

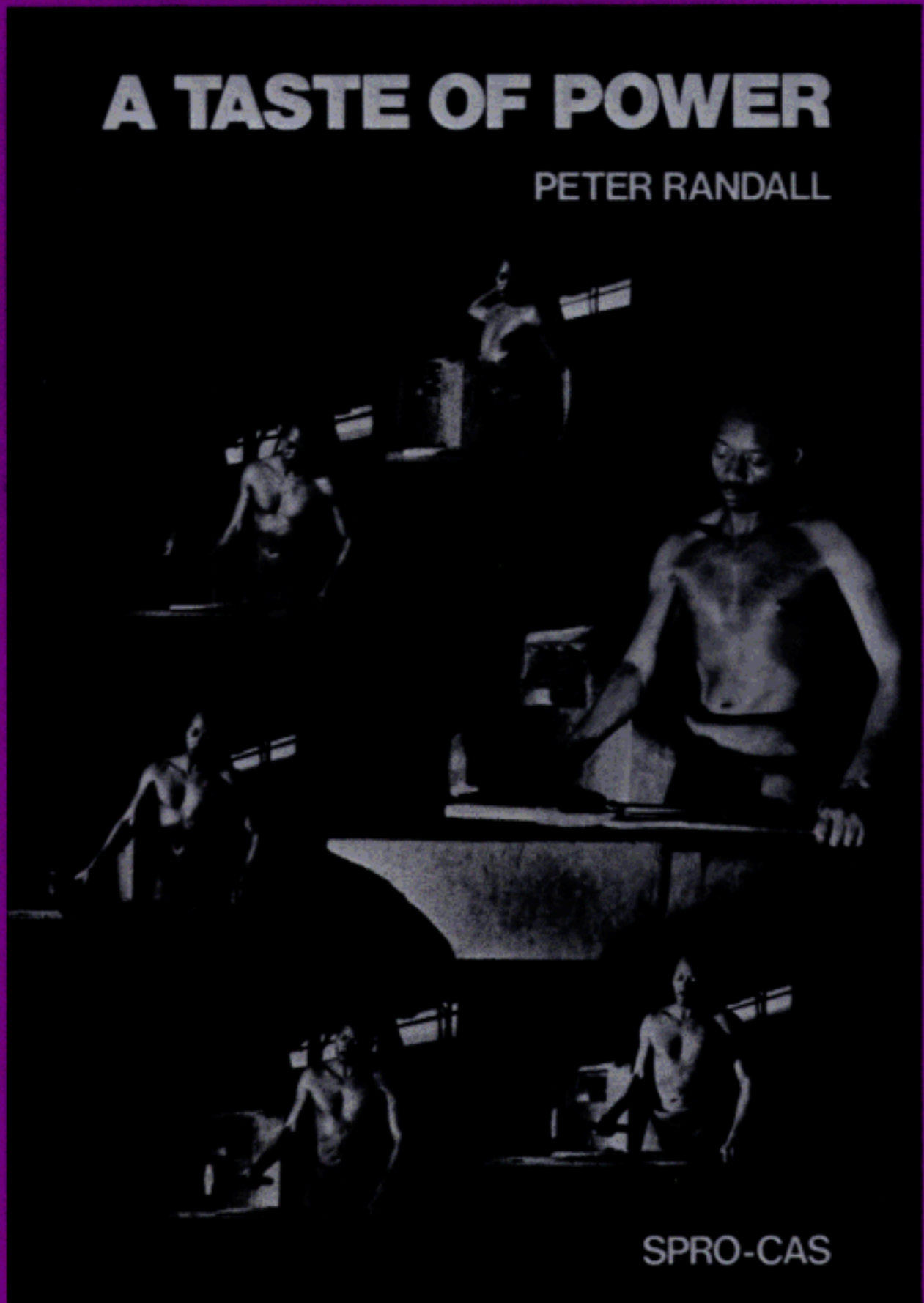
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VERITATE

A TASTE OF POWER

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SPRO-CAS

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By die poskantoor
as nuusblad ingeskryf

BAIE VRAE - EEN ANTWOORD

Iets onstellends gebeur op die oomblik in Suid-Afrika, maar omdat 'n mens deur die Suid-Afrikaanse lewenswyse beïnvloed is om so min as moontlik krities te dink, besef jy nie altyd wat aan die gang is nie. Waarom wil die regering *persvryheid* aan bande lê? Waarom is dit nodig dat mense *doodgeskiet* word as daar betogings, oproer en ontevredenheid oor arbeidsprobleme by 'n myn is, terwyl vakbonde, die reg tot staking, ens., van byvoorbeeld mynwerkers weerhou word? Waarom gee die eerste minister 'n uitspraak wat die indruk skep dat hy finaal sal bepaal wat die *lewenswyse van die kerk van Christus* sal wees toe hy onlangs bv. gesê het dat hy sal toesien dat die kerk die apartheidspatroun sal volg? Hoe is dit moontlik dat die regering *die normale regsprosedure ter syde stel* en in die geheim sekere organisasies en persone „ondersoek” en vervolg? Hoekom word mense sonder meer sonder verhoor ingeperk, gedeporteer of vervolg deur bv. die konfiskasie van paspoorte? Waarom is Christene en kerkmense, soos Beyers Naudé en Brian Brown se paspoorte afgeneem?

FASCISME?

Veel lig gaan vir 'n mens op as jy Suid-Afrika met die Fascisme vergelyk. Die Fascisme is daardie stelsel wat glo dat die staat die uitgangspunt van alles is. Alles moet uit, deur en tot die staat wees. 'n Volk of volkere („veelvolkigheid”) word dan ook deur die staat geskep of gevorm. Die staat moet selfs die reg vir die volk(ere) skep. Die regeerder *dien* dan nie meer nie, maar *heers* oor staat en volk. Hy word dan noodwendig 'n diktator omdat sy wil staatswil word. Die belangrikste kenmerk van so 'n regering is dat hy arbitrêr deur mag en dwang regeer en so 'n magsorganisasie word. In so 'n staat wil die regering dan ook die onderwys en die massakommunikasie-middele soos die radio, televisie en pers volkome beheer. Is dit nie wat in Suid-Afrika gebeur nie?

Hieruit vloei logies voort dat alles wat teen die wil van die regeerder is as staatsgevaarlik en subversief beskou word. Vryheid word nou as 'n toegewing van die staat beskou en nie as 'n normale toestand nie. Omdat Fascisme 'n *magstaat* vorm, word polisie-geweld en militêre kragvertoon verheerlik. Is dit nie wat in Suid-Afrika gebeur nie?

In 'n fascistiese staat word die regering as allesomvattend en totalitêr gesien. Niks val buite sy mag en gesag nie en hy bepaal alles volgens sy norme, of dit goed of slegs is. Só word die staat en die regering daarvan as die sin, die orde en die doel van die samelewing, en uiteindelik die voorwaarde van alle menslike bestaan gesien. Dit behartig alle belange van die mense en bepaal alle norme ook vir die gewete. Hy maak wette, of dit Christelik verantwoord is of nie, en as iemand sou waag om dit op grond van sy Christelike gewete te weerstaan, word hy as 'n „misdadiger” met 'n kriminele klag van wetsverbreker teen hom afgemaak. Is dit nie wat in Suid-Afrika gebeur nie?

Die mag en regering van 'n fascistiese staat is nie net

MANY QUESTIONS - ONE ANSWER

Something disturbing is happening at the moment in South Africa but because we are conditioned by our South African way of life to give but scant critical consideration to public affairs, we do not always realize what is going on. Why does the Government wish to curb the *freedom of the press*? On a mine there were demonstrations, riots and dissatisfaction over labour problems; at the same time trade union organization and the right to strike were withheld from the miners. Why in these circumstances was it necessary to *shoot to kill*? Why did the Prime Minister make a statement which created the impression that he would finally determine what *the way of life of the Church of Christ* should be as he did recently in saying that he would ensure that the Church observed the pattern of apartheid? How can it be possible for the Government to *set aside the normal procedure of the law* and direct that certain organizations and persons be 'investigated' in secret and thereafter prosecuted? Why are people summarily banned without trial, deported or persecuted, e.g. by the confiscation of passports? Why are Christians and churchmen such as Beyers Naudé and Brian Brown, deprived of their *passports*?

FASCISM?

A comparison of South Africa with Fascism proves most illuminating. Fascism is that system ... who believes that the state is the starting point of everything. Everything must flow from the state, through the state and to the state. A nation or a people (multi-racialism) is then also created or formed by the state. The state itself must create the fundamental rights of the people or peoples. The head of state then no longer *serves*; he *controls* both state and people. Inevitably he becomes a dictator because his will is the will of the state. The most important characteristic of such a government is that it governs arbitrarily by authoritarian methods and coercion and so becomes a power structure. In such a state the government also assumes complete control of education and the media of mass communication, such as radio, television and the press. Is this not what is happening in South Africa to-day?

From this it follows logically that everything opposed to the will of the head of state is regarded as subversive and a danger to the state. Freedom is now regarded as a concession from the state, and not as a normal condition. Because fascism forms a *power-state*, police violence and the display of military strength are lauded. Is this not what is happening in South Africa to-day?

In a fascist state the government is seen as all-embracing and totalitarian. Nothing falls outside its power and authority; it determines everything, according to its own standards, be they good or bad. In this way the state and its government are seen as the meaning, the order and the purpose of society; and ultimately the very condition of all human existence. It promotes the interests of the people, and it defines the

territoriaal, militêr en kommersieel ingestel nie, maar ook sedelik en geestelik. Gevolglik moet *alles* verenig en aan die outoritêre, koöperatiewe staat onderwerp word soos 'n bondel saamgebinde stokkies of roedes (fasces), waarvan die woord fascisme in Latyn afgelei is.

So 'n stelsel is dan ook religieus, maar dit bepaal ten diepste sy eie religieusiteit. Hy aanvaar die formele waarheid as rigsnoer vir sy daad, maar maak die inhoudelike waarheid fundamenteel van homself afhanklik. 'n Tipiese voorbeeld daarvan is bv. as iemand sou sê dat liefde sy formele maatstaf is en dan sê dat die inhoud van liefde ook apartheid insluit, of die swartman daarmee saamstem, of nie. Sy religie sluit ook vryheid in, maar die individu is vry slegs solank hy aan die regering wil gebonde is. Elkeen is selfstandig solank as die regering wil of -beleid sy stand bepaal. Hy laat die kerk, wat met die regering se beleid en praktyk ooreenstem, vry. Die hoofsaak waarom dit uiteindelik gaan, is nie of die regering *reg of verkeerd, goed of sleg* is nie, maar of sy beleid *slaag of nie*. Is dit nie wat in Suid-Afrika gebeur nie?

'n Fascistiese en totalitaristiese regering word ten diepste nie deur 'n demokrasie stelsel verhinder nie. Al sou die meerderheid mense, (wat in elk geval nie in Suid-Afrika gebeur nie), die regering op 'n demokratiese wyse verkies, kan die regering wat só aan bewind geplaas word, trekke van fascisme en totalitarisme openbaar in sy regeringstydperk.

DIE KERK SE POLITIEKE TAAK

Wat is die taak van 'n Christen in so 'n situasie? Christus is Heer van die mens se hele lewe, ook sy politieke lewe en daarom het die kerk (die gelowiges in gemeenskap) ook alles met die politiek te doen (Kol. 1:16-18; Efes. 1:10). Indien 'n regering dan afwyk van die evangelie, moet hy in woord en daad weerstaan word en na Christus teruggeroep word.

Talle mense in Suid-Afrika sal sê dat dit nie die kerk of Christene se taak is om hulle só met die politiek te bemoei nie. Dit kan vanuit die evangelie, die teologie en die geskiedenis bewys word dat dit wel deeglik die taak van die Christen en die kerk is. Paul Knitter het bv. gesê: „'n Teologie wat nie 'politiek' is nie, dit wil sê, wat geen-positiewe of negatiewe-standpunt tot die huidige sosio-politieke werklikheid inneem nie, misluk in sy eintlike opdrag” (Evangelische Theologie, März/April '73, „Theologie und Ideologie”).

Hier is dit vir eers genoegsaam om sekere stelling van prof. Hennie Rossouw van Stellenbosch, wat hy op die jeugkongres van die Kaaplandse Nasionale Party op Oudtshoorn gemaak het, aan te haal:

„Daar is mense wat in beginsel sê dat die Christelike godsdiens niks met die politieke praktyk te make het nie, omdat die politiek op die openbare lewe en die tydelike betrekking het, die godsdiens op die innerlike vroomheid en die ewige lewe.

So 'n opvatting maak van die godsdiens 'n introverte saligheidsbedryf sonder enige sosiale of politieke implikasies en konsekwensies. Dit maak van die politieke werklikheid 'n suiwer sekulêre aangeleentheid wat geheel buite die mens se relasie tot God te staan kom.

Dit moet bestry word, want die mens is 'n eenheid, en daar kan geen waterdigte skeiding tussen innerlik en

norms of conscience. It makes the laws whether in terms of Christian responsibility or not, and if a person refuses to comply on the grounds of Christian conscience, he becomes a 'criminal', and a criminal charge is brought against him as a 'law-breaker'. Is this not what is happening in South Africa to-day?

In a fascist state control and the government itself are established not merely in the territorial, military and commercial spheres, but also in the moral and spiritual spheres. Consequently *everything* must be uniform, and subjected to the authoritarian, co-operative state, like a bundle of rods or sticks tied together. (Cf. Latin 'fasces' from which the word 'fascism' derives.)

Such a system is then also religious, but in depth it determines its own religiosity. It assumes formal truth to serve as a guide-line for its actions but it makes the content of that truth basically dependent on itself. A typical example of this occurs when someone says that 'love' constitutes his measuring-rod, and then goes on to say that 'love' also includes apartheid, whether the black man concurs or not. His 'religion' also includes 'freedom', but the individual is free only insofar as he is subject to the will of the government. Everyone is independent as long as his attitude accords with the will of the government or the policy of the government. Freedom is accorded to the Church as long as it agrees with the Government in policy and practice. The heart of the matter is ultimately not whether such government acts *rightly or wrongly, well or ill*, but whether its policy *succeeds or not*. Is this not what is happening in South Africa to-day?

A fascist and totalitarian government is not basically hindered by a democratic system. Even if the majority of the people elect the government in a democratic manner—and this is *not* the case in South Africa—the government so returned to power may reveal traits of fascism and totalitarianism during its term of office.

THE POLITICAL TASK OF THE CHURCH

What is the task of the Church in such a situation? Christ is the Lord of man's whole life, including his political life and the Church—the fellowship of the faithful—is therefore fully involved in politics. (Col. 1:16-18; Eph. 1:10).

