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Die menings in WOORD EN DAAD uitgespreek, weerspieël nie noodwendig dié van die Redaksie nie. Opinions, views and conclusions published in WORD AND ACTION are those of the authors and not necessarily those of the Editorial Board.

Reformatoriese identiteit

Ons word op verskillende maniere gedurende 2009 herinner aan die begrip *reformasie*. Calvyn, die “re-formator van Genève”, se geboorte 500 jaar gelede (1509) word wêreldwyd op ’n verskeidenheid maniere herdenk. In ons eie land het die Gereformeerde Kerke van Suid-Afrika so pas sy 150-jarige bestaan gevier. Ná die eerste werklike algemene sinode (waarby sowel blanke as swart gemeentes verteenwoordig was) is ’n konferensie gehou met as tema “Gereformeerde identiteit”. Dit het geblyk nie eenvoudig te wees om te definieer wat “gereformeerde” of, dalk ’n beter term, “reformatories” presies inhou nie. Dalk kan ’n mens by die sestiende-eeuse Reformasie gaan kers opsteek vir meer duidelikheid.

’n Komplekse oorgangstyd

Die vyftiende tot sestiende eeu was ’n tyd van ontwrigting en onsekerheid op feitlik alle lewensterreine. Op kerklike terrein was daar onrus oor die verval van die Roomse Kerk; gereelde pesepidemies (die Swart Dood) het mense uitgewis; op landbougebied was daar ’n krisis en hongersnood het dikwels voorgekom; grootskaalse verstedeliking het ontworteling meegebring – dít nog afgesien van talle streeks-oorloë.

Terselfdertyd was dit ’n tyd van verandering en verbreding van die horison. Dink maar aan die ontstaan van die boekdrukkuns (op papier), die ontdekkingsreise van onder andere die Portugese, nuwe wetenskaplike ontwikkelings (soos bv. Kopernikus se idee van ’n heliosentriese wêreld). ’n Nuwe wêreld was besig om gebore te word!

Wanneer ’n mens ’n onbekende toekoms betree, het jy egter rigting nodig, norme en waardes wat die koers kan aandui. Dit is merkwaardig hoeveel geestestromings voor en tydens die sestiende eeu na vore getree het om nuwe koers in ’n tyd van krisis aan te dui. Enkeles word kortliks genoem.

- **Vroeë reformatore en vroeë humaniste**

Die vroeë reformatore (bv. Huss en Wycliffe) en die vroeëre (Christelike) humaniste (bv. Dante) wou vir ’n nuwe koers na die verlede teruggaan – meer spesifiek, na die Kerkvaders (soos Augustinus). Die vroeë reformatore was egter geboei deur die *Christelike* element by die vroeg-Christelike denkers, terwyl die humaniste meer belang gestel het in die Grieks-Romeinse element wat die ou Kerkvaders in hulle denke betrek het. Latere humanistiese denkers (bv. Boccaccio) het nog meer sekulêr gedink. Hulle ideaal was die herlewing van die voor-Christelike antieke Griekse en Romeinse denke in sy oorspronklike, suiwer vorm voordat dit met die Christendom vermeng is.

Albei hierdie groepe was op die ou einde teleurgestel: hulle kon nie die denkwêreld van die eerste vier eeue na Christus laat herleef en as “inspuiting” vir ’n nuwe koers in hulle eie tyd gebruik nie. Die uurwerk van die geskiedenis kan mos nie teruggedraai word nie!

- **Renaissance: wedergebore uit eie krag**

Kopernikus, Bruno, Kepler, Bacon en ander Renaissance-denkers verwerp die reprimasie van die Humanisme. Hulle het weinig belangstelling in die verlede gehad en het alle klem op die hede gelê, waarin die mens hom uit eie krag sou wederbaar. Wedergeboorte word hier dus in ’n sekulêre sin verstaan. Die Renaissance was die begin van die sekularisering van die Weste. Die res van die lewe is nie net van kerklike oorheersing bevry nie, maar ook van die religieuse verhouding tot God self.

Verskillende reformasies

Die sestiende-eeuse Reformasie kom tot stand op ’n tyd dat die weë uiteengaan.

Dié tyd kondig die *einde* aan van die rol wat die Christendom vir ongeveer duisend jaar (500-1500) in die Weste gespeel het en die *begin* van die sekularisering van die Westerse kultuur.

Die protestantse Reformasie moes met meer sekulêre geestestrominge rekening hou, asook met verskillende Christelike reformatoriese bewegings. Die Rooms-Katolieke Kerk het besef dat daar vernuwing moes kom. Daar is ook nog verskeie strominge wat soms as die “radikale” reformasie aangedui word. Laasgenoemde groep (wat die Anabaptiste ingesluit het), het hulle inspirasie vir ’n nuwe toekoms nie in die verlede gesoek nie, maar wou op revolusionêre wyse die hede omverwerp. Gedryf deur utopiese verlange, wou hulle God se koninkryk reeds nou en hier ten volle verwesenlik.

Die unieke van die protestantse Reformasie

Teenoor al bogenoemde rigtingwysers na ’n nuwe toekoms in ’n tyd van krisis, bied die sestiende-eeuse protestantse Reformasie ’n eie alternatief. Hulle verwerp die repristinasië (terug na die verlede) van die prerformatore en Christelike humaniste. Ook die Renaissance se oplossing van wedergeboorte uit eie krag was volgens die reformatore net ’n mooi droom – ’n mens kan tog nie jousef aan jou eie skoenveters optel nie! Revolusie met die oog op die verkryging van ’n hemel op aarde was volgens hulle ook die najaag van ’n lugspieëling. Maar wat as nóg die verlede, nóg die hede, nóg die toekoms ’n oplossing bied?

Die diepste motief van die sestiende-eeuse Reformasie was nie ’n terugkeer na ’n perfekte verlede, of reaksie teen ’n afgeskrewe verlede, of ’n utopiese verlange na ’n volmaakte toekoms nie. Die oplossing het volgens hulle dus nie gelê op die *horisontale vlak* van die menslike geskiedenis nie. Hulle unieke oplossing – wat vandag nog relevant is – het op die *vertikale vlak* gelê: in bekering tot God, sy Woord en sy wil.

’n Ryke spyskaart vir die winter

Die leser vind in hierdie winteruitgawe van *Woord en Daad* in die eerste plek ’n artikel wat verder oor die idee van reformasie besin. Daarna kuier ons ’n bietjie rond by die kerklike gereformeerde wêreld van vandag.

Eers vertel dr. John Ross van die jarelange werk van die Free Church of Scotland in die Oos-Kaap (vroeëre Transkei), terwyl dr. Fritz Krüger meer vertel oor die werk in KwaZulu-Natal saam met die Nederlandse Gereformeerde Kerke.

Hierna verskuif die fokus na Wes-Afrika. Dr. Hannes Wiher en sy eggenote, dr. Claire-Lize Wiher, het oor baie jare in Guinee, ’n oorwegend Moslemland, gewerk en deel hulle ervarings met die lesers.

Reeds sedert die sestiende eeu is die gereformeerde geloof in Hongarye teenwoordig en het dit – ten spyte van herhaalde swaar vervolging – tot vandag oorleef. Selfs die kommunistiese skrikbewind kon die kerk nie uitdelg nie. Prof. Frank Sawyer (dosent by Sárospatak, een van die oudste gereformeerde teologiese skole), verskaf in hierdie verband interessante inligting.

Terug op eie bodem

Na hierdie interessante toer word ons in die volgende afdeling weer met ons eie Suid-Afrikaanse probleme gekonfronteer. Onder die aktualiteite wat aangesny word, is eerstens die etiek van rekenmeesters, tweedens die vraag of ons Suid-Afrikaanse regbank werklik doeltreffend is en op onpartydige onafhanklikheid aanspraak kan maak. Wie die afgelope tyd die pers dopgehou het, sal weet hoe ’n aktuele aangeleentheid hierdie is. Ten slotte word assessering op onderwysgebied ook aangeraak.

Die redaksie hoop dat hierdie winterdis gedurende die koue wintersaande vir ons lesers interessante, maar ook inspirerende leesstof sal bied.

Bennie van der Walt
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The idea of reformation: a few historical landmarks

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As the official journal of the Reformational movement of Southern Africa, *Word and Action* wants to promote reformational thinking and action. What exactly is meant by the word *reformation(al)*? Is it not an outdated concept, rather to be replaced by the contemporary and popular idea of transformation?

Is reformation not an outdated concept to be replaced by the contemporary and popular idea of transformation?

To provide more clarity on the idea of reformation, this article will have a look into the past to determine some original meanings of the concept. It will discuss its meaning in the New Testament, in the Greek Fathers, the Latin Church Fathers, during the Middle Ages and finally the sixteenth century Reformation. In conclusion specific reformational ideas will be emphasised. A brief definition will summarise the results.

New Testament perspectives on reformation

Well-known Biblical concepts of renewal, such as, *rebirth*, *conversion*, *confession of guilt* and *sanctification* are closely related although not identical with the idea of reformation. They are the deep religious roots, the starting points or foundations of the Christian concept of reformation.

Reformation without *regeneration* is impossible. South Africa was the first country to progress so far in medical terms that dr. Chris Barnard could perform a heart transplant on an almost dying patient. However, what does this help if many South Africans have not yet received a spiritual heart transplant? Rebirth means a new heart, which has the implication that people have to begin to live anew in a personal relationship to Christ and should also be involved in the needs of their fellowmen, regardless of race or language. Whoever hopes for socio-political renewal without a new, reborn heart, builds his reformational efforts on quicksand.

The same is true of *conversion*. One could call conversion and reformation the inside and outside of the same issue. Reformation without an awareness of sin and confession of guilt is excluded. Sanctification could simply be called ongoing, daily conversion.

Two different words for newness

The two most general words for *new* in the New Testament have an interesting difference in meaning. The Greek word *kainos* indicates the totally new, totally different – that which has not been before, and that has been effected by the saving death of Christ. Through Him creation is freed of the old and released into the new. The second word, *neos*, more often carries the connotation of a new beginning in time, a renewal of the old (*palaios*). One could therefore say

that the former word has a more *qualitative* and the latter word a more *temporal* meaning. The New Testament (and especially Paul) use both (and their derivations) to indicate the fundamental and comprehensive renewal of man.

