan deurvoer, hy dan onteenseglik op die terrein van ons verhouding tot die nie-blanke beland.”

So nie, sê ds. Jansón, word so 'n prediker heel gemaklik as 'n verkondiger van „social gospel” en humanisme uitgeskel. Intussen is die wegstroom 'n teken dat daar nie besef word dat die Evangelie wel sosiale implikasies het nie. As dit nie die implikasie in ons maatskappy het nie, verskil, ons op kerklike gebied nie van Rusland nie.

„Daar kan kerke Sondae rustig preek—solank hulle net oor die siel en die hiernamaals en oor alle vrome religiositeit preek, en hulle preke nie sosiale implikasies het nie.”

'n Ander groot probleem vind hy onder kerklui self, naamlik 'n fundamentalistiese siening wat beteken dat die bybel letterlik vertolk word. Dit maak onder meer dat die predikant die melk van wolke byvoorbeeld hand en tand beveg, en more, oormore as die wetenskap aanhou „sondig”, met die hoed in die hand verskoning gaan vra. — *Hoofstad*



Dr. Kobus Kruger is 'n lektor by die universiteit van Suid-Afrika en 'n leraar van die Ned. Geref. Kerk.

Prof. De Vos en dr. Jansón raak die heel gevoeligste senuwee in die Ned. Geref. Kerk aan.

Waarom word daar so min oor die naasteliefde gepreek?

- 1. Dr. Jansón vertolk 'n belangrike rede, nl. die besef van baie predikante dat hulle dan noodwendig kritiek sal moet uitspreek op die huidige bestel in Suid-Afrika. By sommige is dit slegs 'n intuïtiewe vermoede. By ander 'n helder wete, maar tussen hierdie*

wete en die daad van kritiek lê die emosionele en praktiese ingeskakeldheid by die Afrikaanse volk en sy instellings—waartoe vir baie die kerk behoort. In hierdie instellings is—tot nog toe—die hoofbestanddele, nl. die Christelike geloof en nasionale belang, heg aan mekaar gesweis. Hierdie eenheid is besig om te ontbind. Na mate die Christelike geloof en moraal ontkoppel word van die nasionale gevoel en belang, kán meer aktuele prediking oor die naasteliefde verwag word.

Paradoksaal genoeg word die implikasies van die naasteliefde veel moediger en konsekwenter deur Afrikaners uitgespreek wat, kerklik gesproke, aan die rand of daarbuite staan!

2. Die Ned. Geref. Kerk verkeer tans ongelukkig nog in 'n **intense reaksie-stemming** teen wat in die algemeen die wêreldmening genoem word. Die feit dat die hele ekumeniese teologie klem lê op die naasteliefde, wek die instinkmatige reaksie op om afwysend daarteenoor te staan.
3. Die Ned. Geref. Kerk het 'n sterk **piëtistiese tradisie**. Dit bied die moontlikheid om van die aktuele sosiale probleme te ontsnap deur in 'n a-politieke vroomheid skuiling te soek. Meestal word nie besef dat stilswye óók 'n vorm van politieke optrede is nie. Wie in ons situasie niks sê oor sosiale misstande nie, praat dit stilswyend goed.
4. Die **teologie** wat in die Ned. Geref. Kerk beoefen word, het nog nie daarin geslaag om die prediking en praktyk met die belang van die naasteliefde te deursuur nie. Tot op groot hoogte weerspieël die Ned. Geref. teologie hierdie swakheid van die prediking. Soms dien die teologiese besinning selfs daartoe om hierdie leemte te probeer regverdig en bestendig.

Die implikasie van bg. twee berigte is dat die naasteliefde sterker in die prediking van die Ned. Geref. Kerk beklemtoon moet word. Ek stem heelhartig daarmee saam, en wil die volgende drie kwalifikasies daarby voeg:

Eerstens: die prediking moet die liefde direk op die strukture in die samelewing betrek. Dit is nie genoeg om 'n „mooi gesindheid” aan te beveel of te bly by die wellewendheid in die persoonlike omgang tussen individue nie—al is dit belangrik. Liefde (of die gebrek daaraan) vind konkreet neerslag in die objektiewe strukture van die lone, die onderwys, werks-

geleenthede, ens.