Many people in South Africa would say that it is not the task of the Church or of Christians to meddle in politics in such a way. But it can be proved from the Gospels, from theology and from history that it is very much the task of the Christian and of the Church. Paul Knitter e.g. said that 'a Theology which is not 'political' i.e. which has no standpoint, either positive or negative, in relation to current socio-political reality, fails to attain its real purpose.' (Translated from Evangelische Theologie, März-April, '73, "Theologie und Ideologie")

Suffice it here in the first place to quote certain hypotheses put forward by Professor Hennie Rossouw at the Youth Congress of the Cape National Party at Oudtshoorn.

"There are people who say that in principle the Christian religion has nothing to do with political practice, because politics is concerned with the public and temporal life, whereas religion is concerned with inner salvation and the life eternal.

uiterlik, privaat en publiek of tussen godsdiens en politiek gemaak word nie.

Daarby is die erkenning van Gods heerskappy deur die Christelike geloof 'n erkenning van Sy heerskappy oor die totale lewe van die mens in al sy uitinge. Ware godsvrug moet gesoek word in diens van Gods Koninkryk op alle lewensterreine.

In die goddelike heil waarvan die Bybel getuig, gaan dit om herskepping, dit wil sê om 'n volledige vernuwing van die mens en van sy wêreld deur 'n oorwinning oor die kwaad. Dit is daarom op sigself al 'n uitdaging vir die Christen om sy Christelike geloof só te beoefen dat die tersakenheid daarvan vir alle domeine van die daaglikse praktyk en dus ook vir dié van die politiek uit konkrete dade sal blyk.

Die handeling waartoe die gebod van die naasteliefde ons uitnooi, is daarby *nie alleen maar 'n kwessie van diensbetoon of van hulp in nood nie. Die gebod van die naasteliefde stel ons ook verantwoordelik vir die sorg om en die behartiging van ons naaste se reg op 'n menswaardige bestaan.* So 'n behartiging is 'n publieke saak en nie 'n kwessie van innerlike gevoel nie" (Die Burger, 18.9.73, kursivering bygevoeg).

Ten slotte moet opgemerk word dat daar veel spanninge en probleme in S.A. as gevolg van die apartheidsbeleid ontstaan het. Die regering maak al meer en meer van „kragdadigheid", wat fascistiese trekke openbaar, gebruik om sy beleid te handhaaf. Die één antwoord is egter nie Fascisme, totalitarisme of kragdadigheid nie, maar 'n terugkeer na die evangelie van Jesus Christus, ook in die politiek. Alle stelsels, ook die demokrasie, moet altyd onder die finale heerskappy van die evangelie van Jesus Christus gestel word.



AWARENESS

Gone are the sweet days of my ignorance,
the lullaby of unknowing
soft as the dove-song in Cape trees
telling of peace, peace ...
Gone is the peace of my innocence,
my joy in the land,
wrapped like a cloak about me
gentle as spring.

Now I see hell's images
in the dust red sky.
Now my cloak is rough and hurting,
drawing blood.
Now I hear a different song,
a bitter one;
and the shadows of millions of faces
darken my vision.

—Joan Kirchhoff

Such a concept makes religion an introverted mechanism for salvation without any social or political implications or consequences. It makes of political practice a purely secular matter completely divorced from man's relation to God.

Such a concept must be combatted since man is a unity and no water-tight division can be made between the inner and the outer, between the private and the public, or between the religious and the political.

More than this, the recognition of God's dominion through the Christian religion is a recognition of his dominion over the whole human life in all its expressions. True devotion must be sought in the service of God's Kingdom in all spheres of life.

In the Kingdom of Heaven of which the Bible tells us, this goes hand in hand with 'conversion', i.e. with a total 're-creation' of man and his world through the overcoming of evil. It is therefore in itself a challenge to the Christian so to practice his Christian belief that its relevance in all spheres of daily living (and thus also for those engaged in politics) should become apparent in concrete action.

The action to which the commandment to love one's neighbour invites us is thus *not merely a question of rendering service or help in time of need. The commandment to love one's neighbour makes us responsible also for their care and the furthering of their rights to an existence worthy of a human being.* The carrying out of this commandment thus becomes a public matter and not merely a question of inner feeling." (Die Burger, 18.9.73. The italics are ours).

In conclusion, it must be remarked that many tensions and problems have arisen in South Africa as a result of the apartheid policy. The government pursues 'kragdadigheid' with ever more vigour, thereby revealing the fascist characteristics employed in maintaining its policy. The one and only answer is however, not fascism, totalitarianism or 'kragdadigheid', but a return to the gospel of Jesus Christ—and this also in the realm of politics. All systems, including the democratic system, must ultimately be surrendered to the dominion of the Gospel of Jesus Christ.



LIGHT IN DARKNESS

Sing and rejoice, ye children of the Day and of the Light,
for the Lord is at work in this thick night of Darkness
that he may be felt:
and Truth doth flourish as the rose,
and the lilies do grow among the thorns,
and the plants atop of the hills,
and upon them the lambs do skip and play.
And never heed the tempests nor the storms, floods
nor rains,
for the Seed of Christ is over all and doth reign.

—George Fox
(The Quaker 1663, during a time
of great persecution)

'N HERWAARDERING VAN ONS MORAAAL

* RASSEVOORoorDEEL EN ,GEMENGDE' HUWELIKE I

* *Ter gedagtenis aan Jannetje Kemp van de Caab, waarskynlik van gemengde afkoms, stammoeder van 'n dik tak van die Krugerfamilie in Suid-Afrika (Heese).*



In Suid-Afrika is alle seksuele kontak oor die rasse-grens wat "blank" van "nie-blank" sou skei, taboe—só sterk dat dit selfs 'n kriminele oortreding gemaak is. Buite-egtelike seksuele kontak is volgens die Ontugwet strafbaar met gevangenisstraf van hoogstens sewe jaar. Gemengde huwelike word deur die staat as nietig en ongeldig verklaar, en val bowendien onder die oordeel van die Ontugwet.

Hierdie opstel is ewenwel nie in die eerste plek 'n aanval op die formele wetgewing nie, maar 'n oorgewing van ons *blanke groeps-moraliteit* waarvan die wetgewing net die buitekant is. Onder die harde, lomp skulp van die wette en institute lê die *gees* verskuil, sku vir aanraking. Dàar moet ons probeer indring, begrypend én krities.

U, die blanke, Afrikaanse Christen, word genooi om die probleem uit vier gesigshoeke te bekyk: eerstens verkry ons 'n kort oorsig oor die *ontkieming* en die *groei* van hierdie verset van ons; tweedens let ons op 'n belangrike, nl. die *natuurlike* aspek van die probleem, waarin ons die gewig van die groothede "ras" en "seksualiteit" bepaal op die skaal van die Christelike lewensbeskouing; derdens gaan dit om die *institusionele* aspek, d.w.s. die struktuur of vorm van die huwelik; vierdens benader ons die *politieke* aspek, en kyk na die roeping van die staat in hierdie verband.

I

DIE AANLEERPROSES TEEN VERMENGING

Albei hierdie wette hang, soos oorryp vye, aan die knoetsige boom van ons *geskiedenis*.

In die vroeë Kaap was twee praktyke langs mekaar in swang: grootskaalse promiskuiteit tussen blankes, slawe en inboorlinge het voorgekom—én vele verbin-tisse van lewenslange trou (dus huwelike) is deur wit en gekleurde Christene aangegaan. Die eerste praktyk is in die sewentiende eeu al onderken vir wat dit was, nl. 'n verkragting van die Christelike moraal. Die komponent "ras" was toe niks meer nie as bloot die toe-vallige skilletjie van die eintlike sonde, nl. *seksuele eksploitasie* van 'n ander mens. Daar lê 'n enorme geestelike afstand tussen die aanvanklike argelose om-gang met die verskynsel "ras", en die dwang-voorstelling wat later daaruit geword het. Want ons norm wat seksuele kontak tussen "wit" en "nie-wit" ver-werp, sien "rasse-vermenging", "bloedvermenging", as die groot sonde. *Die historiese motief agter die Ontug-wet en die Wet teen gemengde huwelike is die oor-tuiging dat die rasse-suiwerheid van die witman teen*

Kobus Kruger



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elke prys bewaar moet word. Alle ander argumente is bykomstig.

Die groot vraag is: was hierdie historiese ontwikkeling van ons onvermydelik, of was dit toevallig? Kón dit ook anders verloop het en—belangriker—kán dit weer 'n wending neem? Met die eerste oogopslag lyk die vooroordeel ongetwyfeld onkeerbaar. 'n Onlangse meningspeiling deur Alant onder 'n groep blanke lidmate van die Ned. Geref. Kerk in die middestad van Pretoria bring aan die lig dat 56% van hierdie Afrikaanse stedelinge gemengde huwelike (gestel dat dit wettig sou wees) as "sonde" beskou terwyl slegs 48% van mening is dat dit "sonde" is om teen die sending te wees!

Sommige geleerdes het gemeen dat hulle onder die skulp van die geïnstitusionele verset die slak van onbewuste, instinktiewe smagting en weersin bespeur het. Ons wetgewing sou byvoorbeeld die kristallisering wees van 'n heimlike, jaloerse vrees vir die magtiger seksuele vryheid en potensie van die swartman. Nou, afgesien van die immanente psigologiese kritiek wat op so 'n teorie uitgebring kan word, moet ons uit teologiese gesigspunt op die gevaarlike moontlikheid wys

dat rassevooroordeel op dié wyse met 'n valse mistiek omring kán word, en verhef kán word tot die status van 'n soort onaantasbare gegewenheid. Dit kan vir 'n onontkombare lot aangesien word. Inderdaad sien ons om ons in Suid-Afrika so 'n aanvaarding, soms in die vorm van 'n lydelike berusting in die onvermydelikheid van rasse-vooroordeel, soms in die vorm van 'n baie aktiewe, selfs 'n religieusgekleurde soort geloofsgehoorsaamheid daaraan.

Die Christelike geloof ontnugter ons van sulke mitologieë. Dit maak ons vry om aan die werklike gebod van God gehoorsaam te wees.

In elk geval is dit waarskynlik nader aan die waarheid om hierdie groepsnorm van die blanke te sien as die resultaat van 'n lang aanleer-proses, hoe "natuurlik" of "ingebore" dit vandag ook al vir ons mag lyk. Van die begin af het die blankes die gekleurdes sosiaal onder hulle gehad as ekonomiese en politieke ondergeskiktes: as slawe (alhoewel baie Oosterse slawe kultureel veel hoër gestaan het as die base); as onbeskaafde inboorlinge (Hottentotte); en, later, as gevreesde vyand (Bantoe). Verskillende in kultuur, maar veral elementêre materiële belangebotsings het mettertyd al sterker die vorming van 'n etnosentriese blanke groepsbesef tot gevolg gehad. Die witterige kleur het die simbool geword van die totaliteit van die goedere van hierdie groep, en dit volg van self dat seksuele omgang met die meer donkeres (met die voorsienbare gevolg van biologiese vermenging) die simbool geword het van die totale ondergang van die groep: polities, ekonomies en geestelik. Enige redelike mens sal ook toegee dat die vorming van so 'n sterk groepsnorm teen bloedvermenging nie onbegryplik is nie—nie as ons daaraan dink dat die blankes hulself hoe later hoe meer as *bedreigde minderheidsgroep* gesien het nie. Die dwang tot konformisme aan die groepsnorm sou in so 'n verdediging-situasie uiteraard baie sterk wees.

Ander vrese kon ook 'n rol gespeel het, bv. die oortuiging dat die donkerder mense met hul vermeende seksuele losbandigheid 'n *versoeking* (dit is 'n baie *aanloklike* moontlikheid tot *sonde*, dus 'n ambivalente verhouding) vir die blankes vorm wat weerstaan moes word. Seks het in elk geval die poort in die lewe van die volk geword wat gesluit gehou moes word. Dit is nog steeds die gevoel van die meeste blanke Afrikaners.

As ons hierdie tradisie sien as die gevolg van 'n bepaalde opvoedingsproses (waarin ook teologiese opvattinge hul rol gespeel het), kom die ruimte vry vir 'n deeglike heroorweging daarvan. Wat aangeleer is, kan afgeleer of anders geleer word. Sosiale norme en tradisies is belangrik. Sonder so 'n raamwerk kan geen gemeenskap en geen enkeling bestaan nie. Hulle is ewenwel nie net daar om oorgelewer te word nie, maar om telkens opnuut gelegitimeer te word. Die vraag of 'n norm werklik geldig is en nie net in feite geldend nie, moet ook deur die teologie gestel word. Dit hoort tot sy taak om, as dit moet, onwaardige tradisies te help sloop en nuwe, beter tradisies te help bou.

"RASSE" IS NIE 'N ONAANTASBARE INSTELLING NIE

Kom ons begin ons waardering van die morele waardigheid van ons norm deur die strukturele betekenis van die verskynsels "*ras*" en "*seksualiteit*" vas te stel.

Die verbod op rasse-vermenging stam, sover dit sy ideologiese motivering betref, in 'n groot mate uit 'n oortuiging wat tot kort gelede toe nog algemeen in die Afrikaanse volksdenke en teologie geheers het, dat "*rasse*" *onaantasbare instelling van die Skepper is*.

Agter hierdie oortuiging sit ten dele 'n nuwe denkproses wat die bestaande sosiale verhoudinge en wanverhoudinge in Suid-Afrika en die toevallige, veranderlike verskille tussen groepe, tot in die ewigheid toe wou weerkaats.

Daarby het gekom die poging om hierdie oortuiging *Bybels* te sementeer met behulp van misverstande van die Bybel. As voorbeeld kan ons dink aan die feitlik al uitgesterwe beroep op Gen. 1 se formule "volgens hulle soorte", waarmee soms probeer is om die denkbeeld waar te maak dat God die mense oorspronklik en finaal in rasse opgesplits het.

Hierdie oortuiging het ook wortels gehad in die denke van die groot Nederlandse teoloog, *Abraham Kuyper*, wat op sy beurt weer 'n indrukwekkende verteenwoordiger was van 'n groot streek van die negentiende eeuse kulturele landskap in Europa. Dink veral aan die rol wat die Romantiese organisme-gedagte, o.a. met sy verering van die histories-gegroeide nasionale veelheid in die wêreld, by Kuyper gespeel het. Dikwels word kortasemige vergelykings tussen die Afrikaanse teologie en die Duitse teologie van voor die Tweede Wêreldoorlog getref, dit is waar. Tog moet ons toegee dat daar sonder twyfel 'n familie-verwantskap bestaan tussen die neo-Kuyperiaanse volks- en rasseteologie wat in 'n beslissende periode van ons teologiese geskiedenis baie invloedryk was, en sy neef, die *Duitse ordeningsteologie*. Laasgenoemde was deels verantwoordelik vir die ontstaan van die teologie (as 'n mens dit so mag noem) van die sg. Duitse Christene oftewel Nazis. Vir die ordeningsteologie, in sy Duitse en Afrikaanse gedaante, het alle bloedgemeenskappe soos ras of volk, 'n opperste ontologiese rang en daarmee saam 'n opperste etiese rang gehad. Dit was dus 'n verlenging van wat hierbo 'n nuwe denkproses genoem is. Dit is 'n gevaarlike verleiding wat altyd by ons is, om imposante verskynsels in ons wêreld van 'n stralekrans te voorsien. Hieruit kon 'n kultus ontwikkel wat bereid was om alles te offer op die altaar waarop die suiwer vlam van die rasse-trots moes brand. Sonder om hier 'n veralgemenende oordeel oor ons teologie of oor ons samelewing uit te spreek, wil ek vra: gloei hierdie spesifieke stuk wetgewing van ons nie in die na-gloed van so 'n offer nie?