Usually the two concepts are supplied with the prefix *ana* (= again) for example, *ananeosis* (= renewal – the same as the Latin *renovatio*). Other words (with prefixes) which are also important in this regard, are *anaplassein* and *metamorfoosis* (= reformation, transformation – the same as the Latin *reformatio*) and *apokatastasis* (= recovery – the same as the Latin *restitutio, restauratio*).

Both retrospective and prospective

Even together with the prefix *ana-* (or *re-* in Latin) the element of the new still remains the dominant, and not the retrospective element suggested by the prefix. At the same time the novelty is understood as similarity of the new state of being with the perfect, original state of being. Reformation therefore has the double connotation of newness and original goodness. In *reformare* the *forma* means that something has been newly shaped to form and firmness. And the prefix *re* (back/again) indicates the foregoing norm or model according to which the formation of the new occurs. Reformation presupposes brokenness or sinfulness, and therefore indicates the retrieval of an original perfection with a view to an improvement of even the original. Reformation includes, apart from this protological, also an eschatological dimension: it is not mere repetition, but also an expectation of God's perfecting work of the future.

I would very much like to do an exegesis of the five best-known renewal texts. As a result of the lack of space this will not be possible, however, so I only quote them: Romans 12:2; 2 Corinthians 3:18; Ephesians 4:22-24; Colossians. 3:9, 10 and Titus.

3:5. From all these texts together we find the following basic thoughts: The believer has an ongoing task to break away from the old (sinful) person and to be renewed towards the original state of being an image of God. Our example in this is Christ (*the Image of God*), and this is made possible by way of our rebirth through the Holy Spirit. The purpose of the renewal is to get to know God's will again and to obey it.

Reformation presupposes brokenness (sinfulness) and indicates the retrieval of an original perfection (an improvement of even the original), and also an eschatological dimension: an expectation of God's perfecting work of the future.

Reflecting the image of Christ

The Pauline doctrine of man's renewal in Christ made a strong impression on the Church Fathers of the first centuries after Christ. One could even say that the idea of *reformatio* or *renovatio ad imaginem Dei* was the central concept in patristic thought. Reformation to them was renewal, and renewal, according to them, could not be detached from the basic idea of recreation in the image of God. They noted the core of the Christian faith: not a religion of the old, the status quo, but a marvellous faith in the new, an ongoing renewal of creation. There was, however, a difference between the Eastern and Western Fathers.

The idea in the Greek (Eastern) Church Fathers

We find three basic concepts in the Greek Fathers which outline their concept of reformation: the retrieval of

man's being an image of God, the return to paradise, and the representation of the divine kingdom on earth. The man who has found his lost image again, and thus also the lost state of paradise, is also once again the representative of God's kingdom on earth. Only once he is *imago Dei* again, can man be a reformer!

Reformation was for them, a return to the high position which man had to relinquish in paradise. This is not a purely archaeological or eschatological idea, because reformation has to take place in this world. Although not yet so strongly developed, the idea of the Greek Fathers about reformation is not purely individualistic. They already see something of the link between personal renewal and social reformation.

A weakness

In the Eastern church there is still too much stress on the mystical concept of renewal towards the image of God as assimilation with God (making man divine), the vision of God by the individual purified soul, and the resultant regaining of paradise. The ascetic *vita contemplativa* is still far more important for them than the *vita activa* (for example, care for the poor, the sick, strangers) which emerges more strongly in the Western church.

Viewpoints of the Latin (Western) Church Fathers

Two clear differences of the Western church with the Eastern were therefore the following: the social character of reformation emerges far more clearly in the West, and the West does not remain stuck at the restorative or retrospective meaning of reformation (reformation does not have such a strong temporal meaning with them), but the prospective also emerges. In Tertullian, for example, we find the concept of *melius reformare* or *reformatio in melius*, that is reformation towards something better. (A habit cannot be the criterion – truth is more important than tradition.) From their

various writings one gets the clear impression that reformation for the Western *patres* is more connected with the idea of progression than of regression.

Development of the idea during the Middle Ages

Already during the patristic period the Biblical reformational concept of renewal towards the image of God was extended to the reformation of the individual Christian and the Christian communities in the monasteries. It was also the case in Gregory the Great (Pope from 590-604), who used the concepts *reformare* and *renovare* to indicate the personal reformation of the Christian through the grace of the Holy Spirit as well as of Christian groups (such as monks), but not of the church as a whole.

Gradual widening of the concept

Gregory VII (Pope from 1073-1085) used the same words to indicate the reformation of the church itself. According to him the deformation of the church assumed such proportions that the whole hierarchical structure of the church had to be reformed to protect personal renewal and to save Christian society.

A third step followed when Innocentius III (Pope from 1198-1216) stated the necessity of reformation not only for the individuals or the monastic communities and the church, but for the whole of *Christianitas*, that is, for politico-socio-economic life as well.

The period from the Church Fathers to the Middle Ages therefore reveals a clear line of development: from reformation of the individual Christian to the reformation of the whole *corpus Christianum*.

Sixteenth-century reformation, especially Calvin

In his *Institutes* (1559), Calvin used different words, *reformatio*, *renovatio*, *reparatio* and *regeneratio* and their corresponding verbs. (Cf. especially *ICR* 1.15.4; 2.3.1; 2.3.7; 2.5.15; 3.3.9; 3.11.6; 3.17.5 and 4.15.5). The similarity between Calvin and the basic ideas of the Church Fathers, especially Augustine, was striking. The well-known Pauline renewal texts also emerge again.

The religious roots

Calvin stressed strongly the deepest religious roots of reformation: Reformation of the heart is the heart of reformation!

In the first place *repentance* is needed. And the two sides of true repentance are the dying of the old and the rebirth of the new. The beginning of *rebirth* (regeneration) requires the self-crucifixion of sinful man.

Calvin stressed strongly the deepest religious roots of reformation: Reformation of the heart is the heart of reformation!

The purpose of repentance and rebirth is to restore in us the *image of God*, which had been affected and almost obliterated by Adam's transgression. In no less than four of the few references from the *Institutes* mentioned above, Calvin states that reformation means the reformation or renewal or reinstatement of God's image in us. Together with Paul (2 Cor. 4:4) he interprets being the image of God as true justice and holiness.

After the forgiveness of sin and the granting of righteousness in Christ, we are thus reformed to a new life through the mercy of the Holy Spirit. The whole of the soul (will and intellect) should be

reformed. Calvin also stressed the fact that the renewal comes from God and not from us.

All-inclusive reformation

If one reads only his *Institutes*, one may well think that Calvin believed only in personal reformation. This is not the case, however. We know from history, and many careful studies during the past five decades have confirmed this, that this centrally-religious renewal of man was a powerful dynamo which changed the whole society of the Alpine city of Geneva. Calvin was not only the reformer of the individual and the church, but also of the socio-economic-political life of his time.

Calvin was not only the reformer of the individual and the church, but also of the socio-economic-political life of his time.

Points to be emphasised

From the brief survey of the first 1 500 years of the history of Christendom interesting facts have emerged, for example the simple fact (which protestants often do not know) that the sixteenth-century reformation was not the first or the only reformation in history. A few points have to be stressed.

- In the first place, it has emerged that the change which reformation envisages is not only a *temporal* change (of the present back to the past) but a *qualitative* change. Stated differently, the element of the *again/back* (*reformare*), the retrospective or restorative, is not the most important, but rather the new or prospective is more important.

The essential meaning of the sixteenth-century reformation, therefore, did not reside in its being a *historical change* in the *horizontal dimension of time*. Its

deepest motive was a *religious change* in the *vertical dimension of the relationship towards God and his will*. Its driving force was not conversion to the past, a reaction to the past, acceptance of the *status quo* or an idealisation of the future. The dynamic behind the movement was conversion to the sovereign God and his ordinances.

- In the second place we learn more about the *religious core of reformation*. It emerged that the first step on the road of reformation is not what you do to the world around you or for God, but what you do to yourself and what is done for you by God. Repentance and conversion are painful processes, but reformation cannot begin without them. In this regard we can also learn something important for our own country. Reformation means that you first have to kill the sin within yourself before you can relive and be of help to others.

Reformation means that you first have to kill the sin within yourself before you can relive and be of help to others.

- A third important point is the idea of *reformation towards being image of God* through the work of Christ and the Holy Spirit, to be able to know the will of God (in creation and in Scripture) and to live accordingly. Only in an obedient relationship one can reflect God's image. Disobedience implies the reflection of surrogate gods.
- In the fourth place an important insight of especially Calvin was his emphasis on *semper reformanda*, continuous reformation. If this does not happen, the result will be gradual deformation. Our reformational task, therefore, was not completed during the sixteenth century and will never be completed

until God creates a new heaven and a new earth.

- In the last place we learn from history something about the *strategies of reformation*. It seems that there is no fixed recipe. At times it is necessary first to concentrate on individual, personal reformation and then finally arrive at the wider social context. In Luther the reformer developed in the folds of a monk's habit. His reformation was born out of a lonely personal struggle in a monk's cell. At times exactly the opposite is needed: start with the terrible social injustice and work through to the individual. In Zwingli the reformer was born in a humanist's toga, and even in soldier's uniform. His reformation was born in the midst of demanding work in a congregation, during the politico-social unrest of his day, and even on the battlefield.

Even asceticism can sometimes be a strategy for reformation. At times it is essential to withdraw oneself, at times you have to move into society at large, and at times both actions are needed simultaneously.

It would also seem that, because one can never give attention to everything at the same time, a reformer has to have a keen sense of which parts of the sinful world offer the greatest seduction or threat, and challenge these.

A final definition

The preceding can be summarised as follows: Reformation is the deliberate, fearless, positive willingness of Christians – Christians with real repentance, acknowledgement of guilt and humility and in deep dependence on God according to Biblical guidelines of renewal towards the image of God through the Holy Spirit – to know God's will and to live in accordance with it, and with cognisance of the good from the past, without ceasing to improve the relatively good. Further, to combat evil in all its manifestations, that is individually and structurally, and so to

strive for and affect the radical, total, and integral renewal of individual and society. The Christian has to do so in

accordance with strategies which will challenge the issues of the day in the most affective manner.

Heys, Clifford. 2009. God se Name: wat dit vir jou beteken.
Wellington: LuxVerbi.BM. 160 p. Prys: R89,95. ISBN: 978 07963 0863 4.

