



PRO VERITATE

COLD COMFORT INDEED

Guy Clutton-Brock

ETIESE EN POLITIEKE PROBLEME RONDOM „GEWELD” - II

André du Toit

SIMULATION IS A LEARNING EXPERIENCE

Martin Fransman

TOWARDS A THEOLOGY OF TRANSFORMATION - II

Andrew Prior

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LET WEL

Die redaksie van Pro Veritate verklaar dat hy nie verantwoordelik is vir menings en standpunte wat in enige ander artikel van hierdie blad verskyn as die inleidingsartikel en redaksionele verklarings nie.

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PRO VERITATE

KAFFER IN DIE KERK!

Die reeds sogenaamde „Kaffer in die Kerk” - insident te Maraisburg was treurig en skadelik genoeg. Die selfvoldane kommentaar daarop sedertdien - veral van die kant van die Transvaalse Afrikaanse dagbladders - kan alleen as finaal selfverdoemend bestempel word.

Te midde van al die sensasionele voorbladberigtinge omtrent die hele onsmaaklike gebeure het 'n paar betekenisvolle en insiggewende standpuntnames blykbaar die aandag van baie ontgaan.

Die eerste is natuurlik die standpunt van die magtige N.G. Kerk self: amptelik swyg hy oor hierdie bykans historiese insident in alle tale - terwyl daar uiteindelik aan hom 'n gulde geleentheid gebied is om sy eerlike en Skrifgetroue standpunt t.o.v. die gesamentlike aanbidding van die gemeente van Christus openhartig te stel en alle argwaan by buitelandse kerkinstanties t.o.v. sy werklik goeie Christelike bedoelinge te verwyder. (Veral dan in die lig van die onlangse, feitlik eenparige besluite van die Gereformeerde Ekumeniese Sinode en die Wêreldbond van Gereformeerde Kerke, waarvan hy 'n tot nog toe gerespekteerde lid is.)

Tweedens is dit heel duidelik dat hierdie, waarskynlik eenmalige, insident slegs 'n nietige simptome is van 'n wydverspreide en alles-deurtrekkende siekte; behalwe miskien met uitsondering van die gemeente St. Stephen's en die Groot Kerk in Kaapstad en enkele „verligte” Bolandse gemeentes sou presies dieselfde ongetwyfeld gebeur het in elke gemeente van die „Moederkerk” dwarsoor die land heen as dit dáár moes gebeur het. Die betrokke predikant was, soos enige „onbekende soldaat”, slegs maar ongelukkig dat die vuur op hom moes losbrand, dat hy en sy kerkraad en gemeente uitverkies moes word om voortaan in die annale van die geskiedenis opgeteken te staan. Dit kon net sowel op enige ander plek en met enige ander predikant, kerkraad en gemeente gebeur het. Die reaksie en resultaat sou presies dieselfde gewees het. Die rasegte en tradisie-gebonde Afrikaner-Christen verduur nou net ten ene male nie 'n „kaffer” in „sy kerk” nie - behalwe dan as skoonmaker!

En dan, ten slotte, die brutale, die besliste, die selfversekerde oordele van die amptelike spreekbuis van die Christelik-Nasionale Afrikanerdom oor die hele insident: „die N.G. Kerk se standpunt is tog duidelik. Enigiemand van 'n ander kerk (maar is daar dan nie slegs één Kerk van Christus nie?) of ander ras (al is hy ook 'n belydende Christen?) kan 'n blanke N.G. Kerkdiens bywoon ('n „blanke kerkdiens” - waar word dáárna verwys in die Bybel?) as daar aan 'n paar vereistes voldoen word.” En dié vereistes is voorwaar heel raar. Die heel eerste is bv.: „die betrokke persoon moet 'n bona fide begeerte hê om te aanbid”. Pas die „blanke” N.G. Kerk werklik hierdie vereiste toe op ál sy kerkbywoners? En wie is dit wat die oordeel moet vel oor die „bona fides” van die skynbaar vromes. Is dit nie, volgens die Bybel, alleen God wat kan oordeel nie?

Voorts word daar „vereis” dat so 'n persoon „die diens moet kan volg”. Sowaar? En wat dan van hulle wat somtyds kerk-toe gaan om, in gewyde atmosfeer, in stille gemeenskap te verkeer met medemense - wie hulle ook al mag wees en watter vreemde taal hulle ook al mag praat - wat in dieselfde God en Christus glo en wat ewe diep neergebuk staan in die moeras van sonde? En wat dan van die kindertjies, wat waarskynlik nog nie „die diens kan volg” nie, maar wat Jesus self beveel het nie verhinder moet word om na Hom te kom nie? En wat van die „armes van gees” aan wie juis die Koninkryk van God behoort?

„Langs ordelike weg”, so word daar „vereis”, „moet hy homself voor die diens aanmeld en hom aan die leraar gaan voorstel.” Sou dit, in die lig van die Bergrede werklik „ordelik” wees dat die Kerk van Christus leegloop as gevolg van 'n subjektiewe keuring van sondaars veral op grond van hul huidskleur (Gamsgeslag!) - deur die plaaslike leraar? En moet die blanke kerkleraar - voor wie die voornemende kerkbywoner die voorgeskrewe voorstellingsritus moet deurloop - werklik beskou word as die uitdeler van komplimentêre toegangskartjies tot die Koninkryk van God?

Die onsinnige van die hele relaas word waarskynlik ten beste versinnebeeld deur die selfversekerde stelling van 'n andersins verantwoordelike koerantredakteur dat hy nie Sondags kerk-toe gaan om sy Sabbatsvroomheid te laat „ontstig” deur sulke vulgêre insidente nie.

„Ontstig” deur die blote fisiese teenwoordigheid van 'n nie-blanke mede-Christen in gesamentlike aanbidding voor die trone van God, onse Here? Net omdat hy nie-blank is, al is hy mede-gelowige, medesondaar, mede-verloste, mede-Christen?

In die woorde van die profeet Hosea kan ons maar alleen uitroep „So kom die volk wat geen verstand het nie, tot 'n val.”

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CAPITAL PUNISHMENT

We publish this month a letter from Dr. B. van Niekerk of the Law Department at the University of the Witwatersrand. Dr. van Niekerk is soliciting support for an abolitionist movement against capital punishment in South Africa.

At the same time, some people are starting to ask for drug-pushing to be added to the already long list of crimes punishable by death.

The issue of drug-pushing is an example of why capital punishment is no answer to the problem. Drugtaking is largely an escape from reality and is a indicator by which we can partly measure the health of our society. To exact the life of the drug pusher is to tackle the problem at the level of symptoms and not at the level of causes. Once the pusher is dead, the problem remains. Drugtaking is a social problem and only by examining the reasons for people taking mainline drugs and remedying them, will the problem begin to be rectified.

But the cry for further capital punishment is in itself interesting. We seem to have become so de-personalised by having lived so long under an ideology, that we esteem values more than people, things more than life. To be person-centred and person-orientated is to be Christian and we need return to being just that.

Z

There is a remarkable film presently showing in Johannesburg that all South Africans will profit from seeing. It is simply called Z.

Z is remarkable not because it got through the scissors of the Board of Censors but that it was passed at all. Perhaps this has something to tell us about the Board. Seemingly the only morality they are concerned about is sexual morality, and Z is certainly not that. Or perhaps the censors interpreted the film differently from us.

Z tells the story of the conflict between the powers for peace and the powers conserving the status quo. The Peacemaker is assassinated. In the ensuing exposé of corruption in high places it looks as though truth and justice may appear, but this hope is short-lived as it is thwarted by a military coup-de-etat.

The paradox is that though the powers of the status quo win, they only 'win'; for the name of the film is Z i.e. an ancient Greek letter meaning 'He lives'.

If one of the early Christian symbols was the fish, then a symbol appropriate to our day is Z - for 'He lives', the same yesterday, today and forevermore. And if those church workers we list in Pro Veritate have been preaching the Gospel of 'He who lives', then 'He who lives' will finally win and His truth will out and will prevail.

This is the message of Hope of the crucifixion resurrection and this message be bear in earthen vessels.

THE MEN

FROM THE MINISTRY

SOUTH AFRICAN CLERGYMEN WHOSE PASSPORT FACILITIES HAVE BEEN REMOVED

Fr. Albert Danker,	Catholic priest working in Durban with Young Christian Workers. Passport seized.
Rev. Ian Thomson,	Presbyterian minister doing industrial ministry - Jhb. Passport seized.
Fr. Stephen Hayes,	Anglican worker/priest in Windhoek, S.W.A. Passport seized.
Rev. Basil Moore,	Methodist minister on staff of University Christian Movement in Johannesburg. Passport seized.
Canon Cyprian Thorpe,	Anglican priest, heading the Department of Mission in Johannesburg. Passport restricted.
Fr. Dale White,	Anglican priest running Wilgespruit Ecumenical Fellowship in Johannesburg. Passport seized.
Fr. Cosmas Desmond,	Catholic priest on staff of Christian Institute in Jhb. Passport application refused.

IMMIGRANT CHURCH WORKERS WHOSE RETURN TO SOUTH AFRICA FROM HOLIDAY ABROAD WAS REFUSED

Rev. C. Fobbe,	German Lutheran missionary in Northern Transvaal for many years.
Fr. Ian Atkinson,	English Anglican priest working in Pretoria.