A TASTE OF POWER

peter randall

What Spro-cas is all about—in black and white

"A Taste of Power", the final report of Spro-cas (Study Project on Christianity in Apartheid Society), written by Peter Randall was published today. The timing of the report may or may not be coincidental, but it rears the ironic twist that the Schlebusch Commission perhaps hardly needs him now.

Change

In fact, for any of the Schlebuschers it must become prescribed reading. Nor does one have to read between the lines. It's all there in black and white: what Spro-cas (and basically the Christian Institute) is all about. In quite understandable language, too.

Here (in Part Two of the report), with all the necessary references plus an appendix of documents, is a comprehensive summary of the history and work of Spro-cas, the forerunner of (it is hoped) a new dynamic "Programme for Social Change". While this is a quick guide to the background and a refresher for the forgetful, it is really the analysis in Part One of "A Taste of Power" that establishes the philosophy and aims of

Randall and the "new radicalism" of the Christian Institute.

It includes an incisive up-to-the-minute analysis of contemporary South Africa (as seen through the eyes of an anti-apartheid) and the need for change. It also discusses the forces at work in our country, the potentials for change and the various strategies for establishing a new society.

Randall has brought together the major conclusions and recommendations of previous Spro-cas reports, but he has extended these to relate to current trends—the emergence of Black Consciousness, White Consciousness and the "marginal" changes in Government policy—on the one hand, and the basic rigidity of the White Power philosophy on the other.

From the outset he spells out the theme and direction of the report. Its starting point is the urgent need for radical change to achieve a fundamental redistribution of power and wealth: to enable the country's Black majority to exercise an effective role in the decision-making process and gain a more equitable

Die *superioriteitsgevoel* van die blankes was in die eerste helfte van die twintigste eeu, toe ons moraliteit in wetgewing sy finale beslag begin kry het, vrywel wit gemeengoed, al het die Angel-Saksers, die Duitsers, ens. elk ook nog 'n ekstra graad van meerderwaardigheid aan hulself toegeken. Hierdie waan is ook deel van die wit Afrikaanse verlede, en steek agter ons norm uit.

Die mite van die onaantasbare ras was nie bestand teen die werklikheid wat na die Tweede Wêreldoorlog al duideliker geword het nie. Die mistieke bindingskrag van rasse-verwantskap het in die beleweniswêreld van die mens teruggetree ten gunste van ander, veral ekonomiese, sosiaal-integrerende kragte. Die mite was ook nie bestand teen die ontleedmes van die biologiese en sosiologiese rasse-navorsing wat die betreklikheid van alle rasse-verskille en die willekeurigheid van alle fiksering van rasse-verskille aan die lig gebring het. Die mite kan net probeer oorleef deur te vlug in die grot van die irrasionaliteit.

Die teologie het oral tot die ontdekking gekom dat die teorie waarin die verskynsel "ras" tot lewensbeskoulike hoofbegrip gepromoveer is, 'n tragiese misverstand was. Die leed van die Oorlog was die vrug wat die boom verraai het.

Die Bybel is die oorkonde waarin die Israelities-

Christelike insig in die diepste bestand van die werklikheid uitgedruk word, en daar staan "ras" op 'n verre rand van wat belangrik is. Die wesenlike eenheid van die mensheid word al in die eerste hoofstuk van Genesis vir altyd in die credo van die kerk opgeneem. In die Israelitiese verkondiging van die beginsel van alle natuurlike menslike saamwees, word alleenlik die *seksuele* onderskeid en verbondenheid uitgelig. Die seksuele band en die huweliksband is nie alleen sterker nie, maar kwalitatief van 'n hoër orde as enige rasseband. Hierdie oordeel is 'n onvervreembare element van die Bybelse waardestelsel in sy geheel. Die primaat van hierdie verhouding is openbaring, en ook ervaring. Die vrou in die Hooglied het uit die lewe gepraat: "... liefde is sterk soos die dood, die liefdes-ywer is hard soos die doderyk, sy gloed is 'n gloed van vuur, 'n vlam van die Here" (Hooglied 8:6). Rasseverskille is nie teen die krag daarvan bestand nie. Elke poging om die menslike seksualiteit in eksklusiewe rasse-kanale te laat vloei, is 'n etiese kettery en ook hopeloos. Die walle kalwe altyd in.

Dit is natuurlik waar dat diegene onder ons wat ten gunste is van ons huidige norm, ook ander argumente bybring, maar as hierdie draadjie losgeryg is, hang die soom ver uit. (word vervolg)

(Hierdie artikel het oorspronklik in „Theologia Evangelica“ VI, 2 van die Fakulteit Teologie, Universiteit van Suid-Afrika verskyn.)

share of wealth.

The whole approach to change is essentially pragmatic, and based on the harsh realities of the present. The report does not throw up the old Liberal cry of "one man one vote" as a panacea for immediate ills. On the contrary in present circumstances the slogan, as liberating as it would be for Blackdom politically, is regarded as unrealistic.

Change, if it is to come with a minimum of conflict, must come from within the system. White South Africa must realise before it is too late that they must share their political power. And also realise that this would, on its own, not be enough. They must recognise, and entrench, the rights of Black workers in trade unions; they must answer the need for equal educational opportunities and effective social security benefits and accept a radical re-allocation of land, wealth and income.

Initiative with blacks

These are the pre-conditions for meaningful change to the more socialistic egalitarian social order envisaged. And a relatively peaceful future.

The assumption in this is that Whites will have to somersault their attitudes and make concessions. But it is a major theme in Randall's report that it is Black initiative that will, from now on, provide the impetus for change. Through the roles of homeland leaders, the militancy of Saso and the Black Peoples' Convention, the growing ability of Black labour to organise itself, the movement towards Black solidarity ("Black" meaning all those not White) and the agitated responses of many Whites, Randall discerns the beginnings of a transference of power. It's here that he finds his title:

"Blacks have begun to have a taste of power and Whites are not going to be able indefinitely to prevent them from enjoying the full meal."

"Whites", he says, "will ignore at their peril the manifestations of Black consciousness ... there is in fact a cultural and intellectual ferment in the Black community, which is at least as important, both culturally and in terms of socio-political significance, as anything emanating from the White community."

Warning

"Whites will ignore at their peril" is a warning of long standing, but the danger increases the longer Whites insist on reinforcing their position of dominance to sustain the iniquities and the inequality of the system.

Randall and his colleagues, who live each day with the monsters of conflict, see them bigger than others. But creative though he might be, Randall does not conjure up the bogies. They are there, in the polarisation all around us, and the question the report poses is not whether South Africa can avoid conflict, but whether

she can avoid the BIG one.

The alternatives described are between manageable "localised structured conflict in limited sectors of our social life" and the ultimate danger of "open and unregulated conflict".

For the Christian Institute, Spro-cas, the new Radicals and for that matter, extra-parliamentary concern epitomised by Verligte Aksie, the first choice is preferable. Randall's report is built around it, and if there is any hope to be drawn from the skill in his sweeping analysis, it is the belief that change need not be violently revolutionary. Viable means for change are on offer, if only ...

Having summarised the social structure South Africans are harnessed to, Randall takes a critical look at the forces underwriting the system. Real change, he says, can only be based on an understanding of the processes at work which have secured the un-Christian system with its inequalities and maldistribution of wealth. The Church, the law, education, industry and government are geared to maintain White overlordship.

He says there is a basic consensus among Whites to hang on to their privilege and comfort, despite the "obscenity" of the enormous gap between rich and poor, the "fundamental evil" in things like migratory labour and our own caste-class system.

The aim of legislation is to "shore up the existing unequal order and to frustrate the evolution of a more just order". While the "rhetoric and the actions aimed at the goal of self-preservation are having catastrophic effects on White society, breeding values that are the antithesis of love, compassion and humanity".

Survival

On self-preservation (or the politics of survival, as some Nat apologists call apartheid), the report suggests that all the identity and cultural bit is a rationalisation for continued dominance and control. And the argument becomes a tautology when you realise that separation is not a pre-condition for the survival of "White Culture", but lies at the very heart of the culture itself.

Nevertheless the fear of Black swamping does exist. It's an "irrational, compelling fear" as described by the Spro-cas Social Commission, and the anxiety it raises is allayed to some extent by compulsive domination. Whites only feel safe when they are on top: a condition that engenders hostility and resentment among the dominated.

"In this sense the irrational identity-fear creates a situation where there are rational grounds for fear."

The White man is in the grip of his paranoia and the irony that Randall sees and expresses so clearly is that the White man has placed himself in a racial jail "in which he is spiritually and psychologically less free

an interview on:

THE SITUATION IN S.A.

Rev. Edward Mannikam, Indian Reformed Church

Q: Rev. Mannikam, many people believe that we are at a crucial stage in the history of South Africa as regards the future in the field of race and politics. What do you consider to be the task of the Church in the field of politics?

A: Words are not enough. The church must participate at every level—in actions and programmes which incarnate its convictions. Using what civil rights they have, all members of the church should contribute a significant portion of their time, skills and material resources to those social efforts which work for justice and reconciliation. Token gestures of charity are insufficient. In cases where Christians are called upon to oppose injustice, whether in church or society, we must remember that our love, if it reflects that of Christ, is for both the oppressor and the oppressed. Therefore, fighting against authority cannot for Christians be simply the defeat of an enemy. It can only be a preparation for a new shape of justice in which *all* will share. And therefore I say, there is no one Christian strategy.



than those whom he seeks to dominate”.

So “A Taste of Power” is as much an argument for White liberation as it is for Black advancement. It is a call to take up White Consciousness, come to terms with the fact of being White, with all its privileges, shed the guilt feelings and ineffectual gloom, realise that injustice and oppression damages EVERYONE and do something about radical change. It is offered as the uplifting, and Christian, way out.

Christian Love

Despite the academic earnestness of the report, there is an enthusiasm for change and a feel for words that lifts his work to the readable. This is not yet another anti-apartheid piece trotted out all esoteric and wrapped in high-flown gobbledygook. But that doesn't mean to say it will be popular, for in its honesty it demolishes the apartheid system to reconstruct a foundation for a new society anathema to most Whites.

At its base, Randall places “Christian love”. It is not a sentimental notion, but a concept that must resist “all that humiliates man, all that restricts his freedom, all that oppresses and exploits him, and all that alienates him from his fellows”.

The argument goes further than a Gospel-like con-

cern for the individual and his alleviation from social suffering. To this must be added the insights of sociology, economics and political science and the shaping forces of our society.

“It would be plainly irresponsible today”, he says, “if we still confined our concern to providing relief for the individual rather than changing those forces and structures which cause deprivation and suffering.”

This means getting to the grass roots and facing all the implications of change. Whites must get involved, if they want the new society, and Blacks must hold on to their developing initiative to wrest, as one man Randall quotes, has said “control of every (separatist) organisation and institution within reach”.

The point is, the opportunity for change is there to pluck. But the question remains, will South Africa stretch a hand to take it?

* “A Taste of Power”, by Peter Randall, Director of Spro-cas, available from Spro-cas, Box 31134, Braamfontein, Transvaal, and leading bookseller, price R2,50.



(An extract of an article by Marshall Lee in the Rand Daily Mail, 19.9.73)

There are situations in which we are called to be prophetic signposts pointing unflinchingly to the judgment and truth of Almighty God regardless of whether or not the world heeds our calls. Yet the stance must be taken in deep humility, recognising that we are always a part of the evil we condemn. At other times we must seek relative justice, political persuasion and the agony of compromise but we must never lose sight of the radical demands of God's Kingdom which can never be subordinated to the powers and principalities of this world. The compassion of Jesus Christ may also lead us to a ministry of healing and comforting the afflicted but this can be no substitute for attacking the root causes of the suffering endured.

If we sincerely seek to be agents of God's reconciliation, our churches must earnestly and actively seek dialogue on all levels and on matters of disagreement, whether these be social, spiritual, theological, political, etc. We must be prepared to accept criticism and mend our ways in the light of God's judgment. We cannot be in fellowship with one another without challenging and correcting one another even to the point of disagreeing with one another for Christ's sake.

Problems for Black People

Q: You have just mentioned that part of the church's responsibility is to witness and to work for justice. In South Africa many people feel that there is a great deal of injustice. In which fields are most of your problems?

A: We have to be honest with one another. Let us not pretend that we are just honeymooning with one another in South Africa. There are vexing problems in this country and let us be honest that even ministers, important ministers of state, have stated clearly, over and over again, that we have to get together to solve these problems. What are these problems? How do I as a black man see these problems. Firstly, you know the problem of petty apartheid. I find petty apartheid dehumanising. When I walk into a building and I see a sign "For non-whites and Goods only", have I been relegated to the substance called materials? A man that has been created in the image of God, equal in the eyes of God, has now become a non-existent substance. Maybe some people do not see this because they are not affected. Wherever I go in the country, I see these signs "White" and "Non-White". I have now become "non" and I do not want to go into the details of the definition of "non".

South Africa teaches me separate development. It says that each of the four cultural and racial

groups must develop separately. Is the meaning of separate development 80% separateness and 20% development? If I walk into a post-office, why do they lump me together with the other two black racial groups? It clearly shows me that the white people feel that they are superior to all the other people in South Africa. If they were honest in their separate development then there should be signs "For Indians Only", "For Coloureds Only", "For Blacks Only" and "For Whites Only". This to me would be honest separate development. Not that I am advocating this type of separateness.

When I travel by train even the coaches say "Whites" and "Non-Whites" and all the non-whites are dumped together. Why do they not have a separate Indian coach, Coloured coach, Bantu coach and White coach? You see, these are the problems. I want you to understand very clearly that I am not advocating such a type of separateness, but if they want separateness in South Africa, this is the type of separateness that must be practised. Then they will be honest, consistent and logical. If I go into an aeroplane, immediately my ticket relegates me to the rear where the engines are sounding. Well thank God, from the safety point of view, if the plane crashes, I've got a 99% chance that I will live. But they are not giving me the seat because of safety measures, they are giving me the seat because of inferiority, based on colour again. I do not want to bother you with more and more of these problems. Everyone knows that there are problems.