Resensent: *F.P. Kruger*
Gereformeerde Kerk Meyerspark

Die boek, beskikbaar in sagtebandformaat, is 'n aktuele boek vir gelowiges wat in veranderende tye leef. Die skrywer het ten doel om God met hierdie boek aan sy lesers bekend te stel. Hy slaag op voortreflike wyse hierin. Die skrywer beweeg met 'n gemaklike geselstrant deur die onderskeie teologiese dissiplines, sonder om die onderskeie velde by die naam te noem. Die boek is inderdaad 'n boek vir teoloë sowel as vir lidmate wat nie noodwendig oor al die tegniese en teologiese agtergrond beskik nie. Dit is boeiend sonder om op omslagtige wyse die vooropgestelde doel, naamlik die bekendstelling van God, uit die oog te verloor.

Sestien name wat vir die Here gebruik word, word in aparte hoofstukke bespreek: God die Skepper, Here, die Here van die leëskare, die Here genees, die Here van vrede, die Here is daar, die Here is my Herder, die Here voorsien, die Here gee die oorwinning, die Here heilig ons, God die almagtige Een, God van die lewe, die ewige God, Hoop van Israel, ons Heer en ons Vader.

Die boek slaag daarin om die Bybel aan die woord te stel. Al die name van God word met bewysvoering uit die Bybel aangehaal en dan verder op 'n eenvoudige en waarde-toevoegende wyse belig. Die eenvoudige wyse waarop dit geskied, is daadwerklike waarde-toevoeging. Die teoretiese uiteensetting van die Name word ingekleur met daadwerklike, praktiese sake waarmee gelowiges te make kry. Aktuele sake wat aan die orde gestel word, is die onvergeetlike grootheid van God in die skepping, die leer van die engele, God en siekte, vrede, die Nuwe Hervorming, die vraag na die sin van die lewe asook die behandeling van die gebed en die onderskeie gebedshoudings.

Aan die einde van die boek bied die skrywer ook handige sleutels: vir die leser is daar 'n inoefening van die name, asook 'n baie bruikbare indeks van Skrifgedeeltes. Die boek is 'n baie belangrike toevoeging op die rak van gelowiges. Die boek kan van harte aanbeveel word vir enigiemand wat meer wil lees oor God se name en hoe dit in die Bybel aangewend word.

Struggling to die well: aspects of Scottish missions in the Eastern Cape

John S. Ross

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Henry Venn (1796-1873), the evangelical Anglican missionary thinker, is famous for two fascinating ideas: the “three-selves” doctrine – that mission churches become self-supporting, self-governing and self-propagating – and the concept of “euthanasia of mission”, that once the task of establishing a viable church has been completed, the founding mission “dies well”, withdrawing and handing over full ecclesiastical responsibility and control to the ministry and members of the church.

Henry Venn, the evangelical Anglican missionary thinker, is famous for two fascinating ideas: the “three-selves” doctrine and the concept of “euthanasia of mission”.

Euthanasia of a mission

In the early twentieth century Venn’s ideas were enthusiastically embraced by the United Free Church of Scotland, whose missionary policy was to establish in each of its fields fully organised “native” churches. In Scotland the term *native* was used in a very broad sense, meaning people residing in a particular locality. In South Africa, however, it connoted people belonging to an indigenous ethnic group, as distinguished from the descendents of European colonists.

James Henderson, the principal of Lovedale Institution in the Eastern Cape between 1906 and 1930, was probably the

author of a short unattributed policy document, now in the Lovedale collection at Cory library, Grahamstown, which was submitted, around 1910, to the foreign missions committee of the United Free Church. Entitled *Our missions in South Africa*, it asks the committee to recognise the inadvisability of fostering the establishment of two parallel churches: one led by Scottish ministers, comprising of a membership drawn largely from European colonists, and the other drawing its membership and ministry from the mainly Xhosa indigenous people. Henderson’s plea was for a homogenous church “inclusive of different races dwelling in that country”. He also reminded the committee that they ought to think about the euthanasia of their mission, which “naturally ends when the native church has become self-supporting, self-governing and self-propagating”. But instead of easing foreign control, the authority of the presbyteries of the Presbyterian Church of South Africa had been undermined by removing the missionaries from their jurisdiction by placing them in mission councils directly accountable to the church in Scotland.

The fourth-self

In their important book *Constants in context* (2004), Catholic missiologists, Stephen B. Bevans and Roger P. Schroeder describe various approaches to mission, including one whose goal was not only the saving of souls and the extension of the church, but also the discovery of truth in its widest meaning. This educational approach found great favour with the Scots of the nineteenth and early twentieth centuries: in India it came to expression through the work of John Wilson in Bom-

bay and Alexander Duff in Calcutta; in Peru it resulted in the establishment of Colegio San Andres (St. Andrew's School) in Lima; in South Africa it gave rise to the Lovedale Missionary Institute, and its offspring, the South African Native College – now the University of Fort Hare.

It was hoped that by encouraging the development of an indigenous Christian intelligentsia, the transforming effects of the gospel would trickle down through the various strata of society, but it is questionable whether this approach actually worked. Perhaps, that ought not to surprise us when our Lord's approach was primarily directed to "the great throng who heard him gladly" (Mark. 12:37); and St. Paul argued that "God chose what is foolish in the world to shame the wise ..." (1 Cor. 1:27). Nevertheless, one benefit of the educational approach is well worth pointing out, namely that it dignified those to whom it was made by recognising that all are educable; not, however, in the sense that human minds are empty vessels needing to be filled, but rather in the recognition that they are able to make useful connections between what they already know and what is new. This approach, as the Scottish missionaries were to discover, had profound implications, both ecclesiastically and theologically. As Bevans and Schroeder point out, it leads inexorably from Venn's "three-selves" doctrine to a fourth-self, namely that mission churches also become self-theologising.

Developing a *Confessio Africana*

So far in its theologising the African church has not yet felt motivated to attempt the formulation of complete confessions. A number of impressive theological statements have been produced, such as the Belhar Confession (1986), and the more recent Accra Confession: Covenanting for justice in the economy and the earth (2004). These confessions do not, however, encompass the full range of doctrines required as ecclesiastical bonds of fellowship and instruments of discipline. Where European confessions have been adopted, the relationship to them is often

ambiguous. Sometimes they are little more than an accident of history arising from the relationship with the founding church. At worst, they have been imposed on African churches through constitutions drawn up by Westerners, and required as a basis for continuing support and cooperation. Whilst we cannot justify a merely nominal adherence to church confessions, we ought not be impatient; after all, 1 500 years elapsed before the emergence of the first European reformed confessions.

It is now over fifty years since the idea was first mooted of a *Confessio Africana*, an authentically African confession of faith in which the existential situation of the church is taken into consideration. Since then little has happened. In the face of the many contemporary cultural, theological, political and ethical challenges, some might feel the work is long overdue. South African politics are now entering the "post struggle era", and it is interesting to speculate what this might mean for African theology.

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On the one hand, it is not difficult to understand how the impact of negative cultural, historical, political and other influences may dispose African Christians to feel little enthusiasm for the classic confessions. Nor can it be argued that confessions actually belong to the *esse* (true being) of the church, though it may be argued they certainly belong to the *bene esse*, the well-being, or the *plene esse*, the full-being, of the church. Neither should we forget that the Reformation was, in part, the product of the Humanist interest in Biblical studies and that a worthwhile *Confessio Africana* is unlikely to emerge until a solid foundation in Biblical studies has been laid. The relationship of Biblical studies to confessionmaking is illustrated by the story of the nineteenth century Eastern Cape

Methodist missionary, William Shaw, who once had the delicate task of suggesting to generous and well-meaning English lady supporters of his mission that the clothes they had so lovingly made for his Xhosa converts were not ideal. Much better, he said, just to send the cloth. Precisely!

Just as God guided and enabled the Reformers to find Scriptural answers to their specific historically and culturally conditioned questions, He can do the same for African leaders today.

It is thrilling to consider the African church doing what the European reformers did in seeking answers to its questions and concerns not from pre-existing traditions loaded with someone else's intellectual and cultural baggage, but through the process of interpreting directly from Holy Scripture, its own theological and cultural struggle. If the idea of *Confessio Africana* alarms us, we may take heart from the thought that just as God guided and enabled the Reformers to find Scriptural answers to their specific historically and culturally conditioned questions, He can do the same for African church leaders today.

Failures and successes

The Scottish Church in the Eastern Cape failed to deliver the church Henderson favoured, one "inclusive of all the different races dwelling in that country". This was due in part to its own inadequacy, but also to general societal constraints. Henderson had lamented that while the Scottish Church had established "the Christian ideal" of successful homogenous congregations in Manchuria, India, and even in Jamaica, in South Africa it was obstructed, because "there is largely prevalent among the colonists a sentiment adverse to association with the African native". Nevertheless, there were successes that helped to offset the failures, not least a flourishing

Xhosa Presbyterian church and, despite initial shortcomings, a successful joint venture involving both Xhosa and Scottish missionaries which succeeded in establishing a Presbyterian church in what is now Malawi.

In the educational sphere there was the establishment of more or less racially integrated education at Lovedale Missionary Institution, giving rise in the late nineteenth century to a Xhosa Christian intelligentsia. This network of gifted intellectuals, whose influence touched and enriched the lives of thousands, included luminaries such as Tiyo Soga, the first Xhosa Presbyterian minister and translator of *The pilgrims progress* into Xhosa, and his Scottish educated son, the ethnologist, Dr. John Henderson Soga. There were also the Xhosa hymn-writer and poet, John Knox Bokwe, newspaper columnist and minister, Isaac Williams Wauchope, Tengo Jabavu, the founder of South Africa's first black newspaper, *Imvo zabantsundu*, and his son Professor Davidson Don Tengo Jabavu, founder of the All-African National Convention (AANC) and Professor of Latin and Bantu languages at Fort Hare. In addition Gwayi Tyamzashe, William Wellington Gqoba, Elijah Makiwane, Walter B. Rubusana, and Pambani Jeremiah Mzimba were all prominent in this Xhosa renaissance. It was Bokwe's son-in-law, the educationist, church leader and African nationalist, Z.K. Matthews who once described them all as "leaders [who] drank deep at the springs of western civilisation and yet ... remained true Africans, loyal to the best traditions of their people and good examples of what has been described as the African personality". In later decades, these eminent Christians, bravely grappling with the challenges of modernity and black identity, were cruelly deprived of a voice, but we can be grateful that in God's providence much of what they wrote has been preserved for future generations, who, standing on the shoulders of such giants, may rise to the challenge of writing an authentically African confession of faith; if that is indeed an authentically African thing to do.

