

# PRO VERITATE



JANUARY 1972

By die poskantoor as nuusblad ingeskrif



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**DIE BUIEBLAD**

*„HIERUIT KEN ONS DIE GEES VAN DIE WAARHEID (PRO VERITATE - VIR DIE WAARHEID) .....*

*AS GOD ONS SO LIEFGEHAD HET (DIE KRUISSIMBOOL), BEHOORT ONS OOK MEKAAR LIEF TE HE (DIE HAND EN DIE FIGUUR - DIE KLEUR WISSEL ELKE MAAND).*

*(1 Joh. 4:6, 11).*

**THE COVER**

*'BY THIS WE KNOW THE SPIRIT OF TRUTH (PRO VERITATE - FOR THE TRUTH) .....*

*IF GOD SO LOVED US (THE CROSS SYMBOL), WE ALSO OUGHT TO LOVE ONE ANOTHER (THE HAND AND THE FIGURE - THE COLOUR CHANGES EVERY MONTH).'*

*(1 John 4:6, 11).*

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PRO VERITATE verskyn elke 15de van die maand.

## NEW HUMAN RELATIONS

The new year messages were dominated by the laudable desire that human relations *must* improve during this year. However, this can only happen if "others" are basically and completely viewed and treated as fellow men according to the gospel. However, the monster of racial discrimination and racial classification excludes this ideal.

In history it has always been as it now is in "apartheid," where the white man inherently rejects the black man. The Jew had the "heathen", the Greek the barbarian, the Roman the non-citizen, the Crusader the "unbeliever," the English the Irish, the Lutherans the Anabaptists, and the Nazis the non-Arians.

### Panic

Herman Bahr said that some people cannot achieve the ecstasy of love, therefore they take refuge in the ecstasy of hate! Racial prejudice is to the "advocate of apartheid" what alcohol is to the alcoholic — not a problem, but a "solution", a sham solution. Without "apartheid" the prejudiced person becomes emotionally unsure of himself, indeed the victim of indescribable panic. And so he lives out of the deep feeling of rejection.

### Justification of Force

This radical change *must* come into sight in South Africa during 1972. If justice and love do not maintain order in society then brutal force comes to the fore, as is already experienced in detention without trial. Thus Pascal's word becomes true: "Because men do not fortify justice, they justify force."

We must realise that enforced apartheid can separate one man from another, but that only God's justice can decide whether he belongs *there!* Force or brutal compulsion, resorting to might, however inescapable it may seem, is a failure of civilization (A.N. Whitehead).

### Religion Serves Apartheid

Essentially man's spirit is swayed only by persuasion and love and not by force, forced 'laws', compulsion or artificial propaganda. Enforced apartheid can, accordingly, work only if man is personally assailed, dehumanized and looked upon and treated as a "thing." The authorities know this and that is why they believe in using religion as an instrument to make their policies work. The Christian religion should *really* be used to make people contented, tolerant and mellow in order that the authorities' policy of apartheid can work. "... all efforts in connection with the development of the Bantu Areas were arrested by the unwillingness of the Bantu. How to convert this reluctance into spontaneous and purposeful action is the central problem . . . Can the Christian Religion and Education perhaps achieve this? . . . Good mission policy is good

Government policy in South Africa, and forms the basis of a sound racial policy." (Preface, Digest of South African Affairs, issued by State Information Office, Pretoria). Or did the authorities perhaps withdraw this quietly?

It cannot be sufficiently stressed that this attitude is the grossest profanation of Christianity and that it is to the greatest detriment of the Christian church in South Africa.

### Change?

The past year has shown encouraging signs of a change in human relations. During their State visit to South Africa, a black man with his companions were treated as fellow beings and not according to their colour. A start has been made in the practice of sport according to achievement and not according to colour classification, etc.

The essential change is still, however, to come. *Fellow beings must be accepted unconditionally as such in love and sincerity.* The old, submissive, "basie" class black man (and coloured) is, in South Africa, merely tolerated on the white man's conditions, or not at all!

### Spiritual "Abortion"

The 'verkramptes' believe "*separate and possibly equal*" the 'verligtes' believe "*equal, but separate.*" Both, the "bad-good" man and the "good-bad" man must, however, become converted because the fault, no the sin, of apartheid is that man is reduced and interpreted according to his colour, language or culture. Man must be measured by God's standard. "Apartheid" punishes the person not for what he does, but for what he is (Rev. Theo Kotzé). Basically man is seen as black man or Zulu or uneducated and is thus treated materialistically and in a worldly fashion. White South Africa desires to have the black man's labour and advantages, but not his person. This is nothing but political and spiritual abortion!

### Against the Grain

The key word in South Africa is race-classification and this opens the "heaven" of advantage or the "hell" of disadvantage for its inhabitants. Thank God that Christ was the accursed on the despised cross (Gal. 3:13 & 14), so that the "lowest" became acceptable to God! Will we not in this year go to stand by the Cross with our human relationships?

South Africa dare not go against the grain of God's creation any longer, because the piercing of deadly splinters can then not be avoided! Or is testifying all in vain and was Mendelssohn correct when he said: "Reason and humanity have raised their voices in vain — for grey-headed prejudice is deaf" ?

Because Christ by His resurrection also overcame racial prejudice (Gal. 2:20), *we hope!* ♦

# **The Future and...**

## **AFRICAN THEOLOGY**

*This striking speech by these two Americans was recently delivered at the Bonhoeffer Congress in Germany. The unique comparison between the "militant" Black Theology of America and the indigenous African Theology is moving. The first of two parts is published this month.*

A young Ghanaian scholar of the University of Ghana at Legon remarked this summer: "You Afro-Americans are very concerned about Africa these days. As we say in Ghana: 'Akwaaba' — 'You are welcome'. You are, after all, our brothers and sisters and we have missed you. But why do you speak of Black Theology? Why don't you call the theology you are doing today an *African Theology*?"

That question uncovers an historic anomaly which points to a vast and largely unexplored wilderness of other questions about political, social and intellectual developments on both sides of the Atlantic between people of African descent who, in one way or another, received the message about Jesus Christ from the hands of white men. We cannot hope in this consultation to reconnoitre the full expanse of this overgrown and almost trackless wilderness. But upon its rough terrain lay the most difficult problems and promising opportunities of our encounter and we cannot hope to find one another unless we make a beginning of blazing some trails and erecting some guideposts along the way.

### *Past Two Centuries*

H.R. Mackintosh begins his well-known book *Types of Modern Theology* with a discussion of what he understands to be important differences between German and Anglo-Saxon styles of theological scholarship. For many years these two races dominated the theological scene with the ponderous scholarship of Teutonic philosophers and theologians holding, perhaps, a slight edge. But neither German nor British theologians have occupied the field exclusively. Over the past two centuries or more we have had a French Catholic theology, a Swedish Lutheran theology, an American evangelical theology or "Fundamentalism" and more recently that peculiarly American "God-is-dead" theology. Since the end of the Second World War theological thinking in India has been stamped with a British-influenced, but distinctive Indian or Ceylonese flavor, by such men as D.T. Niles and M.M. Thomas. Dutch Catholic theologians have led certain nationalistic developments within contemporary Roman Catholicism and a politically self-conscious Latin American theology is emerging among both Protestant and Roman Catholic churchmen in Brazil, Chile, Colombia and elsewhere south of the Rio Grande.

### *Chocolate Covered American?*

With all these distinctive emphases and schools of thought centering around particular national or regional identities why has it seemed so outlandish and so threatening to some of our white Christian friends to find Afro-

**James Cone**  
**and**

**Gayraud Wilmore**

Americans talking about *Black Theology* and Africans beginning to shape an African Theology? Does it not have to do with the residual influence of the age-old assumption that African culture and intellectuality is and always has been inferior to that of Europe and the accepted adage of American liberals that "the Negro is nothing but a chocolate-covered white American"?

What we are experiencing among black people in the United States, the Caribbean and Africa is an outright rejection of both of these assumptions and a new consciousness of racial, national and cultural identity which asserts a certain discontinuity with Euro-American values and perceives black people to have, by virtue of historical circumstances if not innate characteristics, a distinctive and independent contribution to make to world civilization. This assumption is, by no means, something new. Long before Africa had extricated herself from European colonial domination or the slogan of "Black Power" was bandied about on the civil rights march through Mississippi, black preachers in Africa and in the United States were proclaiming the prophecy of Psalm 68:31:

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

### *Initial Call*

Our fathers fervently believed that God had a grand and glorious plan for black people and that the redemption of the African race — both in Africa and in the diaspora — would begin an outpouring upon the world of gifts of inestimable worth from a despised and rejected race. Whatever our poets, writers and statesmen have said about the sources of African nationalism and Pan-Africanism it was from religious men in Africa and the United States — from Paul Cuffee, Daniel Coker, Bishop Turner, Mangena Mokone, James M. Dwane, John Chilembwe, Edward Blyden and a host of others — that the religious vision of Africa's great destiny first arose and the initial call went out for the elevation and solidarity, under God, of all people of African descent.

These were the first black or African Christian theologians south of the Sahara and in the New World and all that we have today that can be termed Black Theology or African Theology, all that we can justly interpret as Black Consciousness or Pan-Africanism, had its origin in their thoughts and actions. It remains for young scholars on both sides of the Atlantic to reopen the neglected pages of



history and trace the development of African nationalism and Black Power back through these men of faith who believed that God had revealed something for the black race beyond that which it had received from Europe and America and that in good time he would bring it to fulfilment for the benefit of all mankind.

### *Consciousness of God's Liberation*

Black consciousness did not come into being with Stokely Carmichael or Leopold Senghor. It began with the plunder of Africa by the Portuguese, the Dutch and the English. It began with the slave ships, the auction blocks and the insurrections. It began with the experience of and resistance to white domination and it was shaped and honed and given its most profound statement by the preaching of the Gospel by black men to black men in the cotton fields of the South, on the plantations of the Caribbean, among the freedmen of Philadelphia and New York, in Cape Colony and Nyasaland. All along, it was more than simply color consciousness. It was the consciousness of God's liberation. It was the consciousness that white was not always right and black always wrong. It was saying yes to what the white man regarded as evil, and no to his definition of good. It was, as Delany would say, *thanking* God for making us *black* men and women and believing that implicit in what he had led us through was a gift and a blessing which the white world could neither give nor take away.

### *White Oppression*

Despite their common relationship to the experience of black suffering, the preaching of the Gospel of liberation and resistance to white political and ecclesiastical domination, what we are calling Black Theology in the United States and African Theology in Africa have, since the independence of most of sub-Sahara Africa and the rise of the Black Power movement in the 1960's proceeded along somewhat different lines. The black experience in Africa and the black experience in the United States and the Caribbean have not been the same. In the United States it has been a minority experience, separated, for the most part, from the ownership of land, from a discrete tribal language and culture and from a living, historical memory. In Africa it has been a majority experience which has never been wholly disjoined from the land, the tribe and the ancestors. White oppression in Africa did not show the same face as it did in the United States. Even where Direct Rule was administered, as in the French and Portuguese colonies, and under brutally repressive systems, such as the former Belgian Congo and the Union of South Africa, there was for the white man always the pervasive, overwhelming reality of the vast and alien land the conspicuousness of an indigenous people who had latent power to resist foreign acculturation and swallow up the transplanted white civilization in the bowels of blackness. Africa and the African people had to be reckoned with — their existence was bound to be acknowledged and respected, if grudgingly.

### *Slaves*

Such was not the case in the Americas. The black man had never been known as anything but a slave, a species without an authentic racial or national identity, a beast of burden. While his power to rise up and overthrow his masters was recognized, that possibility decreased each passing year as the total white majority increased and the controls were tightened. Thus the peculiar form of white oppression and racism which developed in the United States did not simply exploit the black man, it denied his right to exist except by sufferance of the white man. Christian America has known a virulent disease of hatred against the black man and against blackness as a symbol of the very evil the white man knew to be in his own heart. Both in Africa and America, "dark skin came to symbolize the voluntary and stubborn abandonment of a race in sin" (Roger Bastide), but in Calvinistic, Protestant America that symbolic association became rooted in a pathological hatred and fear of what L. Vander Post has called "the dark brother within."

### *A Humanizing Force*

Blackness, for the white American, has been something that needed to be expunged from reality, blotted out before the face of God. There was, therefore, an ontological basis for white racism in America and a corresponding ontological ground for black pride and the black man's struggle against a latent but frighteningly real possibility of genocide. This is why it is correct to say that the black American's struggle is against the threat of nonbeing, the ever-present possibility of the inability to affirm one's own existence. The structure of white society in America attempts to make "black being" into "nonbeing" or "Nothingness." Black Power, therefore, whatever else it may be, is a humanizing force by which we black Americans have attempted to affirm our being over against the white power which seeks to dehumanize us.

Without understanding this difference between white racism in the United States and white racism in colonial Africa one cannot understand why there has to be a Black Theology or the differences between Black Theology in America and African Theology in Africa.

### *God's Human Liberation*

What does black consciousness in America have to do with theology? This question forces us to consider the relationship between black self-identity and the biblical faith. White American theology has never inquired into this relationship because it has pursued the theological task from the perspective of the oppressor rather than the oppressed. White religious thinkers have been blind to the theological significance of black presence in America and no white American theologian or church historian has bothered to discover what black religious thinkers have been saying for almost two hundred years.