I want to quote something else: In Chatsworth, an Indian township in South Africa are 100 000 Indians with one swimming pool—separate development 100%, separateness—80%, development 20%. In a humid, hot climate Durban, 100 000 Indians have one swimming pool in that whole area called Chatsworth. What do you call this? Let us be honest with one another. I am giving you practical problems that are hurting us every day. Take Cape Town. Our beaches are about 15 miles away from the Coloured and non-white townships. Does every black man possess a car? And yet, for the white people, their beaches are right in front of their yards, in front of their hotels, in front of their flats. Every white man has a car but the black man must go all the way to Strandfontein, and if he wants to have a swim and relax, nothing decent is provided for him. These are problems which we must seriously think about. I can quote you problems and more problems, but I am sure that every reasonable, sane, thinking white person in South Africa knows what the problems of the black man in South Africa are.

"We want full Citizenship"

Q: Rev. Mannikam, could you just shortly state what the black people actually want in the South African society?

A: To answer this question, let me continue with the problems of job reservations, disparity in wages, facilities, etc. These are vexing problems. What do we want? We believe that we are all sons of the South African soil. We believe that we were born and grew up in this country the same as the whites. We believe that, just as the whites contributed to the growth of this country, so we also contributed towards the growth of this country. In the words of Chief Gatsha Buthelezi, we are only saying: "Please give us a fair share of the cake that we helped you to bake". We firmly believe that, at the moment, our society in South Africa is a maladjusted society and we do not want to be maladjusted in the process. We believe firmly, that as sons of the soil, we are only claiming that which rightfully belongs to us. I believe that I am being honest in giving you this honest answer: "Please treat me as a South African citizen", in all the respects that a country would treat its citizens, a country which is truly worth its salt.

It is high time we stopped thinking in theoretical terms. We should now start thinking *practically* and I emphasise the word *practically* because these are real, practical problems.

Nothing to Fear?

Q: The average white person believes that if their doors are thrown open to the black people to become full citizens of South Africa, the white people will be rejected by the black people. According to their reasoning that would not be a Christian policy because the white people have no other place to go. They brought Christianity and civilisation with them and they cannot just throw all that away. What would you say to that?

A: I want to answer this question as a Christian. I am glad you used the word Christian. I would like you to pass this message on to our white citizens of South Africa. I want you to know that I belong to the Indian community, to the real minority group of South Africa. Yet I am not afraid, for this glorious reason: I believe in a God of justice, I believe in a God of mercy and I believe in a God of righteousness, who revealed himself to me, namely in Jesus Christ. If the white citizen of South Africa is afraid, is he afraid because of his past actions? Is he afraid because of the law of cause and effect? Is he afraid of the law which says: "What you sow, you shall reap"?

Is the white man afraid that his actions towards the black man were unjust and is he therefore afraid of the law of retribution?

I believe that *time is running out on us*. We need to have a change of heart and attitude. All the people in South Africa must come to realise very quickly that there is ONE FATHERLAND, ONE FLAG AND ONE NATIONAL ANTHEM. We need one another, irrespective of race or colour. When the day comes that our beloved South Africa calls us as her children in her time of need, we must be ready to answer in word and deed. This call will have to be answered by black and white and by this I mean all South Africans. Now this requires unity and—UNITY is STRENGTH. The question arises: Can we achieve unity if we are disengaged from one another because of racial laws which are breeding hatred and contempt? Can we have unity if a person is valued by the colour of his skin?

White and black need one another in South Africa. If we are honest then we need to confess our sins to God and to one another. We need to trust one another. No racial group can expect to maintain its affluent position over and at the expense of another group. I believe with all my heart that all injustice must die but the question remains: How costly will the funeral be? Evil in the form of injustice and exploitation shall not survive forever. We have learned to fly through the air like birds and swim in the sea like fish, but we have not learned the simple art of living together as brothers.

We need not fear one another. I believe with all my heart that if the whites are honest with the blacks and if their present actions towards the blacks are just, then the whites need have no fear. History is cluttered with the wreckage of communities which surrendered to hatred and violence. History is replete with the bleached bones of nations that refused to listen to the hard facts of love, mercy, justice and reconciliation. We must unflinchingly face our fears and honestly ask ourselves why we are afraid. We shall never be cured of fear by escapism or repression, for the more we attempt to ignore and repress our fears, the more we multiply our inner conflicts. In these turbulent, panic stricken days we are once more reminded of the judicious words of old, "Perfect love casteth our fear". Love and understanding and organised goodwill can cast out fear.

Our problems in South Africa must be solved by love, goodwill and responsible mutual consultations. Racial segregation is sometimes buttressed by such irrational fears as loss of pre-

Dimbaza Rations

a comparison with Boer war Concentration Camps

For six months during 1972, the Rev. David Russell, an Anglican priest, ate only what the indigent people of Dimbaza, an African "resettlement" village in the Eastern Cape, can expect to eat. Rev. David Russell's campaign has succeeded in focussing the concern of caring people in South Africa on the provision made by the State for indigent people in the new resettlement areas. It is well known that only in recent years has the State extended to Africans the provision of maintenance grants and other social pensions. This was indeed progress in the right direction. On the other hand, in recent years there has been an unprecedented wholesale removal of Africans to areas which were not properly prepared to receive them. There is clearly an urgent need for both the Government and the private sector to regard the improvement of all aspects of this

matter as demanding the highest priority.

In the belief that closer scrutiny of the facts is healthy and that the publishing of the full story can only serve to assist the Minister of Bantu Administration to improve the provision made for indigent African women, a detailed analysis of the Dimbaza rations, as furnished by the State, has been undertaken by a well known nutrition corporation. Similarly, an analysis was done of the rations provided by the authorities for Boer women in a concentration camp near Bloemfontein during the Boer War (as mentioned by Rykie van Reenen in *Heldin uit die Vreemde*, the story of Emily Hobhouse, an English Quaker who did much to expose conditions in these camps). Both diets have been compared with a recommended daily allowance, and the relevant tables are attached.

Before commenting on the figures, one might look at the rations themselves:-

Bloemfontein Camp		Dimbaza Resettlement Area	
Daily	Per month (30 days)		Per month
250 g. meat	approx. 17 lbs. 4 oz.		Nil
60 g. coffee	4 lbs. 2 oz.		Nil
375 g. coarse meal	26 lbs. 1 oz.	Maize Meal	20 lbs
60 g. sugar	4 lbs. 2 oz.		Nil
15 g. salt	1 lb. 1 oz.		1/2 lb.
		Mealies	8 lbs.
		Beans	5 lbs.
		Margarine	1 lb.
		Skim Milk	2 lbs.

(Children in the Boer Camp also received 1/12th of a tin of condensed milk a day, diluted with water)

It is clear from a study on the tables provided that both the Bloemfontein and the Dimbaza rations are inadequate when compared with the recommended rations for a moderately active woman. The

Bloemfontein rations were deficient in protein, calcium, riboflavin B2, Vitamin C and Vitamin A. But at least the total calories exceeded the recommended allowance (2398 as against 2300). The Dimbaza rations

ferred economic privilege, altered social status, inter-marriage and adjustment to new situations. The blacks must show the whites that the whites have nothing to fear. The blacks must convince the whites that the blacks seek justice for both the blacks and the whites. A mass movement exercising love should convince the white community that were such a movement to attain strength, its power would be used creatively and not vengefully. May all of us in South Africa realise that we need one another and "Forward we march together".

Only when we come to the realisation of our need for one another, then our love for one another would be so binding that we can prevent any type of dictator such as Amin of Uganda rising in our country. When we come to the hard core of the facts and accept that "all people are born equal before God", we, black and white, would stop despising one another. We have our common responsibility and that is to defend our land—beloved South Africa—even with our blood, and when South Africa calls us—we, black and white, will answer her call. ★

are deficient in calcium, riboflavin B2, Niacin and Vitamin C (the last two very much less than the recommended amount), and the total calories for Dimbaza are only 1997 as against the recommended amount of 2300.

The study goes on to state that a prolonged deficiency of Riboflavin (vitamin B2) produces ocular lesions. A complete lack of Niacin would result in Pellagra, while a deficiency may cause skin lesions, erythema (a condition like severe sunburn), digestive upsets, nausea, weakness, tremor, anxiety, depression, irritability and possibly decreased sensation to touch. Deficiency of Vitamin C may result in anaemia, failure of wounds to heal, the breaking down of scar tissue and opening of old wounds. Scurvy also results from a total lack of Vitamin C.

Bearing in mind the obvious weaknesses in attempting a scientific study of either the Bloemfontein Boer Camp rations or the Dimbaza rations in the absence of precise information, it is nevertheless obvious that neither set of rations is sufficient to maintain a moderately active woman in a healthy state. The findings explain why David Russell has himself experienced very similar symptoms, and also observed them in the people living at Dimbaza, e.g. he noticed, but could not explain why, when a child had a mosquito bite, this did not heal, but turned into an

open sore. Clearly the rations need to be improved, and in looking into this, the authorities might consider including a beverage like tea or coffee, which have great value in raising morale, especially in winter.

To improve the rations, however, is to go only part of the way to alleviating matters for indigent women in Dimbaza. They need some cash, to pay for just a few of the things they must have money for—the children's school fund, clothing, household goods, that occasional busfare. There is, as we all know, a crying need for employment opportunities, so people can have the self-respect of earning money and not having to rely on charity. The authorities must see the creation of jobs and, most importantly, the payment of decent wages, as crucial. A well-known economist has suggested that a reasonable minimum cash starting wage in an area like Dimbaza would be *not less than R7.50 per week*. Regardless of how much it is costing to set up employment opportunities, in terms of the basic and fundamental needs of a human being in those circumstances, it would be immoral to pay wages below that level.

It is necessary to state that in making reference to the Boer Camp rations, one is not desirous of reopening old wounds, but rather of calling out to the best qualities of mind of the influential and powerful, to remember the wrongs of the past and avoid inflicting them on others.

Ration per day	Dimbaza	Bloemfontein	Recommended Daily Allowance
Calories	1997	2398	2300
Protein (animal & veg.)	59g.	43g.	55g.
Calcium mg.	535mg.	117.9mg.	600mg.
Iron mg.	13.3mg.	14.1mg.	12.00mg.
Fat g.	24g.	83g.	24g.
Thiamine B1 mg.	1.6mg.	1.91mg.	0.8mg.
Riboflavin B1 mg.	0.99mg.	0.47mg.	1.4mg.
Niacin mg.	6.4	16.3mg.	12mg.
Vitamin C mg.	2mg.	5mg.	40mg.
Vitamin A I.U.	498 I.U.	75 I.U.	400 I.U.

Queen Elizabeth College,
(University of London),
Campden Hill Road,
London W8 7AH.
25th October 1972

Mrs. D. Cleminshaw,
1 Long Street,
Mowbray.

Dear Mrs. C.,

... "You ask me first to concentrate on the *Dimbaza Resettlement Area Rations*.

"As they stand they

joules) for an average, moderately active woman. A diet should supply about 2,300 kCal after allowing for wastage, possibly more for rural African women who have to use more physical energy than sedentary urban workers. The deficiency of calories would be more severe for men on this diet and for growing boys. S.A. NRC (1956) (1) recommended 3,000 kCal for boys 13-15 years and even more for boys 16-20 years of age.

On this diet I would expect women to lose weight and boys to stop growing unless they can obtain extra food in some way.

(i) contain insufficient calories (energy or

(ii) The rations are completely lacking in

vitamin C. Unless someone eating it goes out, collects and regularly eats wild spinach or is sometimes given fruit, they are at risk of developing scurvy.

(iii) Because this diet consists principally of maize, with only a little milk and bean protein it is potentially pellagrogenic. The niacin of maize is not available for man, so the niacin in the diet is 1.—from beans

(iv) Because this diet consists principally of maize, with only a little milk and bean protein it is potentially pellagrogenic. The niacin of maize is not available for man, so the niacin in the diet is 1.8 from beans + 0.3 mg from dried milk. To this must be added about 6.2 mg niacin equivalents from the tryptophan in the different (proteins (60 mg tryptophan = mg niacin equivalent). The total is approximately 8.3 mg niacin equivalents. Present British recommended daily allowance is 15 mg niacin equivalents. (We can't use the S.A. NRC figures for this. They were published before we knew about tryptophan being able to replace niacin).

In other words, people on this diet are liable to get mild pellagra under conditions of stress, e.g. flu, diarrhoea, etc. This might result in skin and mucous membrane changes and possibly mental dulling.

The main way in which the rather low and mainly vegetable protein of the diet would affect people is as pellagra in adults because tryptophan is one of the two limiting amino acids in this diet.

I would not have thought the riboflavine or calcium in the Dimbaza diets were seriously low. I'm not saying they're up to recommended allowances but that the S.A. NRC calcium allowances may be unnecessarily high, especially for people getting abundant sunlight. Present British recommended calcium allowance is 500 mg/day. If a woman were pregnant or lactating the calcium would be insufficient (recommended daily allowance 1.2 grams). Likewise with riboflavine, people in the Far East can have lower intakes and yet not show any obvious abnormalities.

To sum up, the Dimbaza rations are seriously deficient in calories and vitamin C and deficient in niacin + tryptophan for women who are moderately active. The diets are more inadequate for growing teenagers, especially boys, for adult men and for pregnant, lactating or very active women.

You are very welcome to use all or part of the above as an authoritative quotation. It is very moderately and unemotionally worded (I believe).

Yours sincerely,

(Sgd.) Stewart Truswell,
A.S. Truswell, M.D., M.R.C.P.,
Head of Department and
Professor of Nutrition and Dietetics.

(Note: Dr. Truswell's letter concludes:-

"As to the other two diets, it is really impossible for me to say exactly what Rev. David Russell was taking without much more data. You mention in your letter of 19th October (just arrived) that he is anaemic. This could be iron deficiency or folic acid. He had been dieting before on and off, hadn't he? The exact composition of the vitamin tablets would be important. Did he get vitamin C and folic acid? The diet looks inadequate in calories but I'd rather not work it out without having weight units.

The Boer War diet was deficient in vitamin C for sure. Calcium, vitamin A and riboflavine intakes were all inadequate but if the meat included liver sometimes the riboflavine and vitamin A intakes might have been just adequate. The calcium intake was insufficient, though this would not show for quite a long time. The protein intake I would consider adequate for normal existence.

I hope these notes are of some help to be going on with."

★
(A Discussion Paper by Mrs. Dot Cleminshaw,
issued by Spro-cas, P.O. Box 31134, Braamfontein,
Transvaal, S.A.).