Zoeloe-Gereformeerdes in die noorde van KwaZulu-Natal: kerk van Christus ... of nie?

F. Krüger

Nederlands Gereformeerde Zending, Nqutu

In kerklike kringe word soms na swart kerke verwys as “die sending”, en hierdie kerke word nie werklik aanvaar as volwaardige kerke nie. Dit geld ook vir die kerke wat ontstaan het uit die sendingwerk van Nederlandse sendelinge in die noorde van Kwazulu-Natal.

Nederland – Suid-Afrika

Ongeveer 50 jaar gelede is vanuit Nederland begin met sendingwerk in die Nqutu-distrik. Deur die loop van jare het verskeie sendelinge hier gewerk. Tans werk di. Tjeerd Baron en Fritz Krüger nog in die Nqutu-distrik, en ds. Sietse Veenstra in Madadeni, ’n groot woonbuurt net buite Newcastle. Al drie is uitgestuur deur die *Nederlands Gereformeerde Kerken* in Nederland. Die Gereformeerde Kerke Newcastle en Vryheid doen ook sendingwerk op Scheepersnek, ’n boerdery-gemeenskap net buite Vryheid, en in Bhekuzulu, Vryheid se eertydse “lokasie”.

Groeiende kerke

Tans is daar ongeveer 1 300 belydende lidmate en 750 dooplidmate in die Zoeloesprekende gemeentes van die *Gereformeerde Kerke in Suid-Afrika* in die noorde van KwaZulu-Natal. Saam met die Zoeloe-gemeentes in die suide van Natal is daar waarskynlik meer Zoeloesprekende Gereformeerdes in KwaZulu-Natal as Afrikaanssprekendes!

In die noorde van KwaZulu-Natal word lidmate bedien vanuit vier gemeentes: die Gereformeerde Kerke eKwandeni, Muny-

wana, KwaNdindindi en iSandlwana. Elke gemeente het ’n eie predikant, en is saamgestel uit vyf tot sewe preekposte, wat in wese klein gemeentes is wat, as gevolg van groot afstande, nie saamgevoeg kan word nie. Elke Sondag word daar dus, met die hulp van preekhelpers, in ongeveer 30 kerke eredienste gehou.

Omdat die aanvanklike “sendingkerke” intussen gegroei het tot volwaardige kerke, word eerder van *ekumeniese hulpverlening* aan kerke gepraat. Primêre sendingwerk word nog gedoen, maar daar word veral gefokus op opleiding en toerusting van kerkleiers, en op gemeentebou.

Die gemeentes is nie meer sendingposte nie, maar selfstandige gemeentes met eie kerkrade. Die vier gemeentes het ’n samewerkingsooreenkoms met 40 gemeentes van die *Nederlands Gereformeerde Kerken* in Nederland. Hierdie kerke koördineer hulle hulp aan die Zoeloekekerke deur middel van die *Nederlands Gereformeerde Zendingvereniging Nqutu* en die *Stichting Zending Zuid-Afrika*. Tans behels dié hulp hoofsaaklik finansiële steun en hulp in die vorm van sendelinge. As gevolg van die groot armoede in hierdie deel van die land, is die vier gemeentes finansiëel volledig afhanklik van die Nederlandse kerke.

Hierdie konstruksie het ontstaan nadat in Nederland lank besin is oor die vorm waarin sending tans gedoen word. Omdat die aanvanklike "sendingkerke" intussen behoorlik gegroei het en tot volwaardige kerke ontwikkel het, word tans eerder van *ekumeniese hulpverlening* aan kerke gepraat as van *sendingwerk* in die tradisionele sin van die woord. Dit beteken nie dat primêre sendingwerk nie meer gedoen word nie – intendeel – maar wel dat nou veral toegespits word op opleiding en toerusting van kerkleiers, en op gemeentebou.

Gereformeerd – en tóg anders

Wanneer 'n mens kyk na die Zoeloesprekende Gereformeerde Kerke in die Nqutu- en Madadeni-gebiede, moet 'n mens liever jou tradisionele kerkbril afhaal en met vars oë kyk. Daar is groot verskille tussen hierdie kerke en die gemiddelde voorstedelike blanke gemeentes van die GKSA. Die eredienste word baie beter besoek, die liturgie is herkenbaar Gereformeerd, maar veral die sang is baie meer lewendig en entoesiasties – dikwels begelei met handeklap en dans in plaas van musiekinstrumente – en kerkgangers se beleving van die eredienste is baie meer vreugdevol en spontaan. Die gemeentes is opvallend kleiner, die kerkgeboue meestal uiters primitief (selfs armoedig), en die soort infrastruktuur wat in blanke kerke as vanselfsprekend aanvaar word, ontbreek hier totaal. Die Zoeloesprekende gemeentes groei ook vinnig – in teenstelling tot soveel krimpende blanke gemeentes. Tog bely ons dieselfde geloof as ons blanke broers en susters, en daarin lê die hart van ons eenheid met mekaar.

Uitdagings en kritiese vrae

Die Zoeloegemeentes worstel met uitdagings wat binne die konteks van die GKSA redelik uniek is (vanuit die perspektief van blanke gemeentes gesien). Dis onmoontlik om al die uitdagings hier in diepte te bespreek, en daarom noem ek slegs enkele.

- **Armoede**

Werkloosheid in die plattelandse gebiede waar ons woon en werk, is ongeveer 90%. Baie mense het wel die afgelope paar jaar toegang gekry tot staatspensioen en die verskillende toelaes wat die staat uitbetaal. Dit het egter tot gevolg dat die tradisionele bestaansboerdery en geldlose ruilekonomie plek gemaak het vir 'n geld-ekonomie, waardeur baie mense tans selfs groter armoede beleef as in die verlede. Soms leef 'n uitgebreide gesin van tien of twaalf mense op een ouma se staatspensioen van minder as R1 000 per maand.

Die armoede maak dit vir die gemeentes moeilik om in te skakel by die strukture van die GKSA, want alles (veral ramings) kos geld – baie geld! Die kritiese vraag word dus gevra: is dit reg dat ons deelwees van 'n kerkverband aan bande gelê word deur ons armoede? Is voldoende finansiële middele werklik 'n voorwaarde vir kerkwees? En les bes: is dit reg dat kerke uit die buiteland, deur middel van hulle finansiële steun aan ons kerke, in werklikheid die kerkstrukture van die GKSA subsidieer? 'n Ander groot vraag: hoe troos 'n mens 'n honger persoon met 'n evangelie van woorde?

- **HIV en VIGS**

Een van die jong predikante het opgemerk dat ons kerke van die dood geword het. Dit, terwyl ons geroep is om die evangelie van lewe te verkondig!

Net soos in Swaziland (80 km noord van hierdie gebied), is die infeksiesyfers van HIV en VIGS skrikwekkend hoog – van die hoogste in die wêreld. Tot soveel as 40% van vroue wat voorgeboorteklinieke in die distrik besoek, is HIV+. 'n Baie groot deel van hierdie kerke se pastorale werk is daarom gefokus op besoeke aan en begeleiding van persone wat met VIGS leef. Die epidemie het ook reeds begin om onder kerkleiers slagoffers te eis.

Begravnisse neem elke week die meeste van die tyd in beslag – soveel so dat een van die jong predikante opgemerk het dat ons kerke van die dood geword het. Dit, terwyl ons geroep is om die evangelie van lewe te verkondig!

Vanselfsprekend is die gevolge van VIGS nie beperk tot mense se gesondheid nie: dit raak ook die samestelling van gesinne, veroorsaak steeds groter armoede (broodwinners is dikwels van die eerstes om te sterf) en laat baie weeskinders agter – wat alles 'n groot impak op kerkwees het. Dit het vir hierdie kerke 'n kritiese vraag geword hoe om die golf van sterftes en begravnisse op so 'n manier te hanteer dat die hoop en lewe wat ons in Christus het en mag verkondig, nie verlore gaan nie.

- **'n Kerk van vroue en kinders**

Die Zoeloekerke bestaan grotendeels uit vroue en kinders (kyk goed na die syfers hierbo: ons kerke is vol kinders). Zoelomans is tradisioneel baie gefokus op sosiale status en die verkryging van mag. Wanneer mans lidmate van die kerk word, verwag hulle dus om vanselfsprekend leiersposisies en ampte te beklee, en wanneer dit blyk dat dit nie kan nie, is daar vir hulle ook geen rede meer om in die kerk te bly nie.

Mans is ook die beskermers van die tradisionele kulturele en godsdienstige praktyke, wat dikwels bots met die hart van die evangelie van Jesus Christus wat ons verkondig. Daarby is die gemeenskap redelik arm aan mans: verreweg die meeste wat kan en wil werk, woon in die groot stede en werk daar. In die gemeenskap word daar dus dikwels neerhalend na die Gereformeerde Kerke verwys as die kerk van vroue.

Dit sal niemand verbaas dat een van ons grootste gespreksonderwerpe tans die rol is wat vroue in die kerk kan speel nie. Kan ons die gevolgtrekking maak dat, omdat daar geen mans in 'n gemeente is nie, daar dus ook niemand in enige van die dienste bevestig mag word nie? Die volgende gevolgtrekking sou wees dat 'n gemeente dus nie kan bestaan waar daar nie mans is nie. Is dit so?

- **Jongmense**

Die tradisionele Zoeloekultuur is skerp gefokus op vrugbaarheid en seksualiteit. Veral die jongmense beleef die negatiewe kant hiervan baie sterk. Jongmeisies word nie as hubaar beskou voor hulle nie hulle vrugbaarheid bewys het deur een of meer kinders te hê voor hulle trou nie. Mans (ook tienerseuns en jongmans) beskou seksuele omgang met vroue as hulle reg, en 'n manier om hulle manlikheid te bewys. Die hele onderwerp van seksualiteit is ingebed in 'n skrikwekkende netwerk van mites en bygelowe, waardeur dit 'n geweldige houvas kry in die lewens van hierdie jongmense.