ENTRY OF CHURCH WORKERS INTO SOUTH AFRICA REFUSED

Dr. Marie-Louise Martin,	Swiss divinity, lecturer of Paris Evangelical Church. Formerly of Divinity Department at Roma University, Lesotho.
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IMMIGRANT CHURCH WORKERS WHOSE TEMPORARY RESIDENCE PERMITS HAVE BEEN WITHDRAWN

Bishop Edward Crowther,	American Anglican Bishop of Kimberley. Temporary permit not renewed in 1965. Given 14 days to leave South Africa.
Miss Sally Camp,	American Anglican missionary working in Ovamboland, S.W.A. Left October 1968.
Miss Mary King,	American missionary of the United Church of Christ working in Natal. Left January, 1969.
Rev. de Fruyt,	Belgian Catholic missionary working in Natal. Left Jan. 1969.
Fr. A.M. Garrison,	American Anglican priest working in Ovamboland, S.W.A. Left end of 1966.
Bishop Robert Mize,	American Anglican Bishop of Windhoek, S.W.A. from 1960. Left July 1968.
Fr. Pierre Dil,	Dutch Anglican priest holding permanent residence visa and population registration card. In South Africa from 1957, deported in Nov. 1966 from Pretoria.
Fr. Robert van der Hart,	Dutch Catholic priest, working at Hammanskraal Seminary from 1964. Left December 1968.
Rev. Hans Haselbarth,	German Lutheran pastor holding permanent residence permit. Working in Northern Transvaal and Natal from 1963. Left December 1968.
Fr. Dick Cadigan,	American Anglican priest working in Natal from 1965. Left August 1970.
Fr. David Shanahan,	Irish Catholic priest working in Sharpeville and Evaton from 1969. Left August 1970.
Fr. Robert Mercer,	South African holding a dual Rhodesian citizenship and an Anglican priest. Left Oct. 1970.
Fr. Bernard Chamberlain,	English Anglican priest. Left October 1970.
Dr. Marcus Braun,	German Lutheran pastor working in Welkom and Jhb. from 1967. Must leave by March 1971.

COLD COMFORT INDEED

Guy Clutton-Brock has been a Rhodesian citizen for 19 years. He and his wife, Molly have been co-operators at the multi-racial Cold Comfort Farm, outside Salisbury.

We publish here the CCF Christmas newsletter, slightly shortened.

This is to send you good wishes from all of us, for Christmas and the New Year; also to let you know how things are here. The crops are fine.

We were scratching our heads wondering what to say in the newsletter beyond this, when a train of events started which relieved our worry. At 5.30 a.m. on the 18th of November, about 40 policemen, including top brass of the Special Branch, knocked at our doors, roused us sluggards from our beds and soundly searched our rooms. As Molly said, being 40 souls on the land, including children, we had achieved "not one-man-one-vote, but one-man-one-cop!" The police behaved mostly with courtesy and consideration. So did we. Arthur, emerging blinking from bed, thought they were a party of Catholic priests come a bit early to see round the farm. We made them coffee while they searched our desks and files. They gathered in plastic bags, papers and letters, memoranda to lawyers, and some books with political tinges; also our duplicator, so this letter goes out from elsewhere. Neither dope nor pornography were found, nor letters from Peking nor Moscow. Our Bibles were left to continue subverting us. The reason given for the raid was a publication called 'Struggle', periodical of the National People's Union. Produced by some members of the University and rolled off on our duplicator, it may contain subversive statements. Prosecution of the editors is pending. Maybe also the opportunity was valued to make a general reconnaissance of Cold Comfort Farm. The 'Rand Daily Mail' pointed out that the raid coincided with an intensive drive against the Tangwena. We also noticed the coincidence; the drive was not being very successful. Anyway, a good time was had by all until...

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Just before the convoy of cars moved off, Didymus Mutasa, our Chairman, was handed a detention order by a member of the Special Branch, consigning him to Sinoia Prison for an indefinite period. It was signed by Mr. D.W. Lardner-Burke and made under the 'Emergency Powers Regulations'; the state of emergency ever continues in Rhodesia. It stated "... it appears to me that it is expedient in the interests of public safety or public order to make an order against you... The making of this order is based on a belief that you are likely to commit, or to incite the commission of, acts in Rhodesia which would endanger the public safety, or disturb or interfere with the maintenance of public order".

The Press reported 'Man of Peace detained'. In his first letter to Gertrude, the children and all friends of CCFS, Didymus wrote: "Do not worry about anything for me. I am content with what the Prison will provide .. I had not seen a prison cell before, though I visited many friends lingering there. Now I come face to face with one .. My spirit is high. I feel as if I see Christ all the time. The man in charge of the Prison is good. So there is no need to worry about my flesh. ... My spirit is more active. It is there with you all the time. You need it. My mind is clear and my soul is purified. As you know, there is nothing wrong that I have done ... As long as you are happy, I shall spend my time well."

When a man of the quality of Didymus Mutasa is a danger to 'public order' in Rhodesia, there is a very great deal wrong with the 'public' and its 'order'. As we waved our Chairman off in the police truck, members of CCFS were not afraid, but deeply angry. The Man of Peace prevailed, however, and spirits rose at once to the occasion. Gertrude recovered quickly and has sown a shining example ever since.

Guy Clutton-Brock

Order for Protective Custody. Based on Art. 1 of the decree of the Reich President for the Protection of People and State of 28 February 1933, you are taken into protective custody in the interest of public security and order. Reason: Suspicion of activities inimical toward the State.

(Nuremberg Documents)

Now, please, you my dear and all of you, please don't worry unnecessarily about me. All is in God's hands and he will use this matter for healing and not for destruction. Please don't try to move heaven and earth to get me free. You will only make life more difficult. Now we must bear our Christian obedience even against the powers that be, willingly suffering and trying to keep ourselves from all bitterness. We must wait with patience; our separation cannot be much longer.

(from a letter dated 3rd June, 1937 written in prison four days after his arrest at the hands of the Gestapo by Pastor Paul Schneider of the German Confessing Church to his wife).

Greet warmly my true friends in the churches and tell them that I rejoice at the thought of coming again to them. Now the storm has come; we have entered and passed through it, "in nothing terrified" (Phil. 1.28-30). Say also to my friends that it goes well with me and that they must not worry about me, either now or in the future. Rather let them be concerned that both we and our children hold fast to the Word of God and the witness of the gospel. Read the Epistle to the Philippians, sing and pray.

(from a letter a month later from prison by Pastor Paul Schneider to his wife).

On the afternoon of 27th November, two distinguished members of the Special Branch arrived to present me with a notice signed by 'L.B. Smith, Minister of Internal Affairs'. This stated:

".... I propose to deprive you of your citizenship ... I am satisfied at this stage that you have shown by activities which are prejudicial or likely to be prejudicial to public safety or public order that your continuance as a citizen of Rhodesia is detrimental to the interests of Rhodesia ... that it would not be conducive to the public good that you should continue to be a citizen of Rhodesia." The wording, by now, had a familiar ring. The notice gave me three weeks in which I might request Mr. Smith to refer my case for enquiry to a Commissioner appointed by him; thereafter he would make his final decision.

Molly's name was omitted from the notice. Accompanying it was a memorandum of 9 foolscap pages with 30 paragraphs, in five of which 'The activities referred to above are disclosed specifically'. These quote, not wholly correctly, from -

1. an address given by me in 1968 to the Current Affairs Association at the University College of Rhodesia,
2. a letter, of which I was a signatory, written in 1968 to the Commonwealth Prime Ministers' Conference in London,
3. an address given by me in 1969 at a 'Teach-in' during a 'Week of Protest' at the University College,
4. an article about me published in a Catholic newspaper in which I am quoted,
5. a cyclostyled document written and circulated by me entitled 'Comment on the World Council of Churches grant of financial aid to the African Nationalist Movement of Rhodesia'.

The remaining 25 paragraphs cover less damning events, starting with a letter to the Rhodesia Herald in 1952 demanding 'elimination of discriminatory legislation' and ending with the words I spoke in sorrow and anger at the moment of arrest of Didymus on the 18th of November. Somewhere, in some prying pocket, there must have been a tape-recorder. All words referred to, however, I would readily repeat again; but not here; not all are appropriate to Christmas. Didymus, however, has no such fortune; he remains ignorant of what he is accused.

So the future for the CCFS Treasurer is unpredictable. Maybe you will hear the outcome from other sources. For many others also, throughout this country, the future cannot be foreseen. The Tangwena are still in the hills, many of their huts destroyed and their cattle driven away. They are cold and wet but remain undaunted. Nyafaru comes under attack for scouring their women and children. The school is compelled to close but the refugee problem continues. Nyafaru has no other course than to relieve the suffering at whatever cost. The future for CCF is also unpredictable. All members here know very well what may come and are prepared to face it. Wisdom and courage are strengthened by recent events. The 'leaders' are strong. Moven Mahachi has taken over as Acting-Chairman; William Ncube is helping at Mukuwapasi Clinic so Willard Emurwi acts as Vice-Chairman. Moven comments on the morale of members:

"Their belief in the brotherhood of Man is greater than any man himself. Their attitude towards injustice and corruption is very firm. That is why CCF has become what it is. The CCF Society is ourselves, not the place where we are. The regime can destroy the livestock, the crops and the farm, but it can never destroy the strength of mind, belief and spirit which we have achieved. The strength of the CCFS does not lie in the economy, although we put much effort into that, but it lies deep in people's hearts. Somehow or other honest and true men must be manufactured from somewhere. We have started to produce them".

All is now well. What you tell me about the state of affairs in our congregation and in the Church generally only confirms my view about the importance of my own case. I am more than ever convinced now that my refusal to accept a banishment from the State, which was ordered without legal grounds, and which is now to be enforced by the threat of punishment and imprisonment, is of paramount importance for the relation of Church to State. It concerns the freedom of the Church to preach the gospel in season and out of season. I understand less and less the attitude that we must confine ourselves to wordy resolutions as long as we are allowed to operate as legally recognized bodies. I hope the Church leaders, who so far have said little about my case, will recognize the importance of the issues involved and find the words to express their principles. Or do I have to remain the one little pastor of the whole Hünstruck area who has to show the State what is right? Is it not asking too much of the State that it should take a serious decision, which ought to be taken boldly by the Church? Why have the church leaders been silent for three months, since I refused to accept my banishment? I wrote to them quite clearly, pointing out that I considered this decision to be their concern. They should have directed me one way or the other. It seems to me that the future of the Church in Germany depends not upon its leaders, but upon the separate congregations, the local churches and their pastors. We can do without our clever church politicians unless they are prepared to fight their battles in their local church and from the base of a single congregation. From now on, I see my struggle as a struggle for an indissoluble link - at least, indissoluble so far as man is concerned - between pastor and people. This alone is right and it is also necessary for the continued life of the Church....
(from a letter dated 31st October 1937 by Pastor Paul Schneider to his wife).