Tweedens: die prediking moet konkreet wees. Dit is nie genoeg om die liefde as 'n algemene beginsel te predik nie. Dan bly dit abstrak.

Derdens: die prediking moet die naasteliefde veranker in die geloof en liefde tot God. Dit gebeur in die Ned. Geref. Kerk. Die stelling in die Transvaler se berig dat die Bybel drie keer meer aandag gee aan liefde as aan geloof, is onsuiver. In die Bybel is geloof en liefde keersye van mekaar.

Ek glo dat die prediking in die Ned. Geref. Kerk hierdie swakheid sal oorwin—as ons genoeg tyd het. Die tekens van die lente is bespeurbaar. Mag dit betyds tot volle bloei kom!

J.S.K.

NEW POLITICAL GROUP TO WORK FOR NEEDS OF NON-WHITES

MARITZBURG—A new South African political movement was born in Maritzburg yesterday.

After a three-day convention at the Edendale Ecumenical Centre, the Black People's Convention came into being ...

The elected public relations officer, Mr. Saths Cooper, said: "This meeting is motivated by the concern we feel at the lack of any political movement in this country which adequately expresses and works for our needs as Black people.

"The only Black people's parties in existence are those working within the apartheid system in the Homelands, or other Government structures such as the Coloured Peoples' Representative Council ...

Mr. Cooper said the principles and aims of the convention were:

1. To unite and solidify the Black people of South Africa with a view to liberating and emancipating them from both psychological and physical oppression.
2. To preach, popularise and implement the philosophy of Black consciousness and Black solidarity.
3. To formulate and implement an educational policy by Blacks and for Blacks.
4. to create and maintain an egalitarian society where justice is meted equally to all.
5. To formulate, apply and implement the principles and philosophy of Black communalism—the philosophy of sharing.
6. To create and maintain an equitable

economic system based on the principle and philosophy of Black communalism.

7. To co-operate with existing agencies to reorientate the theological system to make religion relevant to the needs, aspirations, ideals and goals of the Black people.

At the end of the convention, Mr. Cooper said: "Various strategies have been formulated to achieve our objectives."

—Rand Daily Mail

The emergence of Black Consciousness in South Africa and its consequent institutionalisation in the Black People's Convention is clearly a development with important political, social and cultural implications. The question for whites, particularly those whites opposed to apartheid, is how should they react to Black Consciousness. Reactions of hostility, fear and intolerance will merely hasten the process of polarisation and decrease the possibilities of relatively peaceful change towards a more just society. Whites will have to accept that Black Consciousness is not only a reaction to white racism, but is also a positive and creative expression of such values as Black communalism as opposed to the individualistic and materialistic ethos of white society. Whites have to learn to react creatively to Black Consciousness as a potentially enriching element in our total society in which both white and black are inter-dependent and will inevitably remain so.

—P.R.

RANDALL'S PASSPORT WITHDRAWN

The passport of the director of Spro-Cas, Mr. Peter Randall, was withdrawn yesterday when two plainclothes policemen called at his Braamfontein office.

Last week, Mr. Randall was awarded a study bursary in terms of which he is to spend three months in Britain and Europe next year, studying the achievement of social change by peaceful methods.

The award was made by a South African Christian trust... He did not know why his passport had been withdrawn.

"There appears to be a systematic campaign to silence opposition from within the Church."
—Rand Daily Mail

BANNING ORDER ON PRIEST

An Anglican minister, the Rev. Stephen Hayes, was served with a banning order at his home in Pietermaritzburg last night.

The order confines him to the city of Durban for five years. He was given 24 hours to leave Pietermaritzburg, where he lives with his cousin, Mrs. Jennifer Aitchison in Wendover Road.