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In die kerke is tienerswangerskappe 'n groot probleem. Omdat skoolopleiding in die plattelandse gebiede steeds baie swak is, is daar min kans vir jongmense om goeie werk te kry. Die gevolg is 'n hele generasie jongmense wat vasgevang word in 'n spiraal van armoede, hopeloosheid en verveling. Dwelm- en alcoholmisbruik en seksueel oordraagbare siektes is daarom 'n groeiende probleem, en iets waarmee die kerke toenemend worstel. Dit het al byna normaal geword om één Sondag 'n groep jongmense belydenis van geloof te laat aflê, en net 'n paar weke later dieselfde jongmense onder tug te plaas, omdat dit blyk dat 'n aantal van die meisies swanger is.

Hierdie dinge stel nie net groot etiese en morele eise aan hierdie kerke nie, maar stel ook kritiese vrae aan kerklike praktyke soos katkisering, belydenisaflegging, tug en omgang met kulturele praktyke wat in hulle wortels steeds oerheidens is.

• Sinkretisme

Die Zoeloe-Gereformeerde kerke is van die weinig kerke wat steeds weerstand bied teen voorvaderverering. Nie net maak dit die kerk baie ongewild in die gemeenskap nie, maar dit gee ook aanleiding tot 'n soort dubbele lewe by baie lidmate. Vroue word dikwels tuis deur hulle mans en familie gedwing om deel te neem aan die rituele en praktyke wat verband hou met die voorvaders, maar hulle durf dit nie in die kerk bekendmaak nie, want dan kry hulle daar ook probleme.

Daarby beleef mense die praktiese uitwerking van hulle geloof in Christus anders as baie blanke Christene. Tradisioneel is die fokus van die Zoeloe ingestel op die voorvaders en hulle invloed in die lewe van elke dag, en ook op die probleem van die baie geestelike magte en towery wat dinge soos siekte, vrugbaarheid, voor- en teespoed en lewe en dood beheer. Omdat ons, veral in Gereformeerde Kerke, 'n evangelie verkondig wat insny op persoonlike sonde, verlossing daarvan en die belang hiervan vir die lewe na die dood, maar nie altyd antwoord gee op die probleme van die voorvaders, geestelike magte en towery nie, leef baie Christene in twee wêreldes. Die kerk is daar om die probleem van die ewige lewe te hanteer, maar die *isangoma* en tradisionele praktyke is daar vir die probleme van elke dag.

Dit roep eweneens baie vrae op – net soos die moreel-etiese probleme waarna hierbo verwys is. Waar lê die grense van die gemeente? Wie mag deel wees van die gemeente? Aan watter voorwaardes moet hulle voldoen? Hoe moet 'n mens leef, wat moet jy bely en wat moet jy aflê om ingesluit te word in die gemeenskap met Christus?

Wat doen ons dan wél?

Miskien skep bogenoemde uitdagings die indruk dat die kerk lamgelê word deur eindelose probleme. Gelukkig is die Here en die evangelie groter en sterker as al ons probleme. 'n Mens beleef werklik dat mense hartgrondig tot bekering kom en dat die Here hulle lewens radikaal nuut maak. Ons werk hard aan gemeenskaps-

ontwikkeling, seksuele voorligting, bewusmaking van VIGS en tuisversorging van VIGS-pasiënte. Ons werk hard aan opleiding en toerusting van kerkleiers en ons sluit die vroue nie hiervan uit nie. Ons fokus baie skerp op jeugbediening, en ons help waar ons kan om jongmense 'n geleentheid te gee om verder te studeer. Ons preek en hou eredienste, ons hou weekliks gebedsbyeenkomste, ons lidmate gaan saam op pastorale besoeke van siekes en waar daar 'n sterfte in die gesin was. Om so die liggaam van Christus in aksie te sien, is 'n ervaring wat 'n mens nie sal inruil vir enigiets anders nie.

Tog bly baie vrae voorlopig onbeantwoord. Dis vrae wat veral te make het met die hart van kerkwees. Hoe is ons anders as die ongelowiges rondom ons? Hoe kan ons as gebroke mense tóg iets laat sien van die koninkryk van Christus wat besig is om hier tussen ons gestalte aan te neem? Wat behoort die skerp snykant van die evangelie te wees wat ons verkondig? Wat is die verband tussen die konkrete bestaansnood waarmee mense elke dag te make kry en die evangelie wat ons verkondig? Is dit gepas om evangelieverkondiging steeds met die invalshoek van die Heidelbergse Kategismus aan te pak, of moet ons 'n ander skerp punt kies – miskien die koningskap van Christus en sy oorwinning oor die magte, soos in Kolossense 1 en 2? Het ons dalk 'n nuwe belydenis nodig wat juis op hierdie vrae antwoord?

Hoe is ons anders as die ongelowiges rondom ons? Hoe kan ons as gebroke mense tóg iets laat sien van die koninkryk van Christus wat besig is om hier tussen ons gestalte aan te neem?

Dit is dieselfde vrae waarmee die kerk van die Here deur al die eeue van haar geskiedenis oral in die wêreld geworstel het. Miskien lê daarin die grootste bevestiging dat ons tóg werklik voluit kerk van die Here is.

Medical mission and pioneer evangelism in Africa

Hannes Wiher

Missiologist of Swiss Alliance Mission, Bern, Switzerland

One of the Editors of *Word and Action* asked Dr. Wiher (medical doctor with a doctor's degree in Missiology from the North-West University) to write on his and his wife's (dr. Claire-Lise Wiher) experiences in Guinea, Africa. We are glad that he was willing to share the following with the readers.

Which place in God's worldwide mission?

In the search for our place in God's worldwide mission, we were candidates for the Overseas Missionary Fellowship's mission hospital at Manorum, Thailand. But after three years of waiting for a visa they advised us to look for another mission. In the Swiss Alliance Mission we found a mission with a long term perspective including the vision to learn the language and culture of the people. They had a medical mission in Angola. Even though the war was going on for ten years, this country did not attract us and we did not feel comfortable with emergency surgery, we became candidates. But the president of the national church of Angola refused to accept a family with four children in a war zone. When the board of our mission received this negative answer, they asked us whether we would be ready to start new missionary work in the Republic of Guinea, West Africa. When we studied the project closer, we discovered that it fitted us much better than the one in Angola: a pioneer project with the development of medical services for leprosy, tuberculosis and eye services.

The first steps in Guinea

Guinea was then a closed country, communist and Muslim, with a bloody dictator, Sékou Touré. He appointed the

mission to a place 800 km upcountry in a lost place without electricity, water, telephone and all-year access by road. When we told people in the capital Conakry that we were living in Macenta, they were surprised. During the first years in Guinea, we were controlled by spies. The local authorities caused us problems wherever they could. They forbade our friends to visit us and isolated us completely. We were thrown onto the Lord in every aspect of our everyday life. We had the time to read through the Bible several times. When the government recognised our mission as a religious, philanthropic and medical organisation, we started public morning meditations in the newly started leprosy and tuberculosis hospital.

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Selection of new-born Christians for the hospital's personnel

When we selected the personnel for our leprosy and tuberculosis hospital, we stressed Christian character traits and a living involvement in the local church. Of course, we also had to accept the Muslim and Catholic personnel which the government attributed to us. We instituted morning meditations not least to disciple the personnel and organised courses for the evangelical members of our personnel to show them how to witness to the Muslim majority. During the first years, we had quite a few conversions.

Abdurahmane Camara, the first Fulani pastor

One of our first converts was a young Fulani man called Abdurahmane Camara with resistant tuberculosis. He had been treated in different hospitals without success. When his family brought him to our centre, they came in total despair. Through another Christian patient Abdurahmane came to faith in the Lord Jesus. The first antituberculous treatment was not able to heal him. So he had to stay for another treatment, a fact that permitted his young faith to get stronger. When his family came to know that he had become a Christian, they expelled him from the family, the more so, because he was the eldest son. So we adopted Abdurahmane in our family. After being completely healed, Abdurahmane went to Bible school as the first Fulani becoming a pastor. Today he is developing an underground Muslim background believer movement in the capital Conakry, which he calls the TAZI movement. TAZI is a pseudonym composed of the initials of the Arab names of the main parts of the Bible: Tawreta (Deuteronomy), Annabiya (prophets), Zabur (psalms) and Injila (gospels).

Philipp Momo Camara, the first Susu believer

Another convert of the first years, Philipp Momo, was of the Susu people, another Muslim group of Guinea, in which there

were practically no Christians. Philipp Momo had been a singer in one of the famous bands of Guinea. He came to faith in our leprosy and tuberculosis hospital when he accompanied a friend who came with an incurable ulcer. Seeing the love of the nurses treating this chronically ill patient, he concluded that the faith of these people must be the truth. He was also chased from his family and became our adoptive son. He followed Abdurahmane to Bible school as the first Susu to become a pastor. Being a good communicator he was prone to become an evangelist. Very soon he surpassed us in the depth of his spiritual life. During school vacations he evangelised new areas of Guinea and started churches there which still exist today. In the last year of Bible school he became more and more ill. When he came to our hospital for treatment, we discovered that he had liver cancer, probably a sequel of his drinking habits when an itinerant singer. Soon afterwards, Philipp Momo, the hope for the Susu people, died.

Seeing the love of the nurses treating this chronically ill patient, he concluded that the faith of these people must be the truth. Very soon he surpassed us in the depth of his spiritual life.

Ibrahima Traoré, the first Maninka pastor

A third spectacular convert was Ibrahima Traoré from the Maninka people. He came to faith through Abdourahmane's prison ministry during Bible school. Doing a sentence for drug trafficking in the prison close to the Bible school, he accepted the gospel from his friend Abdourahmane, a former Muslim like him. Having changed completely in his behaviour, he was released soon. After making the first steps in faith with a SIM missionary in his home

town Kankan, he came to the Bible school and became a pastor-evangelist like his older friend Abdourahmane. Today he is the only pastor and evangelist of the Maninka people in his home town, Kankan. He has assembled a community of young Maninka believers around him.

Growing materialism

In the course of the years, the personnel of our mission hospital became more and more demanding and materialistic. More and more evangelical members abandoned the church and took second wives. Their behaviour in medical care was not a testimony to Christ's sacrificial love anymore. Thus, in subsequent years, there were less and less conversions. The intimate fellowship with Christ and the initial vision was lost. What had happened? It is difficult to answer this question. Was the big difference in the material life standard between expatriate missionaries and the evangelical believers the reason? Was it the influence of secular, Catholic or Muslim working mates? Was it the social pressure of the African extended family, with their many demands and their never-ending requests of adopting and educating additional children and other additional social responsibilities? Was it cross-cultural misunderstandings between nationals and expatriates because of different cultural behaviour patterns and attitudes?