The theological perspective that defines God as unquestionably identified with the liberation of the oppressed from earthly bondage arises out of the biblical view of divine revelation. According to the Bible, the knowledge of God is neither mystical communion nor abstract rational thought. Rather it is recognising divine activity in human history through faith. The biblical God is the God who is involved in the historical process for the purpose of human liberation. To know him is to know what he is doing in historical events as they relate to the liberation of the oppressed. Faith is the divine-human encounter in the historical situation of oppression, wherein the enslaved community recognises that its deliverance from bondage is the Divine himself at work in history. To know God, therefore is to know the actuality of oppression and the certainty of liberation.

### *Old Testament*

The liberation theme stands at the centre of the Hebrew view of God in the Old Testament. Throughout Israelite history, God is known as the one who acts in history for the purpose of Israel's liberation from oppression. This is the meaning of the Exodus, the Covenant at Sinai, the conquest and settlement of Palestine, the United Kingdom and its division, and the rise of the great prophets and the emancipation from Babylonian captivity. This is also why salvation in the Old Testament basically refers to "victory in battle" (I Sam. 14:45). "He who needs salvation," writes F.J. Taylor, "is one who has been threatened or oppressed, and his salvation consists in deliverance from danger and tyranny or rescue from imminent peril (I Sam. 4:3, 7:8, 9:16). To save another is to communicate to him one's prevailing strength (Job 26:2), to give him the power to maintain the necessary sovereign rule is guiding the course of human history, setting right that which is unrighteous, liberating the oppressed.

### *New Testament*

In the New Testament the same theme is carried forward by the appearance of Jesus Christ the Incarnation of God, born in a lowly stable, during the Roman occupation of Palestine. This Jesus takes upon himself the oppressed condition, so that all men may be what God created them to be. He is the Liberator par excellence, who reveals not only who God is and what he is doing, but also who we are and what we are called to do about human degradation and oppression. It is not possible to encounter Jesus Christ and acquiesce in oppression – either of oneself or of others. Human captivity of every sort is ruled out by the coming of Jesus. That is why Paul writes, "For freedom Christ has set us free" (Gal. 5:1). The free man in Christ is the man who rebels against false authorities by reducing them to their proper status. The Christian Gospel is the good news of liberation.

### *Radical Black Perspective*

If the Gospel is pre-eminently the gospel of the liberation of the oppressed, then the theological assessment of divine presence in America must begin with the black condition

as its point of departure. It is only through an analysis of God as he is revealed in the struggle for black liberation that we can come to know the God who made himself known through Jesus Christ.

The presence of black people in America then, is the symbolic presence of God and his righteousness for *all* the oppressed of the land. To practice theology is to take the radical black perspective wherein all religious and non-religious forms of thought are redefined in the light of the liberation of the oppressed. This is what we call "Black Theology."

Black Theology, therefore, is that theology which arises out of the need to articulate the religious significance of black presence in a hostile white world. It is black people reflecting on the black experience under the guidance of the Holy Spirit, attempting to redefine the relevance of the Christian Gospel for their lives. It is a mood, a feeling that grips the soul of a people when they realise that the world is not what God wills it to be – with respect to the defining reality of their lives – black subjugation under white oppression. To practice theology from the perspective of Black Theology means casting one's intellectual and emotional faculties with the lot of the oppressed so that they may hear the Gospel in terms of the cause and cure of their humiliation.

### *Statement*

In the words of the official statement on Black Theology of the National Committee of Black Churchmen:

"Black Theology is a theology of black liberation. It seeks to plumb the black condition in the light of God's revelation in Jesus Christ, so that the black community can see that the gospel is commensurate with the achievement of black humanity. Black theology is a theology of "blackness." It is the affirmation of black humanity that emancipates black people from white racism, thus providing authentic freedom for both white and black people. It affirms the humanity of white people in that it says 'No' to the encroachment of white oppression."

### *Fighters Were Religious Leaders*

As we have seen, the seminal Black Theology was the theology that secretly taught that God wanted black people to be free. Our greatest fighters for freedom were religious leaders – Denmark Vesey, Nat Turner, David Walker, Henry Highland Garnet and others. Our spirituals and slave songs echoed a theology of liberation and laid the groundwork for a faith that reflected the essential meaning of the Biblical revelation in a way that broke radically with conventional white Christianity. As the young black professor Sterling Stuckey, of the University of Massachusetts, writes:

"There was theological tension here, loudly proclaimed, a tension which emanated from and was perpetuated by American slavery and race prejudice. This dimension of ambiguity must be kept in mind, if for no other reason than to place in bolder relief the possibility that a great many slaves and free Afro-Americans could have interpreted Christianity in a way quite different from white Christians." *to be cont.*



# Die Toekoms en...

## KLEUR KOLONIALISME EN KOMMUNISME

Beyers Naude

\* *Die vernet teen rassisme in enige vorm (dus ook rassisme soos in Suid-Afrika beoefen) is besig om skerp toe te neem.*

\* *Portugal se verweer dat sy beleid teenoor Mosambiek en Angola geen vorm van kolonialisme is nie, word eenvoudig nie aanvaar nie.*

\* *Om kommunisme te wil bekamp soos Suid-Afrika dit probeer doen, is nodeloos en gevaarlik.*

Bostaande is 'n paar van talle gevolgtrekkings waartoe ek gekom het tydens my onlangse 2-maande-lange besoek aan kerke in Engeland, Holland, Swede, Duitsland, en Switserland.

Weens die beperkte ruimte sal ek geen kronologiese weergawe gee van my besoekprogram nie, maar bepaal ek my liever by die hoofindrukke van besprekinge wat ek met 'n groot aantal kerklike leiers gehou het vanaf middel September tot begin November. Vanselfsprekend konsentreer ek op dié vraagstukke en besprekingspunte wat in die kerk en staat in Suid-Afrika van wesenlike en deurslaggewende belang is.

### I RASSISME EN SUIDER-AFRIKA

Geen enkele gebeurtenis die afgelope aantal jare het die debat insake rassisme so gestimuleer as die besluit van die Wêreldraad in September 1970 om finansiële steun te verleen aan die humanitêre oogmerke van guerillabeweginge in Suider-Afrika nie. Hierdie besluit het diepe verontrusting in kerklike kringe in Engeland, Holland, Duitsland en Switserland gewek en 'n ernstige verskil van meninge na vore gebring. Heftige debatte is in talle kerklike byeenkomste in bogenoemde lande gevoer, *nie* oor die beginselvraag of rassisme bekamp moes word nie, (hieroor is daar algemene instemming by alle kerke dat rassisme in enige vorm 'n ewel is wat met mag en mening bestry moet word), maar wel of die kerk die reg het om steun te verleen aan organisasies of groepe wat die standpunt huldig dat hulle gedwing word om as laaste middel geweld aan te wend ten einde lang gevestigde onreg en onderdrukking te be-eindig.

Geen algemene ooreenstemming is tot dusver oor hierdie vraag bereik nie (en as 'n mens aan die botsing tussen teorie en praktyk en die standpunt en praktyk van die kerk deur die eeue kyk, bly dit 'n vraag of daar ooit eenstemmigheid bereik sal word), maar wat wel beslis gebeur het is dat hierdie besluit van die Wêreldraad en die daaropvolgende diskussies en debatte gelei het tot 'n geweldige omvang van

studies, publikasies, konferensies, seminare met uitvoerige gebruikmaking van audio-visuele hulpmiddels (TV, radio-praatjies, films, bandopnames, dramas, skyfievertonings) Om net 'n paar voorbeelde te noem:

### Gedokumenteerde Studies

Ek dink byvoorbeeld aan die beeldradioprogram „South Africa loves Jesus”, (waarin, o.a., dr. J.D. Vorster 'n Skriftuurlike bewys vir apartheid in Deut. 32:8 probeer vind), wat tweemaal oor die B.B.C. vertoon is; ek dink aan drie beeldradioprogramme, een elk oor Suid-Afrika, Rhodesië en Mosambiek wat oor een van die Duitse beeldradio-kanale kort voor my aankoms in Duitsland eind-September vertoon is – programme waarna talle mense in alle dele van Duitsland verwys het in diskussies wat hulle met my gevoer het. Ek dink aan die talle organisasies, aksiegroepe en institute in elkeen van die lande wat ek besoek het, wat 'n stroom van pamflette, brosjures, berigte en kritiese studies oor temas soos rassisme, apartheid, die Bantoetuislande, kapitalisme, kolonialisme en kommunisme, institusionele vorms van geweld in die politieke en maatskaplike strukture van alle lande (Westers sowel as Oosters, Eerste Wêreld sowel as Derde Wêreld) die lig laat sien. Ek dink aan die indringende, wetenskaplikverantwoorde en goed-gedokumenteerde studies van die Sosiaal-en-Politiek-wetenskaplike Institute in Holland, Swede, Duitsland en Switserland, waarvan ek kennis geneem het en wat kleingeld maak van die blink-gepoleerde argumente ten gunste van apartheid (of selfstandige ontwikkeling), wat so gemaklik in Suid-Afrika ter verdediging van die beleid aangevoer word.

### Leuens Nie Nodig

Wat die verdere gevolge van hierdie wydvertakte studie en aksie ookal gaan wees, een ding is seker: die kerke van Europa is vandag skerp gekant teen rassisme (en dus teen apartheid) as ooit tevore – en dit nie op grond van propaganda of sogenaamde eensydige penpublisiteit nie, maar juis op grond van objektiewe en verantwoorde studies en inligtingstukke oor Suid-Afrika. *Dis nie nodig om oor die rassebeleid van ons land te lieg om dit onaanvaarbaar en verwerplik te maak nie; die waarheid daarvoor is erg genoeg!*

### S.A. Oor die Afgrond?

Omdat daar 'n diepe besorgdheid by baie kerklike leiers is dat die rasse-onreg wat in Suider-Afrika koppig deurgevoer word, tot 'n uitbarsting van geweld en revolusie kan

lei, daarom word daar met groot en toenemende erns gesoek na radikale, nie-gewelddadige middele om Suider-Afrika tot besinning te probeer roep voor die blankes ons land oor die afgrond voer. Ek het later opgehou om te tel hoeveel maal mense my dié vraag gestel het: „Wat kan ons as Christene doen om Suid-Afrika te keer om voort te gaan op sy noodlottige pad van uiteindelijke selfvernietiging?” Dis in hierdie lig, en teen die agtergrond van die opregte en ernstige besorgdheid by duisende Christene in Europa dat talle sulke metodes oorweeg en ondersteun word soos demonstrasies, ekonomiese druk, aansporing van studente-protesaksies, oproepe aan vakbonde om te weier om Suid-Afrikaanse goedere te hanteer en deelname aan aksies om ons land op sport- en ander gebiede te isoleer totdat ons afgesien het van ons onsinnige rasse-diskriminasie. Seer seker is dit waar dat kommuniste en ander revolusionêres sommige van hierdie aksies infiltreer en stimuleer – maar dit is onjuis en naïef om te beweer dat die basiese motivering van sulke aksies kommunisties ge-inspireer is. Wat die Christene betref, is die grondmotief ’n diepe en hartgrondige afkeer in ’n rassebeleid wat in sy wese so afstootlik is dat dit die geregverdigde woede en felle verset van duisende en duisende Christene wakker roep. Wat moet nog alles in Suid-Afrika gebeur voordat die blankes, wat hulle op hulle Christenskap beroem, hierdie eenvoudige waarheid wil insien?

### **Druk Gaan Toeneem**

Hoe verder ek gegaan het, hoe meer het ek besef; die druk op ons land gaan met versnelde tempo toeneem. Kerke, vakbonde, studente-organisasies, nywerhede en besigheidsorganisasies, politieke partye, sportorganisasies, filmmaatskappye, kulturele organisasies – oral waar dit enigsins moontlik is, gaan hierdie instansies onder druk geplaas word om steun te verleen om Suid-Afrika te oorreed om van ’n koers en rigting af te sien wat as noodlottig en rampspoedig beskou word vir die vreedsame voortbestaan van wit en swart.

## **II KOLONIALISME IN SUID-AFRIKA**

In kerklike kringe in Europa word algemeen aanvaar dat die term “kolonialisme” nie op Suid-Afrika van toepassing gemaak kan word nie, maar dat dit wel as geldige begrip gebruik kan word wanneer aan Portugal, Mosambiek en Angola gedink word. Die belangstelling in die lewendige debat oor die politieke toekoms van Mosambiek en Angola moet, wat die Europese Christendom betref, gesien word teen die agtergrond van die soeke na ’n vreedsame oplossing van die vraagstuk van rassisme en kolonialisme in die algemeen. Dit moet ook gesien word teen die agtergrond van die ernstige worsteling om groter ekonomiese gelykberegting tussen die ryk en rykerwordende Eerste Wêreld en die arm en steeds armerwordende Derde Wêreld. Daarom word daar in die fynste besonderhede aandag gegee in leidende kerklike kringe aan die ekonomiese en militêre posisie van Portugal om te bepaal hoe lank die land sy huidige posisie in Afrika kan handhaaf.

### **Cabora Bassa**

Die hele Cabora Bassa-dam-projek geniet deurlopend die aandag van kerklike en politieke groepe – veral nadat ’n

tyd gelede daar ’n beriggie in Portugal verskyn het van die voorneme van Portugal om meer as een miljoen Europese immigrante in Mosambiek te vestig. Howel, volgens die inligting aan my verstrekkend, hierdie voorneme later deur die Portugese owerheid ontken is, het die suspisie bly steek dat die hele dam-projek gekonsipieer is om die blanke kolonialisme in Suider-Afrika te verstewig en dat dit, ingeval van ’n rasse-oorlog in Suider-Afrika, noodsaaklik is om die grootste moontlike finansiële belegging van die kapitalistiese Weste te verkry en te verseker dat die lande hulle aan die kant van Portugal en Suid-Afrika sal skaar.