THESE THINGS, THESE UGLY THINGS

When I see you doing these things
these ugly things to us
these inhuman things
these mean things
which you wouldn't want
anyone to do to you

I really think that God is no more there
Then I feel depressed
and sad and miserable
like a dog without food
like a bird without wings
like a spider without a web
But when I see the sun rising
on a clear and glorious morning
spreading out its rays over the flats
like hen over her chickens
when I see the dewdrops on the line
and a flower blooming in the field
and a bird singing in the sky
and a blade of grass bowing low
in the midday breeze
coming from the sea

Then I feel ashamed
Then I say
Thank you Father
You are still there
You know about it all
Then I hear his voice in the wind
sweet, soft, gentle, uplifting
Cast your cares on me
I care for you my child

Howard Eybers

'n boodskap vir die maand

LEWE NA DIE DOOD?

axel-ivar berglund

Alhoewel die dood die enigste sekere saak in ons lewens is, weet ons maar bitter min daarvan af. Dit is een van die redes waarom die mens die dood vrees. Wat is die dood? Waarom moet ons doodgaan? Wat gebeur daarna? Is daar 'n lewe na die dood? Of is daar net eenvoudig niks anderkant die graf nie?

1. WAT IS DIE LEWE?

Lewe en dood staan teenoor mekaar as opponente, as vyande. Epicurus, die Atheense filosoof wat sy denkrigting ongeveer 310 v.C. uitgewerk het, het gesê: „Wanneer ons bestaan, bestaan die dood nie, maar wanneer die dood intree, dan bestaan ons nie.” Vir hom beteken die dood die einde van die lewe. Epicurus se benadering herinner ons baie aan die moderne wetenskaplike/biologiese beskouings waar die dood beskou word as die beëindiging van lewe, van dit wat bestaan.

Dit is kenmerkend van hom wanneer Pualus die menslike verhouding met God in sy beroemde preek op die Areopagus beskryf, dat hy sê: „In Hom leef, beweeg en is ons”. 'n Christen kan sy lewe, sy wese slegs in sy verhouding tot sy Skepper, God sien, want per slot van sake beteken die woorde om te skep, om iets uit niks te maak tog dieselfde as „om lewe te gee”, „om lewendig te maak”.

As 'n Westerling genader en gevra word wat 'n menslike wese nou eintlik is, sal hy as hy 'n Christen is, waarskynlik sê dat die mens 'n lewende wese is wat uit 'n liggaam en 'n siel bestaan. Dit is maklik om die term liggaam te definieer omdat dit daardie deel is wat gesien en gevoel kan word. Dit word egter moeiliker as dit by die definisie van die siel kom. Sommige sal sê dat die siel dit is wat in die hart is, dit wat onsterflik is en nie kan doodgaan nie, dit wat binne-in 'n mens is.

Hierdie spesifieke benadering tot die aard van die mens het sy oorsprong in Plato se filosofie. Hy het die mens gedefinieer om wesenlik uit twee dele te bestaan naamlik die liggaamlike deel wat die materie gevorm het en daarom verganklik was en die siel wat geestelik en daarom onverganklik was. Met die dood skei hierdie twee van mekaar terwyl die liggaam die tronk van die siel is, en die siel die ware kern van die mens is, maar wat 'n ruk lank in die liggaam gevange gehou word. In sy boek „Kriton” beskryf hy op 'n waarlik roerende wyse wat die dood eintlik impliseer. Hy sê dat wanneer hy die gifbeker wat sy dood teweeg sal bring, sal ledig, moet sy vriende nie oor hom treur nie aangesien die dood maar net die gevange siel van hom as filosoof van sy liggaamlike bande bevry. Hierdie benadering is deur Christelike denkers dwarsdeur die geskiedenis van die kerk opgeneem en dit is nog steeds

die onderliggende beginsel en uitgangspunt van sulke studies oor die dood.

Genesis beskryf vanuit die Bybelse standpunt in die eerste twee hoofstukke wat die mens eintlik is. Drie terme is in hierdie twee hoofstukke van Genesis essensieel: Basar, Nephesh en Ruach.

Die term Basar lei ons gedagtes egter na dit waarna ons verwys as „vlees”, vleis, liggaam. Die woord dui nie een individuele liggaam aan nie, maar verbind die hele skepping, alles wat geskape is, alles wat vlees het.

Nephesh kan die lewe van die liggaam genoem word. Diere het nephesh want hulle lewe en so ook plante en bewegende dinge. Hierdie lewe, hierdie nephesh is egter nie meer belangrik as die liggaam nie en dit vul ook nie liggaam terwyl dit daarin gevange gehou word nie en nog minder dra dit in sigself die persoonlikheid of die kenmerkende eienskappe van 'n persoon. Volgens Genesis *besit* die mens nie 'n liggaam nie, maar *is* hy 'n liggaam. Die liggaam wat jy sien, *is* die mens! Die mens is nie binne-in die liggaam nie.

Ruach is dit wat God in die neusgate van sy skepping, die mens geblaas het. Wanneer Genesis die term ruach gebruik om te beskryf wat die mens is, dan wil dit ons eenvoudig vertel dat die mens se lewe sy oorsprong in God het, van God is en deel van God vorm.

Die mens in die Nuwe Testament verskil nie van die beeld wat in die Ou Testament van die mens gegee is nie. Hy is die ondeelbare eenheid van hierdie drie wesenlike bestanddele in die skepping wat „Adam”, menskeid, genoem word. Die mens is nie 'n gedeelte van hierdie drie nie, ook nie een van hulle, of 'n deel van elkeen nie. Hy is egter die samestelling van almal en die samestelling is sodanig dat die siel, of die gees, of die liggaam nooit spesifiek in die liggaam vasgepen word nie. Die gehele mens is aldie saam in 'n eenheid, ten volle en geheel en al.

Hierdie Bybelse benadering sluit leerstellinge uit oor die ewige terugkeer van alle dinge, van die beweging van siele na die vorm van ander materie in die wêreld na die dood, terwyl dit van die morele lewe wat gedurende die lewe voor die dood geleef is, afhang. Die Bybel het ook geen plek vir die leer van 'n tweede kans, of dat daar 'n sirkelvormige terugkeer na die vorige bestaan is nie. Die mens se lewe word in 'n lynvormige idee van tyd geplaas en op 'n spesifieke plek en toestand ingevoeg om nooit weer terug te keer en nooit herhaal te word nie.

2. WAT IS DIE DOOD?

Wat antwoord die bioloog? Hy sal waarskynlik sê

dat die dood dit is wat 'n einde bring aan daardie funksies van 'n lewende organisme wat vroeër as 'n lewende liggaam beskou is. Die materie begin sy natuurlike proses van ontbinding.

Die mens se geskiedenis is in 'n sekere sin die geskiedenis van sy opstand teen die noodsaaklikheid van die dood. Die vraag van lewe na die dood is steeds die hoop van almal wat om die koue en lewelose liggaam van 'n dierbare gestaan het. Die onverbiddelike werklikheid van die dood is een van die dinge wat veroorsaak het dat ons in opstand kom teen die dood en dit haat en vrees. Wat die digter Riley geskryf het, is kenmerkend van ons benadering tot die dood:

"I cannot say, and I will not say
That he is dead. He is just away.

Tog waarsku die Bybel en ook 'n groot aantal van die kerkvaders van die vroeë kerk baie ernstig *teen hierdie opvatting van die sterflikheid van die liggaam, en van die onsterflikheid van die siel, die gees*, en weerlê inderwaarheid Plato se beskouings oor die mens in geen onduidelike taal nie.

Wat leer die Bybel dan oor die dood? Die dood is 'n vloek wat oor die wêreld gekom het as gevolg van die mens se ongehoorsaamheid aan God. Met ander woorde, die dood is 'n verbreking van die verhouding tussen God en die mens. Wat die saak nog erger maak is dat hierdie dood, wat die gevolg van sonde is, die hele skepping aangryp, orals heers waar die skepping bestaan en alles wat geskape is, affekteer. Niks bestaan vir ewig nie. Hierdie vloek is so geweldig dat slegs die Almagtige dit van ons lewe kan verwyder en Hy doen dit in Christus.

Jesus sê dat God die liggaam en die siel in die dood kan vernietig en as hy die mens aan die vernietiging van die dood oorlaat, sal die mens se uiteindelijke bestemming uitwissing en verdelging wees (Matt. 10:28). Die Godvresende mens hoef egter nie die dood so negatief te beskou nie. Sy geloof getuig vir hom van die essensiële: „Ek glo in die opstanding van die dode”.

Daar is twee maniere om die dood te benader. Ek kies Sokrates in Plato se werke as 'n verteenwoordiger van die een benadering en ek neem Jesus Christus self om die ander wyse te verteenwoordig.

Plato laat Sokrates die dood baie kalm onder die oë sien. Om die waarheid te sê, is hy gelukkig om te sterf omdat sy gees daardeur van sy tronk, sy liggaam, bevry word. Sy treurende volgeling het rondom hom vergader, maar hy sê vir hulle dat hulle nie moet ween nie, maar dat hulle die dood van hulle leermeester as die groot voorbeeld van die manier waarop 'n mens die dood in die gesig moet staar, moet beskou. Daarna neem hy die gifbeker, drink daaruit en gaan lê om die dood van 'n vergiftigde man te sterf, naamlik selfmoord.

Aan die ander kant staar Jesus die dood nie kalm in die gesig nie. Hy is in so 'n worsteling met die oog op die dood dat sy sweet soos bloeddruppels word en hy

stry hartstogtelik vir die intieme kring van sy dissipels alhoewel hy weet dat hy die dood as individu tegemoet sal moet gaan. En wanneer die donker skaduwee van die dood sy donkerder somberheid oor daardie heuwel van kopbene versprei, roep hy in smart en ongelooflike pyn uit: „My God, my God, waarom het U my verlaat?”

Vir Jesus was die dood 'n vreeslike stryd, vir Sokrates was dit 'n vriend wat met sy koms verlossing gebring het. Jesus beskou die dood as 'n verskriklike werklikheid. So werklik dat dit alles wat 'n mens moontlik kan gee, eis. Vir Plato is dit niks anders as 'n vaarwel aan die gevangenis van die liggaam nie en gevolglik is daar 'n gebrek aan vrees vir die dood.

Die dood is dus volgens die Bybelse standpunt 'n gebeurtenis wat die mens as 'n geheel aangaan. Dit is nie alleenlik die liggaam wat dood is nie, maar *dit is die mens, die hele menslike wese wat dood is*. Die volledige menslike wese moet sterf omdat dit hy is wat gesondig het. Nie slegs sy liggaam het gesondig nie omdat liggame nie op hulle eie kan bestaan nie. Die sondaar is die *mens* en gevolglik is dit die mens wat moet sterf. En in die bewuste kennis van ons eie persoonlike verantwoordelikheid teenoor God en teenoor onself word die werklikheid van die dood selfs verskrikliker.

In hierdie verskriklike toestand egter is daar hoop en dit is in hierdie hoop dat ek rede vind om 'n Christen te wees. „Ek glo in die opstanding van die dode.” Hier vind ek Jesus Christus en sonder Hom durf ek nie sterf nie. As my dood egter nie die dood van my totale wese is nie, dan het die geloof, as ek sê dat ek in die opstanding van die dode glo, geen betekenis nie aangesien daar sonder 'n totale dood geen opstanding kan wees nie. Dis slegs die dode wat weer opgewek kan word.

3. LEWE NA DIE DOOD?

Die filosoof kom in opstand teen die gedagte dat daar niks anderkant die dood is nie en dit is tipies van alle menslike wyses van redenasie wanneer dit homself aangaan. Sodoende probeer hy deur middel van sy eie redenasie om 'n beeld van onsterflikheid vanuit sy eie besinning op te bou. Sommige sê dat dit in die natuur van die mens is om onsterflik te wees.

Vanuit hierdie spesifieke oogpunt beskou, word selfmoord 'n totaal ander gedagte as dié dat dit moord is.

Die Bybel skok ons weereens met sy beskouing oor die dood. Die Bybel sê dat daar geen lewe na die dood is nie behalwe in een geval. Die Bybel maak dit volkome duidelik dat daar geen toestand is wat as lewe na die dood beskryf kan word wat volgens sy eie reg onafhanklik van God se aksie of buite God se lewe bestaan nie.

Dit is in die situasie van hopeloosheid teenoor die werklikheid van die dood dat die Christelike boodskap 'n evangelie het om aan te bied. Die Christendom spreek nie tot mense wat nie glo in die werklikheid van die dood nie of tot diegene wat hulleself alreeds as

FOUR TYPES OF EDUCATION

1. The Pre-fabricated Type

In 1965, more than a century after its foundation, the faculty of philosophy at the university of Singapore was teaching nothing but Western philosophy. All Oriental philosophy was ignored completely in an island with a population of 75% Chinese, 14% Malay and 8% Indian. The English model of Cambridge, Oxford and Manchester was reproduced. It was perpetuated from generation to generation cut off from the symbiosis, living influence, of the people there.

The case is far from being unique. To return to Singapore, the same thing will be found both in ecclesiastical expressions and in contemporary life. For example the catechists, who would so intuitively have expressed themselves through parables were taught through the very rational German Catechism. One would see judges, with a 17th century wig, under the tropical sun. The National Library was giving out books on Baby-care which recommended that you

onsterflik beskou in dié sin dat hulle siele op sigself onsterflikheid besit nie.

Die dood is in der waarheid nie 'n tekortkoming, 'n fout wat êrens in die masjinerie van die lewe is en wat ons moet regmaak nie, maar dis die laaste einde as niemand ons daarvan red nie.

„... die genadegawe van God is die ewige lewe in Christus Jesus, onse Here” (Rom. 6:23). Daar is nie so iets as 'n lewe na die dood wat volgens sy eie reg bestaan as 'n voortsetting van ons huidige lewe nie. Daar is egter die belofte dat dié God wat ons lewe gegee het, ons nuwe lewe kan gee en dit inderdaad gee deur die nuwe skepping wat met Christus se oorwinning oor die dood begin het. Gevolglik is dit vir 'n Christen nie 'n vraag of „ek as 'n menslike wese in staat is om die dood te oorleef nie?”, maar eerder „of ek 'n nuwe wese in Christus is en daarom verseker is dat niks, selfs nie eers die dood nie, my van Hom kan skei nie?”

Oorwinning oor die dood is met, in en deur die dood van Christus vir eens en vir altyd behaal. Op hierdie gebeurtenis van sy opstanding rus die hele Christelike boodskap en die Christelike hoop in 'n wêreld van dood. As dit nie so was nie, sou die apostel Paulus nie geskryf het dat „as Christus nie opgewek is nie, dan is ons prediking tevergeefs” en hy voeg by dat „as Christus nie opgewek is nie ... dan is ook dié wat in Christus ontslaap het, verlore” (1 Kor. 15:14, 17, 18), dit wil sê hulle is uitgewis.

Daar moet ook op die feit gelet word dat dit die mens, die menslike wese is wat uit die dood sal opstaan. Daar word nie aan ons gesê dat dit net die siel is wat sal opstaan terwyl die liggaam in die graf bly bestaan nie. Paulus sê op wonderlike wyse dat Hy „wat Jesus uit die dode opgewek het ... ook hulle sterflike

warm the bath towel of the baby on the radiator (obviously non-existent), and give him peaches, plums and whiting, all unobtainable, as his daily nourishment. ...