Transition to nationals

Today the mission is looking for nationals who can take over the large hospital who has attained a standard far beyond norms of other government hospitals. There has been an evangelical doctor who has gone through different government hospitals in his career during the last twenty years to become hospital director in different government institutions. But in the mission hospital where he now serves as a vice director, it seems that his performance does not seem to be sufficient to turn responsibilities over to the Guineans. What to do in the long run? This becomes a big question. The government, the mission and the national church each has

one third of the delegates in the hospital board. The sophistication of the hospital has made it difficult to be taken over by nationals. On the other hand, the sponsors would be glad to be discharged of this long term responsibility during the present economic crisis. They have started to reduce support. This creates problems for the pursuit of the project.

**My slogan was:
"He must become greater,
I must become less"
(John 3:30).**

Conclusions

What have I learned from these experiences? God has a plan for each one of us. If we make ourselves available for Him, He integrates us into his worldwide mission (Jer. 18:6; 29:11-14). The Lord has led us via different intermediate stations to Guinea, where he had prepared a project which suited our gifts perfectly: for my wife eye surgery and for me a pioneer project in infectious diseases (Eph. 2:10). Through suffering and persecution He prepared us for dependency on Him. Some quite spectacular conversions took place. In his grace the Lord gave pioneers for the three main Muslim peoples of Guinea. In personal transparent discipleship we prepared them for evangelistic and pastoral ministry (2 Tim. 2:2). In his sovereignty, the Lord took back one of them, probably the most dedicated and the most gifted (Isa. 55:8-9). Two of them, however, continue in an evangelistic ministry. The hospital has developed under my successors to a high level of sophistication. The big question is how to give it over to nationals. In my later ministry, I was careful not to start projects by myself anymore, but to let Guineans start them in their way. This was sometimes difficult for me as they had a different perception. But my slogan was: "He must become greater, I must become less" (John 3:30).

Warmth from stone churches: experiences of the church in Eastern Europe

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My experiences in Central Europe have been mainly with the Hungarian Reformed Church. In this article I am thinking of “the church” and also “Eastern Europe”, in a very wide sense. I am not presenting a history of the churches, but rather I shall present some characteristics of the historical situation and some basic tendencies. This article deals with church and society, especially from the viewpoint of political ethics.

Church and society as a question

In Eastern Europe traditional stone churches are found in almost every village. They are often very cold in the winter with no adequate heating, for these are high buildings with no insulation. Heating them is a major cost. So people dress up with layers of clothing in order to be able to sit in the cold or even freezing churches. A common alternative during the winter is to hold the worship service in a smaller congregational meeting room (“prayer rooms”), which can be more readily heated.

How warm are stone churches? I now ask this not referring to the temperature, but to the role of the church in individual lives and in society. What has been the role of the church during times of freedom and times of war, times of tyranny, and times of opportunity? Where does the church stand? How does it react to power in society? How does it act when it has the

power, and how does it act when others have the power? The experiences of the church in Europe (West, Central, and East) include the legacy of Hitler and Stalin. During times of peace and times of social turmoil, religion can be used for good or bad.

How warm are stone churches? What has been the role of the church during times of freedom and times of war, times of tyranny, and times of opportunity? During times of peace and times of social turmoil, religion can be used for good or bad.

Communist icons and the Gulag

I looked up some articles in encyclopaedias and here is some information I found. When the communists came to power in Russia in 1917 they began an anti-Christian political program which quickly led to the execution of thousands of priests, the closing of hundreds of monasteries and the seizure of church treasures and properties. Throughout the long history of Communism there were times of intense persecution of the church and short times of a thaw, when society was given back some rights for a while. It

is estimated that more than 8 000 priests, monks and nuns were killed in 1922. We also know that over many years hundreds of thousands, eventually millions, of peasants were either shot, starved in their villages, or sent off to work in factories and also work camps in Siberia. In 1929 Stalin was collectivising all farms and the government took over the land, the farm equipment, and the crops. Out of protest many farmers burned their crops and cattle. It is thought that a million families at this time were sent into exile by Stalin, with more to follow. Due to his suspicion, fear, and jealousy, Stalin would eventually also have even faithful members of the Communist party imprisoned and killed. Later, for example, because the church was seen as helpful during World War II, Stalin (1879-1953) permitted thousands (perhaps 20 000) churches to reopen and again gave more freedom to run monasteries and theological seminaries. Khrushchev (1894-1971), however, closed down two-thirds of the churches again. So it is estimated that while there were more than 50 000 clergy in 1914, by 1988 hardly 7 000 could be found. (Yet we know from the persecution at the time of Elijah that God shall always have "7 000" who are faithful.)

Communism brought to the Russian church and the Russian people an immense amount of persecution and martyrdom. Communism was not merely iconoclastic, knocking down and destroying the churches' symbols and treasures. For as one writer says: "though Christian icons could be burned on public bonfires, the state proposed its rival icons and its rival cult".

The sinews of peace and The river of time

In his famous "iron curtain" speech on 5 March 1946, Winston Churchill said at Fulton, Missouri:

... an *iron curtain* has descended across the continent. Behind that line lie all the capitals of the ancient states of Central and Eastern Europe. Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest and Sofia, all these famous cities and the populations around them

lie in what I must call the Soviet sphere ... and increasing measure of control from Moscow.

After knowing the pattern of Communism in Russia since 1917, the pattern for East and Central Europe could be stated ahead of time: to live behind the iron curtain would mean persecution and abolishment of many freedoms. Finally, by the time of Gorbachev the signs of a new era were in sight. Already in the millennial year for Russian Christianity (1988) Gorbachev was showing a new flexibility and the long dreamed return to personal rights and freedom was on its way with *perestroika*. Thus, 46 years after Winston Churchill's speech on *The sinews of peace*, Mihail Gorbachev also spoke at Fulton, on *The river of time*, about future global progress after the end of the Cold War. Meanwhile, now after the turn of the new millennium we know that there is no new world order, but only a new arrangement of the old disorder. Yet advances have been made in some places, including Eastern Europe. So let us say more about the churches.

Why and how did the church suffer in Eastern Europe?

The church as a representative of spiritual power was seen by the Communism as a smoke screen for the economic and ideological goal of taking power and wealth away from the common people and siding with the elite.

It is obvious why there was a clash between communist states and their churches. Communism (in the line of Marx, Lenin and Stalin) declared itself officially atheist. It therefore tried to push back the influence of the church. Communism was materialist in two ways: first, because it held to a materialist idea of the cosmos (that is, without a divine source); and second, because it held to an

economic understanding of history, which determines social values. Put differently, the church as a representative of spiritual power was seen as a smoke screen for the economic and ideological goal of taking power and wealth away from the common people and siding with the elite.

There is another way of explaining why the communists could not tolerate the church. Namely, they did not tolerate freedom of thought, freedom of speech, freedom of association, and freedom for social organisations. If there was no freedom of this kind, there obviously could be no freedom for Christian organisations: no freedom for Christian schools (these were closed), and no freedom for neighbourhood Bible studies, or discussions about social-political things. A centralised society does not allow other sections to have a mind of their own. If we may say that the church has the calling to be the conscience of society – to remind people of spiritual and moral values, including justice and freedom – then this would be a direct challenge to an atheist and dictatorial doctrine as practiced by Communism.

So the communist politics had what they in Hungary call a “salami policy”: that is, the centralised party sliced off more and more segments of society and placed these under their party and state control. They further used this “salami politics” as a means of “divide and conquer”, for they were thus able to weaken other organisations and viewpoints, dividing the people and society against each other in a climate of suspicion and fear of punishments. There is the irony that Marx said the state would gradually wither away in future socialist society, whereas the state apparatus became extremely over-dominating. When we first arrived in Hungary in 1992, we met people of the older generation who could tell first-hand stories of the communist times. Things similar to what we had read in the writings of Solzhenitsyn were also told by people we met in Hungary, Ukraine and Romania. We met elderly pastors from Ukraine who had spent years in work camps, including as far away as Siberia. We met a colleague whose father had been placed in a psychiatric hospital and kept on

drugged medications because he had said that Communism was not improving society as it promised to do. We read the story of the Lutheran bishop who was sent to prison because he had defended the right of the church to keep control of the Lutheran church school in Budapest. The communist government solved the Christian school question by turning these schools into state schools. All teachers had to sign on as members of the communist/socialist party. At that time, just after the Second World War, the Roman Catholic and Reformed churches ran 6 500 schools across Hungary, and all but a token few were taken away by the Communist government. By way of example: the seminary where we teach was closed in 1951 and only again re-opened in 1991.

The church carrying its cross

How did the church suffer in Hungary? It lost lands and some buildings. While the church sanctuary buildings were often left alone (in Central Europe, not in Russia), extra meeting rooms or church owned houses were confiscated. There was great psychological pressure against the church. The church was pushed back out of public life into the retreat of its own walls. Even there it was neither free nor safe, for “informers” would report if a sermon or other church activities had any hint of not supporting the communist state and society. Church influence was kept out of the newspapers (except for bad press), with no rights to use the radio or television, nor to hold public or even private Bible studies in homes. Almost all activities which would influence “the laity” were forbidden. Catechism classes were restricted to a few weeks between Christmas and Easter, and were only allowed for those making a profession of faith. Pressure was placed on parents and children not to be involved in church instruction. Children who were involved with the church would be teased at school or receive bad marks. To baptise one’s child might lead to problems at work, or even the loss of a job for the parents. So it ended up that mainly the elderly women went to church since they had no jobs to lose. As a Hungarian pastor told me: the

Communists said that since there were only old grandmothers in church, the church would die out in a generation. But the pastor said, forty years later the church still had lots of old grandmothers. In the early 1990s when we asked our students, who had grown up under Communism, what Christian influence there had been on their lives, quite a few said that it was especially from their grandmothers. Grandmothers not only attended the church, but they also looked after the children while the mother was at work. God has his home missionaries in every generation.

There was a climate of fear and suspicion, for one never knew who was “informing” against their own neighbours or colleagues, and whether the information was a lie. Why would someone “inform” against another? Sometimes out of jealousy, revenge and the like, but also to gain status and special privileges for oneself with the socialist authorities. For example, one needed a special permit to travel across any border. This was difficult to obtain, and friendship with the authorities could help pave the way. The same can be said for job promotions, or some extra rations for basic living supplies. Under Communism there were problems with supply and demand, for there was mainly demand without much supply.