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'CONSPIRACY' GROUP DENIES CHARGES, DENOUNCES HOOVER

Accusing J. Edgar Hoover of making a "grandstand play" to secure additional federal funds for the FBI, members of the "East Coast Conspiracy to Save Lives" denied the allegations made by him that they planned to blow up power lines in the capital or kidnap a White House aide (later identified as Henry Kissinger). Hoover testified before a U.S. Senate sub-committee that the group, whose leaders he contended were the Catholic priest brothers Daniel and Philip Berrigan, planned to take the action in order to force the U.S. government to end the Vietnam war and to release all "political prisoners" from American jails. The "Conspiracy" group denied that the Berrigans had anything to do with their organization, which they maintained has been inactive since last February. Father Peter Ford, the group's spokesman, argued that Hoover's statements were intended to "create an atmosphere of distrust and terror" and were designed to depict persons who oppose the status quo as "subversives and careless of human lives." A suit against J. Edgar Hoover is being contemplated by the group.

(from the *Christian Century*: 16th December, 1970).

"In Washington three priests and a nun have just been charged with a plot to kidnap a high Government official.

The World Council of Churches today gives moral and material support to subversion, terrorism and revolution and it must be expected that various individual clerics will follow the political example of their leaders."

(*Current Affairs*: SABC: 13th January, 1971).

(Two sentences from *Current Affairs*, both woppers. Perhaps the extract from last month's *Christian Century* may give an indication of the weight one can give to their remarks about the World Council of Churches).

FOR THE RECORD

"Reports on these (personal reasons) were investigated by me personally and never was any thought given to attacking any of the churches as such.

'This has not happened in the past and would not happen in the future'.

(Mr. Theo Gerdener, Minister of Interior, Jan. 1971 on refusal of passport to Fr. Cosmas Desmond).

"It is not the church we watch. It is the men who make up the church".

(Brigadier J.F. van der Merwe, acting chief of the Security police on inquiry of Dr. M. Braun's visit to a D.R. Church service in Dec. 1970).

LUMKO INSTITUTE

Box 11, Lady Frere, C.P.

Programme early 1971:

In the language field we offer organised courses in *Afrikaans*, *Zulu*, and *Xhosa*.

Persons wishing to learn *Sotho* can come here and study by *self-instruction methods*, using our laboratory, tapes etc., and getting some assistance from our staff. This method has proved very successful in respect of *Xhosa*. Our Southern *Sotho* course is being prepared for publication. In addition Fr. O'Riordan has co-operated with Fr. T. McGurkin, in preparing a *Tswana* course which has already been conducted for priests in Botswana. Anyone interested in these languages should write to us as soon as possible so that suitable arrangements can be made in good time - especially we must know how many are interested.

The following is our programme till Easter; when possible students should remain the full time. It is possible however to remain a shorter period (e.g., stage one) or to join a course at an advanced stage without having participated in earlier stages provided, of course, one has the necessary grounding.

<i>Zulu Stage I:</i>	Jan. 25th (evening) till Feb. 19th (fees R50).
<i>Zulu Stage II:</i>	March 15th (evening) till April 7th (fees R45).
<i>Xhosa Stage I:</i>	Jan. 25th (evening) till Feb. 19th. (fees R50).
<i>Xhosa Stage II:</i>	March 15th (evening) till April 7th (fees R45).
<i>Anthropology and Culture:</i>	Feb. 22nd till March 12th (both dates evening) (fees R40).

The aim of the missionary is to build up Christian communities; the meaning of this, its problems and opportunities, etc., will be dealt with within the limits of time available. Also we will deal with the tribes, their history, social life, family structure, values etc.

It is our experience that persons interested in African life learn the languages more easily; language is largely a question of motivation. One cannot identify with people one does not know. Hence for example, it is quite difficult to learn an African language in Europe. For these reasons we encourage discussions even during language courses.

Those remaining a longer time will continue language study if necessary even during other courses. Courses will continue after Easter; you will be informed of details.

Those interested in any of these courses should contact the Rector at the above address.

POLITIEKE EN ETIESE PROBLEME RONDOM „GEWELD”

André du Toit

André du Toit is senior lektor in die Departement Politieke Filosofie aan die Universiteit Stellenbosch. Hierdie artikel is 'n vervolg van sy artikel reeds begin in Desember.

Ons kan dit maklik daarvoor eens wees dat geweld altyd 'n afskuwelike middel is - maar miskien is daar bepaalde doeleindes waarvoor of omstandighede waaronder die gebruik daarvan wel gebillik kan word. Indien dit om 'n goeie heilige saak gaan moet ons die middele beoordeel in terme van die bereiking van hierdie doelstelling. Gestel nou geweld is die mees effektiewe manier, of miskien die enigste uitweg, is die gebruik daarvan dan nie regverdigbaar nie? Die Kerkbode stel die Wêreldraadbesluit as so 'n heilige oorlog, sy dit nou teen rassisme en sosiale onregverdigheid („Heilige Oorlog: 1970-Model", 16/9/70). Ook Pro Veritate sien dit in hierdie lig, altans in 'n inleidingsartikel.

Weereens het ons hier 'n sentrale probleem van die politieke etiek waarmee christene deur die eeue geworstel het. Die probleem, goed beskou, is egter nie soseer dié van geweld nie, maar die *relasie tussen middele en doeleindes*. Hier rys baie vrae: kan die doel die middele heilig? kan 'n saak of doelstelling ooit „heilig” wees? is dit juis en Christelik om 'n handeling te analiseer in terme van uiteindelijke doelstellings en onmiddellike middele? kan ons spesiaal in die politiek ooit anders optree as om middele te gebruik vir die bereiking van doelstellings? Die antwoorde op hierdie vrae sal ons houding bepaal t.o.v. geweld as 'n middel. Dit is egter net so seer ter sake in bv. ons houding t.o.v. trekarbeid, die ontugwet, rasseklassifikasie, groepsgebiede-verskuwings m.b.t. die doelstellings van afsonderlike ontwikkelings. En so by talle politieke probleme.

□

Deur die eeue heen was daar 'n klein groepie „politieke realiste” wat bereid was om konsekwent te sê dat die doel die middele heilig, óók by die gebruik van politieke geweld. Die pasifisme kan beskou word as die teenpool wat konsekwent sê dat geweld 'n middel is wat deur geen doel ooit geheilig kan word nie. Vir die meeste christene bly dit egter 'n moeilike probleem wat op allerlei maniere steeds na vore kom, by die Wêreldraadbesluit náas veel ander, maar sekerlik nie vir die eerste of enigste keer nie.

Veral in die Calvinistiese tradisie word heelwat meer realisties rekening gehou daarmee dat politieke orde noodsaaklik die gebruik van mag en geweld impliseer. In plaas van die naïewe teenstelling van gewelddadige gruweldade teenoor Christelike liefde

en lydsaamheid, weet die Calvinis dat dit in die politiek gaan om beheer oor die *swaardmag*. En laat ons ons tog nie deur ouderwetse metafore mislei nie: ook hierdie swaard is 'n skerp en tweesnydende swaard. Die vraag na wie oor die swaardmag kan beskik is die vraag na die gebruik van *politieke geweld*.

□

Die Calvinistiese antwoord was tradisioneel dat die owerheid oor die swaardmag beskik, en daarvoor deur God in hierdie amp gestel is. Dr J.A. Heyns kom dan ook veel nader aan die werklike probleem wat deur die Wêreldraadbesluit gestel word as hy in *The Argus* skryf dat dit 'n aantasting van die staat se monopolie op die swaardmag is. (*The Argus*, 21/9/1970). Hier het ons die eintlike rede vir die ontsteltenis: *dis nie soseer dat Christelike goedkeuring aan politieke geweld as sodanig gegee word nie, maar aan die politieke geweld van 'n ander instansie as die owerheid*. So kan ons ook verstaan waarom die lyn nie deurgetrek word na bv. die Britse wapenleweransies, na die Verdedigingsmag of na die politieke geweld wat by die handhawing van die bestaande orde in S.A. gebruik word nie. Immers, hierdie politieke geweld, anders as dié van die bevrydingsorganisasies wat die Wêreldraad wil steun, val nog onder die tradisionele Gereformeerde konsep van 'n „gewettigde swaarmag”. Die vraag is natuurlik of dié tradisionele konsep in die huidige omstandighede voldoende is. Die Wêreldraad het redes vir sy afwyking daarvan, redes wat opgaan of nie - en hier, en nie by 'n hoogheilige ontsteltenis oor die goedkeuring van „geweld” nie, sou die debat moes begin.

□

'n Hele aantal van die hoofsaaklik Engelssprekende Kerke het in hul reaksies die afwysing van die Wêreldraad se ondersteuning van politieke geweld „gebalanseer” met 'n ekwivalente afwysing van die „geweld” wat inherent aan die uitvoering van die rassepolitiek van die S.A.-Regering is (Presbiteriaanse Kerk; vgl. ook die verklarings van die Kongregasionele Kerk ens.) Dit sal egter uit bostaande duidelik wees dat hierdie soort verklaring glad nie uitkom by die probleem van politieke geweld wat pertinent aan die orde is nie. Eerstens sou dergelyke alsydige afwysings van die gebruik van politieke geweld alleen sinvol wees in terme van 'n konsekwente pasifisme, wat hier nouliks die geval kan wees. En tweedens gaan so 'n opweeg van die terroristiese geweld teenoor die geïnstitusionele geweld van 'n apartheidsbewind volledig verby aan die sentrale vraag na die beskikking oor die gewettigde swaardmag. Ek wil nie ontken dat dit in dié

omstandighede sinvol en nodig was om die hand ook in eie boesem te steek nie - maar die probleem van ons houding teenoor politieke geweld bly staan, en is sekerlik nie net 'n opweging van wie se geweld die grootste of die ergste is nie. Hier is belangrike teologiese, etiese en politieke probleme op die spel waaroor ons groter duidelikheid sal móet kry.