### **Skikking Met Rhodesië**

Sommige kerkleiers het my meegedeel dat hulle uit betroubare bron verneem het dat NAVO druk uitoefen op die V.S.A., Brittanje, Frankryk en Duitsland om mee te werk om ’n gemeenskaplik-ondersteunende verdedigingslinie van Suider-Afrika op te stel met ongeveer die noordgrense van Angola, Rhodesië en Mosambiek as verdelingslyn om te verseker dat die belange van die kapitalistiese Weste in Suider-Afrika gehandhaaf word teenoor die kommunistiese uitbreiding van Rusland en veral Sjina in Midde-Afrika. Een kerkleier het my reeds in September meegedeel dat dit een van die redes is waarom Brittanje alles in sy vermoë sal doen om ’n skikking met Rhodesië te verkry en ’n ander kerkman het gesê dat dit een van die hoofredes is waarom die swartman van Afrika die opregtheid van die witman se motiewe so hartgrondelik wantrou.

### **Die Wit Vaders**

Dis teen hierdie agtergrond dat die onlangse onttrekking van die Wit Vaders uit Mosambiek so ’n geweldige belangstelling in Europese kerklike kringe opgewek het. Hier in Suid-Afrika, meen ek, was en is die oorgrote meerderheid van Blankes salig (of moet ek sê onsalig) onbewus van die beslissing van die orde van Katolieke priesters om Mosambiek te verlaat as protes teen ’n beleid van Kolonialisme wat soveel onreg inhou dat die groep geestlikes nie langer met ’n rein gewete in die land kon aanbly nie. Vir talle kerkleiers in Europa was dit ’n duidelike bewys dat in sy wese kolonialisme en rassisme tweelingbroers is, voëls van dieselfde vere waarvan die een so afkeurenswaardig en verdoemlik is as die ander. Dis daarom ook dat die bou van sowel die Cabora Bassa-dam as die Kunene-dam-projek beoordeel word as ’n verstewiging van kapitalistiese belange wat wetend of onwetend sowel kolonialisme en rassisme onderskraag en bestendig. En solank Suid-Afrika se ekonomiese belange (belegging, voorsiening van arbeid) gekoppel is aan sulke projekte in Mosambiek en/of Angola sal die suspisie bly voortbestaan dat die blankes in ons land kolonialisme en rassisme sal bly ondersteun en verdedig, ongeag of dit moreel verdedigbaar is of nie.

## **III KOMMUNISME IN SUIDER-AFRIKA**

Die geweldige belangstelling wat die hofsak teen Deken Gonville French-Beytagh in die buiteland gaande gemaak het, het vanselfsprekend die Suid-Afrikaanse regsopvattinge oor die begrippe „terrorisme” en „kommunisme” onder die soeklig geplaas. Omdat die saak van die Deken nou weer *sub judice* is deur die appél wat ingedien is, kan ek ongelukkig



nie enige mededeling doen oor die diepgaande en uiters ernstige reaksies wat die saak, sowel as die uitspraak, veroorsaak het nie. Een gevolg van die saak was egter dat in 'n groot aantal van die kerklike byeenkomste waar ek moes optree, vrae aan my gestel is oor die omvang en erns van kommunistiese infiltrasie in Suider-Afrika.

#### 14.000 Boekdele Verbode

Hierdie belangstelling en besorgdheid is verder gestimuleer deur die wete van die teenwoordigheid van Sjina in Afrika deur die bou van die Tanzam-spoorweg, die (moontlike) toetreding van die Republiek Sjina tot die V.V.O. en die trotse aanspraak van die Suid-Afrikaanse regering dat Suid-Afrika die sterkste anti-kommunistiese land ter wêreld is. Keer op keer is aan my gevra of die persberigte waar is dat ons regering, kragtens die Wet op die Onderdrukking van Kommunisme en twee ander wette, ongeveer 14 000 boeke, pamflette, brosjures en geskrifte as verbode literatuur verklaar het. My erkenning dat dit wel die geval is, het by talle teoloë, sosioloë, politieke wetenskaplikes en navorsers die onmiddellike tweeledige reaksie ten gevolge gehad: (1) dat dit duidelik impliseer dat 'n politieke sisteem wat hierdie soort maatreëls nodig het om dit te beskerm teen die aanslag van die kommunisme, die beste bewys is van die erns van die wankelende fondament waarop die hele sisteem gebou is. „Sien julle dan nie,” het 'n diep-oortuigde en diepbekommerde Christen in Berlyn aan my gevra, „hoedat julle met julle beleid van apartheid direk in die hande van kommuniste speel nie?” (2) dat nóg die blanke nóg die swart bevolking van Suid-Afrika in staat is om 'n betroubare beoordeling van die kommunisme te vorm vanweë die afwesigheid van gesaghebbende kontemporêre publikasies oor die wese, taktiek en omvang van die hedendaagse kommunisme.

#### Sensuurwette

Enige aanspraak dat ons die kommunisme as godlose ideologie wil bestry, word belaglik gemaak deur die verbod en verbanning van sulke werke soos “The Discarded People” van Cosmas Desmond, Luthuli se “Let my people go” en talle andere werke. Besef ons in Suid-Afrika dat kragtens ons sensuurwette die grootste aantal publikasies oor rassisme wat tans in kerklike kringe in Europa as studiemateriaal gebruik word, automaties in Suid-Afrika verbied is? Besef ons dat die verbod wat ons in Suid-Afrika byvoorbeeld op die uitgawe van 18 Oktober van *Der Spiegel* geplaas het, (waarin 'n skerp kritiese artikel oor S.A. in die blad in Duitsland verskyn het), meer en meer mense eenvoudig laat glo dat ons politieke sisteem so verrot is dat ons nie kan waag om skerp kritiek teen ons te verdra en dit met feite te weerlê nie?

#### Afrikaner-Intellektueles

Keer op keer, wanneer ek hierdie opregbedoelde maar ernstige kritiek van Christenkenner van die kommunisme teen ons 'Suid-Afrikaanse metode van „bestryding” van kommunisme moes aanhoor, het die versugting my ontsnap: „Hoe lank sal ons nog moet wag – en hoeveel skade sal ons nog moet ly – voordat daar genoeg invloedryke Afrikaner-

intellektueles sal opstaan wat die moed sal hê om aan ons regering te sê: „In Vadersnaam, hou op om ons nog meer bespotlik in die oë van die ganse wêreld te maak!”

(Dit laat my sommer ook dink aan die onlangse nuusberig dat Kleurlingdames in bioskope en teaters wel toegelaat word om plekke aan te wys, maar dat hulle nie na die hoofvertoning mag kyk nie. Mense, besef ons wetgewers dan nie hoe skreeusnaaks, maar ook hoe ontsettend belaglik so 'n reëling is vir almal wat in 'n moderne samelewing verkeer nie? Is daar dan nêrens iemand wat aan sulke apartheidsmalle regulasievervaardigers kan sê: „Ons is reeds die muishond van die wêreld – en nou laat julle die hond nog kleintjies kry ook!”)

#### Geweld?

Die huidige verhouding van die Weste tot die kommunisme kan alleen deur ons in Suid-Afrika beter verstaan word as ons besef dat die hele wêreld insluitende die sosialistiese en kommunistiese lande, besig is om soos nog nooit tevore met die ernstige vraag oor *vrede, konflik* en geweld te worstel. Die kommunistiese resep dat die millenium van die nuwe tyd eers moontlik word wanneer die werkers van die wêreld deur revolusie en bloedvergieting, indien nodig, hulle doel bereik het, is algemeen bekend. Die toepassing van hierdie resep in verskeie wêrelddele het niks anders as ellende, smart en verwoesting gebring nie. Daarby het die bloedvergieting in lande soos Viëtnam, Ierland, Indië en Pakistan, Soedan en Biafra 'n hartgrondige afkeur by miljoene Christene gewek teen geweld as oplossing van versteurde menslike verhoudinge en sisteme van onreg en onderdrukking. Maar as Christene en Kerke oor die wêreld nie baie meer diepgaande en radikale nie-gewelddadige aksies gaan loods oor diepgewortelde en wydverspreide vorms en strukture van onreg, onderdrukking, armoede en gebrek, politieke regteloosheid en om ekonomiese uitbuiting omvêr te werp en deur 'n groter geregtigheid en menswaardigheid te vervang as wat tans in baie wêrelddele heers nie, dan lê daar vir die mensdom 'n tyd van stryd en bloedige botsing voor wat niks anders as ellende en bitterheid voorspel nie. As ons nie betyds optree nie gaan die aansprake van veral kommunistiese Sjina (hoe vals sommige daarvan ook mag wees) die steun verwerf van miljoene mense wat vandag in armoede en gebrek lewe en gaan hierdie miljoene die kommunisme begroet as verlossende mag van die nuwe tyd.

#### Mikrokosmos

Suid-Afrika is die mikrokosmos van die hedendaagse wêreld. *Hier ontmoet wit en swart, Ooste en Weste, die rykontwikkelde Eerste Wêreld en die arm ontwikkelde Derde Wêreld mekaar soos geen ander land ter wêreld nie:* 'n geweldige uitdaging, maar ook 'n unieke voorreg. In die smeltkroes van die ontmoeting het die Christene wat hulle geloof wil uitleef 'n onvergelyklike geleentheid om 'n getuienis te gee van geregtigheid, naasteliefde, waarheid en barmhartigheid.

#### Apartheid Bevorder Revolusie en Geweld

Die kerke en Christene van Europa wil ons help om geregtigheid te bevorder, maar ons rassebeleid bly die

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# Die Toekoms en...

## BALLINGSKAP

James Ravell

*Hierdie artikel, wat met goedkeuring van „Die Brug” oorgeneem is, is deur mnr. James Ravell geskryf. Hy is ’n gekleurde Suid-Afrikaner wat nie na Suid-Afrika mag terugkeer nie. Hy is tans aan die Universiteit van Utrecht (Nederland) verbonde. Maar laat hy self sy verhaal vertel . . .*

Die luukse Cebuto-bus het so pas weggetrek vanaf Museumplein in Amsterdam, Nederland. Die bus is vol buitelandse studente uit alle windstreke wat die uitstappie na Friesland, georganiseer deur die Foreign Students’ Service, meemaak. Volgens die passasierslys is daar twee insittendes afkomstig uit Suid-Afrika. Nog voor die vertrek het ek Dirk Joubert – herkenbaar aan sy opvallende Afrikaans – opgesoek en nou sit ons naas mekaar. Dirk kom uit Pretoria, en studeer tans aan die gemeentelike universiteit in die Hollandse hoofstad. Ek (James) werk aan ’n geskiedenis proefskrif en kom uit Bellville in die Kaap . . .

- J: Wanneer het jy in Nederland aangekom?
- D: Drie maande gelede. Hoe lank is julle al hier?
- J: Ek vanaf Februarie 1967, en my vrou vanaf September 1967.
- D: Dus julle is nie meer nuwelinge nie. Wanneer hoop julle om weer terug te wees in die warm Boland?
- J: Ek weet regtig nie.
- D: Ja, dis moeilik om mooi noukeurig te bepaal wanneer so ’n proefskrif sal klaarkom. Ander Suid-Afrikaners sit met dieselfde probleem.
- J: Nee, dis nie wat ek bedoel nie. Die probleem is meer ingewikkeld. Van teruggaan in die nabye toekoms is daar geen sprake nie.
- D: (verbaas) Waarom dan nie?
- J: Ek het geen (Suid-Afrikaanse) paspoort nie.
- D: Geen paspoort nie? Hoe is jy dan die land uit?
- J: Met ’n „one-way exit permit” – ’n vertrekpermit.
- D: O, maar waarom dan? Het jy dan nie aansoek gedoen om ’n paspoort nie?
- J: Ja, seker . . .
- D: Maar wat het dan gebeur?
- J: In Februarie 1965 het ek verneem dat ’n Nederlandse studiebeurs vir nagraadse studie in die Geskiedenis in Utrecht aan my toegeken is. Ek het toe onmiddellik aansoek gedoen om ’n paspoort. Ek sou eind-Junie 1965 Kaapstad verlaat het. Ten minste dit was die aanvanklike plan. Maande lank het ek egter niks gehoor nie, afgesien natuurlik van die twee kort roetine-onderhoude in Kaapstad. Begin Augustus het die finale besluit vanuit Pretoria gekom: my aansoek om ’n paspoort is geweier.
- D: Watter stappe het jy toe gedoen?