—Rand Daily Mail



Mr. Peter Randall is the director of the Study Project of Christianity in an Apartheid Society.

de Beer Banning

9 BISHOPS HEAD NEW WAVE OF PROTEST

Nine Anglican Bishops today condemned the banning of the church's diocesan secretary of Damaraland, Mr. David de Beer, as a "flouting of the rule of law". Mr. de Beer is also administrative secretary of the Christian Institute.

In a statement the Bishop of Natal, the Right Rev. Vernon Inman, said: "Once again the State has seen fit to use its power to ban a devoted member of the Christian community"...

A statement signed by several prominent Cape Town citizens reads in part: "Dave de Beer has neither been accused nor convicted of any crime. We regard him as innocent".

"This banning follows Government action against 67 churchmen in South Africa during the last 18 months and is the third banning of a Christian Institute staff member in a year".

A separate statement issued by Mr. Kotzé reads: it is becoming increasingly dangerous to be a Christian in this country. Because the Government gives no reasons, nor produces any evidence to the contrary, I can only conclude that David de Beer is banned because he is innocent.

"Certainly all my personal knowledge of him confirms the view that the only possible reason for his

banning is because he has been true to his Christian conscience”.

Mr. de Beer (24) may not attend gatherings or enter institutions concerned with education or publication.

—*The Daily News*

HURLEY PLEDGES SUPPORT FOR DESMOND

Archbishop Dennis Hurley yesterday pledged his personal support for Father Cosmas Desmond, the banned and house-arrested Franciscan priest, who last week preached at St. George's Church, Parktown, Johannesburg, in contravention of the restriction orders placed upon him.

Father Paschal Rowland, Father Desmond's religious superior, pledged the support of the Roman Catholic Church for the priest's action.

Mr. David de Beer, the banned Anglican lay preacher, also infringed his banning order by attending the service.

—*Sunday Times*

TEILHARD DE CHARDIN EN DIE TEOLOGIE VAN ONSE TYD

Teilhard de Chardin se invloed rus nie op sy wetenskaplike prestasies nie, maar op sy intuitiewe greep na 'n totaalbeeld van die werklikheid wat nooit wetenskaplik waargemaak kan word nie en daarom ook nooit op suiwer wetenskaplike gronde afdoende bestry kan word nie ...

Dit is hierdie denkmodel wat in so 'n sterk mate tot die verbeelding van ons tydgenote spreek. Die rede daarvoor, het ons gesê, moet gesoek word in die feit dat hy één van die dominante in die geestelike klimaat van ons tyd na vore gehaal en geaksentueer het. Wat daardie dominant is, is duidelik: die afwysing van elke moontlike vorm van dualisme en die soeke na 'n sintese van die verskillende skynbare teenstrydighede wat hulle aan ons voordoen. Daarin het hy 'n kardinale element van die tyd waarin ons lewe, getref. Oral en op elke gebied belewe ons vandag die soeke na eenheid en sintese ...

Die verskil tussen Teilhard en die Calvinistiese denkers is egter duidelik. Waar hulle by die Skrif begin, begin hy by die wetenskap. Dit is daarby veral die onvoorwaardelike aanvaarding van die evolusie as grondwaarheid van sy hele denksistiem wat die kloof tussen hom en die geestelike kinders van Abraham Kuyper onoorbrugbaar maak ...

In die moderne teologie is daar 'n baie sterk drang om weer die verband tussen die geloof en hierdie wêreld, hierdie (aardse) lewe en ons roeping daarin duidelik te maak. Ook met hierdie drang as sodanig behoort ons vanuit ons gereformeerde erfenis simpatie te hê. Dit is een van die vreemde dinge van die geskiedenis dat die piëtisme daarin kon slaag om so diep in te dring juis in gereformeerde kringe, want die gereformeerde opvatting van die geloof is allermins piëtisties. Die gereformeerde het altyd die aarde gesien en verstaan dat ons hier en nou 'n roeping het. Vir die gereformeerde, meer as vir die Lutheraan met sy twee-ryke-leer, was die betekenis van die heil vir die aardse lewe altyd 'n dringende aangeleent-

heid.