The pre-fabricated type corresponds to educational institutions passing on a foreign cultural model to the group to which they are addressed. This type is characteristic of a colonial situation with social and economic domination. In these situations a small leading minority impose, in a more or less conscious fashion, their own models of society and choices upon a submissive majority. The minority enjoys the power of money and also of force, and also of other mechanisms (e.g. such as imitation, the appeal of order etc.): the university may have as much prestige as Cambridge, but the important thing is that it is copied, and in any case the model works.

The pre-fabricated type also occurs in ghetto situations. Here a minority encloses itself within 'walls'

liggame lewend maak” (Rom. 8:11). Christus het 'n ware dood gesterf, maar het lewend in 'n triomferende liggaam teruggekeer. Hy het homself nie as 'n gees sonder liggaam aan die dissipels geopenbaar nie, maar as 'n herrese liggaam. Ons geloof in die lewe na die dood beteken nie dat ons in geeste wat van hul liggame ontslae geraak het, glo nie, maar met die woorde van die apostel dat „ons vernederde liggaam gelykvormig sal word aan sy verheerlikte liggaam” (Filip. 3:21).

Ek sou graag wou weet „waar?”, „wanneer?”, „hoe?” en 'n menigte vrae wat my oorrompel as ek die werklikheid van die dood in die gesig staar en veral wanneer ek hierdie werklikheid op myself toepas. Al hierdie vrae sal egter onbeantwoord bly omdat hulle onbeduidend en klein is in vergelyking met dit wat soveel groter is, naamlik die kennis van dit wat ek glo eenkeer sal gebeur.

Miskien mag een ding tog by ons kennis oor die dood en opstanding gevoeg word. Dit is dat ons nie sonder die terme wat op tyd en plek betrekking het, kan redeneer nie. Tog is God nie aan hierdie formules waarsonder ons nie kan dink of redeneer, verbonde nie. Hy is nie van tyd of plek afhanklik nie. Dit is om hierdie spesifieke rede dat Paulus van „'n verlanse om heen te gaan en met Christus te wees” praat met die gebruik van die werkwoord in die teenwoordige tyd.

Hierdie vryheid om in terme van tyd en plek te redeneer, kan ook deur die Christen in sy redenasie toegepas word. Dit is voldoende vir ons om te weet dat al hierdie dinge en nog vele ander behartig is en dat ons ons daarom nie hoef te bekommer of nodeloos te werk om oplossings en antwoorde te vind nie.

Dood, waar is jou angel? Dood, waar is jou oorwinning? Die dood het geen oorwinning of angel nie, want ek glo in die opstanding van die dode!★

in order to justify itself, so that though the external circumstances change, the old model is not affected. This model, developing without any contact with the present reality becomes extremely dogmatic, and a type of education develops which focuses on preserving a heritage which has to be passed on (e.g. Religious order aiming at continuing the influence of the founder).

It is foreign to the milieu and is imposed by a small dominant group.

2. The Trailer Type

But one day the leader changes; the old colony becomes independent, so that everything must become autonomous. Nine years after the independence of Singapore they introduced an introduction to Eastern philosophy. Rather than the circumstances, what is changing is the *perception* of those who were using that model. The group or institution which was living happily enclosed in its past now realises that they have become marginal. Events, fashion, times have passed them by. They need at all costs to recover their prestige and find their place in the sun. This school of nuns becomes very modern, because the sisters drive a bus and the girls are allowed to smoke in class. The main values of the pre-fabricated type are kept, but in forms that are somewhat more adapted. We have this type of trailer model.

This type, like the one before, is characterised by lack of imagination. But unlike the first one it does not feel certain of 'how it should be' and so it finds it difficult to make coherent decisions. The leaders discover that they can no longer impose an educational model, constructed outside the group. They begin to realise that the traditional stability can mean stagnation and that they are no more up-to-date. It starts to take the environment into consideration, but in a very ego-centric way; it is important for them not to be old-fashioned or totally marginal. On account of this they make concessions. They move a bit, or rather they allow themselves to be carried, but without any sense of direction. In a way they want to follow history; but they are not building history; they are trailing.

3. The Co-operative Type

These educational institutions do not always wait for a crisis to analyse themselves and try to adapt. Some of them on their own initiative start looking for new perspectives and ways to help, e.g. becoming more aware of the psychology of those they are teaching and of the needs of their environment. (e.g. Jesuits in Brazil). They discovered that for a long time they had been educating the elite in a very isolated way. Those who knew the catechism by heart and went to Mass every day were considered 'good pupils!' They were forming the leading class, but what were they doing for the poor? So they made an urgent decision to provide a social formation. From now on good marks in 'religion' would be given to those who showed social dedi-

cation. So, the co-operative model has been installed. The move from 'saying' to 'acting' is taking place.

This type of educational model aims at helping the pupils starting from where they are in their surroundings. The leaders believe that an egocentric educational institution is a contradiction in terms. They believe that we cannot truly educate, either completely turned towards the past (recalling the ancient glories of olden times, either of the country or of the institution) or focussed on a far distant future 'when you are grown up ...', but facing the present. And the present means action. So we have passed from verbal repetition to immediate and pragmatic action. Almost all methods of active education fall into this type. ... However the help to the others (pupils in a school, poor in the church) is carried out within a system which itself is never brought into question. So, the co-operative type does not allow itself to be called into question. And thus it can never be truly renewed. Adaptations are made but radical changes are not acceptable.

4. The Prophetic Type

It is possible that instead of merely ameliorating conditions a little, educational programmes can actually transform the mentality and structures of a situation. In Brazil Paulo Freire perceived all 'alphabeticisation' as 'original sin'; it is alienating. Basically it is alienating the one who is educated, because in order to learn to read (which he must do in order to be able to vote in the country) he is obliged to take the language and vocabulary of his masters. So with different teams he started the search for the 'generative themes': the rural people started to talk about the slides which portrayed their own life; they discovered the words and the themes that are generative of energy and vitality because they touch their own problems and expectations. So, in learning to read they are saying their own word. They discover themselves as creative, and they become conscientised, mobilised, committed. And this calls into question the whole pedagogical approach (because there is no more teacher and pupil but only educator—educatee, and vice-versa). It also calls into question the society itself, because its members discover that they have an active role in the social transformation of society. This is the prophetic type of education.

The prophetic type addresses all men as capable of renewal and of taking responsibility for their world and their own lives. It brings to light the things that are being done at present and opens up the future. It makes concrete and 'gives a name' to the deepest expectations of the environment, at the same time it calls people to a conversion—to find, or re-find, their true identity, their reason for being and their creative capacity. So this programme is no more centred in the model that the educator has, because he himself is called to a permanent conversion. As, and with the group, the prophetic educator is involved in the inter-

EVANGELISM AND CIVIC AFFAIRS

edgar brookes

I

Do civic affairs need the preaching of the Gospel?

When I was the elected representative of the Zulus in the South African Senate, I was taken to task by some sincerely religious friends. Why was I, they asked, working for better wages, adequate food, improved housing and the relaxation of the pass laws? I should rather have been changing lives. Their view was perhaps a little naive. A mother may, and indeed must, hope that her son will grow up to be a good Christian but she must in the meantime see that he is fed, wash his nappies, clean up his cot and buy him clothes, and this whether he grows up a good Christian or not. But on one point my friends were absolutely right. Pay every African a fair wage, see that good food is obtainable at a reasonable price, build a model village with opportunities for freehold purchase and abolish the pass laws, and still you will not necessarily have heaven on earth; you may only have built a superior and better ventilated hell. "Better," says the Book of Proverbs, "a dish of vegetables if love go with it than a fat ox eaten in hatred." Persons are persons, and each one is infinitely important to God. We preach the Gospel for its own sake: "Woe is me if I preach not the Gospel."

action of an authentic dialogue, which strips him of the securities of that which is already known and tried to go ahead, searching, sharing, serving—in the effort that will enable 'every man and all men' to grow.

The prophetic type is best developed in a team. The big, structured institutions have difficulty finding their way. Individuals alone cannot make sufficient impact on the environment in the profound sense which we are considering—challenging their intellect and their creative capacity.

(Don't stay on top of your mountain but walk with the people. Everybody can be a prophet and roles must revolve)

These types should not be classified as 'good or bad' as in a Western movie. This is a typology in the sociological sense of the word; it deliberately raises contrasts so that we can see certain characteristics more clearly.

None of these types exist in pure form. Often educational institutions combine different elements of different types. Educational institutions can change their model, e.g. one might be prophetic at the beginning, but if later it ceases to renew itself, it becomes co-operative, closes in around its old discoveries and slogans and becomes a trailer. It can end up in a pre-fabricated stage foreign to the present-day environment. The opposite can also be true.★

(Supplied by Ann Hope)

We cannot make the Gospel a mere means to a political or social end. This is a lesson grievously needed to be learned by many social reformers who reproach the Church because it has not created ideal living conditions. Moreover we cannot guarantee, even if we worked much harder than we do, that *all* the members of a village settlement scheme shall be converted Christians. Our Lord uses the metaphors of salt, yeast and light to express our function in the world. Meat without salt is an abomination, but we cannot make a meal of salt alone. Bread without yeast is, in the words of the old song 'as crumpy as a lump of lead', but yeast by itself is not an appetising article of diet. The civic worker must create his ideal village. The religious worker must provide some human beings who will be the salt of the earth. The civic worker who is a Christian must do what he can in both directions. There is absolutely no conflict between these two ideals. Both are of God. It is the *exclusive* preoccupation with material improvement that is the sin: material improvement is not a sin. And, let us repeat, caring for the souls of men can never be neatly fitted into a plan for social improvement: it is an end in itself.

In this country we must also keep in mind the relations between black and white. In these days of the preaching of "black consciousness" this is - temporarily - harder than it used to be. How can we understand one another emotionally? There is only one effective way in the 1970's to keep close to one another, and that is for each of us to keep close to Christ. A black man must be a black man, not an imitation white man, but he must be a black man who loves Christ. Then he will be emotionally close to a white man who loves Christ and who loves Christ infinitely more than the *status quo* or white self-preservation. Here then, is a very personal sphere in which the Gospel is needed.

II

Should the preaching of the Gospel be extended to civic affairs?

We are constantly being told these days that the preaching of the Gospel must be *relevant* to the lives of the hearers. This is surely right. The eternal message of the Gospel cannot change, but its presentation must be varied. Our Lord did not speak in the same way to Nicodemus and Zacchaeus, but for each He had the same message - the redeeming and regenerating love of God. I will not say that an evangelistic campaign among white students or black students will have no results if there is no reference to our present political problems in South Africa. God is all-powerful and may bring men to Himself through any sincere preacher. *But unnecessary barriers will be built and souls not won who would otherwise be won if no*

reference is made to the urgent needs of our daily life together in South Africa. He who taught us to pray "Hallowed be Thy name" also taught us to pray, "Thy Kingdom come on earth as it is in heaven" and even to pray, "Give us this day our daily bread". Winston Churchill in his "History of the English Speaking Peoples" (Vol. IV, p. 121) reminds us that when the American Civil War began "five thousand Methodist ministers in the south owned two hundred and nineteen thousand slaves, six thousand five hundred Baptists owned a hundred and twenty-five thousand; one thousand four hundred Episcopalians held eighty-eight thousand ... Thus the institution of slavery was not only defended by every argument of self-interest, but many a Southern pulpit championed it as a system ordained by the Creator and sanctified by the Gospel of Christ." What sort of a witness was this?

We should perhaps more often make our approach from a different angle - the angle of jealousy for Christ. We must "crown Him Lord of all". "The kingdoms of the world" - all of them - are to become "the kingdoms of Our Lord and His Christ." Science and art, music and poetry all belong to God. To dedicate art to Him does not mean that we must confine ourselves to pictures of Moses with the two Tables or St Paul at Athens but that our painting, whatever its subject, must be done in His reverence and to His glory and that the artist must not be like Carlyle's stone-mason who "broke the ten commandments with every stroke of his hammer". *And if poetry and music, science and art are to be claimed for Him, why not politics too?* J.P. Phillips has told this generation of Christians, "Your God is too small" and we need to take his teachings to heart. If we claim that to be evangelicals we must be puritans we are defying the experience of twenty centuries of saints and harming our own cause.

If we need to learn this lesson of the wideness of God's mercy and of His Kingdom, we need to learn anew the doctrine of the Holy Spirit, "Who with the Father and the Son is worshipped and glorified, Who spake by the Prophets". He spoke not only through the Prophets of olden times and He did not cease to work within the Church as soon as the last page of the New Testament was written. He is among us to-day, still the same Holy Spirit Who with the Father and the Son is worshipped and glorified, Who speaks by the Prophets. He Who cleansed the Temple and destroyed the money-making of the rulers of the Jewish priestly state may well be with those who are consumed with the zeal of His house to-day, and His house is the Temple of His Body and the bodies of those whom He died to save.

Do not forget - and I speak with real solemnity - the words of St Paul: "The name of God is blasphemed among the Gentiles through you." *Our very work of evangelisation may become a stumbling block to black Africa if it is coupled with a defence of the South African status quo or a complete apathy as regards all the injustice and poverty which afflict our black fellow-*

citizens. To quote one of them,

"Christ and His message of love
Turned into a mockery
Little black and brown children are to suffer"

I do not want to carry you to the blasphemous and absurd extreme where Christ is presented (as I heard Him once presented by a Christian minister) as a freedom-fighter of the Jewish resistance, not very different from Barabbas. With all the call to apply the Gospel of Christ to our own social evils we must never forget that Christ was Incarnate Love and that His Will can never be accomplished by hatred. This needs stressing strongly. Christ is the Way. If we follow His Way it will lead us to the unknown End. If we fix our own End and justify unChristlike means because we think they will lead us to that End, we have turned away from our Leader and Lord.

For above all comes our utter, unlimited loyalty to Him Who is Our Lord and Our Saviour. We come in our need and bring others in their need to Him. He came to earth to teach us what the Love of God is. His call is a personal one, and we must believe in Him and call others to believe in Him that, believing, they might have life through His Name. It is not Christian ethics or Christian principles that we are called to preach, but fundamentally Jesus Christ Himself, to Whom with the Father and the Holy Spirit be all glory and all dominion world without end. ★

THE ROOTS OF ALIENATION

At its roots, the structure of our society, like that of so many others, is shaped by the very basic values which people are taught in their formative years, directly and indirectly. Deeply imbued competitiveness, the acceptance of social conventions as absolute authority, the need to find a sense of worth in acquired goods, status, power, and in unquestioning patriotic identification with a group which excludes others, are but some of the values which contribute to a society which cannot but be manipulative and to some extent exploitative. In contrast, the development of expressive artistic and creative abilities, an openness to the rewards of warm and empathic contact with others, an acceptance of different points of view and ways of living, and the notion that human beings are free to change and recreate their social life, are seldom encouraged in our type of society.