- J: Ek het professors onder wie ek gestudeer het – aan die Universiteit van Kaapstad en die Universiteit van Suid-Afrika – dringend versoek om namens my ver- toë te rig tot die Departement van Binnelandse Sake. Die uitslag was weer heeltemal negatief. Middel 1966 het ek persoonlik 'n brief van drie bladsye folio aan die betrokke ministeriële sekretaris geskryf en my saak mooi uiteengesit. Maar weer eens het die ant- woord gelui: daar kan geen verandering aangebring word in die oorspronklike besluit van die Departe- ment nie.
- D: Het jy enige idee waarom hulle jou paspoort geweier het?
- J: Ja en nee. Nee, omdat geen offisiële rede vir die weiering ooit verstrekkend is nie: dis glo 'n gewoonte van die Departement van Binnelandse Sake. Ja, aan die ander kant, omrede die feit dat die Veiligheidspolisie my ondervra het ongeveer drie weke voor die defini- tiewe besluit vanuit Pretoria verneem is.
- D: (verbaas) Die Veiligheidspolisie? Wat het hulle dan met paspoorte te maak?
- J: Een oggend vroeg tydens die wintervakansie van die Kaapse skole in 1965 – ek was destyds verbonde aan 'n hoërskool in die Kaapse Skiereiland – het ek besoek ontvang van twee here van die Veiligheidsdiens, om saam met hulle na die hoofkwartier van die Veilig- heidspolisie in Kaapstad te gaan, en daar moes ek ure aaneen vroeë beantwoord.
- D: Watter soort vroeë?
- J: Oor feitlik alles en nog wat: my agtergrond, op- leiding, liefhebberye, doen en late na skoolure, lid- maatskap van verenigings, my lewensiening, my poli- tieke idees, my opinies oor aktuele sake, en noem maar op.
- D: Maar in hemelsnaam waarom? Iedereen wat aansoek doen om 'n paspoort of wat in die buiteland wil gaan studeer, moet tog nie so 'n ondervraery ondergaan nie!
- J: 'n Blanke Suid-Afrikaner ja. As jy swart of bruin is, lê sake heel anders. En as jy as donkerkleurige Suid- Afrikaner 'n oorsese studiebeurs ontvang het, word daar nie vanselfsprekend 'n paspoort aan jou uitge- reik nie.
- D: Het die mense wat jou ondervra het, gesê waarom hulle dit doen?
- J: Nee, nie aanvanklik nie. Maar dit het stadigaan deur- geskemer dat die rede vir die onderhoude – ek moes die volgende dag wêér terugkeer om nadere vroeë te beantwoord, dié keer meer omtrent my lewensbe- skouing – was dat „Pretoria” om 'n volledige ver- slag oor my gevra het. En onder „Pretoria” is hier natuurlik te verstaan die Departement van Binne- landse Sake . . .
- D: En die „volledige verslag” het eintlik ontstaan aan die hand van 'n deeglike politieke interrogasie?
- J: Inderdaad!
- D: Gesien die negatiewe resultaat van die polisieonder- soek – die weiering van die paspoort – waarteen is daar dan beswaar gemaak?
- J: Teen byna alles. Teen bepaalde tydskrifartikels wat ek geskryf het, teen by betrokkenheid by maatskap- like en kulturele werk onder die jeug, teen my politieke opvattinge. Basies was die beswaar tweërlei, my prinsipiële verwerping van apartheid, en my be- lydenis van die humanisme as lewensfilosofie . . .
- D: Ek snap alles nie so mooi nie. Jy sê jy's weg met 'n vertrekpermit. Wat behels dit nou eintlik?
- J: Dis 'n klein dokumentjie wat meld dat die betrokke persoon die Republiek permanent verlaat – alhoewel jy in werklikheid natuurlik nie die land permanent wil verlaat nie. Sodra jy die grens van Suid-Afrika oor- streek met so 'n permit, word jy outomaties 'n staatlose persoon.
- D: Jy bedoel 'n mens verloor sommerso – teen jou wil in – jou Suid-Afrikaanse burgerskap?
- J: Sommerso teen jou wil in, ja.
- D: Maar as Afrikaanssprekende is jy dan so Suid-Afri- kaans in murg en been?
- J: Ek vóél en ís ook Suid-Afrikaner in murg en been. Net die Suid-Afrikaanse owerheid beskou my nie meer as sodanig nie.
- D: (half retories) Maar hoe is dit moontlik?
- J: En dan moet jy daarby onthou dat ek nie 'n uitson- dering is nie, allermens! Die mees tragiese geval is na- tuurlik dié van Nathaniel Nakasa, die jong joernalis- outeur – stigter-redakteur van *The Classic* – wat 'n Niemann Fellowship na Harvard ontvang het, maar geen paspoort kon kry nie. Hy het ook die land met 'n vertrekpermit verlaat, maar het na enkele maande in die Verenigde State selfmoord gepleeg – in die- selfde maand as Ingrid Jonker.
- D: Was dit nie ook vir jou vreeslik om op dié manier weg te gaan nie.
- J: Vreeslik en meer. Toe ek destyds moes afskeid neem van my familie en vriende, was dit maar hel. Alles is so finaal, so eenmalig . . . Jy voel werklik asof jy, deur so die vreemde binne te gaan, 'n bietjie sterwe: dat jy in 'n sekere sin verdwyn, vir goed heengaan. Jy groet met die wete dat jy sommige mense nooit weer sal sien nie. Dit alles maak die hele belewenis die ene grieseligheid, die ene bitterheid . . .
- D: Jy stem my baie somber. Ek kan byna nie glo dat dit alles werklik gebeur het nie – Sê my, het jy soms heimweë hier in Holland?
- J: Ja natuurlik, maar dit wissel, hoor. By tye word jy oormeester deur verlangens na jou geliefde familie en vriende. Dan sal jy alles wil doen om maar net by jou ma, suster, broer, of 'n goeie ou vriend te mag binne-  
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# *The Future and...*

## **THE ENGLISH AND THE 'COVENANT'**

*brian brown*

*The Sermon called A "Rooinek" Looks at the Day of the Covenant, was delivered in the Forest Town Methodist Church on Sunday morning, December 19th, 1971 by B. Brown, during which the Sacrament of Infant Baptism was celebrated.*

*The Rev. Brian J. Brown is a staff member of the Christian Institute of S.A. working with the African Independent Churches' Association (AICA). He is also engaged in a part-time ministry to the Forest Town Methodist Church in Johannesburg, where this sermon was preached.*

Perhaps it is as presumptuous for an English-speaking South African to preach on the "Day of the Covenant" as it would be for an Englishman to seek to interpret St. Patrick's Day, but I am made bold by the presence of a number of Afrikaans-speaking friends for whom such sacrilege is nothing if not interesting.

### *Positive Insights?*

What positive insights can we derive from considering this Day? The sombre, even somnolent S.A.B.C. programmes on the 16th December, coupled with the absence of public entertainment, made me aware as to how our religious minorities must feel, come the Christian's Sunday in our land. Jews, Muslims and Hindus must have something of a battle to relate to our dominating religious group as they unwillingly but of necessity toe the "thou shalt not" line! I can but admire their tolerant acceptance of our dictates.

Secondly, the substantial gathering of devout pilgrims at Blood River never ceases to amaze. When God implanted that "God shaped blank" in each one of us, which only He can adequately fill, the blank given to Afrikanerdom must have been considerably greater than for other nations! This is not said cynically, for my Afrikaans friends comprise a nation with an incredible capacity for fearing God. I question the numerical strength around our English shrines and cenotaphs come a hundred years hence: and if we rooineks were obliged to maintain a monument commemorating an event some 133 years in antiquity, we might at a pinch do some overdue weeding of the surroundings, but would hardly rebuild at great cost the entire structure. I both marvel at and respect the tenacity of purpose with which the vow made by distant Boer forefathers has been kept by this God-fearing nation. Would that we could recapture this reverence.

Thirdly, Covenant Day reminds me of the worst of British Imperialism which led to Piet Retief's "Manifesto" in 1837, the Great Trek, and Blood River. I must seek to be penitent for these skeletons in my ancestral cupboard and try to understand the legitimate Boer grievances stemming from a Government in Westminster largely indifferent to their needs and utterly remote from the situation. In turn, I would anticipate that a proper sense of history would equip the Boer better than anyone else to understand how intolerable is Government without representation for any proud ethnic group.

### *Grave Reservations*

So much for personal insights. What of the crux of the problem – why the "English Church" so often expresses grave reservations concerning this Day?

The Afrikaans community does not expect those outside their distinctive flock to commemorate the Battle of Blood River. The more extreme right-wing has even suggested that political persuasion along Nationalist lines is a prerequisite for participation, thus making the day of significance for "Super-Afrikaners" alone. The consequence of this attitude is that the other groups within our land can hardly speak sincerely of the public holiday as "The Day of the Covenant." Whose covenant? Certainly not that of the majority of South Africans.

As I move around Soweto, the vast African Township, I hear people talking of Dingaan's Day, and I would not expect otherwise. For Blacks, as well as for myself, there is nothing to "commemorate" beyond a battle. And our ethnic pride hardly makes us wish to recall our defeats. Paris is not illuminated to commemorate Waterloo; neither do the lights go on in Dublin in remembrance of the Battle of the Boyne; nor do the English types give thanks for Boer inflicted defeats at Magersfontein and Colenso. Is it legitimate for any nation to declare a public holiday, and give it a name offensive to the majority, when the majority are both excluded and self-excluded from participation?

### *All-Embracing Covenant In Christ*

This annual display of contrived sectional partisanship is for me all the more remarkable, and regrettable, when one appreciates how it is bolstered by religious fervour. At the time when Jesus of Nazareth was engaged in his ministry, a Jew named Paul was probably praying – "I thank God that I am not a Gentile, a slave or a woman."



He possessed what these other groups could never have, the Sign of the Covenant, the seal of circumcision. Within his own exclusive religious and racial group he enjoyed the privileges of the "Divinely-favoured" Covenant Community.

But then he met with a living Jesus, and arising out of that confrontation he clearly (I believe deliberately) refuted what he had previously prayed; there was now to be neither a Jew nor Gentile, slave nor free, man nor woman, but a new all-inclusive, all-embracing Covenant Community in Christ.

This was the product of his Faith Encounter, and down the centuries it has been duplicated in Christian lives. In genuine perplexity I ask – why has this spirit not been evidenced in the Afrikaans Community? I appreciate that the North-South conflict in Ireland, the Hindu-Muslim clash expressed in the Indo-Pakistani war, and many other divisive influences are bolstered by a sense of religious superiority and distinction. But even in these sad conflicts one does not hear it clearly enunciated that God made a Covenant with one particular side, thus ensuring their victory. What strange arrogance makes Afrikaners reject the experience of Paul and his Spiritual heirs?

### *Theological Rejection*

Which brings me to the fundamental difference in interpreting the Day of the Covenant. It is important for my Afrikaans friends to know that I abhor this day more than any other not because of any anti-Afrikaans feeling. God forbid! My abhorrence stems from my rejection of the Afrikaner's theological understanding of the Battle of Blood River. Prior to the attack made by the Zulu army, a solemn vow was made by Sarel Celliers, in the presence of all the men, that if God would deliver the enemy into their hands they would "observe the day and the date an anniversary in each year, and a day of thanksgiving like a Sabbath." A quite remarkable Boer victory then ensued, the battle blueprint still being taught to admiring cadets at the Sandhurst military academy, I am informed.

Nobody disputes the brilliance of strategy – but was God in any way engaged in the conflict? If the answer be yes, then it can be justified with many an appeal to the Old Testament.

In Joshua Chapter 10, the five Kings of the Amorites unite forces to attack the city of Gibeon, friendly to the Israelites. Joshua leads the Israelite army in defence of Gibeon, and the Amorites are routed. God (as understood by the writer) materially contributes to the victory by casting down great hailstones from heaven and causing the sun and moon to stand still. In the provision of unusually long daylight-hours, God ensured that the Israelites could properly avenge themselves upon their enemies. Blood River almost palls into insignificance by comparison. And if our Jewish friends were celebrating the Covenant of Blood River with this fine precedent I could understand, if not believe in its validity. "For the Lord fought for Israel," is in black and white in the Book of the Old Covenant.

### *The Teachings Of Christ*

For this poor Christian however, it is Jesus Christ as bearer of the New Covenant whose life and teachings are all-

significant. Not only is the Old Covenant of little consequence in the light of the New, but its teachings are to be rejected to the degree that Christ Himself chose to reject them. Now in that New Covenant or Testament I find Christ talking about "enemies", not as those whom God will strike dead from heaven, but as those so precious to the Father that we are exhorted to pray for them, do good to them, and so gladden the Divine heart. The picture of God killing more of the enemy than the Israelites themselves is just not compatible with Christ, and as God did not change with Christ's coming, it must have been man's understanding of God which was faulty and in need of radical revision.

This is not to suggest that I am denying the historicity of the Battle of Gibeon any more than I am that of Blood River. I happily acknowledge the hailstorm and do not necessarily exclude the eclipse-like astronomical phenomenon. It is the interpretation of the battles, whereby God fights for a particular nation, that I must reject. I either reject this or I reject the Revelation of God in the Person of Jesus, and for neither Boer nor Briton will I do the latter.

### *Studdert-Kennedy*

The Rev. Studdert-Kennedy knew war better than most, and this is how he described the prayer-thoughts of a soldier on the eve of battle:

"It ain't as I opes 'E'll keep me safe While the other blokes goes down, It ain't as I wants to leave this world And wear an 'ero's crown. In ain't for that as I says my prayers When I goes to the attack, But I pray that whatever comes my way I may never turn me back".

Is God's influence operative in the coming battle? he asks. Indeed it is, though not in the sense of conferring safety, nor of guiding his bullets to the enemy's heart. God is there to strengthen, to encourage, to make of him a man-in-Christ, and (perhaps) to receive him into the eternal realm.

I happily attribute the fortitude and resolve of the Boers at Blood River to the God whom we worship. To claim that He fought on either side is to blaspheme the Nature of the God portrayed in Christ. This must furthermore be a consistent interpretation. The many might have owed so much to so few in the days of dog-fights over England, but God neither accelerated the fire of the R.A.F. nor marred the accuracy of the Luftwaffe during the Battle of Britain.

### *Only One Covenant*

A more positive note in conclusion. Wasn't it a thrill to participate in the Sacrament of Baptism earlier on in the service!