Quiet witness of the church and of Christians

In his recent book on *Our endangered values*, former USA president, Jimmy Carter, tells the story of a visit he had with the communist Head of state for Poland toward the end of the 1970s. Carter says that the Polish Head of state was torn between the faith of his mother, who was a devoted Roman Catholic, and his political identity as a loyal communist. Carter says: “I felt that privately he was a Christian, but publicly an atheist.”

The choices for Christians and for the church – and indeed for any honest citizen – were not easy ones during the decades of Communism. One could speak out, and disappear. One could consider civil disobedience of a more passive or a more

active kind, including the use of violence. Such often does not succeed, as in the case of the Hungarian rebellion in 1956. One could not easily flee across borders, for these were barricaded with barbed wire and police dogs, not to keep people out, but to keep them in. One could lay low, and perhaps survive, or one could collaborate. Christians and all citizens were confronted with ethical choices concerning civic duties and Christian freedom. The spiritual temptation of that time was to free oneself from psychological and material pressures and receive some rewards by collaborating. Even some church leaders developed the idea that the church as the servant church, should serve the socialist state and collaborate with communist goals. This is not much different than the church today collaborating with the zealous nationalism in various movements around the world. Would the church remain the church? The church under Communism was a church “carrying the cross”. This expression has been used at various times in the history of the church when it suffered persecutions and martyrdoms.

Christians and all citizens were confronted with ethical choices concerning civic duties and Christian freedom. The church under Communism was a church “carrying the cross”.

A quiet witness could be found at times in unlikely places. Various voices spoke up for Christ in their own way. Consider as an illustration from the heart of Moscow: Pasternak’s novel, *Dr. Zhivago*. It is remembered for the dramatic film in the West, but the book and the film were not allowed in Russia until the early 1990s. There are many details in the novel which raise the question of individual personality and spirituality in the face of the doctrine of materialism and social centralisation. You can imagine this was not acceptable literature to the Communists. In his poems Pasternak also irritated the official materialist-atheist doctrine by writing about Christmas, Holy Week, and the parables

of Christ. In a final poem in the collection, Pasternak suggests that Christ is the judge of history – and therefore the judge of the twentieth century, including the judge over Fascism, Communism, and Capitalism. In the final poem, Christ in the Garden of Gethsemane says the following:

I shall descend into my grave. And on
the third day rise again.
And, even as rafts float down a river,
So shall the centuries drift, trailing like a
caravan,
Coming for judgment, out of the dark, to
me.

The centuries, like barges floating down the river, a final picture of Gorbachev's "river of time", are to be judged by Christ. We learn a lot about history from the church in Eastern Europe. The church in Eastern Europe went through the painful experience of learning that its highest banner is not political power nor cultural prestige. Nor could its highest banner be evangelistic rallies, which were forbidden. Nor could it rely on Christian schools (which were taken away), nor on numerous other outreaches in society (which were forbidden). It was sent back to its sources and resources of faith: the Bible could still be read privately (though it was basically "out of print" – Bibles were smuggled in during these years). People could still privately share their faith. There was still an opportunity for some pastoral care. Even though diaconal organisations and social homes were taken away from the church, there were still some local signs of care among people. The psalms and hymns – which tell of the judgment of God in history and the hope of the good news for people in an oppressive situation – could still be sung by a "remnant" (for example the grandmothers). This was a difficult time, but perhaps also a purifying experience for the church.

Transformations, but in which direction?

The transformations in postcommunist society have been far-reaching. After the centrally dominated society there is now a new pluralism in the media and in daily life: people can now make choices and take initiative. There are certainly many

variations in the many Central and East European nations. Changes after the Communist era also depend on the pre-communist history of a particular nation and culture. For example, pre-communist Russia was not a modern democracy when Communism arrived there in 1917. It cannot merely return to the past, but needs to make a qualitative leap. It has a great cultural heritage, but is only now beginning the experience of modern democracy. What the church becomes today in Eastern Europe also partly depends on what the church was like in the pre-communist times. For example, the Hungarian Reformed Church in its pre-communist times already knew about the relationship of reformed theology to the idea of the Christian faith as a catalyst for social transformation.

It is an amazing story: in the West there is much talk of becoming post-Christian. First it was said that God was hidden, then that God was absent, then that God is dead. Yet, religion is always present, even if in new forms, whether universal or sectarian, status quo maintaining or a new trend setter, peaceful or terrifying. The religious question always includes John Lennon's question: "How can I go forward if I don't know which way I am facing?" That has become the question after the ideological revolution of 1989 in Eastern Europe.

Eastern Europe is no longer atheist, but post-atheist. That is, the governments no longer promote atheism. The Communists proclaimed themselves to be materialists and atheists, but this did not silence the search for a spiritual orientation. After totalitarianism and its terrors, old and new religious choices are taking on a new meaning again. In Dostoevsky's writings in pre-communist times, when a drunk man was senselessly beating his horse, an old man in the crowd gathering around, calls out: "What's wrong with you, beating an animal like that – aren't you a Christian?" There was a time in Eastern Europe when it was "natural" to talk that way. Those times may still exist in some villages in Eastern Europe, but the globalising tendency has already brought new times to people there. The church is still blinking its eyes, I think.

What the church becomes today in Eastern Europe partly depends on what the church was like in the pre-communist times. The Hungarian Reformed Church in pre-communist times already knew about the relationship of reformed theology to the idea of the Christian faith as a catalyst for social transformation.

Theological insights underlined by the experiences in Eastern Europe

Let us now list a number of points which the church in the “East block” and in the West may learn from the Communist times.

- **The sovereignty of God:** We learn that *God is transcendent* and not to be identified with our ideologies. We learn our own *finitude*, our limitations when we want to transform society. The first commandment: you shall not worship any other gods, is a safeguard against the idolatry of power and violence.
- **The human image of God:** Under Communism people were not seen as image bearers of God. Communism valued abstractions: the workers, technology, the future society, but not people and their rights and freedoms. There was no real emphasis on the basic ethical rule of: “Be a person and respect others as persons”. Without this we cannot fulfil our task to be reflecting images of God’s will. Today the church may bring back to the centre of society the importance (as Pasternak wrote) of personal love, sacrifice, and freedom.
- **Sin is active in every human heart and life**, not just in the hearts of the wealthy class. It would be naïve to deny the class struggle, but the church can now in a new way proclaim justice for the poor, but within the *framework of reconciliation*. Christian theology and catechism have always summarised the idea of Christian freedom in Christ as freedom from sin, and freedom to serve. True reconciliation produces better fruit than the conflict model of promoting a violent class struggle. Christ calls rich and poor to repentance.
- **Ideologies:** We have surely learned by the 21st century that ideologies in both East and West (socialist and capitalist) *act like gods: creators and saviours*. That is why it is good to be reminded of the importance of the first commandment: you shall have no other gods. We are also reminded of the relevance of the tenth commandment: you shall not covet. For it is the overbearing desire for power, control, honour and possessions which turns ideological dreams into nightmares.
- **“The church carrying the cross”** (the suffering church), is now better able to talk about the *grace of the cross of Christ* – not only because suffering often brings us closer to God than does success, but also because we come to understand the suffering of Christ and the power of his grace. We learn again that *God has made a covenant with the “ecclesia”*, those called to follow Christ. While this may lead to suffering and to martyrdom, the “blood of the martyrs is the seed of the church” (Tertullian). “A servant is no better than his master” – and this means that the church and Christians may be called upon to be like Christ, the suffering servant of God. This is happening in various places around the world today and is part of our calling, as we (once again) become the church carrying the cross, but also carrying a blessing.
- **Living by providential grace:** Dostoevsky placed on a foreword

page to his novel, *The brothers Karamazov*, the words of Jesus: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies it remains alone; but if it dies, it bears much fruit." This spiritual principle of death and rebirth explains why we may expect new fruit from the churches in Eastern Europe. After the death camps under Hitler and Stalin, today there are the new Christian youth camps run by churches in many places in Eastern Europe and attended by thousands of young people. The church is a voice again on radio and television. Christian projects can be found in society and on the internet in Eastern Europe. The seminary where we teach has produced 250 pastors during the past twelve years. The church in Central and Eastern Europe is learning to walk again – in freedom, and in the fear of the Lord. So let me end with a verse from the poet

Kányádi, who lived in Transylvania under Communism. Like so many who lived through the decades of oppression, he tried to balance out the need to have hope among the fears, and he does this as a believer:

my fears my hopes don't
disappear
this is the grace that helps me stay
this caring providential fear
has held my hand along the way

The church in Central and Eastern Europe is learning to walk again – in freedom, and in the fear of the Lord.

I trust that these voices have illustrated the warmth of faith coming from stone churches and their members, in Central and Eastern Europe.

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Ethical accounting conduct: a contradiction in terms?

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Considering the world's current financial woes and accountancy's role therein, one cannot but wonder what happened to the noble stewardship role of the accounting profession. It seems as if Dante's deadly sin of avarice is running amok in modern society, and accounting is providing the vehicle to perpetrate this sin. Avarice, which turns people away from God by creating a preoccupation with the acquisition of material possessions, is commonly seen in the excessive love of money and manifested in miserliness and unethical business practices.

Background

Ethics is considered a person's moral duty to society: each person in the group carries some responsibility for the well-being of others in the group. Accountancy's stewardship role makes it crucial to maintain high standards of ethical conduct.

Many accountants do not consciously link their actions to ethical norms and in the case of a dispute many will probably attempt to resolve it by some form of legal action. However, ethics is considered a person's moral duty to society and a broader concept than that required by law. Notwithstanding different interpretations of ethics, they are all based on the same principle: each person in the group carries

some responsibility for the well-being of others in the group. Two well-known extremes of ethical theory include:

- *Utilitarianism*, which can be defined as the ethical theory that finds the basis of moral distinctions in the utility of actions, in other words the ability to find happiness for the majority. There are certain drawbacks of this approach, including the possibility of exploitation of minority stakeholders' interests in favour of those of the majority stakeholders.
- *Formalism* stands in contrast to utilitarianism, which is defined as the strict observance of form, or the adherence to rules. Rules, however, would only be considered ethical if all stakeholders, without qualification, would act (or be treated) similarly. Formalism's advantage is the collective logic on which it bases the guidelines for acceptable behaviour. Unfortunately, rules can often become very cumbersome and complex. A further disadvantage is its dogmatic perspective in which over reliance is placed in a specific rule, or when hiding behind a specific rule when such a rule is not really necessary.