□

Die teologiese implikasies van die probleem van geweld word in 'n sekere sin wel aangesny deur Dr Heyns as hy die Wereldraadbesluit 'n oortreding van die kerk op die terrein van die staat noem: „By supporting violence, the World Council has gone beyond its limits into the boundary of the state. It has made a state of the church, as the state, and not the church, handles the sword of steel” (The Argus, 21/9/1970). Dit lyk my egter na 'n minder gelukkige en selfs misleidende kader vir die onderhawige probleem van politieke geweld. Selfs afgesien van alle moontlike teologiese diskussies oor die kerklike status van die Wêreldraad en sy funksionariese is dit in feite net nie so dat die probleem bestaan in 'n greep wat 'n kerklike instituut sêlf na die swaardmag maak nie. Dit gaan oor die houding, steun en leiding van die kerk t.o.v. sekulêre organisasies. Indien ons dit dan noodwendig in terme van kerklike en staatkundige terreine wil formuleer, dan keer die problematiese net in ander woorde terug. Om presies te wees: die vraag is waarom die kerk en kerklike organisasies wel direkte en indirekte steun en medewerking aan staatsprojekte, die weermag of die polisie kan gee, maar nie aan versetorganisasies nie. Konkreet: wat is die verskil as die Wêreldraad soveel duisend dollar sou skenk vir die onderwysprogram van die regering van 'n Afrika-staat of aan 'n soortgelyke program van die A.N.C.? Die verskil is sekerlik nie dat hy hom in laasgenoemde geval ten opregte op staatkundige gebied begeef of 'n greep doen na die swaardmag nie. Die verskil bestaan in ons houding teenoor die gebruik van politieke geweld *deur 'n wettige staat en deur 'n versetorganisasie*. Daarmee is ons terug by die sentrale probleem wat deur die Wêreldraadbesluit gestel word: kan slegs die owerheid oor die gewettigde swaardmag beskik?

□

Om die probleem van politieke geweld suiwer te stel sal ons egter ook moet onderskei tussen „geweld” en *politieke verset*. Die heftigste kritici van die Wêreldraadbesluit veroordeel gewoonlik albei in een asem, maar by nadere beskouing sal blyk dat die onsteltenis net soveel en meer die Wêreldraad se goedkeuring van *politieke verset* geld as sy direkte of indirekte aandaagheid aan „geweld”. As die Algemene Sinode van die N.G. kerk verklaar dat „dit nie die roeping van die kerk is om opstand en geweld aan te moedig nie”, dan is dit duidelik dat die beswaar net soseer die „opstand” as die „geweld” geld. (Die Kerkbode, 11/11/1970).

Die vraag is egter weereens of dit hier werklik om 'n prinsipiële en konsekwente stellingname gaan. As „Soeker” in Die Burger skryf dat „Christus nooit teen wet en orde in opstand gekom, of op revolusionêre wyse maatskaplike instellings of politieke

maginstansies probeer omverwerp het nie”, volg dit dan dat vir die Christen politieke verset *prinsipiël* uitgeslote is? Dit is natuurlik die konsekwensie wat inderdaad deur talle Christene uit Romeine 13 getrek is. Die probleem is egter, soos bekend, moeiliker. Moet ons ook die tiran en die diktator erken as 'n mag wat God oor ons gestel het? Selfs in die Calvinisme word tradisioneel die moontlikheid van 'n gewettigde opstand teen 'n tiran erken. In ons tyd is baie Christene daadwerklik deur die totalitêre diktatuur van 'n Hitler voor hierdie harde keuse gestel. Wat moet ons van die Christene se situasie in die kommunistiese landse sê? Is ons ook bereid om die prinsipiële afwysing van verset uit te brei tot die Afrikaners se eie vryheidstrewes teen die vreemde oorheersers in die verlede - en miskien weer in die toekoms?

□

Maar die probleem is selfs nog moeiliker. Die Wêreldraadbesluit en die politieke situasie waarop dit slaan, kan naamlik nie sonder meer interpreteer word in terme van *onderdaan* en *owerheid* nie. Die verset en bevryding waarom dit hier gaan is naamlik nie slegs gerig op 'n individuele tiran of diktatoriale bewind nie, maar op die hele gevestigde blanke supremasie in Suider-Afrika. Kan 'n Christen hierdie hele sosiale orde, en nie net die heersende as regverdige owerheid nie, aanvaar en is die swaardmag waarmee dit gehandhaaf word gewettigd - of moet ons na ander politieke geweld uitsien om 'n regverdige orde te vestig? Dit is presies die motivering agter die Wêreldraad se besluit. *Die punt waarom dit nou gaan is egter dat blank Suid-Afrika hom moeilik op Romeine 13 kan beroep vir die handhawing van sy dominasie vis-à-vis die ander bevolkingsgroepe*. En as die Algemene Sinode van die N.G. Kerk in hierdie konteks verklaar dat die eis van gehoorsaamheid aan Christene „die duidelike opdrag gee om te ly onder vermeende, of werklik onreg, eerder as om dit aan andere te doen deur onder andere gewelddadige optrede en verset” (Die Kerkbode, 11/11/1970) dan kan ons wel vra: namens wie word hier gepraat en aan wie word hierdie woorde geirg? Ons kan dit as Christene volmondig met Plato eens wees dat dit beter is om onreg te ly as om onreg te pleeg - *maar dit kan ons tog alleen sê as ons self in die posisie van die veronregte verkeer!* Durf ons as blanke Christendom in S.A. aan die nie-blankes sê dat dit beter is om onder vermeende of werklike onreg te ly as om tot verset oor te gaan ...?!

□

Kortom, Romeine 13 plaas die nie-blanke Christen in S.A. voor 'n taamlik herkenbare probleem. Tot dusver het weinige van hulle nog die weg van gewelddadige verset gekies, maar dit is en bly 'n probleem wat óns nie vir hulle kan uitmaak nie, so min as wat ons dit vir Bonnhoeffer en Stauffenberg of die Christene agter die Ystergordyn kon doen. *Wat die posisie van die blanke Christendom in die lig van Romeine 13 is, is veel moeiliker om te sê. Kies ons vir gehoorsaamheid aan die magte wat deur God oor ons gestel is, of kies ons vir ons eie voortbestaan ten koste van ander?* Is dit vir die Christen moontlik dat hierdie twee dinge kan saamval? En

wat omtrent die posisie van die Christelike kerk in 'n hele wêreld van diskriminasie, onderdrukking en sosiale onregverdigheid? Moet hy hom steeds rig op die heersende owerhede, of moet hy daadwerklik probeer meewerk aan 'n regverdige sosiale orde? Ons is weer terug in die probleemkonteks waar 'n debat oor die Wêreldraadbesluit sou moet begin.

□
Vir sover hier nog 'n probleem van „geweld” ter sake is - bo en behalwe die sentrale vrae van doelstellinge en middele, sosiale regverdigheid en orde, politieke verpligting en verset - kan dit alleen wees of politieke verset, indien gebode, ook gewelddadig mag wees. Vanuit 'n hele aantal perspektiewe kan daar 'n sterk saak vir *geweldlose verset* gemaak word. Dit spreek vanself dat die konsekwente pasifis hierop aangewese is. Maar ook die Calvinis wat tot daadwerklike verset gedring word, maar nie die swaardmag in eie hande wil neem nie, vind hier 'n moontlike weg. Bowendien staan dit sentraal in die demokratiese opvatting van politiek. Die verhouding tussen onderdaan en owerheid wat in Romeine 13 gestel word moet herinterpreteer word in die lig van die moontlikheid van 'n „lojale opposisie” soos dit sedert die 18de eeu in die demokratiese tradisie navore gekom het. Maar ook in nie-parlementêre situasies hoef gewelddlose verset nie 'n lydsame berusting te beteken nie. Met Satyagraha het Gandhi, en later die Civil Rights-beweging en Martin Luther King, 'n hele arsenaal van tegnieke ontwikkel wat in die stryd vir sosiale regverdigheid ter beskikking staan. (Sien bv. die oorsig in die boekie „Gewelddlose Weerbaarheid”, Amsterdam, 1965).

Kortom, nadat alle ander probleme in ag geneem is, bly daar nog steeds geen direkte keuse oor tussen medepligtigheid aan rassisme en politieke geweld nie. Hier het die Wêreldraadbesluit inderdaad 'n verreikende betekenis: Frelimo en die A.N.C. is nie organisasies wat tans besig is om die weg van alleen maar gewelddlose verset te volg nie. Sonder twyfel val daar veel te sê oor die meriete van beide benaderings vanuit 'n Christelike oogpunt en in die huidige omstandighede - maar hier is en bly ook prinsipiële probleme aan die orde. As die Wêreldraad dan van 'n „multiple strategy” praat, werk dit alleen maar verwarrend. *Sowel* gewelddlose as gewelddadige verset kan nie probleemloos naas mekaar bevorder word nie, en allereers sal duidelikheid gegee moet word oor die steun aan gewelddadige verset. Selfs al word onderskei tussen „bevrydende geweld” en „verdrukkende geweld”, dan is daar nog altyd die alternatief van *gewelddlose verset*. Dit bevorder ook allermens die duidelikheid as die Wêreldraad die skenking aan die versetbewegings maak en hom vervolgens van die politieke geweld van hierdie organisasies disassosieer en stel dat hy bly werk vir vrede, en geweldloosheid bly bepleit (Dr A.H. van den Heuvel in antwoord op Prof. Ben Marais, *Pro Veritate*, Oktober 1970, p. 13). Immers, ons kan nie onkundig wees dat *terreur* vandag tot 'n spesifieke wapen ontwikkel is - en in sy stellingname t.o.v. politieke geweld durf die Wêreldraad geen ruimte laat vir misverstand oor sy houding in dié verband nie.

In die lig van al hierdie oorwegings kan ons nie nalaat om ook die standpunt van die C.I. ernstig in heroorweging te neem nie. Die C.I. het weer by herhaling verklaar dat hy *geweld in beginsel afwys*. (Sien bv. die verklaring van 11 September.) Ons wil graag aanneem dat die Instituut dit in alle erns bedoel - maar ons kan tog nie nalaat om te vra wat dit presies inhou nie. Beteken dit 'n konsekwente *pasifisme*? Dan kan die Instituut en sy lede egter nie nalaat om hul houding ook t.o.v. verdediging, militêre diensplig ens. met woord en daad te betuig nie. Is die Instituut wel in prinsipe bereid tot *politieke verset*? Maar ook gewelddlose verset moet waar gemaak word deur aanwending van die tegnieke van gewelddlose weerbaarheid - anders is dit slegs 'n geval van lydsame aanvaarding.