Three babes were received into the "Covenant Community" of Christ through the rite which He ordained. A Covenant secured through His Blood and sealed with the symbol of water. This is our Covenant Day! What a special joy then to know that these babes come from mixed ancestry. Boer and British lineage seeming to be of no consequence as they are welcomed through Baptism into the Covenant Community. A community all-embracing and non-exclusive, making nonsense of the discriminatory barriers which we erect to preserve identities spurious to Christ's Covenant.

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# The Future and...

## WAGE STRUCTURE

r.a.m.

*There are people who believe that everyone must be paid the same salary for the same working hours, without regard to the type of work they do. According to that view everyone would then be treated justly.*

*Must that view become the basis of the structure of society in South Africa?*

*This article is (mainly) an elaboration of the thoughts of the renowned German theologian, the late Prof. Emil Brunner.*

The Christian's view of work is that every Christian, whether a theologian or a typist, a priest or a housemaid, is being called into the service of God and he or she may look at the work as a divine calling of vocation. This Christian conception of vocation therefore ennobles the common man and his working day.

### Functional Subordination Still Means Equality

On this basis the division of labour cannot lead to the formation of classes or castes. Employer and employee, are brothers. But there is still an above and a below, there is a graded competence. The Christian conception of vocation does not remove functional hierarchy. But all this is functional, "dienstlich" (in German) – a term which refers to service, and has nothing whatever to do with distinction of honour. The typist must obey the writer but the writer is not "more" than the typist. In spite of *functional subordination* they are equal. The distinction cannot be between more honourable and less honourable, but it is between service and service – the one is the hand, the other the eye, etc., (cf. 1 Cor. 12).

### Fanaticism of False Equality

By the Christian idea of vocation all work is *personalised* (every one is a different individual with his possibilities created into the image of God), as well as *communalised* (they all work together as a family, as the body of Christ, 1 Cor. 12). Everyone is seen as a *person* and as a part of a working *body*, as a contribution within a working community. Everyone does his service and within its limits, and therefore gets his appropriate remuneration.

The danger here is ochlocratic (the perversion of democracy) i.e. the fanaticism of equality which has no use for any kind of functional subordination. This destroys co-operation and nothing is hardly more ruinous to the community of work than this egalitarianism. The mere idea of radical equality poisons the atmosphere of work,

because no two persons are created with equal possibilities. Where the feeling is prevalent that any kind of inequality is as such an *injustice*, there can never be a positive valuation of work until *everything* is equalised.

### Objection

Someone may object that of course division of labour and functional differentiation of competence must exist, but that no kind of privilege should be derived from it. "Every servant of community ought to be treated with absolute equality."

### Biblical Answer

Our reply is that wherever this view of equality prevails, even functional differentiation will always be looked at with resentment and jealousy. Radical egalitarianism cannot stand any functional subordination and it revolts against God's creation and gifts, (cf. James 1:17, 1 Cor. 4:6). *The Bible acknowledges reward privilege as a stimulus*; cf. Proverbs 10:4, "He becomes poor that works with a slack hand: but the hand of the diligent makes rich", cf. the example which is used in Romans 4:4, "Now to him that works is the reward not reckoned of grace, but of merit", "... for your work shall be rewarded accordingly" (2 Chron. 15:7); cf. the principle of double honour or 'reward' for a different kind of work in Tim. 5:17, "worthy of double honour especially they who labour in the word and the doctrine". In the parable the one worker received more "talents" than the other and he used them accordingly and the result was that he received a greater reward, cf. Luke 19 and Matt. 25. (Own translation).

### Degree of Responsibility

As there will always be different degrees of responsibility there will also be different degrees of rewards. To ignore this fundamental social law means to ruin any kind of social order. It is beautiful if individual Christians, of their own accord, renounce all privilege, but it is entirely false to make this a general principle of Christian ethics and to discredit privilege in any sense as unethical!

Radical egalitarianism is a very dangerous poison within any working community; it is a pseudo-gospel because it identifies justice with radical equality!



## **The Will to Work**

A false equality in a working community will present a weakening of the will to work. This is due in no small degree to an abstract doctrine of equality derived not from a Christian but from a rationalistic idea of man and to a utopianism which makes believe that in a completely socialised economy all problems would be solved.

## **Merit Without Discrimination**

What we desire in South Africa is not equality as such (there is no equality on earth as every one is an individual being), but equality of treatment according to merit, and equality of opportunity whether one is black or white or brown. *Everyone should have the same rights and privileges without regard to his race!*

It goes without saying that one must guard against exploitation by using a functional position for selfish ends and favour unjust inequality.

## **Basic Needs**

It goes without saying that one must see to it that the basic needs of people are met. After that however the reward would be according to merit, degree of responsibility involved, etc. Not only would a false equality lead to a weakening of initiative (even the socialised states had to acknowledge this fact), but it would result in depersonalisation (i.e. a person's responsibility would decrease).

## **Individual Income and Human Dignity**

The development of individual personality seems to be closely related to individual property. It is a basic principle that man ought to be free to receive *his* remuneration ('the labourer is worthy of his reward' 1 Tim 5:18), and that man ought to be free to dispose of the produce of his work, that its fruit "belongs" to him. Whenever this law has been disregarded, as in the absentee - proprietorship of the Roman Empire, this has been a cause of cultural decline.

## **Biblical "Communism"?**

A certain independence is a prerequisite of free personality. Private, i.e. individual, property is recognised in the Bible as a matter of course. However, it is limited by the idea of stewardship under God and by regard for the common good. The short "experiment" of Christian "communism" in the community of Jerusalem does not really form an exception, because everyone, was free to place at the disposal of the community whatever he thought fit.

## **Private Property**

Individual property (wealth) is not wrong but it must stay the means of life and it must not become the main aim. The danger is that man wants to be wealthy at the cost of others, and he wants to be wealthy in order to replace social responsibility by domination.

## **Old Testament**

In the Old Testament wealth is not morally discredited: it is a gift and manifestation of God's blessing; (cf. I Chron. 29:12, 28, I Sam. 2:7, Prov. 22:2).

## **New Testament**

What is wrong and what the prophets in particular passionately denounced is the egoistic profit-motive, which makes men forget God and trample upon their neighbours. In the New Testament it seems almost impossible to be rich without forgetting the poor or without forgetting God (cf. the parable of Lazarus and the parable of the rich man). While in the Church of Corinth there are "not many wealthy," still there are some, just as those who followed Jesus there were some who had means, without being blamed for it. The man who enjoys his wealth without being moved and worried by the sight of the poor cannot be a disciple of Christ. But even there we do not find a general moral disqualification of wealth or the postulate of poverty.

## **Deprivation of Responsibility**

If everyone in the working community is rewarded equally, whatever his specific duty may be, the community must still decide what everyone's "basic" needs are and provide for them. This system would deprive the individual person of his responsibility and everyone would still not be rewarded equally but the principle of individual merit would be back at work. Compare for example, a medical doctor with a typist. The "basic" needs of a doctor would also be to receive more money for books to study new findings and medical techniques, to attend conferences, to have comfort at home to be called out during the night, etc. etc. Part of the "basic" needs of a typist is to be trained and to be refreshed by courses on new machines, etc. Surely the responsibility range is quite different and the necessary income as well! To pay the doctor and typist an equal reward and to supply further in all the "needs" of the doctor, would again only mean different incomes. With the difference that the working community spells out the life of the doctor and deprives him as a created responsible being of his responsibility!

## **Real Danger: Selfishness**

*Again, the sin is not in inequality according to merit, but in selfishness and exploitation.*

Why, e.g. it could be asked, is a manager's work rewarded more than a mechanic's work? The answer is that they do different work as different personalities, that they have different responsibilities, different circumstances, qualifications, possibilities, etc. etc. Radical equality blames God the Creator for not distributing the "gifts" equally!

While the Bible gives us the distinction of merit it does not provide us with hard and fast rules of what the different remuneration must be as conditions, circumstances and times change. What is quite true and what must be stressed is, that merit of work has nothing to do with race - every person whoever he may be, must be treated as a person with his individual merit!

## **Personal Dignity and Communal Obligation**

In conclusion it must be stated that the idea of radical equality appeals to a mentality which is almost exclusively fixed upon "security" and has lost the sense of personal

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# The Future and...

## EDUCATION

Peter Randall

The report of the Spro-cas Education Commission, *Education beyond Apartheid (Opvoeding Verby Apartheid)*, was published on 9 August 1971.

A summary of some of the reactions to the report may be of interest.

### 1. *Distribution*

By the end of December 1971, about 3 500 copies had been distributed, of which 400 were in Afrikaans. Nearly 3 200 copies had been sold, the remainder being review or complimentary copies. Only *Anatomy of Apartheid*, of the first five Spro-cas publications, exceeds this number, 3 600 copies having been distributed by the end of November. (Altogether, nearly 16 000 of the five Spro-cas publications had been distributed by this time, for a total income of approximately R10 750, which about broke even with production costs).

#### *Continues to sell steadily*

A large number of copies of the Education Report went to subscribers to the Spro-cas Publications Programme, who include clergymen, academics, students and educational and other institutions both here and abroad. The S.A. Indian Teachers' Association bought 100 copies for distribution to its branches, the Anglican Church's Education Department took 250 copies for use in its programmes, and a number of study groups and workshops took smaller quantities. The S.A. Institute of Race Relations and the Christian Institute sold considerable numbers through their offices in various centres, and several church and commercial bookshops ordered fairly large quantities. Sympathetic individuals succeeded in selling good quantities at the various Church assemblies and synods held between September and November. The Council of Bishops' School ordered a set of the report, and other private schools have shown interest. After the chairman of the commission, Mr. Raymond Tunmer, had addressed a meeting of the Transvaal United African Teachers Association, a steady flow of orders came from African teachers around the province. Some educational

institutions, including the Johannesburg College of Education, have placed the report on lists of prescribed or suggested books. The report continues to sell steadily and indications are that the total number printed in English (4,500) will be distributed over the course of the next year. The 1,500 Afrikaans copies may not be disposed of so readily, and suggestions in this regard will be welcome.

### 2. *Government response*

Advance copies of the report were sent to the Prime Minister, the Ministers of National Education, Bantu Education, Indian Affairs and Coloured Affairs, the directors of Indian and Coloured Education, the Secretary for Bantu Education, and the directors of education in the various provinces. The Prime Minister and several Ministers acknowledged receipt.

The Minister of Bantu Education asked the Department of Bantu Education for comment on the report, and this has been supplied to him by departmental officials in the form of a memorandum. The BED welcomed the fact that the commission's recommendations were made in such a way that those which were capable of implementation in the short term were listed clearly. Many of these are in line with accepted departmental policy and others fit in with future thinking on the part of the department. One of the department's major problems in implementation, it was pointed out, was the lack of adequate finance.

### 3. *Press coverage*

On the release date (9 August) most of the major South African dailies carried reports on *Education beyond Apartheid*. The *Rand Daily Mail* and the *Star* gave the most extensive coverage, which in the case of the former extended over three days. The reporting in the English



press was generally factual and stressed the commission's view that wide change was urgently needed in South African education. The *Rand Daily Mail* (11/8/71) followed up its reports with an interview with Major J.D. Opperman, MPC, in which he broadly supported the commission's findings on indoctrination and CNE. In launching its ambitious TEACH campaign ("Teach Every African Child"), the Johannesburg *Star* (7/10/71) drew extensively on the Spro-cas education report.

*Die Vaderland* avoided any factual report on the Spro-cas Education Commission, but dismissed its work in an editorial (10/8/71) as "the same tattered old plea for fully integrated education," and the following day published the views of Dr. J.C. Otto, M.P., the chairman of the National Party's study group on education. After attacking the commission's "plea for integration", Dr. Otto defended the way in which syllabuses were drawn up, criticised the hypocrisy of English-medium private schools, and accused the English-speaking of failing to produce enough teachers. *Die Vaderland* concluded that the appearance of the report would actually be "a great service to the Nationalist government, instead of embarrassing it as was apparently hoped in certain quarters."

The Cape *Argus* (21/8/71) described the commission's report as "an explicit document, setting out in detail its plans for a just and Christian education for all."

#### 4. The Journals

The following journals have given editorial space, reviews or articles to *Education beyond Apartheid* (there may be others of which I am unaware: few editors in this country bother to send copies of reviews etc. to the publishers):

*Dimension* (official journal of the Methodist Church)

*Pro Veritate* (review by Angela Norman, August 1971)

*Race Relations News* (review, August 1971)

*Progress* (review by Dr. O.D. Wollheim, Sept. 1971)

*The Black Sash*, (extract, September 1971)

*Seek* (official journal of the Anglican Church, review Oct. 1971)

*South African Outlook* (editorial, Sept. 1971)

*Woord en Daad* (articles: Oct. 1971 and Nov. 1971)

*Christian Leader* (journal of the Congregational and Presbyterian Churches, Summary, Nov. 1971)

*The Educational Journal* (organ of the Teachers' League of S.A.-Cape-Editorial, Sept. 1971)

Review copies were sent to relevant journals abroad, but so far I have not seen any response.

The *Educational Journal* found the report to be "pious verbiage" and completely rejected the commission's attempt to work for change from within the apartheid structure. It accused the commission of wishing in fact to preserve "the essentials of the status quo or, at best, of bringing about gradual, controlled change."

*Woord en Daad* described the report as "important," questioned the fact that non-Christians were invited to serve on the Spro-cas commissions, and said that the commission's plea for the "inclusive brotherhood of Christ", for the breaking down of religious barriers, for the "unlimited" freedom of the individual and for a general moral education were "clear evidence of the liberalistic, humanistic, secularistic life-view which formed the basic motive for the work." In a second article, *Woord en Daad* challenged the theological assumptions underlying the report, concluding that it revealed a "sterile neutralism." The journal will devote a further article to the commission's views on Moral Education.