En tog, ook hier is die verskil tussen Teilhard en veel van sy bewonderaars aan die een kant, en die gereformeerde opvatting aan die ander kant weer duidelik. Vir die gereformeerde is die heil iets wat deur God geskenk word aan die mens en as sodanig beteken dit vir die aardse lewe van die mens. Vir Teilhard is die heil iets wat tot stand kom langs die weg van die evolusionêre ontwikkeling van die mens. 'n Mens sou kon sê dat die Christendom nog steeds verkondig het dat daar 'n „vreemde heil” van buite (van Bo) af aan die mens geskenk moet word, dat daar 'n wedergeboorte moet plaasvind en dat God só die kragte skenk wat in die daaglikse roeping van die gelowige 'n heilsame betekenis vir die aardse lewe het. By Teilhard sit die heil egter al van die begin af in die aardse werklikheid opgesluit en kom langamerhand in die evolusionêre proses tot ontplooiing. God trek dit as 't ware uit die stof na vore. Dit beteken dat die aardse heil 'n goed in homself word en dat alles wat dit dien, verstaan moet word as openbaring van die heil wat eers eenmaal by die punt omega volledig aanwesig sal wees, wanneer die ontwikkelingsproses voltooi is. Die diens in die aardse werklikheid is dus nie die vrug van die wedergeboorte nie, maar die proses van die „wedergeboorte” self ...

Prof. W.D. Jonker

—*Ned. Geref. Teologiese Tydskrif*

VICTORY FOR UNITY ON BAPTISM

SALISBURY—Roman Catholic and Anglican bishops in Rhodesia have reached agreement on the sacrament of baptism. Statements read from the pulpits of both denominations yesterday said that each recognised and accepted the other's baptism.

...The moderator of the African Reformed Church, the Rev. Christopher Chikasha, said the bishops had taken the right step towards good relations among the Christian churches in Rhodesia.

—*The Star*.

SON OF FORMER P.M. IS SLATING S.A. WAY OF LIFE

The Rev. D.F. Malan, eldest son of a former South African Nationalist Prime Minister lives modestly in a drab Johannesburg rent-controlled flat in which the writings of Karl Marx, Hitler's speeches and theology dominate a cheap bookshelf.

“As soon as riches become a characteristic of a certain ethnic group, while poverty becomes a characteristic of another ethnic group, the situation becomes highly dangerous—in the eyes of God it is a sin.

“If people accept it as good it is oppression. And from the point of view of a politician, it is highly dangerous politically and sociologically,” Mr. Malan said last week.

—*The Sunday News*

ADMINISTRATOR'S REMARKS 'ARE UNCHRISTIAN'

The Administrator of the Free State, Mr. G.F. van L. Froneman's remark at a Sabra youth congress that the Christian injunction "Love Thy Neighbour as Thyself" was "pernicious humanism", was unChristian and in the view of Dominee Roelf Meyer of the Christian Institute, blasphemous.

At the Sabra (South African Bureau of Racial Affairs) congress in Bethlehem, Mr. Froneman, a former Deputy Minister of Justice, acknowledged "love thy neighbour ..." was the foundation of worship as practised today in most churches in the world and which had become the attitude to life of modern man.

Yet it resulted in the subversion of the modern order and led to permissiveness in life.

He said, "love thy neighbour ..." was "idolitary" and not in the Christian doctrine.

"We must love God above all things," Mr. Froneman said. This meant also loving his image—ourselves and our neighbours, but he made us all different."

He said the English churches vigorously upheld the "love thy neighbour..." tenet "and numbers of our youth under the influence of permissiveness are their allies".

Last night, reacting to a report of Mr. Froneman's address to the youth congress, the Rev. Meyer said: "Mr. Froneman takes the Afrikaners as his starting point and not Christ and the scriptures.

"The Afrikaner becomes his God, and even God's commandments must be interpreted to serve the Afrikaner," he said.

"The result is God is in the Afrikaner's service, which in my view is blasphemy."

Mr. Meyer said: "Christian love is found only in the example of Jesus Christ. He identified himself with people in need, in poverty and in suffering. In South Africa those mostly in need are the Black people—so in South Africa God's commandment points to other races than Whites."