Ek begryp maar te goed hoe moeilik hierdie vrae is. Selfs net die verdenking van 'n goedkeuring van geweld en verset is in die S.A. situasie gelykstaande aan publieke selfmoord. Dit het die reaksies op die Wêreldraadbesluit ten oorvloede bewys, om van die Pont-saak maar te swyg. Die Christelike Instituut is dit egter aan homself, aan sy blanke en nie-blanke lede, en aan die hele Christelike wêreld verskuldig om in alle eerlikheid duidelik te maak waar hy presies staan t.o.v. die verskillende fasette van die probleem van politieke geweld in ons land.

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SIMULATION IS A LEARNING EXPERIENCE

Martin Fransman

Martin Fransman who has been lecturing in the Department of Economics at the University of Witwatersrand, will be lecturing this year at the University of Botswana, Lesotho and Swaziland at Roma, Lesotho.

In this article he evaluates the simulation exercise that appeared in our November and December issues.

The aim of a simulation exercise is to enable the players to *experience* the problems of decision making that face people in circumstances very different to their own. The simulation method, which is becoming increasingly popular as a method of education in universities and other institutions, enables the participants to *understand* the situation, the alternatives and choices, faced by others.

SIMULATION AS A METHOD OF LEARNING

Simulation exercises can, in general be divided into two categories: exercises of a *macroscopic* nature and exercises of a *microscopic* nature. The exercise printed in the November and December issues of *Pro Veritate*, relating to the problems of the rich and poor countries, serves as an example of the former as it deals with problems involving many individuals, in fact in this case, whole countries. Other examples may be the simulation exercise played by political science students of the University of the Witwatersrand, which involved a simulation of the political problems faced by the Transkei in 1973, or the B.B.C. simulation of the Middle East situation after the 'Seven Day War' in 1967. A 'role swop' where the father and son in a family swop roles in order to try and 'sort out' a problem, serves as an example of a microscopic simulation exercise, since the scope of the exercise is single individuals.

The success of the exercise depends upon the insight that the participants gain into their own lives, of the forces that influence them and the world in which they live, as well as the nature of their interaction with others. In the conclusion to this article, I shall mention a microscopic simulation exercise that might offer an understanding into some problems of particular relevance to the South African situation.

I shall now relate to Southern Africa some of the insights that have been gained by playing the simulation game printed in *Pro Veritate*. *The idea therefore, is to first play the simulation game (if you intend playing it at all) and then read the rest of this article which should help you in evaluating what you have learned from the game.*

DEVELOPMENT IN SOUTHERN AFRICA

Southern Africa, which for our purposes includes only The Republic of South Africa, South West Africa, Botswana, Lesotho and Swaziland contains most of the major problems faced by the rich and the poor countries of the world. These problems, which you experienced in the simulation game, will now be elaborated.

A. Rich Versus Poor

Southern Africa can be divided up into rich developed areas (including the Witwatersrand complex, the Cape-Town, Durban-Pinetown and Port-Elizabeth-Uitenhage areas) and poor developing areas which are mainly agriculturally oriented.

A significant feature of the South African situation is that the rich-poor and white-black categories coincide almost exactly with only a few insignificant exceptions i.e. the average standard of living of the whites is much higher than that of the blacks. Thus in South Africa the whites who constitute just under 20% of the total population receive about 74% of the nation's income. A recent survey shows that 68% of the Soweto (near Johannesburg) "families" live below the poverty datum line.

B. The Shortage of Capital

Perhaps the major fact brought out by the simulation game is the lack of capital available to the developing countries. In this context capital refers to the means which may be used to increase the developing countries' output of goods and services, i.e. bags of maize, hospital services, picks and hoes, etc. An important aim of developing countries is to increase the income per head of their population so that the standard of living may rise: starving people cannot be happy or free.

But a large amount of capital is needed in order to increase the income of the country. An infrastructure consisting of roads, railways, postal facilities etc. must be built before goods and services can be produced and distributed. The building and staffing of schools and hospitals is also expensive. We now turn therefore, to an examination of the ways in which a country may raise the capital it needs.

FOUR WAYS TO CAPITAL

There are four ways in which developing countries obtain capital: through foreign aid, loans, private investment and self-generated funds. The ex-protectorates rely on foreign aid from Britain, while areas in South Africa, for example the Transkei, rely on "foreign" aid from the South African

government. The major obstacle in accepting foreign aid is that it is usually given with "strings attached" that hampers the foreign, and sometimes internal policies of the country concerned. It is also of importance to note that the amount of foreign aid given by the rich countries has actually declined in recent years. A developing country may resort to borrowing from other countries or from international institutions such as the World Bank. The railroad linking Tanzania and Zambia, for example, is being financed by a loan from The People's Republic of China. The repaying of interest on borrowed capital is often a problem: interest on borrowed capital is often a problem: In Latin America, for example, the outflow of capital in the form of interest repayments usually exceeds the inflow of capital in the form of new loans.

It is often argued that a good way of introducing the necessary expertise into the developing countries is through the medium of investment in the developing countries by companies in the developed countries. That this has been extremely beneficial for firms in the United States is shown by this quotation from Sweezy:

"Between 1950 and 1961, the foreign assets of American corporations (according to figures compiled by the U.S. Department of Commerce) rose from 11,800 to 34,700 million dollars, an increase of 22,900 million dollars. During the same period net direct investment outflow totalled 13,700 million dollars and direct investment income came to 23,200 million dollars. It thus appears that during this period American corporations were able to take in as income 9,500 million dollars more than they sent out as capital, while at the same time expanding their foreign holdings to the tune of 22,900 million dollars" (from 'obstacles to economic growth' in 'socialism, capitalism and economic growth: Essays presented to Maurice Dobb').

The ex-Protectorates have resorted to this method to attract capital from South Africa. The Havelock Asbestos Mine in Swaziland, the fifth biggest asbestos mine in the world, which is run by Anglo-American and the Lesotho National Development Corporation which is trying hard to attract South African capital serve as two examples.

PRIVATE INVESTMENTS

Private firms, however, demand wide scope for their activities which often greatly influence the pattern of development within a developing country. Decisions as to the location of industries, the techniques of production to be used, the appropriate wage scale, etc. are important and often influence the entire country. Firms often demand to repatriate large percentages of their profits which could be usefully reinvested in the developing country from which the profit was made. In addition there are, in many cases, close connections between large corporations and the governments of the countries within which they are registered and this has led to Government political pressure reinforcing the demands of these firms in developing countries. For these reasons, and others, many countries have

seen fit to take a controlling interest in foreign firms operating within their boundaries. Thus Zambia partially nationalized the copper mines in her country, and Tanzania nationalized foreign interests mainly to ensure that large income differential does not develop between urban and rural areas. The trick seems to be to squeeze the golden goose without actually killing it, that is to make investment opportunities in a developing country sufficiently profitable to ensure the continuation of such investment and the simultaneous inflow of expertise, while maintaining a majority control over the foreign enterprise thus having control over the important decisions that are made.

■

By definition the internal generation of savings, which can then be channelled into important investment, is extremely difficult in developing countries. Since the population is poor it cannot avoid consuming its entire income. Nevertheless there have been attempts to create co-operative financial institutions in developing countries which intermediate between surplus units (savers) and deficit units (private investors or the government). The Credit Union scheme in Lesotho is a notable example of such an attempt. According to this scheme local people save any surplus they might have which is lent out, after being duly secured, to others who may wish, for example to purchase fertilizers or implements for an amount exceeding what they have managed to save.

SELF-HELP TECHNOLOGY

If the above in any way suggests that the answer to the problem of the poor countries lies only in more tractors, large factories, etc. then we should hasten to point out that this view is in some cases erroneous. In many instances the technologies of the rich countries are unsuited to conditions in poor countries. The machines in use in developed countries are usually of a "labour saving" nature, that is they are usually highly automated reflecting the relative scarcity of labour in these countries. The problems of the poor countries are different: the number of unemployed far outstrip the available jobs. As Gandhi put it "What we need is not mass production but production by the masses". Thus people like Schumacher have argued that what is needed is an "intermediate technology", specifically suited to the conditions in the developing countries, and in South Africa the "Group for Self-Help Technology" has been formed in order to ascertain self-help methods that are relevant in the Southern African context.

Thus far the aim of this article has been to broaden the reader's understanding of some of the macroscopic problems of Southern Africa by using the insights gained from the simulation game. For further reading see the references at the end of this article. This article ends with a suggestion for a simple microscopic simulation exercise that deals with problems related to the development problem.

HOME SIMULATION

1. Purpose of the simulation exercise:

To understand some of the problems facing a domestic worker in South Africa.

2. Requirements of the exercise:

Two groups of two people per group. The groups represent the employee and the employer. The group representing the employee is required to do research into the average domestic employee's needs. For this purpose, the pamphlet "She needs you You need her", is recommended. (This pamphlet is available from Pro Veritate) The group representing the employer is required to do research into the employer's budget, assuming that the household receives an income of R350. per month. Lastly the two groups must meet to agree upon the facilities that have been provided for "the servant" e.g. a shower, electric heater.

After this research has been done by the two groups, the game may begin.

3. The game begins:

A rational, understanding discussion takes place between employee and the employer. The issue at hand is an increase in wages and an improvement of the facilities provided for "the servant". After tea, a "role swop" may take place with both teams changing sides and repeating the procedure.

4. Evaluation:

Of the experience with a view to ascertaining solutions to the problems that have been raised.

For Further Reading:

1. D. Hobart Houghton "The South African Economy".
2. Ralph Horwitz "The Political Economy of South Africa".
3. R.P. Stevens "Lesotho, Botswana and Swaziland", 1967.
4. G.M.E. Leistner (Africa Institute Publication), "Lesotho: Economic Structure and Growth," 1966.
5. Africa Institute Publication: "Africa at a Glance: Swaziland".

"The startling truth is that our best efforts for civil rights, international peace, population control, conservation of natural resources, and assistance to the starving of the earth - urgent as they are - will destroy rather than help if made in the present spirit. For, as things stand, we have nothing to give. If our own riches and our own way of life are not enjoyed here, they will not be enjoyed anywhere else. Certainly they will supply the immediate jolt of energy and hope that methedrine, and similar drugs, give in extreme fatigue. *But peace can be made only by those who are peaceful, and love can be shown only by those who love.* No work of love will flourish out of guilt, fear, or hollowness of heart, just as no valid plans for the future can be made by those who have no capacity for living now". (from Alan Watts in "The Book against the taboo of knowing who you are").