The *S.A. Outlook* concluded its editorial with the words: "If a Christian community cannot and will not respond to material of this quality, if they are too indifferent to reach out across denominational barriers and develop a task-force which will study this Report and address itself to implementing at least one of the 49 recommendations of the commission, then indeed that so-called Christian community might just as well cut out its Sunday worship services, revamp the building and flourish as the socio-cultural club that it actually is. *Education beyond Apartheid* is no optional extra. It is one of our very few hopes of achieving peaceful change in South Africa. Only those who care nothing for the future of their children, or have decided to emigrate, can afford to ignore this document and the dire situation to which it bears witness.

The review in *Seek* summed up the report as "altogether a stimulating, sensible and thought-provoking report". The review in *Progress* described it as the "most forceful and devastating attack upon our present system of education", while *Race Relations News* called it "a hard-headed analysis ... and a thoughtful and realistic assessment of the need and potential for change ... without being unnecessarily pious about it, the report is firmly grounded in moral convictions." The review in *Pro Veritate* stressed the value of the recommendations: "almost any school, educational body or general welfare organisation (e.g. Church women's guild), could find several things they could do immediately." One of the omissions in the report noted by the reviewer was the lack of adequate space given to adult education, particularly with regard to African women.

#### 5. Follow-up

(i) As a follow-up to the Education Report, Spro-cas 2 will attempt to develop a meaningful education programme during 1972-73.

(ii) If the necessary funds can be found, it is proposed to compile and distribute a handbook for private schools, dealing primarily with the question of non-racial admission. This is in response to a specific request from a number of church schools.

(iii) Contact is being maintained with the Department of Bantu Education and other educational institutions. \*

# **THE SOCIAL IMPLICATIONS OF THEOLOGICAL ANTHROPOLOGY**

**Brian Johanson**

*Inaugural address given in April by Professor Brian Johanson on his appointment to a professorship in the Department of Systematic and Practical Theology at the University of South Africa. It appeared in the September issue of Theologia Evangelica, the journal of the Faculty of Theology – University of South Africa.*

*This stimulating and relevant address is divided into sections. This month the first part is being published.*

*The opinions expressed are those of the writer and not of the University.*

## *'The impact of Christian anthropology'*

The movements, developments and changes within society in recent years have been so radical as to evoke studies under the title "The Technical and Social Revolutions of our Time".<sup>1</sup> Although the church has been described as usually arriving on the scene breathless and a little late, theology has also been involved in these movements, either as a reactionary force with a "back to the Reformers" appeal, or as an enthusiastic participant creating a "theology of revolution". Whatever our feelings about change may be, and there are very many in South Africa that are very much against it, but perhaps just as many, if not more, who are equally strongly for it, it would be naïve to imagine that its relentless force will not be felt here. It has in fact already arrived. And yet to resign ourselves to the inevitability of social change as something which we are powerless to resist or affect would be to surrender to determinism. We are, on the contrary, in the fortunate position of being some years behind these movements in other parts of the world, and are thus provided with an opportunity, not to block them, for the tide cannot be stopped any more than the clock can, but to receive them and so transform and use them that the greater good of our country can result. To face change without fear must be one of the marks of the Christian man.

So the justification for taking such an essentially pragmatic theme for this address, instead of a more theoretical and abstract one, such as might commonly be expected from a theologian, is precisely that the genuine relevance of theology to basic human concerns has frequently been called into question, not least in South Africa. Defined at times as "the science of God and things divine", theology

has been regarded as having an almost exclusive right to themes such as the Trinity, Christology, Soteriology, Eschatology, Pneumatology, and even Ecclesiology. But anthropology? and sociology? Perhaps its intrusion into these fields might even be resented, or at least queried. Yet with the state of flux between so many disciplines today and the increasing impossibility of compartmentalised research, psychologists, sociologists, philosophers, anthropologists have been joined by the theologians with the realisation that our very real concern is with the life of man in society.

## *Study of man in society*

To step even a little beyond the bounds of one's own discipline however, does involve risks, and the title of this address does indicate an ambitious, if not pretentious attempt to correlate certain aspects of social life, with a specific aspect of theology, and a particular view of anthropology. In common with all human endeavour these studies are circumscribed in advance by the fact that they are undertaken by particular men from particular environments. Completely neutral or objective research is impossible. Simultaneously they have as part of their concern the study of man as the object of enquiry. There is thus a general subjective anthropological element in all human activity, and a specific objective anthropological element in most. The emergence of thematic studies in the nature of man has been a gradual process with beginnings in early literature, rising in waves at various well-defined periods in history when humanism has come to the fore, and reaching flood level in the mid twentieth century.<sup>2</sup>

Humanism is a phenomenon which has appeared when liberating forces, in which it has had some part, have created new and invariably dynamically creative cultural situations. Reference need only be made in passing to the golden age of Greek culture; the Renaissance, and the Reformation which followed so hard on its heels; the Enlightenment of the eighteenth century and its long range effects represented in contemporary democratic institutions; and now the new humanism of the twentieth century.



### *The centre of the stage*

The evaluation of man as "the measure of all things" has recurred today with renewed conviction in the advance of technology and the applied skills in many human sciences.<sup>3</sup> In a time when psychiatrists are able to produce radical changes in personality through the administration of drugs; when geneticists are probing again the possibilities of breeding the super-race through genetical manipulation,<sup>4</sup> when computers store vast volumes of information about people and their behaviour, and the control and direction of human thinking is appearing as an ominous but real possibility, no longer merely in the category of science fiction,<sup>5</sup> in these times the future of man is placed under the sign of a great question mark, the resolution of which can have both positive and negative results. Optimism is not lost and there are those who believe that the very forces that appear so threatening can be used for the good of humanity. The president of Notre Dame University, speaking at the Commencement of Princeton Theological Seminary in 1970, expressed the conviction, for example, that technology could well master the problem of feeding six billion people by the year 2 000, by utilizing new productivity methods and harnessing the deserts of the world. Modern man, with uncompromising realism, occupies the centre of the stage, and with scientific technology at his finger-tips is not likely to be looking heavenwards for the "Deus ex Machina" to help him solve his problems.

This new humanism reflects a view of man which inevitably interacts with those that are already traditionally established. Roger Shinn, of Union Theological Seminary N.Y. attempts to come to terms with the issues it raises in his excellent book, *Man: The New Humanism*.<sup>6</sup> Here his evaluative criterion is specifically Christian understanding of man. But there are numerous other views of man which are current in the world, all more or less influenced by the trends in humanistic thought, whether directly or indirectly, positively or negatively. Perry le Fevre of the University of Chicago has written on six of these modern views of man; Roger Mehl on three.<sup>7</sup> And the picture broadens further with John V. Taylor's illuminatingly beautiful essay on Christian presence amid African religion under the title *The Primal Vision*.

### *Beliefs and social conditions*

The presence of all these anthropologies, many of which might be found in any given society, poses our first major question: *What is the correlation between beliefs that people hold, and the social conditions in which these beliefs occur?*

We come here into the subject of the sociology of knowledge. Peter Berger, the American sociologist touches on this in his *Rumour of Angels*,<sup>8</sup> and shows the necessary nature of the relationship between what people believe and the views general in society, in terms of "plausibility structures." "One of the fundamental propositions of the sociology of knowledge is that the plausibility, in the sense of what people find credible, of views of reality depends on

the social support these receive".<sup>9</sup> This explains why beliefs tend to move in waves through society, growing in momentum and then again gradually diminishing. Roger Mehl, the French sociologist, in his preface to *The Sociology of Protestantism* makes a comparable statement in relation to sociological enquiry: "...a society cannot be studied without considering the values to which it gives allegiance, even though these values may be only imperfectly realised".<sup>10</sup> Under the impulse of new discoveries and resulting developments these values do undergo changes, thus tending gradually to affect common beliefs. We are not engaged in a study of South African society as such, except in an indirect way; nor are we attempting an analysis of all our values and value-sustaining beliefs, save in the most general terms. We are however, proposing to arrive at a concept, or understanding of man which could have decisive implications for South African society.

### *Traditional Ways*

It is necessary first however, to consider further this relationship between belief and practice. The history and sociology of religions have proved beyond doubt that myth is secondary to ritual; that it is generally created over time to explain observable phenomena. It is a process with which we are not unfamiliar with the frequent attempts to rationalise tradition. "Our traditional way of life" is advanced as a justification for practices that seem to have a fairly lengthy history. Just as the explosion of a myth<sup>11</sup> can destroy the foundations of a practice however, so does the re-evaluation of a tradition call into question the practice that it is invoked to support. At this point however, we can state that practically all social and cultural phenomena are theoretically validated, even if in the popular mind it is often no more than the simple, but blind, assertion that "It has always been that way."

Practice might take precedence over belief in the Christian tradition too. Mehl cites the example of the Lord's Supper, where the feast was first instituted and the doctrine followed later.<sup>12</sup> What is very much more significant however, is the way in which Church doctrine and practice can be affected by social factors, and this is what Mehl observes: "The most spectacular fact is the variation of practice according to membership in the various social classes. Thus it seems that what men expect from the church is determined by their appurtenance to the various social classes: the member of the well-to-do class assured of his well-being here below, wants the church to assure his salvation in the beyond: the proletarian who still has his temporal 'salvation' to accomplish wants the church to take positions concerning the realities of this world; the lower middle-class persons who are pressing upward and who need to be sustained in their hopes, are rather satisfied with the present form of the church, for it represents their means of being integrated into the bourgeoisie."<sup>13</sup> In fact the church has been influenced by society, has conformed to it, and borrowed from it, far more than it has usually been prepared to admit. To explain Christianity on these grounds however, and so to reduce it to a social phenomenon, does not do justice to the other major aspect of its history.<sup>14</sup>

### Doctrine brings changes

Throughout the world sweeping social changes have come about through the effect of doctrine. Two examples are sufficient. The transformation in Arab society under the impact of the prophet, Mohammed; and the second, the phenomenon of Communist societies springing from the teachings of Karl Marx. Prophets, teachers, leaders, who emerge with new, seemingly radical ideas, but always closely in tune with the needs of the masses have demonstrated the power of belief to change practice. Similarly, an enlightened leadership in a country can bring about social changes, and profoundly affect general thinking. One thinks of the abolition of the death penalty in Great Britain at a time when the majority of the electorate would have favoured its retention. In the light of these considerations we conclude that: First: A society does to a large extent determine what will be believed by people in it. Second: Prophetic leadership can radically change beliefs and thus transform a society and its practices. Third: There is a close relationship between what people think of man and what their attitudes towards, and actions involving their fellow-men will be, although the relationship between the two will not necessarily be fully conscious. Prejudiced attitudes, which form an element in every man's social outlook, for example, are not usually rationalised, whereas open-minded understanding on the other hand is usually the result of clear thought and definite decision.

*to be continued next month*



<sup>1</sup> Full title: J. Brooke Mosley, *Christians in the Technical and Social Revolutions of our Time*, Forward Movement Publications 1966

<sup>2</sup> For a useful survey of the history of the literature on man see — W. Telfer, "Birth of a Christian Anthropology", *Journal of Theological Studies* No 13, pp. 347-354, 1962.

<sup>3</sup> Harvey Cox, *The Secular City* is a good example of the height of the period of general optimism.

<sup>4</sup> *Experiments with Man*, W.C.C. 1969, represents the serious reflections of concerned men regarding the ethical implications of these new possibilities. Cf. also the writings of Prof. Theo. Dobzhansky the renowned geneticist of the Rockefeller University N.Y., who believes that man is now within reach of controlling his further evolution.

<sup>5</sup> See D.M. MacKay, "Information, Technology and the Manipulability of Man", *Study Encounter*, vol. 1, 1969.

<sup>6</sup> *New Directions in Theology Today*, vol. VI — Roger L. Shinn, "Man: The New Humanism", Westminster Press 1968

<sup>7</sup> Perry le Fevre, *Man: Six Modern Interpretations*, Geneva Press, Philadelphia 1968. The six he selects are: J. Huxley, "Man in Evolution — Humanist"; K. Marx, "Economic Man"; Freud, "Psychological Man"; Kierkegaard, "Existential Man"; Buber, "Man in Dialogue"; Niebuhr, "Man as Sinner."

He organises these theories around three central questions: 1. Each theory of man contains an assumption that something is wrong with man. 2. Each theory contains a normative judgment: that is of what the good man is. 3. Each theory proposes a way of moving from what is wrong with man to what he is meant to be.

Roger Mehl, *Images of Man*, S.P.C.K. 1965. He discusses The Marxist; The Existentialist and The Christian.

<sup>8</sup> Peter Berger, *A Rumour of Angels*, Doubleday 1969. He has with Thomas Luckmann written a fuller work on the subject: *A Social Construction of Reality*. Another important book is: *The Social basis of Theological Conflict*.

<sup>9</sup> Op. cit, pp. 42-43

<sup>10</sup> Roger Mehl, *The Sociology of Protestantism*, S.C.M. 1970, p. xii.

<sup>11</sup> One is reminded of the chapter entitled "Moord op die Mites" in B. Marais' *Kleur-krisis in die Weste*, Die Goeie Hoop Uitgewers (Edms) Bpk. 1952.

<sup>12</sup> Op cit. p. 106.

<sup>13</sup> Op. cit. p. 122.