Extract from Towards Social Change, the report of the Spro-cas Social Commission.

WEIGHED AND...? GEWEEG EN...?

This column in English and Afrikaans comprises short extracts from reports on news, views, happenings, standpoints, etc.

PRESS STATEMENT ON THE SCHLEBUSCH COMMISSION

We have no option but to refuse to testify before the Schlebusch Commission. In conscience, we have had no other option since eight of our fellow citizens were arbitrarily deprived of their basic human freedoms as a result of the secret investigation of this body of party politicians. The fact that one of these politicians has actually changed his allegiance and presumably his principles during the course of the investigation confirms our viewpoint that politicians are not suitably qualified to sit in impartial judgement on their political opponents. We recall the words of one commentator who said that the punitive action taken as a result of the Commission's investigation was based on evidence insufficient "to hang a cat".

It would be a naive person indeed who did not believe that anyone appearing before the Commission is potentially on trial for his political views, without knowing his accusers or the charges or the evidence against him, and without the right to cross-examine those who testify against him. Above all, this "trial" is conducted in secret, so that justice cannot be seen to be done. We are prepared to testify before an independent judicial commission or to face any charges in open court. As believers in democracy and justice we refuse to participate in a process that prostitutes both democracy and justice.

Our refusal should be seen not so much as disobedience to the state, as obedience to the demands of a higher standard of morality and justice. We recall that our Lord Himself refused to answer questions at His own unfair and unjust interrogations. The ruling powers are servants of God which means that they cannot raise themselves arbitrarily above the norms of justice and fairness without violating the highest authority. If they do this the ruling powers become the evil ones who must be opposed in obedience to God.

We view with particular abhorrence the role of the official opposition in this prostitution of normal democratic processes. We reject utterly the reasons advanced by the leader of the opposition for his party's continued participation in the Schlebusch Commission. He and his party cannot be absolved from the shame of arbitrary action against people who must be presumed innocent since no charge against them has been proved. They cannot be absolved from responsibility for the action that will be taken against us for our refusal to testify. We have tried every reason-

Hierdie rubriek in Afrikaans en Engels bevat kort uittreksels van berigte oor nuus, opvattinge, gebeure, standpunte, ens.

able means to persuade Sir de Villiers Graaff to withdraw his party from the Commission, but these efforts have met with bland refusal. We do not believe that the sole United Party representative on the sub-committee investigating us, Mr Wm. Morris Sutton, can ensure "a fair and just hearing", which was the official reason given by his party for its participation on the Commission. We consequently call on him, following the precedent of his colleagues on the select committee on Bantustan consolidation, to lay down his "cross" and withdraw immediately.

We believe that Sir de Villiers Graaff and those in his party who have insisted on continued participation in the Commission are guilty, at best, of a grave error of judgement and that history will judge them in the harshest terms, since the collaboration of the United Party might be seen as lending some degree of credibility to this travesty of parliamentary democracy.

Signed:

Beyers Naudé
Roelf Meyer
Danie van Zyl
Brian Brown

Horst Kleinschmidt
Peter Randall
Theo Kotzé
Dot Cleminshaw

SEPTEMBER 1973



CHURCH SUPPORTS 'SILENCE'

PORT ELIZABETH.—The United Congregational Church yesterday decided at its annual assembly in Uitenhage that it would support and express its solidarity with all members of the Christian Institute, the Institute of Race Relations and Spro-cas who decided not to testify before the Schlebusch Commission.

The Church said it deplored the arbitrary action of the Government in banning student leaders without trial.

If student leaders were banned before a competent court had found them guilty of a crime it was a violation of the rule of law, a denial of the Christian concepts of justice, and an attempt to silence those who were striving for the recognition of the dignity and brotherhood of man.

—Rand Daily Mail, 26.9.'73



CHRISTIAN CHALLENGE

The Rev. R.J.D. Robertson, of East London, told the Presbyterian Assembly that members of the Christian Institute who had been subpoenaed to testify before the Schlebusch Commission found that their Christian consciences were challenged.

The Assembly backed a motion by Mr. Robertson, stating

that it morally supported those who decided they could not in good conscience give evidence before the commission, and its sympathy with those who were in any way penalised as a result of this or the commission's findings.

—*Rand Daily Mail*, 21.9.'73



DEMOS HOLD UP SCHLEBUSCH RACE PROBE

Police and the fire brigade were called to the Institute of Race Relations yesterday to help members of the Schlebusch Commission enter the building after they were barred by chains, padlocks, and a crowd of demonstrating students.

Four members of the commission were forced to wait for over an hour among 100 placard-bearing University of the Witwatersrand students before they were able to enter and begin their on-the-spot investigation of the institute's headquarters in Braamfontein, Johannesburg.

Once the commissioners were inside the building, students again padlocked the front door and prevented them from leaving. Police—called by the commissioners—tried for several minutes to break the chain with a wheel spanner, but eventually had to unscrew the door handle to let the MPs out.

Mr. Le Grange later told the *Rand Daily Mail*: "I was determined to get into that building—even if force had to be used."

Police, under Brigadier W. Meyer of Hillbrow police station, cleared a passage for the commissioners.

Students carried posters with pictures of the Nusas leaders banned after the first interim report of the Schlebusch Commission.

Other placards read: "You fly in the face of history" "Go home Schlebusch" and "Politicians run in where fools fear to tread."

Some of the afternoon's incidents were:

- * A mock "commission of inquiry" convened by students who used a megaphone to call Mr. Le Grange as their first "witness".
- * A student invited Mr. Le Grange "and your friends" to have tea on Friday at Wits. Mr. Le Grange gave the student his telephone number and said he would consider the invitation.
- * A sign on the institute's door which read: "This inspection has been cancelled due to lack of interest"—a reference to the fact that most institute staff had taken the afternoon off rather than co-operate with the commission's visit.

—*Rand Daily Mail*, 18.9.'73



POLICE IN SPRO-CAS OFFICES

Five policemen with a search warrant yesterday collected details, invoices, stock records and cheque stubs from the Johannesburg headquarters of Spro-cas in connection with a publication, "Nusas Dossier".

Mr. Peter Randall, the Spro-cas director (Special Project for Christian Action in Society) confirmed last night that the

police were in the offices for about two hours.

He said they appeared to be investigating an alleged offence.

Mr. Randall said the National Union of Students had produced the publication and Spro-cas had issued it. The publication was printed privately.

—*Rand Daily Mail*, 26.9.'73



HOMELAND LEADER CALLS ON BLACKS TO CONVERT WHITES

SESHEGO (Northern Transvaal—September 2: Mr. Cedric Phatudi, Chief Minister of the Lebowa Homeland Government has called on Black South Africans to "convert" Whites.

He was addressing an estimated 4 000 inter-denominational crowd during a thanksgiving church service at Sheshego, the North Sotho (Pedi) homeland capital, near Pietersburg.

Mr. Phatudi was given standing ovation when he said the people of South Africa—Black and White—are interdependent. Homelands are not the Black man's choice but were being forced on him, he said.

Although it was the White man who brought the Gospel to South Africa, he had since lost it and it was now the Black man who was to convert him. It was time for the Black man to reach the White man with the Bible, said Mr. Phathudi.

He urged the crowd to bury their denominational differences and to work for a united church.

—*EcuNews*, 7.9.'73



MATANZIMA CALLS FOR FEDERAL SA

Federation of all the homelands was a stepping stone towards a federation with Botswana, Lesotho and Swaziland and finally a federation of all Southern Africa, where the Blacks will be in a bargaining position and will speak from a position of power, Chief George Matanzima, Minister of Justice in the Transkei, said at the weekend.

Chief Matanzima accused the Republican Government of not carrying the policy of separate development to its logical conclusion. "When we accepted the separate development the Government did not know that we would one day call for a federation. We have outgrown tribal and ethnic grouping and today we can only talk of Black solidarity", he said.

Calling for the release of Robben Island political prisoners, Chief Matanzima said: "Our leaders are on Robben Island and in January this year I went to see Nelson Mandela, Sisulu and the others. These men should be released. Even if they are on Robben Island we still regard them as leaders."

—*Rand Daily Mail*, 2.10.'73





Play what you like

The Star - Jackman

THAT ULTIMATUM

Mr. Vorster's ultimatum to the Press is rather like the man who asks whether you have stopped beating your wife. Because from the Press's point of view, our house *is* in order. Very much so.

The trouble, of course, is that our politicians—some on the Opposition side as well as in the Government—don't really have a proper appreciation of the role in society of a modern, professional Press. They grew up in the days of hack party papers, and are bewildered and confused by the drift from blind loyalty towards professional independence. This is why they attack the Press and want to control it.

Mr. Vorster must understand that a proud and healthy Press is *not* going to be intimidated into self-censorship—for that would be a negation of its whole task, which is to keep the public fully informed on matters of vital concern. If he is determined to have censorship, he will have to do the job himself. But we could think of nothing that would do South Africa more harm, both internally and abroad.

—Rand Daily Mail, 14.9.73



LEKTOR SKOK KERKE OOR SWARTES

Blanke Suid-Afrikaners moet aanvaar dat swart mense uiteindelik in dié land aan die bewind sal wees en predikante van die Afrikaanse kerke moet hul gemeentelede beveel om bly te wees: Dit sal die blanke bevry van die jek om te regeer; dit sal die swart man bevry van die juk om oorheers te word.

Dié gedagterigting van dr J.S. Kruger, NG predikant en senior lektor in dogma, etiek en praktiese teologie aan die Universiteit van Suid-Afrika, het 'n skok in NG Kerkkringe veroorsaak. Dit is vervat in 'n artikel in die Rand Daily Mail.

—Die Transvaler, 23.8.'73

„DIE STAAT SE VELIGHEID IS HOOGSTE WET”

GEAGTE REDAKSIE—Sowel die Eerste Minister as die Minister van Binnelandse Sake het in die afgelope tyd sekere Suid-Afrikaanse koerante gewaarsku dat daar teen hulle opgetree sal word, omdat hulle daarop uit is om onmin tussen verskillende groepe van die bevolking te saai. Die Eerste Minister het selfs nog wetgewing in dié verband in die vooruitsig gestel. Hieroor heers daar nou groot lawaai.

Hier in die Republiek word ook die ou beginsel van die Romeinse reg erken: „Salus reipublicae suprema lex est” (Die veiligheid van die staat is die hoogste wet). Geen staat wat dié naam waardig wil wees, kan duld dat hy en sy instellings aangetas sal word nie.

—G.D. Scholtz

—Die Transvaler, 18.9.'73



KERK WIL SAAMSMELT

BENONI—Die Presbiteriaanse Kerk van Suid-Afrika het in beginsel besluit om met die ander vyf Engelssprekende kerke te verenig.

Die Methodiste Kerk van Suid-Afrika het reeds tot so 'n samesmelting toegestem.

Sodra al ses die kerke tot die samesmelting ingestem het, sal hulle die reeds gepubliseerde ontwerpplan van die Unie oorweeg.

—Die Transvaler, 18.9.'73



MINE RIOT: 12 DEAD

Rampage, stoning led to shooting: 27 are injured

The death toll at Western Deep Levels Mine, where police quelled a riot last night, has risen to 12. At least two of the 27 injured in hospital are in a serious condition.

Just after sunset gangs of Black miners went on the rampage in the hostels, smashing windows. Later they were joined by others and the mob broke into the liquor outlet, which is a mining word for "pub", and helped themselves to liquor. Then they began smashing up the interior, causing thousands of rands damage.

Fifteen hostel residents were arrested after the riot which followed the rejection of pay grievances by Black machine minders, the men who drill holes in the rock face. The rejection was made known only a few hours before the riot began.

In the violence during the night, according to a statement from the Commissioner designate of the police, Lieutenant General Crous, 11 men were shot dead and one was hacked to death by the crowd.

Of the 27 injured, at least nine were wounded by police gunfire and 10 were injured by strikers. —*The Star*, 12.9.'73



INQUEST IS NOT ENOUGH

A conventional inquest, however speedily held, is not the same as a quick and wide-ranging investigation into the circumstances surrounding the fatal shooting of 11 miners at Western Deep Levels. There can be no question that the latter is what is needed in the interests of everyone. To put it plainly, we know *what* caused the death—bullets—but we need to find out the *how* and *why* of it in the context of our peculiar labour and political situation. And this kind of soul-searching is not normally accomplished at a circumscribed inquest.

Black strikes, illegal or not, are a fact of life now, and it is axiomatic that they are not undertaken by complacent men. We must understand the pressures exerted on workers by the migrant labour system, hostel living, low wages and, most particularly, prohibitions on properly organised negotiating. We must also be absolutely sure that, should rioting develop, policemen are equipped to subdue without excessive counter-violence.

It has been stated that the police had to shoot on Tuesday, but the very promptness of this vindication reduces its authority.

—*Rand Daily Mail*, 14.9.'73



THE MIGRANT MINE SYSTEM—SOWING THE SEEDS OF DISCONTENT

There is something frightening about the 400 000 African gold miners, on whom South Africa's economy depends. It is a fact that while we know all about them, we also know nothing about them.

We know who they are, where they come from, what they earn, how they are housed and fed, the work they toil at in the bowels of the earth. But how they feel and what they think is largely a closed book to the White man who administers them, seemingly, so efficiently.

And when suddenly a group goes beserk, as happened this week, it is a disturbing reminder of the awful gulf in understanding and communication.

Is this a reflection of the pent-up frustration, anger, hatred that may lie beneath the surface of the people who are forced by circumstances to leave their wives and families for months or years in order to support them?

For the migratory labour system, which the gold mines are forced to work with, destroys the very fibres that hold the African tribal society together, the extended family system.

As for the migrant miner himself, from the time he boards a bus, train or aircraft with his tin trunkful of meagre possessions, to be taken to the mine of his destination, he is in the hands of a system over which he has no control whatever.

He is tested, trained for a task, even taught a new language (Fanakalo), he is well fed, his health is looked after and recreational facilities are provided.

The work he does is, by any other standards, hellish—thousands of feet underground, in intense heat where he cannot stand upright, he holds a heavy pneumatic drill horizontally against the rockface. There is dust and deafening noise.

Off duty, and depending on whether he is on an old mine or a new one, he may inhabit a compound or hostel together with anything up to 7 000 other men, and a room or dormitory shared with anything up to 90 other men.

Women are not allowed in the compounds and homosexuality is rife. The alternative is the prostitute.

He is a rural man in an urban environment and does not even venture into town. He remains encapsulated on mine property.

It may be significant that 60 per cent of his leisure time is spent doing nothing—perhaps just hankering for his home and family.

Barred from communion with the White man by social, cultural and educational differences and by the barriers imposed by convention, circumstances and law, and from his own home and family by time and distance, he is a long unit in an alien environment who is not understood and who does not understand much of the world about him.