In five years the developed countries had seen their gross receipts rise from \$1,400 per individual annual income to \$1,700 (+ 21 percent), while in underdeveloped countries individual annual income rose only from \$132 to \$142 (+ 7.5 per cent). The increase in agricultural production everywhere came up against out-of-date agrarian, financial, and commercial structures. In the 1930's, the underdeveloped countries could export 11 million tons of cereals; today they have to export 30 million. The developed countries more and more manage to do without the raw materials furnished by the Third World. For example, from 1957 to 1961 they had to import 27 per cent of the cotton they required; in 1965 the amount had fallen to 17 per cent. The developed countries have imposed higher duties on the manufactured products imported from underdeveloped countries than on those from other countries: 17 per cent on the average as compared with 11 per cent. The balance of payments in the underdeveloped countries is falling dangerously. In 1948 they could cover 70 per cent of their imports; in 1965 they could cover only 30 per cent. The U.N. had asked the developed countries to assure the underdeveloped countries an annual financial aid equivalent to a minimum of 1 per cent of their gross national product. That minimum has never been reached. In 1964 the total debt of the underdeveloped countries reached the sum of \$38 billion with an interest of \$4 billion.

And what else? According to official statistics, the United States, between 1950 and 1961, exported capital to the sum of \$13.7 billion, during the same period, its earnings amounted to \$23.2 billion, a "suction" of \$9.5 billion. From 1950 to 1961, North American credits in the Third World increased by \$22.9 billion; during the same period, the decline in the flow of raw materials caused a loss to Latin America of \$10.1 billion.

(from the report of the Brazilian Paul Prebisch, Secretary of the Commerce and Development Conference established by the United Nations).

Andrew Prior

The history of the theology of revolution is uncomplicated. Few theologians thought it necessary to consider the problem. The reasons for this are twofold. Firstly, from as early as Constantine the church has always been linked with the traditional governing body. Secondly, theology has the habit of taking only those problems seriously which have been thrust on them from the outside. During the French and English revolutions, Christian theology effectively closed itself off from a serious consideration of the true nature of revolution. If considerations did begin the implications of the study proved much too great for theology. Closed within itself with a static and cosmocentric view of reality the status quo Christian theology had no real opportunity for a full appraisal of the problem. It has only been over the past few decades that protestant and catholic theology has succeeded in becoming conscious of their presuppositions which have made an appraisal of revolution at all possible. An anthropocentric world view must replace a cosmocentric one if a theology of revolution is to become possible.

Medieval theologians consistently appealed to the text of Paul:

"Let everyone be obedient to the civil authorities" to oppose any movement of change within society. The theologian within the Catholic tradition who had the strongest influence on medieval theology, Aquinas, advised patience in the face of tyranny for rebellion only means the creation of a situation which is even more evil than the previous tyranny. He left a loophole in his argument by saying that tyranny itself is a form of sedition and therefore evil and that under various circumstances rebellion might be justified. This loophole was not exploited by subsequent theologians who preferred

holding on to the main teaching of Aquinas. (II, II, 42,2). Calvin took the argument a step further by placing society within a God-given structure. God is the one who creates order within society and the Christian's task is to hold onto this divine ordering of society. Order is central to this Calvinist notion. The worse tyranny is to be preferred to the lack of any order.

In the face of continuing tyranny the Christian ought not to attempt to alter God's order but rather to pray that God himself might alter it. Finally, we are the only ones to blame for tyranny and its evil consequences because of our sinfulness and we should therefore docilely accept the punishment for our sins. More recently Pope Leo XIII claimed that it was not allowed to raise a hand against the civic authority, or in doing so peace and stability will be disturbed. In the face of an evil authority the Christian must have recourse to prayer.

(ii) Attempts at formulating a "Theology of Revolution":

In this section I would like to point out what further presuppositions are necessary before a theology of revolution is made possible and then sketch two attempts at formulating a theology of revolution.

Two reasons have made a "theology of revolution" possible. Firstly, many theologians are refusing to admit that there is a dichotomy between the Church and the World (here I use the word "Church" as a synonym with Christianity). While a previous theology had the built-in implication that the Church's place was in men's hearts, in one's private social ambiance, in the sacristy or in the church made of stone and brick, trends in modern theology are attempting to re-instate the Church into the heart of society. This trend found its expression within the Catholic Church in the Pastoral Constitution of the II Vatican Council. The schizophrenic situation which separates life in the world from Christian life is denounced. The stress here is that the

Christian message concerns man as a whole, in his personal and public relationships: "the Church's religious mission is by the same token a human one". (cf. Schillebeeckx). Secondly, a theology of revolution is made possible only within a secularised theology. This means that the previous "theocentric" notion of theology gives way to an "anthropocentric" theology, that a "metaphysical" theology is replaced by a "human" theology. I shall clarify these two reasons while talking about two attempts at formulating a "theology of revolution".

Two proponents of this theology are Richard Shaull, professor at the Princeton Theological Seminary, and C. Jaime Snoek, a Catholic priest working in Brazil. It is indicative that both, at one time or another, were closely involved in the South American situation.

VIEW OF SOCIETY REJECTED

Shaull is convinced that christian faith has long been concealed behind metaphysics and religiosity. This, in his view, resulted in an understanding of reality which sees a harmony between the eternal and temporal. The divine is identified with nature and society. Society, as a result, is then given a sacral character and may not, under any circumstances be altered. This he calls the *ontocratic* view of society.

He considers such a view as unbiblical and, therefore, unchristian. The God of the bible is he who "puts down the mighty from their thrones and raises those of low degree" (Lk 1. 52), he "plucks up and breaks down", he "destroys and overthrows" in order to "build and to plan" (Jer. 1. 10). He also sees evidence of God's dynamic implication in human history in the language of psalms 9, 72 and 146. The God of the bible is a "revolutionary" God, the emissaries of God, the prophets, are revolutionary figures. This divine and prophetic activity is primarily a political activity: the language of the old Testament is replete with political images: People, covenant, country, law, kingship and messiah. He concludes that: "The central figure in this revolutionary atmosphere is the Messiah", and that Christianity possesses, more than any other tradition, the opportunity of opening itself to the thought of revolution. This quality possessed by Christianity is called by the power of "*transcendence*".

This category is central to Shaull's thought. Transcendence is not to be understood in an Hegelian or metaphysical sense but rather as the lifting up of the present into the future or, vice versa, the future into the present. In New Testament terminology this transcendence is depicted with the use of the "Kingdom of God". This "Kingdom" is both a present and a future reality. It is present wherever these norms are applied to present realities of injustice, war and hate in order to transform them. It is future whenever injustice outweighs justice, war peace, and hate love. Here Shaull cites Ernst Bloch "That which is can never be true".

In concrete situations where the structures of society are hardened and inflexible and do not allow themselves to be modified through the introduction of these norms, a revolution is needed to introduce pliability. On the other hand, where the structures are sufficiently open and flexible to answer to challenges in a creative way, revolutionary movements are unjustified.

The second type of theology which is closer to the Catholic tradition is that proposed by C. Jaime Snoek. He uses language which is more familiar to Catholic theology.

INCARNATIONAL STARTING POINT

Snoek takes as his point of departure the Incarnation, or the belief of God becoming man in Jesus Christ. He interprets this New Testament belief as follows: in the incarnation God humanises himself in Jesus Christ. From this it follows that it must be the function of the Christian to continue this humanising process begun by God. The Christian must humanise himself and humanise the world. In Christ we have God's love presented to man in human form. The Church and the Christian, in its turn, must extend and spread this love throughout the world. It follows that there can be no Christian activity without a humanising activity. The moment of faith enters when man realises that all humanity finds its origin in Christ and that "being a Christian" is prior to "being a man". It is impossible, therefore, to envisage a humanising activity without Christianity in one form or another. If there is such a humanising activity this is made possible only through Christ, whether one gives explicit recognition to the fact or not.

It is the role of the Church to make this humanising quality available to man. Wherever there is human misery, injustice or evil this is an affront to man, God and the belief of the Incarnation. Christians are consequently called upon to do all in their power to remove these obstacles to the availability of love. Where this love is not possible through social, political or religious circumstances the Church has to put this aright. This may, as an ultimate recourse, be possible only through revolution which is here understood simply as introducing love into human affairs.

Similarities between the views of Snoek and Shaull are obvious. Man is brought to the centre of their theological schemes, there is no dichotomy between human and divine values and both see Christianity as a secularising and humanising force in the world.

THIS THEOLOGY REJECTED

One of the opponents to this type of theology is Ds. Mans. The reasons he gives are briefly tabulated as follows. A theology of transition (another name for a theology of revolution) is condemned because it "moves away from the 'Bybels-reformatoerise Teologie in die rigting van 'n heillose sosialisties-humanistiese denkrigting'". Not only this, he sees the attempt to ground this theology

in the bible as something akin to blasphemy. Salvation of the individual can take place outside of and without any reference to the salvation of 'society'. Society as such has nothing to do with the religious life of the individual and the renewal which Christ introduces into human affairs, although it may be termed radical, is nevertheless not a 'habitus' of the individual. I take this 'habitus' to refer to a quality of the person. Any relationship which Christ has to the individual is something which exists only 'outside' the individual concerned. This quality of 'relationship to Christ' (or, salvation - as you will) is then something superimposed upon the individual. From such a distinction follows the conclusion that society and the individual can be considered as two separate entities. Salvation of the individual is possible without a similar salvation of society. Theology of revolution is likewise condemned because nowhere does Jesus advocate this kind of activity and finally, only a peaceful and quiet life guarantees the fruitful progress of the gospel.

PROBLEM OF VIOLENCE

No essay on revolution is complete without a consideration of "violence". The need for such a study arises, not because revolution necessarily implies violence, as I mentioned earlier, but because of the popular notion that violence is, in some way, built into the very notion of revolution.

THE CONCEPT "VIOLENCE":

What follows is an attempt at analysing the concept of 'violence'. Much of the confusion surrounding this word arises because the word is used in a very confused way. The word often appears to be used in a prescriptive manner i.e. if I wish to disapprove or condemn an activity or state of affairs all I need do is attach the word violent to it. And so to call a headache 'violent' or a person 'violent' generally means that I find that type of headache more unacceptable than others or that I find a 'violent' man a disagreeable person. But this does not exhaust the use of the word. It also seems to be used in a descriptive way. When a person or a country suffers from 'violence' we generally assume that there are a series of criteria introduced into our evaluation of the activity which allows us to use the word. Before going into these in detail we must see how evaluation functions when the word violence is introduced.