<sup>14</sup> Ernst Troeltsch in surveying the history of the Christian Church from the perspective of its social teaching, insists, "The rise of Christianity is a religious and not a social phenomenon" (*The Social Teaching of the Christian Churches*, vol. 1, Harper 1960, p. 43). Of particular value in this connection is Chapter 1: "The Foundations of the Early Church". \*

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## ENGLISH and 'COVENANT'

There is something richly significant in the fact that these infants have no awareness of now belonging to the Covenant. For who can make a Covenant with God? In the Biblical understanding a Covenant is something made by God, with man, and the Divine initiative does not even require man's faithfulness. To speak of man making a Covenant with God is to go outside of the Bible. A cheap attempt at bargaining with God as evidenced by Jacob at Bethel, maybe. But a Covenant made by man with God — never!

My Afrikaans friend, your recent "Covenant Day" excluded me. I have no distinctive Covenant Day, outside of the one which now I celebrate, which is not mine, but God's. Boer and Briton (and Black) must share in this "Covenant" for Christ commands it. I must reject your "Covenant", but I can never reject you. For we are children of the Covenant together. It is only through this Covenant that His Kingdom and our future can be secured. \*



## SCIENCE AND LIFE

*The Working Committee on Church and Society met in Nemi, Italy, June 20-26, to plan the next steps in the ecumenical inquiry on the Future of Man and Society in a World of Science-Based Technology. Thirty distinguished scientists joined the theologians and others who participated in this meeting. The reports were published in Study Encounter Vol VII, No. 3, 1971 by the World Council of Churches. These reports are divided and the first part is now being published.*

### A GENERAL DISTURBANCE

Today science has become a problem. So have very many other human activities which we used to pursue without asking any questions about how good they were and what they were for. Science has become a problem because the practice of it has produced many problems and threatens to produce many more. For example, within the biological sciences questions like the following are raised. If you succeed in keeping more people alive and keeping them alive longer but do not succeed in feeding, housing, educating or employing them properly, what then? If you find out what causes an idiot child do you have a duty to stop such a child being born? And who is "you"? The doctor who can see to it that the necessary tests should be taken and interpreted? The prospective parents? Some officials of the state?

Once it becomes clear that a whole lot of human conditions are not the result of the will of God, of fate or of chance but caused by a chromosome which is itself to be understood biochemically what does this do to our understanding of what it is to be human? And if we are going to have to decide about preventing the birth of handicapped children do we not need to be very clear about what is involved in being human? How otherwise shall we avoid facile fashions about what is "handicapped"?

All these and many other questions are very disturbing and the disturbance is very far-reaching. More and more people are finding that they cannot reconcile what they know of science, what they have come to believe in the realm of religion and their overall understanding of life. This is so whether or not they are trained in one or other of the sciences. Among the non-scientists there is growing concern about the inter-action between science and society. The questions posed by the disturbing developments clearly have ethical aspects and raise issues about the nature and future of man. Surely, therefore, we should

mobilize all the traditional moral, philosophical and theological resources we have and confront the disturbing questions on the bases these resources provide?

### *The effects of the disturbance*

The difficulty is that the total disturbance (made up of the effects of so many discoveries arising in and so many possibilities arising from an immense number of different scientific developments) is also a disturbance of the bases and methods hitherto taken for granted in traditional moralities, philosophies and theologies. The world and human beings in it appear in a very new light; choices which have never before arisen now have to be made and traditional routines for judgements and decisions therefore do not work in any straightforward or automatic way.

One symptom of this is the way in which there has largely been a failure of contact between theologians and troubled scientists. Despite the fundamental nature of the questions involved there rarely seems to be effective meeting between those who are troubled about their responsibilities in the developments and applications of science and those who have the responsibility of bringing the resources of the Christian tradition to bear on human problems.

In view of the general disturbance to all human ways of understanding and of evaluation there is little point in one class of participants in the disturbance (e.g. scientists) complaining that they have been let down by another class (e.g. theologians) or vice versa. Rather, it is necessary to see that everyone is involved in the disturbance, all have contributed to it, been caught out by it and may be negligent in it. The need, therefore, is to find ways of combining resources to find creative ways of responding to the disturbance with its possibilities, both promising and threatening.

### *A suggestion concerning the theological significance and human possibilities of the disturbance*

It is suggested that we may be helped in our understanding of, and approach to, the range of disturbing questions that have to be faced and decisions that have to be taken if we consider the following. The biblical story of the revelation of God can be read as showing God acting as the Disturber. It is in the unexpected, the problematic and

the overthrowing that God is to be experienced and through which His revelation grows. Abraham is not left in Ur but neither does a regular nomadic pattern become the life of the people of God. Neither Egypt, nor Promised Land, nor Exile are havens for the people. The Temple is the sign of the presence of the Glory of God and then that which has to be destroyed. At every crisis the very existence of the people of God becomes problematic and it is only through the discernment of the prophets that a continuing and developing knowledge of God is built up.

Jesus is likewise unexpected (a suffering Messiah), problematic (*how* does he fulfil the law, is it he that shall deliver Israel?) and disturbing (so threatening that it was necessary to crucify him and so enigmatic that he has never ceased to cause controversy and require uncomfortable obedience that is never fulfilled). As Christians we hold that Jesus is the living reality of God's purpose for men and embodies the love of God which works this purpose out. But what this means in hope, in choice and in act has to be perceived at present and in our struggles for the quality of truly human living.

If this line of attempted theological discernment is valid then we may see the particularly disturbing questions about the possibilities and qualities of human life as forcing our attention to the potential growing points of human life. We may also be set free from surprise and alarm at the radical nature of the reassessment which is required of both our pre-suppositions and our policies of action.

#### THE CHURCHES AND SOCIAL RESPONSIBILITY OF THE SCIENTIST

Our examination of the issues of science and the quality of life raises the larger problem of the social responsibility of scientists. The changing pattern of scientific work, the widespread suspicion of the power of science, the great dependence of modern society on science and technology and the awakening conscience of many scientists all combine to highlight the need for not leaving the scientists alone. An increasing number of scientists ask not to be left alone and seek help in defining their responsibility in shaping the society of today and in the future. And many non-scientists want to know more about the decisive areas of interaction between science and society, and the impact of science on traditional values, ethics, religious beliefs, etc.

*Recommendation:* That the World Council of Churches continues the discussions of the social responsibility of scientists initiated at the 1971 meeting of Church and Society; that the addresses given on this theme be widely circulated for comment; and that plans be made for a more comprehensive discussion of the subject in 1972/73, focussing on its meaning in a world perspective. Specifically, the proposal is to publish a book of essays growing out of the conferences of Geneva 1970 and Nemi 1971, relating to the dialogue between the Church and the scientific community about social responsibility. The response to this publication will no doubt suggest further directions which such an inquiry should take. *to be cont.next month*

## KLEUR, KOLONIALISME, KOMMUNISME

wesenlike en onoorkomenlike struikelblok om die doel te bereik. Hoe meer visas aan kerkleiers geweier word om ons land te besoek, hoe meer verblyfpermitte van kerklike werkers ingetrek word, hoe meer daar teen kerklike figure in die land opgetree word, hoe meer groei die oortuiging in Europa dat dit nodeloos is om met vreedsame middele verandering te probeer bewerkstellig. En so bevorder ons rassebeleid die saak van revolusie en geweld.

### Die Oplossing

Die antwoord wat ons moet gee is dus nie toenemende vergeldingsmatreëls teen kerke en kerkleiers wat apartheid bestry nie, ook nie verskerpte wetlike en polisie-aksies teen teenstanders van die belied onder die dekmantel van verweer dat sodanige teenstand kommunisties ge-inspireer is nie, maar *die doeltreffende verwydering van alle vorms van diskriminasie wat tans ons hele Suid-Afrikaanse samelewing verkanker en vernietig.* \*

## BALLINGSKAP

stap, te gaan inloer om persoonlik te kan dag sê . . . As Kapenaar, verlang ek ook na die kus, na die statige gesig van Tafelberg, na Kersfees en Nuwejaar in die sonnige Skiereiland . . . Maar ja, 'n mens kan natuurlik nie van heimwee lewe nie. Jy leer maar om jou gevoelens te beteuel, jou verlangens te onderdruk of te sublimeer, deur so veel moontlik op te gaan in jou eie gesin, jou nuwe kring van studie, vriende en kennis. Tog, die bande – emosioneel en andersins – met jou verlede en die vaderland bly . . .

- D: Jou vrou het 'n Suid-Afrikaanse paspoort?  
 J: Ja.  
 D: En ek verstaan julle het 'n seuntjie wat hier in Nederland gebore is? Gelukkig is hy darem Suid-Afrikaner.  
 J: Hy's helaas óók staatloos.  
 D: Maar dis tog te gek! Het julle dan nie aansoek gedoen om registrasie as Suid-Afrikaanse burger na sy geboorte nie?  
 J: Ja beslis.  
 D: Maar waarom is hy dan tog staatloos? Wat het hulle dan teen 'n onskuldige kind?  
 J: Die formele antwoord soos verstrekk deur die Suid-Afrikaanse ambassade in Den Haag lui as volg: My aansoek om die registrasie van my kind as Suid-Afrikaanse burger kon nie oorweeg word nie aangesien ek, as vader, my Suid-Afrikaanse staatsburgerskap verbeur het toe ek die Republiek met die vertrekpermit verlaat het . . .  
 D: Dus jy lewe nou in ballingskap bloot omdat jy in Nederland verder wou kom studeer?  
 J: Ja, só is dit.  
 Die bus het intussen stilgehou. Die ander mense stap al uit . . . \*



# 'SOCIAL CHANGE'

# Christian Action

*Sponsored by:*

*Christian Institute and the S.A. Council of Churches,  
P.O. Box 31134, Braamfontein, Transvaal.*

*SPRO-CAS 1: Study Project on Christianity in Apartheid Society 1969-71*

*SPRO-CAS 2: Special Project for Christian Action in Society 1972-73*

## 1. Basic Principles and Aims

(i) Spro-cas 2 will seek to make a positive contribution to the creation of a better social order in South Africa, one based on Christian values such as justice, freedom and equality of opportunity.

(ii) The study commissions of Spro-cas 1 (the Study Project on Christianity in Apartheid Society) have analysed our society and shown where change is both feasible and most urgently needed. In seeking change in our society, we shall

- (a) implement as far as possible those immediately practicable recommendations for change made by the six Spro-cas study commissions, and
- (b) concentrate all available resources on the most effective areas in which work can be undertaken to bring about movement towards a more Christian society.

## 2. Basic Approach

We recognise that the present South African society is deeply divided, and this implies that in seeking to bring about change our resources need to be used in a dual thrust into both the black and white communities. Spro-cas 2 will thus aim to develop programmes relevant to the differing needs of black and white that will facilitate the achievement of a better social order in South Africa. (See amplification under (7) Programmes).

## 3. Time Scale

Spro-cas 2 is initially regarded as a two-year project, starting 1 January 1972, with the position to be reviewed in mid-1973.

## 4. Context

(i) In 1968 the Theological Commission of the South African Council of Churches published their Message to the People of South Africa, a theological critique of apartheid. The Study Project on Christianity in Apartheid Society (Spro-cas 1) was established to study the implications of the Message for our national life. The six Spro-cas study commissions (economics, education, law, politics, society, and the Church) have made far-reaching proposals for change in the direction of a just, non-discriminatory society in South Africa. The commissions have also produced nearly 200 working papers which contain important analyses of our society and

valuable suggestions for strategies for change. Some of these have been published in the four Spro-cas Occasional Publications (Anatomy of Apartheid, South Africa's Minorities, Directions of Change in South African Politics, Some Implications of Inequality) and others are incorporated in the reports of the various commissions (see, for example, the reports of the Social Commission, Towards Social Change, the Education Commission, Education beyond Apartheid, and the Economics Commission, Power, Privilege and Poverty).

(ii) Spro-cas 2 is a follow-up to the work of the study commissions and is thus a logical further step in a major and sustained attempt to achieve change in South Africa involving the talents and energies of many people, (150 have served on six study commissions).

(iii) Spro-cas 2 can be seen as the final phase of a three-phase programme aimed at achieving social change and social justice in South Africa. The sequence can be summarised as follows:

- (a) the theological study which resulted in the Message;
- (b) the work of the Spro-cas 1 study commissions;
- (c) the action programmes of Spro-cas 2.

## 5. Planning

The planning for Spro-cas 2 has extended over the latter part of 1971. Informal discussions were held with a large number of individuals and organisations, culminating in a meeting of twenty five people in Johannesburg in October 1971. Among those present were representatives from the different Spro-cas study commissions and people from a variety of relevant organisations, including Asseca, Nusas, the S.A. Institute of Race Relations, the S.A. Council of Churches, the Christian Institute and labour relations organisations.

The present memorandum was then drawn up by the prospective staff of Spro-cas 2, in consultation with the S.A. Council of Churches and the Christian Institute of Southern Africa.

## 6. Sponsors

The joint sponsors of Spro-cas 2 are the S.A. Council of Churches and the Christian Institute of Southern Africa, who were the sponsors of Spro-cas 1.

## 7. The Programmes

### (i) *Broad Strategic Considerations*

SPRO-CAS 2 presupposes an urgency in our situation that will not wait for anyone. We must be genuinely involved in the real issues of our society, or we face the risk of being essentially irrelevant.

SPRO-CAS 2 needs to co-operate with forces in the community working for social change and responding to the needs that these communities disclose. This movement toward involvement will require vital shifts in emphasis from the 'traditional' ways of dealing with community problems.