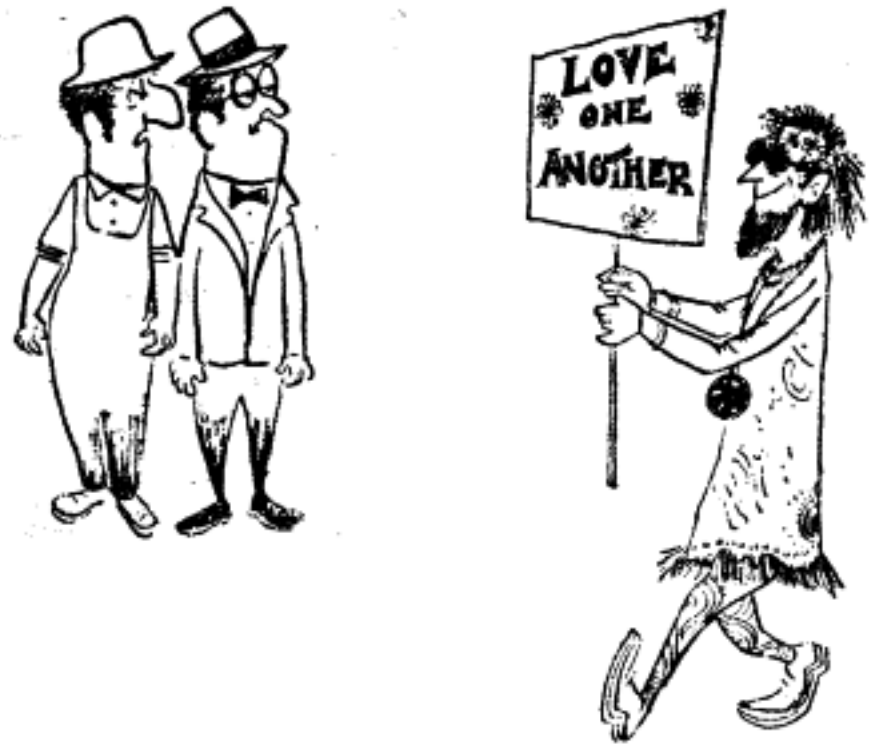
—Rand Daily Mail

I WAS A PASTOR TO FREEDOM FIGHTERS

"May I state loudly and clearly at no time has the church bought or used its funds for guns and ammunition!"

Lloyd Swantz

—The Lutheran Standard



Here comes another one of those Agitators" (The chronicle, 30/6/72).

SMALL GROUP HAS CONTROL OF S.A.

Progressive Party leaders agree with Mr. Japie Basson, MP, that Afrikaner nationalism is becoming "Afrikaner imperialism," adding that through the Broederbond, the Nationalist Government was holding key positions to "demand and command".

"In every field of activity in South African life, a few men are dictating the future course of the nation without consideration of what people do or say or think.

"Who speaks for the Dutch Reformed Church but the Rev. Koot Vorster, the Rev. J.S. Gericke and the Rev. D.P.M. Beukes? Do any of the others say anything? Does anyone know what Dutch Reformed Ministers have to say?"

"We are against the dictatorship of the few."

—Rand Daily Mail

LITURGIE EN LEWE

Die neiging is om liturgie en lewe van mekaar te skei. Ons mense is geneig om hulle kisklere Sondagaand uit te trek en dit weg te bêre tot volgende Sondag ... J.G. Davies skryf: „If we are to present the New Testament position, we can make no essential distinction between worship and daily life, and, we may add, between worship and mission, since the latter takes place in daily life in the world." Ons mag die lewe nie deel in 'n sakrale en profane deel nie ...

Sondag vir Sondag word hulle in kerkgeboue versamel, deur die Woord gereinig en daarna uitgestuur om hulle invloed in die wêreld te laat geld. Daar is geen eindpunt in die kerkdienste nie.

Prof. H.D.A. du Toit—Ned. Geref. Teologiese Tydskrif