Clearly the word evaluation has to do with values. Now values are not things in a material or physical way but have something to do with our experience. If I say that a diamond is a valuable stone it means not only that I attach a higher worth to a diamond than to other stones but that I have developed the habit of customarily attaching this value to it. My experience teaches me that if I take a diamond and a piece of stone to a jeweller he will reject the stone as worthless but pay me a high price for

the diamond. Through being taught frequently that the diamond is more valuable than other stones I myself begin to attribute a similar value to it. The point here is that my value is crystallised out from my experience and that the value enshrines my experience.

VALUES ASSOCIATED WITH RIGHTS

In their turn values are associated with rights. If my experience teaches me that a human being is worth respecting I begin to attribute to him this quality of 'being worthy of respect' which accords him a certain value in my sight. The process does not end here. While I might value the dignity of another as a kind of subjective attitude I can also take the further step of saying that irrespective of whether I value his dignity or not, he has a *right* to that dignity. The right which he then has is an enshrining of his value. To move from here to law is just a logical development. A law which is then made concerning the right of another to his integrity guarantees, under pain of sanction or coercion, that this be safe-guarded. Law, then, is that which enshrines rights.

Within such a frame of reference we can begin talking about violence. To deprive someone of his rights is another way of saying that violence is being done to him. Injustice is violence. When this deprivation is built into a legal system we talk about 'institutionalized' violence. Similarly, if this deprivation is found in an economic system we can talk about 'economic' violence. The usage of terms such as "wage slavery" or "economic slaves" are simply elucidations of this point.

So far we have seen that 'violence' is not a morally neutral word and that it functions within a moral language. Prescriptively it indicates a moral disapproval. Can we make out a case for its descriptive usage? To do so we shall have to formulate a list of criteria which we can apply to given situations to test their content of violence. But this would be to put the cart before the horse. To analyse instances of acts which we generally term 'violent' will not impose our criteria (which is always an uncertain approach) but will enable us to read the criteria from the situations themselves.

FORCE AS OPPOSED TO VIOLENCE

We can begin by taking an instance in which we can all agree violence is present. When a woman or a country is forcefully overpowered or 'raped' we introduce the word 'violation'. Physical force is used, there is involuntary submission, and a person is said to be deprived of some right. Clearly these three elements must go together before we call an action violent. All force is not necessarily violent - a dentist or hospital warden may use physical force and inflict pain but, if this is willed, either directly or indirectly by the patient, we cannot logically term this violent. If a father beats a child we have clear boundaries within which this is termed a punishment and outside of which it becomes an act of violence. The physical force exerted by

the father must be consistent with the child previously having broken some rule or another, in other words the child is said to merit the use of force being applied to it. We would happily call this punishment. Yet, if the force applied to the child bears no relationship to a previous 'crime', or the severity of the force used on the child becomes unbearable, then the boundaries of punishment have been passed and it becomes an act of violence. Force is, then, a morally neutral word.

In the examples cited it is fairly obvious when violence enters but this is not always so. Is the killing of occupying soldiers by a civilian population an act of violence? Is the reprisal taken by the soldiers violent? The civilians could make out a case in which they can show that the occupation is indicative of physical force being used against them, that they submitted involuntarily to this and in doing so are deprived of some of their rights. The soldiers may claim that they have a right to defend themselves, that martial law allows them to act in this way and the force they inflict is not to be interpreted as violent but as punishment.

Whatever the merits or demerits of these arguments, they can only be evaluated within the moral context provided by the situation. The arguments must be conducted within the rules dictated by the war game and questions as to the morality of the war itself must clearly be asked and answered before the situation can be clarified. All we can do in a general analysis is to provide general guide-lines within which each situation can be evaluated. We can give a general direction and provide the rules for analysis, but each concrete situation must itself ultimately determine its moral content.

CHRISTIANITY AND VIOLENCE

In the language of theology, violence and sin go hand in hand. Sin is the state of separation from God which shows itself in the separation between men. Or, put in another way, separation between men results in a separation from God. When this division is felt and becomes a social reality it expresses itself through 'violence'. Violence is then the face which sin shows to society. As such violence is always abhorrent to the Christian and it is only by contradicting himself that the Christian can ever advocate violence.

It only makes sense then to talk about a theology of revolution if the element of violence is not included in the concept of revolution. This is not to say that force should be excluded. Our analysis of the notions of violence and force shows that these must be separated from each other if one is to be logically coherent.

Does it then make sense to prescribe a Christian attitude for someone who is living in the face of either open or concealed (institutionalised) violence? Obviously the Christian can only inflict violence if he acts outside of Christian categories. The demands of love in such a situation would seem to suggest that the Christian should do all in his power to channel the forces of violence away from others even at the cost of his suffering violence.

REBELSE CHRISTENSKAP

Bruckner de Villiers

Ons lewe in 'n eeu van rebelsheid, veral onder die jeug. En die hemel weet dat daar genoeg goeie en grondige redes vir rebellie bestaan. Dit is dan ook een van die wyses, hoewel so besonder kenmerkend van ons eie tyd, waarop die „sondes van die vaders” gestraf word aan die kinders. Want daar kan weinig twyfel bestaan dat die toestand van rebellie wat ons tans wêreldwyd en op soveel vlakke beleef, wesenlik gewortel is in 'n rebelsheid van die „kinders” teen die „vaders”, of dit nou ook sy uiting vind in die uitspattighede van 'n opstandige, oorlogsmoeë Amerikaanse universiteitsjeug, die uittarting van die selftevrede „establishment” deur 'n groeiende „hippie”- en „drop-out”-gemeenskap of die bloedige terroriste-patrollies van ontluikende volke teen die laaste vestings van die kolonialisme.

SEDELIKE OPSTAND

Wanneer 'n mens ingaan op die motivering vir hierdie tans wêreldwye verskynsel, word dit spoedig duidelik dat die opstandiges van ons tyd inderdaad iets beet het en dat dit nie maar net gaan om 'n *rebellio gratia rebellionis* nie. Die opstand van die jeug staan veelal op pote. Dit is gemik teen die oneerlikheid, die huigelary, die selfvoldane paternalisme, die selfsug, die hebsug, die ongeregtheid en die diepgaande immoraliteit van die ouer geslag, die „establishment”, die magsbeoefenaars en heersers van hierdie wêreld. Ten diepste hou hierdie opstand dus 'n harde veroordeling en summiere verwerping op *sedelike* gronde in. En wanneer daar op sedelike gronde geoordeel word, dan is dit onvermydelik dat die Christelike etiek daarby 'n belangrike rol sal speel. Vandaar dat dit so dikwels vurige Christene en kerkleiers is wat die voortou neem in die organisering van opstand en dat die stryd teen die ou orde so dikwels gevoer word onder die vaandel van Christenskap.

Dit bring ons voor 'n interessante verskynsel te staan: 'n geweldige polarisasie tussen die oue en die nuwe is besig om hom in die wêreld te voltrek en op albei pole word daar op sy verbeterste geveg in naam van die Christendom en die Christelike sede. Die nog meer ironiese en tragiese is dat daar in die hitte van die stryd aan albei kante op kennelik sedelose wyse opgetree word.

DIE „OU PAAIE”

Hier by ons in Suid-Afrika, byvoorbeeld, word daar nog steeds ongetwyfeld oorgehel na, laat ons dit maar noem die *Christenskap van die Ou Orde* en verval ons al meer in die sonde van Farisees wettisme. Onder breë lae van veral die Afrikaanssprekende en Calvinisties-geïnterpreteerde blanke „establishment” word Christenskapbloot-enkel-dimensioneel gelykgeskakel met die stipte nakoming van Ou Testamenties-geïnterpreteerde reëls en regulasies en ont-sag vir alles wat tradisioneel, ge-yk en gerusstend bekend is. Om na hul gereelde uitlatinge te oordeel is sake soos die ontheiliging van die „dag van die Here” en die letterlike geloof aan die bybelse skeppingsverhaal vir ons geestelike leiers veel meer belangrik as die wanhopige worsteling van die huidige jeug na lewenssekerheid en sinvolle ewigheidsgeloof of die kennelike onreg wat daagliks aan miljoene van ons landgenote gedoen word in naam van 'n heidense ideologie. Alles wat „nuut” of vreemd is, wat nie binne die gevestigde en bekende patroon pas nie, word met argwaan en agterdog bejeën, met waarskuwingstekens afgepen en met skeldname soos „social gospel”, humanisme en liberalisme en duiwels besweer. Krampagtig en verkramp word daar gestry om selfs die eerlikste en besbedoelde poginge tot ontwikkeling van 'n nuwe en kontemporêre lewensstyl, om aan te pas by die werklike, die skreeuende behoeftes van ons tyd, uit ons volkslewe te weer. Bewaring van die *status quo* ten alle koste het vir baie hoogste doel en lewensroeping geword.

NUWE WEË

Geen wonder dat die jeug, die avontuurlikes van gees en die desperaat-soekendes hierteen in opstand kom nie. Want hul instinkmatige aanvoeling is reg: hierdie soort Christenskap het met Christus weinig te make en grens inderdaad aan heiligskennis. In wese is dit 'n immorele geloof wat ywerig is om die splinter in die oog van die naaste op te spoor, maar die balk in die eie vergeet; wat sy toevlug neem tot 'n kodeks wette om daardeur te ontkom aan 'n eksistensiële lewensbeslissing in en vir Christus; wat die skreiendste onreg teenoor die naaste blindweg gedoog solank die goddelike eis tot selfopoffering en daadwerklike bekamping van die bose net nie aan eie lyf gevoel word nie.

Daarteenoor loop die *Christenskap van die Nuwe Orde* heel dikwels gevaar om die baba saam met die badwater uit te gooi.

Die een uiterste lei tot die ander. Die immorele word met die immorele beveg; die sedelose met die onsedelike. Die Bose word bestry met duiwelse middels. Die Wet van God word uitgewerp saam met die wettisme van die skynheiliges.