These shifts can be summarised as:

- \* From 'Charity' . . . . . TO . . . . . Reform
- \* From Symptoms . . . . . TO . . . . . Causes
- \* From Working Alone . . . . . TO . . . . . Working With Others
- \* From 'Responsible' People . . . TO . . . Responsive and Responsible People
- \* From Diffusion . . . . . TO . . . . . Power
- \* From Doing For The Poor . . . TO . . . Working With And Under

These shifts in emphasis can be amplified as follows:

#### (a) *From Charity to Reform*

In past efforts, insofar as we sought to change society, we sought to change it through the transformation of the individuals who composed it. Yet it is increasingly apparent that our concentration on individual and interpersonal relationships and efforts to reform the wayward and to relieve problems of the 'disadvantaged' has been inadequate in itself to bring about major social change. The problem we face is not simply that of individual bigotry. The racial crisis is not caused simply as a result of the sum total of everyone's individual prejudice. We are now becoming aware of the ways in which the whole white institutional life functions subtly but effectively to prevent blacks from genuine participation in the economics, educational, church and political structures of the country.

Efforts to achieve change need therefore to be more than 'remedial'. We must embark on efforts to build within the black communities, the means to achieve, and opportunities for using power – political and social. In addition we must assist people in white suburban areas to use their power justly. They too are largely ignorant of the political process and the role they can play in it.

#### (b) *From Symptoms to Causes*

SPRO-CAS 2 must address itself, for example, to the causes of the social ills and other 'disadvantages' of the black community. To do this we need to get involved in the quest for quality education, health care,

public housing, and the myriad other points at which members of the black community are affected.

### (c) *From Working Alone To Working With Others To Develop Strategy*

To change our society, we must ally ourselves with those in the community who are now the vanguard of social change, in an attempt to develop an overall strategy.

### (d) *From Diffusion To Power*

No one can say with certainty what another community or person really needs, but one can come closest by knowing people in the community itself. Staff people particularly need to be in touch on many levels – with people in present programmes, colleagues in related fields, local leaders (both established and grassroots) as well as people presently unrelated to community organisations where programmes might be made available.

An agency that seeks to do everything suggested to it betrays an underlying rootlessness and lack of direction. We should seek to do that which we consider most urgent and that which we have the resources to meet. We can determine priorities on the basis of community needs and then, by reviewing present programmes, determine which programmes are relevant.

### (e) *From Doing For The Poor To Working With And Under*

The greatest danger facing any agency today is the temptation to do programmes for 'poor' people and for black people without involving them centrally in the planning and execution. We must find ways of ending the paternalistic effect of this practice.

We must instead determine ways in which those whites who are interested can supply resources and technical assistance which black people need to develop programmes in their own communities.

In broad summary, then, Spro-cas 2 will aim in its strategy to be

- a) an *enabling body*, seeking out action already occurring, and stimulating new action;
- b) a *participant* as far as possible in the on-going institutional network in the country;
- c) a *decentralised* body, working through local groups and responding to local issues, as well as having a centralised function in terms of national interests and national issues.

### (ii) *Implementation of the Programmes*

(a) Four major areas of action have been tentatively decided upon:

- Education
- Labour
- Church
- Social issues



It is important that the actual programmes to be undertaken in these areas should grow out of the needs of people themselves, rather than be predetermined beforehand. The staff of Spro-cas 2 will be helped in formulation of relevant programmes by Consultative Panels in the four areas listed above. The approach must be a dynamic one, allowing for change in methods as situations and circumstances change. In other words, action will be both preceded and succeeded by reflection. The dual thrust outlined in paragraph 2 will be reflected in black programmes and white programmes, which will draw on a common pool of resources. Since the needs of the black community and the white community are not the same, it would be futile to attempt identical programmes in each community.

(b) *The Specific Goals*

*Black Programmes*

To help the Black Community become aware of its own identity

To help the Black Community create a sense of its own power

To enable the Black Community to organise itself, to analyse its own needs and problems, and to mobilise its resources to meet its needs

To develop black leadership capable of guiding the development of black communities

These goals may be summarised as:

Supporting black initiative, and helping whites to respond creatively to black initiative.

(c) *The Black Community Programmes*

In terms of the Black Community Programmes, our approach will be one which seeks to *communicate*, *coordinate* and *co-operate* in a meaningful way with other groups, organisations and institutions, both public and private, in the black communities, to enable them to make the necessary shifts in programme emphasis so that they can create a consciousness of identity as communities, develop sufficient individuals conscious of this identity and with the ability to acquire and use the resources needed to achieve the goals of unity, purpose, self-determination, collective responsibility and creativity.

The rationale for this kind of approach is that in existing organisations — welfare, education, recreation, Church etc. — there are ‘change agents’ or leaders

*White Programmes*

To help make Whites conscious of their own values, often unconsciously held, which impede progress towards a just society.

To assist Whites to adopt those values which will enable them to accept a just society

To work for a redistribution of power in South Africa

already working. What these agents require are skills, information and techniques to improve communication, and understanding of the goals of their organisations. Our aim should be to see to what extent we can help them to be more effective in their own setting — in a sense to train them to become better ‘change agents.’ (This is, of course, not the same as methods aimed at ‘upliftment’ or ‘conversion’ of individuals in isolation.)

In this approach stress is laid on the need to encourage communities to identify their wants and needs and to work co-operatively at satisfying them. In this approach ‘projects’ are not determined but develop as discussion in communities focusses the real concerns of the people. As needs and wants are defined and solutions sought we in Spro-cas may provide the kind of aid which assists the community in meeting these needs. But the emphasis is on communities working at their own problems. Change comes as a community sees the need for change and as it develops the will and capacity to make changes it sees as desirable.

Our aim should be to heighten this will and capacity to make changes that are desirable. Direction is then established internally rather than externally. The development of a specific project is subordinate to the development of the capacity of a people to establish the project.

The Churches in this country have indicated, by sponsoring Spro-cas and other programmes, their desire to be involved in the task of eradicating all those factors that contribute to the ‘powerlessness’ of the black communities, and it is hoped that as these programmes start, the individual churches are going to put their resources and good offices open to the implementation of most of the programmes. Close liaison will be kept with Christian Education Departments of churches as well as other key persons working on church programmes.

(d) *The White Community Programmes*

Much of the general approach described above can be seen as applying to the white community programmes as well. The objective of Spro-cas 2 is to mobilise people to take action towards the remaking of South African society in terms of certain ethical concepts. The central principle of any such mobilisation is that people must be helped to organise and to act for themselves in spheres which are immediately relevant to them. For blacks in South Africa finding such spheres poses few problems. But for whites it is more difficult since in many spheres their perceived interests are directly in contradiction to our ethical principles.

*Education:* White school education offers several advantages in this context. It is a matter of direct

relevance to a large proportion of the community, and the issues involved are such that people can relatively easily be led from education reform to a reflection on their own values and on the structure of their society. Thus fruitful work may be undertaken in terms of alternative syllabuses, including the compilation of a social studies textbook; theological education of both laity and clergy, with special reference to its social content; and further consideration of the theory of education, as a follow-on to the Spro-cas Education Report. Close liaison would be established with other relevant bodies. (A working paper containing detailed proposals has been compiled).

*Labour:* The programme in this area could operate on two levels: (a) within and through the relevant foci in the existing organisational network; (b) at and through the level of those who are not represented in or who are disqualified by the respective organisations. Work concerning foreign firms operating in South Africa might be undertaken, as might the creation of collective credit schemes. (A working paper containing proposals has been compiled).

*Church:* The role of the churches is of great importance in working for a more just society. Some of the major churches are in a state of ferment and are becoming more actively involved in combating racism than hitherto.

Close co-operation will be maintained with other programmes and projects that have begun to emerge. Action with regard to church schools and church investment policies might be undertaken.

*Social Issues:* The intention here is to have a panel of experts who can formulate programmes, or undertake research, arising from immediate issues in the society. The panel could review and deal with issues not covered by the other Spro-cas programmes.

## 8. Publications Programme

(i) In the first place this involves the completion of the publishing programme of Spro-cas 1, i.e. the reports of the study commissions and the co-ordinated Spro-cas Report.

(ii) Further publications will arise organically from the Spro-cas 2 programmes. A possible Social Studies textbook has already been mentioned. One of the first tasks in the Black Community Programme will be the compilation of a handbook of Black organisations. Post-literacy material is a further possibility, as is the production of a handbook for church schools. Some members of the Spro-cas 1 commissions are interested in compiling a volume of essays on the concept of participatory democracy, to carry forward the discussion in the commissions. The possibility of regular newsletters and of a quarterly journal are also being considered.

(iii) As at present, the publishing of Spro-cas literature will be undertaken in conjunction with the Christian Institute, which possess the necessary equipment.

## 9. Research

Allowance is made in the proposed budget for ad hoc research into relevant topics, so that where further information is needed on which to base meaningful action, it can be provided.

## 10. The Consultative Panels

It is necessary to have a balance between those who are essentially thinkers and those who are essentially activists. The consultative panels will be regionally based, with smaller groups meeting in Durban and Johannesburg to assist staff in planning and implementation as needed. The members of the panels will be drawn partly from the Spro-cas study commissions, with the addition of new people with relevant experience and expertise in the four fields of operation.

## 11. Co-ordinating Committee

A co-ordinating committee drawn from the different panels and local groups and executive staff will meet from time to time to exchange information and ideas, co-ordinate efforts and discuss future plans.

The aim for this committee will be that it should be compact, able to meet at short notice in different parts of the country if necessary, and that its members should be strongly committed to work for change.

## 12. Communications Committee

Composed of experts in the various media, this committee will be available for consultation by the Communications Director, and will play a vital role in the dissemination and propagation of the work of Spro-cas 2.

## 13. Steering Committee

Composed of representatives of the Sponsors and the executive staff of Spro-cas 2, the Steering Committee will meet from time to time to review progress and determine policy. Close liaison with the sponsoring bodies will be maintained.

## 14. Staff

(i) Director: To be responsible for overall policy, co-ordination and administration, in conjunction with the Steering Committee. Based in Johannesburg.

*Mr. Peter Randall* has been appointed director of Spro-cas 2. He is a former teacher and lecturer, was assistant director of the S.A. Institute of Race Relations from 1965 to 1969, and has directed Spro-cas 1 from its inception.

(ii) Director of Black Community Programmes: To organise and give direction to the goals of the programmes. Much of his time will be taken in travelling and speaking to groups and individuals as well as setting up such workshops, seminars and conferences as are necessary. Based in Durban.

*Mr. Bennie A. Khoapa* has accepted this post. Mr. Khoapa graduated as a Social Worker in 1959 and after working as a personnel welfare officer was appointed Secretary for African work of the S.A. National Council



of YMCA's in 1964. He held this position until the end of 1971. During this period he undertook a special course of training in the U.S.A.

(iii) Communications Director: To be responsible for the publishing programme and to undertake the preparation and production of material required for seminars, workshops and training courses, in conjunction with other staff. To advise on all technical matters relating to administration, and to explore the use of media such as records and films. Based in Johannesburg.

*Rev. Danie van Zyl* has accepted this appointment. He is a minister of the Tsonga Presbyterian Church and formerly worked for the S.A. Institute of Race Relations. He was the Christian Institute's advisor to AICA and Programme Director of the theological correspondence courses of AICA (the African Independent Churches Association) after completing a course in Educational Psychology and Technology at Birmingham University. He has worked very closely with Spro-cas 1, particularly in the publishing programme.

(iv) Organiser/Liaison Officer: with the director, to implement projects and programmes, and to have special responsibility in the area of contact and co-ordination. Based in Cape Town.

*Mr. Neville Curtis* has accepted this appointment. A graduate of the University of the Witwatersrand, Mr. Curtis was vice-president of that University's SRC before becoming President of NUSAS (the National Union of South African Students) in 1970-71.

(v) If sufficient funds become available, the following appointments will also be made:

(a) A Field Worker for the Black Community Programmes: to assist Mr. Khoapa, to collect data about communities and to maintain contact with points of development.

(b) A second organiser, based in Johannesburg.

(vi) A minimum of four experienced clerical and general office staff are required for the programme. In addition, a skilled varitypist is required for the publishing programme, while part-time help will be needed for such tasks as collating. The printing staff of the Christian Institute will be occupied part-time on Spro-cas as at present.

### 15. Finance

A budget of R130 000 is proposed for the two-year project. It is intended that this money should be sought in South Africa and Mrs. D. Courtney-Clarke has been appointed fund-raiser.

A detailed budget is available on request.

The whole Spro-cas programme represents perhaps the most sustained and important movement for change to arise from Christian concern for a better South Africa. As such it deserves the active interest and concern of individual Christians and churches throughout the country. \*

## WAGE STRUCTURE

freedom as a human being. This mentality is the product of secularisation, i.e. of the loss of spiritual values, particularly of the Christian faith in which *both* personal dignity and communal obligation are deeply rooted. In this system a person is seen as a number, a part of a machine, with "basic needs". An idea of man which identifies justice with radical equality and has no comprehension whatever of the element of subordination and differentiation which are inseparable from any live social order, does not do justice to the legitimate claim of each member of the working community to personal dignity and basic independence. Therefore, this medicine would prove more dangerous than the sickness which it means to cure!

On the other hand *to treat one with prejudice because of his race*, is not a medicine but a sickness itself!

Christ said "*And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*" (Rev. 22:12).

"Therefore if any man be in Christ, he is a new creature . . . henceforth we know no man after the flesh . . ." (2 Cor. 5:16, 17). \*

## TOWARDS SOCIAL CHANGE

Report of the  
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