Anglo American Corporation is still looking hard for the answers to the problems of consultation and bargaining, but whatever schemes are devised may well in the end founder on the migrant labour system which, as long as it exists, will continue to breed discontent and defeat any final solution.

Yet far from seeking to end this system or at least scale it down, the Government is in the process of extending it.

In terms of the law no more Africans can qualify for permanency in White urban areas and the Bantustans are to become huge labour pools which industry and commerce will have to fish into and draw out their manpower requirements.

The entire African population is theoretically destined to become migrant.

In the aftermath of Western Deep Levels this prospect is indeed frightening.

—*John Imrie: Labour Correspondent*

—*Rand Daily Mail*, 14.9.'73



"I'll say 'when'" — *S. Express*, 7.10.73



PICKING THEM OFF

Two more Saso executives have now been banned within weeks of being appointed to replace banned men. This brings the total to nine since March. Thus the Minister of Police, like a clay-pigeon shooter, is picking off the leadership as each new head pops up.

The objective, obviously, is to incapacitate Saso without actually banning it as an organisation. To take the more overt step would have some embarrassments for the Government since Saso is, after all, a stepchild of apartheid: it is a direct result of the policy of separate universities. Therefore the Government is trying this more indirect method, and no doubt as Saso runs out of leadership material it will fall increasingly into ineffectiveness. But the Government should not underestimate the deep, long-term bitterness its actions must be fostering among the rising Black generation—the people with whom we shall have to deal tomorrow.

—*Rand Daily Mail*, 24.8.'73



PASTOR TOLD TO LEAVE COUNTRY

CAPE TOWN—The German pastor of Cape Flats Methodist Mission, Miss Renate Becher, who has lived in South Africa since 1967, has been refused permanent residence and instructed by the Department of the Interior to leave the country by the end of this week.

Miss Becher said she applied to the Department of the Interior at the beginning of this year for permanent residence. Permission had been granted and she had been instructed to apply to the immigration department, which she did.

"I have done nothing wrong, I haven't done the Government any harm, but by deporting me they are upsetting many people amongst whom I work."

Miss Becher said she loved South Africa with a deep concern. "I have seen what racialism can do in Germany, and I fear for what it can do in South Africa. I am deeply concerned about its future."

—*Rand Daily Mail*, 28.8.73.

CRISIS THREATENS WHITE LUTHERAN CHURCH IN S.W.A.

SWAKOPMUND—September 2: The 13 500-strong German Evangelical Church (GELC) in SWA was faced with a major crisis following a meeting of the Christian Academy in this seaport town. At this meeting, four pastors of the church agreed to ask that they be sent back to Germany—a move which would leave the White Lutherans in SWA with practically no pastors.

The decision of the pastors was an expression of their support of Pastor F. Heller of Windhoek, whose church board had earlier asked for her to be returned to Germany because of "differences of opinion".

Pastor Heller told EcuNews that these differences centred mainly around moves to unite the two large Black Lutheran Church in SWA—which have a membership of over 250 000—with the all-White GELC.

"All pastors in GELC support these moves," said Pastor Heller. "Not only do we all believe in the unity of the Church, but we also see that there is not much time left for racial reconciliation. So we tried to move our congregations more quickly in this direction."

Last year, the GELC synod approved the move towards union in principle. However, conservative White German-speaking congregations which support apartheid, are strongly opposed to uniting with the Black churches.

—*EcuNews*, 7.9.'73



TOP SASO MAN IS BANNED

DURBAN.—Mr. Mervyn Josi, who was appointed administrative assistant of Saso at the movement's conference last month, was served with a five year banning order by the Security Police yesterday.

Mr. Josi is the second newly-elected Saso official to be served with banning orders since the convention. Mr. Henry Isaacs, was banned for five years about a week after his appointment as president of Saso.

The 25-year-old former theology student toured the Continent and the United States earlier this year, interviewing Black Power leaders on behalf of Saso.

Earlier this month Mr. Josi was detained by the Security Police in Cape Town. He was released two days later without being charged.

—*Rand Daily Mail*, 23.8.'73



FIVE-YEAR BANNING ORDER SERVED ON MRS. MOODLEY

DURBAN—Mrs. Sumboornum Moodley, the 25-year-old research assistant of the Black Community Programmes (BCP), was served yesterday with a five-year banning order including house arrest at night and weekends.

She is the third member on the staff of the BCP to be banned. Mr. Bokwe Mafuna and Mr. Steve Bhiko were banned earlier this year.

Mrs. Moodley is the wife of Mr. Strini Moodley, a former administrative assistant of Saso who is also banned and house arrested.

—*Rand Daily Mail*, 31.8.73.

HOMELANDLEADERS REJECT APARTHEID

The message from homeland leaders who addressed the National Congress of the Progressive Party in Durban this week may be summarised as a rejection of separate homelands and a call for Black-White internal dialogue.

The leaders were Chief Gatsha Buthelezi of Kwa-Zulu, Mr. Collins Ramusi, Minister of the Interior of the Lebowa Government, and Mr. M.T. Molothlaa of the Bophutha-Tswana Government.

Mr. Molothlaa called for an urgent dialogue between Black and White South Africans. Blacks, he said, are part of South Africa not of separate homelands. He said there was still time for dialogue and urged Whites to listen to the Black man "before it is too late".

Chief Buthelezi called on Whites to give Blacks a chance to contribute towards a solution for the protection of what he called "basic civil rights". He also rejected the homeland policy. Chief Buthelezi said Whites had never come to grips with the question of basic civil rights and their protection for all South Africans.

Dialogue, said Mr. Ramusi, is the only answer to the country's problems. Separate homelands could never solve the race problems, he said.

The Prime Minister, Mr. John Vorster, reacted sharply to the invitation of Blacks to the Progressive Party congress, and earlier to a United Party Congress in Johannesburg. He warned that the Government might take steps to stop this in future. Mr. Ramusi of Lebowa in turn reacted by saying that his party would probably invite White political leaders to address its first congress to be held later this year.

—*EcuNews*, 7.9.'73



S.A. DELEGATION'S VISIT TO WCC WAS WORTHWHILE, SAYS BORAINÉ

JOHANNESBURG—September 7: The visit of eleven South African church representatives to the Central Committee of the World Council of Churches' Central Committee meeting in Geneva last month was very worthwhile, and should be repeated at next year's Central Committee meeting.

This was said by Dr. Alex Borainé, a member of the delegation who was the first to return to South Africa. They were allowed to state their case fully and freely.

"There was a good deal of surprise among other delegates, many of whom were misinformed, and took us to be supporters of the apartheid system", he reports.

It would be a mistake, he continued, to see this as a once-and-for-all attempt at dialogue. "Our churches should be represented again at the next Central Committee meeting," stresses Dr. Borainé.

Writing of the WCC in his latest newsletter, Bishop Alpheus Zulu of Zululand (who is one of the six presidents of the WCC) says that its grants to certain organisations in Southern Africa will make the majority of White people angry, while "perhaps the majority of Black people will be happy even if they will not say so. For Blacks the vote is condemnation of discrimination against them".

—*EcuNews*, 7.9.'73

WHY FEAR IN CHURCH, ASKS FIRST BLACK MODERATOR

Black people did not claim equality with anybody, the first African Moderator of the Presbyterian Church of Southern Africa, the Rt. Rev. James Jolobe, said yesterday.

What they did claim, he told a crowd of more than 1 000 people in Benoni Town Hall, was equality before the law, equality of opportunity in all spheres of life, to be ruled by the same laws as all others in a country common to all, and that character and maturity in minds and attitudes should determine the status and acceptability of a person—not colour.

Mr. Jolobe, who was inducted as Moderator yesterday, asked why there should sometimes be fear between two sections of a church divided by colour.

"Is this not another challenge to the church? Perhaps the fear may be inspired by the misuse of the word equality, which is something that rarely exists even among the members of the same family, whether White or Black."

—*The Star*, 17.9.'73



PASSPORT OF BPC MAN WITHDRAWN

The Minister of the Interior, Dr. Mulder, has withdrawn the passport of Mr. Christopher Mokoditso, vice-president of the Black People's Convention.

Mr. Mokoditso, who held an international passport valid until May, 1974, was yesterday visited by two security police at the Johannesburg firm of attorneys, where he is serving articles, and handed a notice withdrawing his passport.

—*Rand Daily Mail*, 28.8.'73



TIME FOR CHRISTIANS TO TAKE STOCK OF POSITION

If Mr. Vorster has been correctly reported, Christians in South Africa, even at this late hour, must surely take stock of their position with regard to the Nationalist policy of division, including division in the Church.

The warning that this policy will be strictly implemented leaves Christians in no doubt as to what this means in terms of Christ's will for His people.

Our Lord's plea to his Father on the night before His death is also clear, as was His mission and teaching on the unity of His followers. This is set out unequivocally in the Gospels and particularly in John 15:1-8 and John 17.

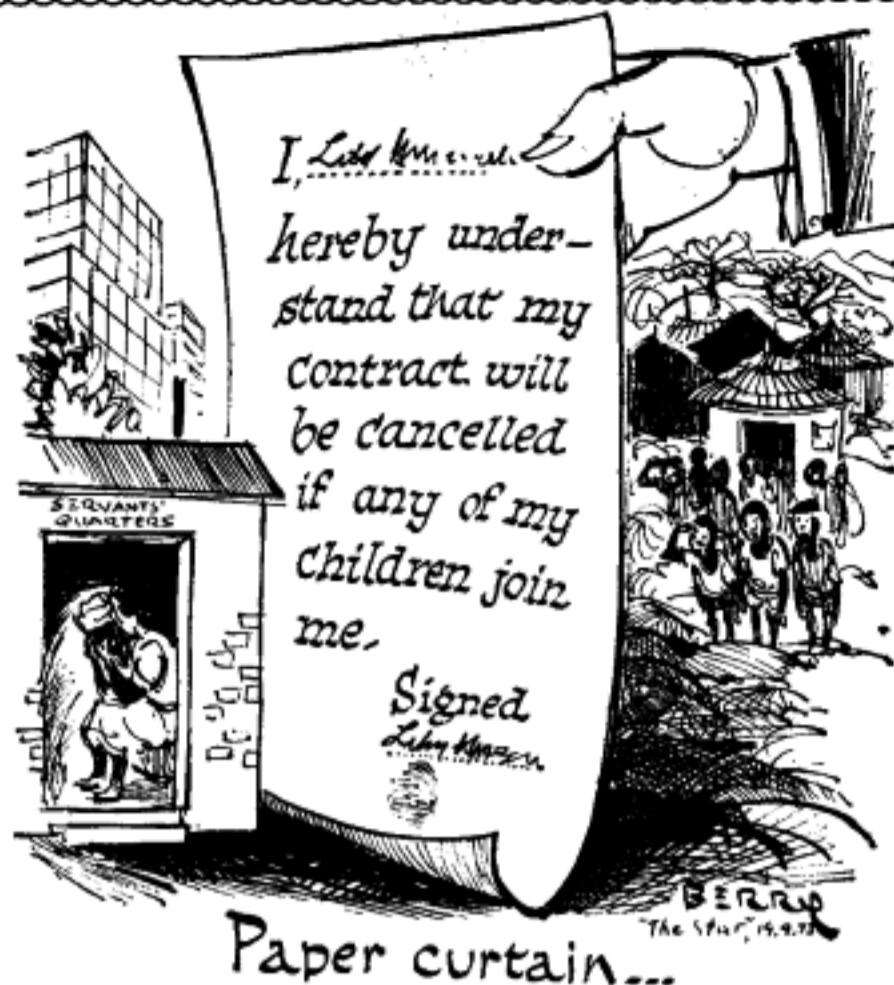
The union envisaged by Jesus was to be modelled on the union of Himself and His Father—a union of nature, of activity, of will—indeed, so perfect a union "that the world may know that you (Father) have sent me and have loved them as you have loved me" (John 17, 23).

As there can be no division in the Godhead, so Christians must strive to eliminate division among those who believe in Christ.

Nationalist policymakers who never cease proclaiming their "Christianity", should think again before they force Christians here to make the final choice between Christ Our Lord and their policy.

—*Elder Leslie, Durban*

—*Rand Daily Mail*, 27.9.'73



Paper curtain...

SERVANTS MUST SIGN TO BAR CHILDREN

African women working on contracts as domestic servants within the West Rand Bantu Administration Board's area are being compelled to sign an official document undertaking never to allow their children to join them on their employers' premises.

The document, on which the employee or workseeker has to give details about her chief, husband and the number, names and ages of her children, states:

"I..., the undersigned, hereby declare that the details furnished by me are correct and I fully understand that the service contract entered into will be cancelled forthwith if any of my children/dependants join me in the prescribed area or if I fail to utilise the prescribed accommodation."

Another portion of the document has to be signed by the employer. It states:

SPECIFIC

African women working on contracts as domestic servants within the West Rand Bantu Administration Board

"I..., the undersigned, being the employer of the Bantu female ..., accept it as a specific condition of her employment that she will not be allowed to introduce any of her children/dependants into the prescribed area and that the service contract will be terminated if she:

- (a) Introduces her children/dependants into the area; or
- (b) Fails to reside in approved accommodation whether it be on my own premises, hostel or any other housing."

The Black Sash comments on the document in its advice office report for last month.

"It illustrates all the horror of families torn apart by the pass laws. Women who are allowed to work on contract in Sandton and Randburg are seeking this permission because poverty and unemployment in the Bantustans force them to move far from home to earn a living for themselves and their

children.

"They must seek work in the limited areas where they are allowed to do so but they must at the same time accept that their contracts of employment will be terminated by the authorities if they bring their children to stay with them. Imagine losing your job because your children came to spend the school holidays with you", says the advice office report.

—The Star, 18.9.'73



UGLY ACTION

Of course the Government has acted logically in requiring African domestic servants in the Randburg and Sandton areas to sign an undertaking that their children will not live with them. The requirement follows directly from the policy of separate development. Africans, in this case women, do not have the right to enter the "White" cities except for work purposes. In official language they are "temporary sojourners". So when it is found that many of the 6 000 women registered as single, domestic servants in these areas are in fact married, with children living with them, the authorities are obliged to act. And calling for the "no children" undertaking follows naturally. In the perspective of Government policy each successive step is relentlessly necessary.

The trouble though, is that there could hardly be an uglier action than to require a mother to agree not to have her child with her—and to insist that she put it in writing before being allowed to take up a job. The Deputy Minister of Bantu Administration, Mr. Punt Janson, seems to have at least some inkling of this for he said at the weekend: "I don't particularly like it, but I accept full responsibility for it."

Surely the question must be faced: If separate development inevitably results in actions so lacking in humanity isn't it time to look again at the fundamentals of the policy? Or is South Africa so far gone that the results, however terrible, don't matter?

—Rand Daily Mail, 24.9.'73