Daar kan geen twyfel bestaan dat die rebelse Christenskap van ons tyd die reg tot opstand teen die geveinsde Christenskap van die „establishment” het nie. Maar alte dikwels word hierdie opstand gevoer met bedenklike wapens en word daar gesteun op hoogs twyfelagtige bondgenote. Dit wil al hoe meer voorkom of die klem vir hierdie beoefenaars van die Christenskap nie meer val op Christus nie, maar op ideale soos „vryheid” („Uhuru”), „ongebondenheid”, die „oorwinning oor persoonlike inhibisies”, „gemeenskap” (in die praktiese sin van die „vrye liefde”), „ontsnapping” en „verheldering” (kunstmatig bewerkstellig deur die doelbewuste gebruik van sinsbegoëlende dwelmiddels), „revolusie” (weselik ter wille van anargie) en die inhibitiese toevlug tot geweld om bestaande ordes te vernietig.

KRUISWEG

Vir die rebelse impuls wat tot hierdie en dergelyke buitensporighede aanleiding gee, kan daar begrip, simpatie, selfs deernis wees; vir die vermetelheid waarmee dit so dikwels poseer as Christenskap, alleen veroordeling. Want ook hierdie nuwe „Christenskap” het met Christus weselik niks te make nie, dog staangewortel in die immoraliteit. Permissiwiteit kan net so min as Fariseïsme en wettisme ooit 'n draer of selfs 'n bondgenoot van die Christenskap wees.

Daar is met die nuwe en die revolusionêre uiter-aard niks verkeerd nie. Maar as dit wil stand hou, moet ook die voorstanders van die nuwe en die revolusionêre hulle verneder voor Christus en kniel in die modder aan die voet van die kruis.

Daar is geen kortpad tot verandering en vernuwing van hierdie sondige wêreld nie, en ook geen ompad nie. Die weg van die Christusgelowige is onvermydelik 'n kruisweg, 'n beslissingsweg: 'n weg van vernedering, van berou, van lyding, van dood, van opstanding, van dankbaarheid, van diens, van oorgegewe liefde. Slegs hierdie weg - met sy duidelik omlynde perke, omraminge, grense, wette en reëls - lei uiteindelik tot die poort van die Koninkryk van God.



THE SERVANT COMPUTER

D. L. Henwood

In August and September last year Rory Short wrote an introduction on the mechanics of computers.

D.L. Henwood here examines the way in which computers might assist the Church in its stewardship of money and manpower. Mr. Henwood, who is a computer programmer and a Reader in the Anglican Church in England concludes that computers could help church leaders make better decisions.

This article first appeared in New Christian and we are grateful to the editor for permission to reprint it.

"Computer says St. Paul did not write the Epistle to the ...", or even more serious in the eyes of some, "Computer sends 2,000 Barrels of Beer Down the Drain" - these are the headlines computers make in our press. Thus, combined with "Dr. Who and the Daleks" and science fiction generally, it gives the man in the street a very misleading picture of this important tool of industry and commerce.

Is the church yet making use of this new powerful tool? As far as I can ascertain the Church Commissioners are the only church organisation of any denomination with a computer in the United Kingdom. They use it for paying clergy stipends and keeping records of clergy incomes. Further projects, I understand, involve transferring the bulk of the Commissioners accounting and statistical work to their computer. Two organisations in the United States Missions Advanced Research and Communications (of Monrovia, California) and the School of World Mission, Fuller Theological Seminary (of Pasadena, California) - see the computer as a valuable aid to evaluating strategies, reducing running costs and providing basic information to assist in planning.

However, to return to this country, and more particularly the church I know best, the Church of England (but these comments, with appropriate examples, would apply to the Free Churches and the Roman Catholic Church too). Where are the areas in which a computer could be of use?

First, of course, in the field of finance. Each year 43 dioceses produce 43 budgets and 43 financial reports in, I dare say, 43 different layouts. These are based on the estimates and records of hundreds of committees. The necessary money has to be found - from the 14,000 parishes in England - and this has to be gleaned from the 14,000 financial returns made out by 14,000 harassed church treasurers and/or incumbents. In addition there are the stipends of 20,000 clergymen - based on 43 diocesan

stipend schemes and doubtless involving 43 different types of return. Surely, besides the not inconsiderable saving in pure clerical effort (say £50,000 per annum - one clerk per diocese), the standardisation brought by computerisation would simplify church finance and remove some of the inequalities which exist both within and between dioceses. Again at national level the Central Board of Finance would have 43 sets of reports to digest - but all in the same format. Nevertheless the responsibility for deciding what to put in the budget and what percentage of parochial income should be set as quota would still rightly rest with the Diocesan Conference and the Diocesan Board of Finance.

Financial matters are not the only items on parochial returns. Baptisms, Confirmations, Easter communicants are all recorded. Statistics of national trends are produced, invariably at least three years out of date. Yet it is vital to know that the communicant population of area X in diocese Y is increasing at a certain rate so that by say 1975 a new church to seat 250 will be needed and a further two ministers for its team ministry. Methods of forecasting based on recent returns are more reliable than guesswork.

In the field of manpower I am sure computers could be very advantageously used. Whatever one's views on *Partners in Ministry* there is a definite case for a register of clergy: the church must use one of its most valuable assets - its ordained ministry - to the fullest. What would such a register contain? How would it be used? The register must, to avoid any doubt on its impartiality, contain only factual information such as age, marital status, age of children, type of living previously held (rural, seaside, industrial etc.), length of service in present living, when due for next transfer, churchmanship, plus agreed classifications for experience with young people's groups, men's groups, women's groups, hospital work, industrial work, ecumenical work and so on. In addition to the clerical register there would be a parish register which would give population, type of parish, membership, length of current incumbency, review date for present incumbent, churchmanship and inter-church relationship existing in parish, Sunday School details, other organisations.

A simple example will probably show how it might work. Every month a computer programme would be run which would print out a list of clergy due for possible transfer in twelve months' time. Suppose the name the Revd X, the Vicar of Y in the Diocese of Z comes up. The computer would send particulars of the Revd X and Parish Y to the Bishop of Z, and the bishop would then meet the vicar and one or more of the leading laymen of the parish at the earliest opportunity. Assuming that all decided that a move would be the correct policy, the bishop would discuss future plans both for the parish and the clergy-

man. Suppose the parish contains both a farming community and people working for a large chemical concern, has a flourishing Sunday school, is of central churchmanship and has very friendly relations with the local Free Churches. It has two main problems - a shortage of men and a crying need for a youth club. The computer is asked to search through its clergy records for a man whose appointment is due for review within the next two years who is ecumenically minded, of central churchmanship, who has had both rural and industrial experience and whose greatest strengths are his work with men and young people. Unfortunately the computer can find no one to satisfy all requirements but proceeds to give 20 names of clergymen who can satisfy all the requirements but one. A study of the full details of these twenty clergy produces a short list of five and eventually a new vicar is appointed.

What are the advantages of this computerised scheme? First, the bishop is able to get a country-wide picture of not just actual vacancies but impending vacancies, not just of men who wish to move but of men who have the necessary experience. Although the example shown was of the normal "man and parish" vacancy the registers can be used just as effectively to fill a sudden vacancy (due to death) or to place a home-coming missionary.

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So much for money and manpower. Mission is yet another field where I believe the computer could be a useful tool in helping to allocate limited resources to an unlimited need. A former colleague of mine, Peter Bates, has outlined in *New Christian* some of the tools of Operational Research. One of these, a technique known as Linear Programming, is ideal for trying to solve the problem of where to put limited resources so that they have the greatest effect. To produce what our Operational Research friends call a model of the situation would of course be worthless on a purely single denominational basis: the effect of every church on the other is of paramount importance. Any attempt to use computers to aid the church in its missionary impact would have to be done on an ecumenical basis.

There is one further field in which I consider computers may be of immediate use, that is, in recording and analysing the opinions of the church on the momentous decisions which lie in front of us - Anglican/Methodist Union, the payment and deployment of our clergy, Prayer Book revision. Even a referendum of individual church members is feasible.

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There are doubtless many other church problems which could be "computerised" - I have merely outlined some of the more obvious. Those with deeper knowledge of church affairs could enumerate many more. I will content myself with a few remarks on whether such machines could be financially justified and suggestions on general organisation. A saving of £50,000 per annum on clerical reduction would cover the annual rental of a small computer system, or could be gainfully employed in enlarging an existing system.

Obviously an organisation which already has a computer - such as the Church Commissioners - would be best able to provide a computing service to the church as a whole (and possibly to other churches), to the dioceses, missionary societies and to other church organisations. As many business organisations have found, however, it is not sufficient just to have a computer. People must know how to use it, so there is an educational task. In the business world this means both general appreciation talks on "What computers can do" to the managers and directors, and more specific talks on particular topics to the people nearer the problem. Translated to the church environment there would have to be general appreciation talks to the bishops, diocesan secretaries, chairmen and secretaries of diocesan boards of finance and other church leaders, with more specific talks later to those who would be closely involved with the detailed work.

To summarise, the church must be a good steward of its money, manpower and missionary outreach. This means it must make use of the available tools which could make it more efficient. On the other hand, as with business concerns, the church cannot expect a computer to make its decisions for it. The computer would give information on which, with the Holy Spirits' guidance, church leaders could make better decisions.

LETTERS

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I am taking the liberty of writing to you in order to bring to your attention, and that of your readers, the fact that I am presently engaged in forming a Society for the Abolition of the Death Penalty in South Africa. Few problems, I think, are of greater moral and religious importance than the judicial taking of a man's life in time of peace. Whether one agrees with capital punishment or not is, perhaps, ultimately not the point. The fact is that there are many issues closely tied up with the retention of capital punishment which deserve the closest scrutiny and concern of thinking and feeling people; problems such as the possibility of undetected insanity, judicial errors, inadequate defence possibilities, possible absence of deterrent effect, etc. etc.

Of the many strange features surrounding capital punishment in the country where a life statistically is taken every third day, perhaps the strangest is the almost total lack of debate and heart-searching questions on such a highly controversial topic. Am I asking too much to ask you and your readers to give this matter a thought? And should anybody wish to be associated with the struggle to strike the hangman from the public payroll and to join the above Society, I shall be delighted to hear from such person. A great number of persons of all political and religious persuasions have already joined. How about you?