Accountancy's stewardship role makes it crucial to maintain high standards of ethical conduct. A code of ethical conduct is so important that it is often a prerequisite for professional accountancy recognition. The purpose of this article is to briefly consider the key aspects of accountancy's professional codes of conduct.

Ethical conduct and the accountant

In Roman mythology, Janus, the god of gates and doorways, is often depicted as having two faces, one forward facing and the other rearward facing. This depiction can be applied to the ethical issues facing accountancy, i.e. the simultaneous consideration of future events as well as historic events. With this analogy in mind, the problem which accountants are faced with can be understood. There are often subjective grey areas such as cost allocations, asset valuations and information interpretation. The accountant is often in the unique position to being able to influence decision-making by presenting information able to support different alternatives.

There are two basic professional streams in accountancy, namely financial accountancy and management accountancy. In this article's consideration of ethical conduct and accountancy, financial accountancy was represented by:

- The American Institute of Certified Public Accountants (AICPA), which updated their *Code of Professional Conduct* in 2008; and
- The South African Institute of Chartered Accountants (SAICA) which updated their *Code of Professional Conduct* in 2006.

Management accountancy was represented by:

- The Institute of Management Accountants (IMA) which updated their *Statement on Values and Ethics* in 2008; and
- The Chartered Institute of Management Accountants (CIMA), which updated their *Code of Ethics* in 2007.

When considering the above institutes' codes of conduct, it is possible to identify four basic principles as typical in promoting the objectives of the accountancy profession. These are professional competency, integrity, objectivity and confidentiality. More consideration is now given to each concept.

Professional competency

In order to get some clarity on this concept, one needs to consider the literal meaning of the words *professional competency*. The *Webster's Dictionary and Thesaurus* (2006) is used to clarify this. The term *professional* refers to conforming to the technical or ethical standards of a profession, whilst the term *competency* refers to sufficiency or capability. In the context of accountancy it refers to the accountant's ability to maintain acceptable levels of capabilities. This can be achieved by:

- Continuously developing their personal competencies and knowledge;
- executing their responsibilities in line with relevant laws and regulations; and
- only to issue reports and recommendations once they have personally completed the assignment.

Integrity

Integrity may be defined as honesty and sincerity. An accountant with integrity will therefore not make him/her guilty of dishonesty and would not get involved in the falsification of information. The characteristics of integrity become a reality in the concepts of full disclosure of relevant financial information. The accountant with integrity will therefore:

- avoid situations of possible conflict and inform all stakeholders should a conflict situation become reality;
- not undertake appointments that may make it difficult to maintain integrity in an ethical manner;
- not accept gifts or favours that may create the impression of influencing their responsibilities; and
- refrain from subverting the attainment of the organisation's legitimate and ethical objectives.

Objectivity

Objectivity can be defined as something (or someone) that is detached or impartial. When facing ethical questions, it is necessary for the accountant to consider

other stakeholders' feelings and motives. The accountant therefore has the responsibility to:

- communicate all information honestly and objectively; and
- disclose all relevant information of which can be expected to influence the end-user's understanding thereof.

Even though a management accountant is typically employed by a company, and not independent in the sense of an external accountant and auditor, the management accountant should also be able to distance him-/herself from a conflict situation in order to objectively consider all the relevant aspects.

Confidentiality

The *Webster's dictionary* (2006) states that when something is confidential, it has been entrusted with secrecy. Confidentiality therefore means that the accountant will not use information obtained during the fulfilment of his/her professional duties for personal gain and should therefore not:

- disclose confidential information obtained during the course of professional duties, except when required by law;
- fail to inform subordinates of the confidential nature of the information and ensure confidentiality is maintained; and
- use, or pretend to use, any confidential information to gain some unfair or unethical benefit.

In the case of ethical conflict the accountant should follow his/her employer's/client's procedures to resolve the conflict. If this should prove to be insufficient, the institutes' guidelines suggest seeking counselling and advice on a confidential basis with an independent advisor or the applicable professional accountancy body to obtain an understanding of the possible courses of action. However, this may be seen as exceptions to the confidentiality rule. The accountant should therefore use proper judgment when approaching an independent person.

Concluding comments

**Avoid small ethical failures.
Focus on the long term
reputation. Be prepared to face
personal consequences.**

Professional conduct is the manner in which a professional accountant, as a person dedicated to the profession, acts. Ethical guidelines require that the accountant refrain from any action that may put the profession in a bad light. However, professional conduct is more than just the image of the profession. It is also the image of the accountant (as a professional) in respect of his employer/client. Based on the above, principles such as fairness, balance and consideration are crucial to ethical accountancy behaviour. Even though an ethical code of conduct aims to meet these principles, one should always remember that no code will address all possible ethical conflicts an accountant might encounter. The ultimate aim of an institute's code of conduct is to provide a framework into ethical behaviour and it is important for an accountant to operate within such a framework. Even though the accountant's interpretation of this framework is often formed through personal experience and training, there are certain principles which the ethical accountant should strive for.

- Avoid small ethical failures. Although it may initially seem unimportant, there is a possibility of exploitation later on by unscrupulous individuals.
- Focus on the long term reputation. Accountants should try and ignore short term pressures and focus on his/her long term reputation.
- Be prepared to face personal consequences. The ethical accountant often faces two choices; let go of ethical standards and get certain benefits, or be ignored when promotional opportunities arise.

Finally, should the ethical accountant face ethical problems that cannot be satisfactorily resolved, he/she have no other option but to resign his/her position.

Hoe onafhanklik en doeltreffend kan 'n regbank wees?

Koos Malan

Departement Publiekreg, Universiteit van Pretoria

Hierdie bydrae behandel die rol van die regbank in 'n grondwetlike demokrasie, die trefwydte van die regbank se onafhanklikheid en die vraag tot welke mate die onafhanklike regbank by magte is om die parlement en die uitvoerende gesag tot orde te roep en sy stempel rigtinggewend op die openbare orde af te druk.

Konstitusionalisme

Konstitusionalisme impliseer in wese *beperkte regering*, dit wil sê dat politieke maghebbers deur 'n stel beperkende maatreëls aan bande gelê en tot reëlmatige en voorspelbare optrede verbind word. Daar is talle maatreëls vir beperkte regering beskikbaar. Daaronder tel territoriale en funksionele federalisme, waardeur wetgewende en uitvoerende mag geografies of funksioneel verdeel word. Verder ook minderheidsregte en in die besonder die reservering van sekere instellings vir minderheidsgemeenskappe. Daarbenewens magsdeling op uitvoerende vlak en konsosiatiewe demokrasie, wat voorsiening maak vir 'n grondwetlik voorsiene koalisie-regering wat die samestellende gemeenskappe van die staat verteenwoordig. Vervolgens ook 'n verskanste, oftewel moeilik wysigbare grondwet, wat die staatsgesag tussen die wetgewer, die uitvoerende gesag en die regbank verdeel en wat fundamentele regte bevat wat in die laaste instansie deur die howe bereg en afgedwing word.

Vertroue in die regbank

Gedurende die grondwetlike oorgangstydvak in Suid-Afrika vanaf 1990 tot 1996 is federalisme, minderheidsregte en konsosiasie ferm afgewys. In plaas daarvan is bykans alle vertroue op 'n onafhanklike regbank geplaas, wat die verskanste grondwet met sy fundamentele individuele regte moes bereg. Dié meganisme is onvermoeid deur 'n feitelik eenstemmige korps van politici en politieke kommentators as die waterdigte strategie van konstitusionalisme en regsbeskerming gepopulariseer. Dit het beduidend bygedra tot die vaste oortuiging dat die howe 'n rigtinggewende politieke rolspeler is. Dit het meegebring dat die geloof in die verreikende mag van die onafhanklike regbank sedertdien een van die sentrale mites van die huidige grondwetlike orde geword het. Terselfdertyd is die ander meganismes van konstitusionalisme sedertdien verwaarloos, of nog meer, as onvanpas en oorbodig afgewys. Die vaste oortuiging in die vermoë van die howe het gepaard gegaan met 'n versuim om die beperkings van hierdie meganisme in te sien – dit in weerwil daarvan dat die kwessie deeglik nagevors is en dus nie onbekend is nie.

Onafhanklikheid

Wat word met die onafhanklikheid van die regsprekende gesag bedoel, en wat is nie by die onafhanklikheid van die regbank inbegrepe nie? Onafhanklikheid van die regbank hou wesenlik die volgende in:

Gedurende 1990 tot 1996 is federalisme, minderheidsregte en konsosiasie ferm afgewys, terwyl bykans alle vertroue op 'n onafhanklike regbank geplaas is.

- niemand anders behalwe regsprekers self mag die funksie van regspraak behartig nie;
- niemand, veral nie lede van die uitvoerende of die wetgewende gesag mag aan regsprekers voorskryf of hulle beïnvloed in die uitvoer van die regsprekende funksie nie;
- lede van die regbank moet sekuriteit van posbekleding en besoldiging geniet, wat beteken dat regsprekers nie aan die risiko van afdanking, demovering, verlaagde besoldiging of dergelike risiko's moet blootstaan indien hulle byvoorbeeld uitsprake teen die regering gee nie;
- regsprekende personeel moet oor die algemeen self reëlings met betrekking tot die toedeling van sake en die reël van hofrolle tref; en
- die dissiplinerings van regsprekende personeel weens wangedrag moet grotendeels deur die regbank self behartig word.

Die transformasie van die regbank strook met die rol van regbanke in alle demokrasieë en met die veranderings wat regbanke moet ondergaan ten einde hulle breedweg deel van die politieke magselite te maak en met die politieke uitgangspunte van dié magselite in pas te bring.

Onafhanklikheid van die regbank gaan egter beswaarlik verder as dit. In die besonder is die regbank allermens iets soos 'n "amptelike opposisie" van die regering van die dag. Teweens, die regbank is in die laaste instansie 'n vertakking van een en dieselfde magselite wat in die wetgewer en die uitvoerende gesag die botoon voer. Die regbank onderskei sigself daarin dat dit 'n gespesialiseerde sektor van daardie toonaangewende magselite is. Dit is weliswaar so dat die regbank in 'n oorgangstydperk ná 'n regeringsoorgang juis weens regters se sekuriteit van hulle posbekleding, nie in pas met die (nuwe) regerende elite in die ander twee takke van staatsgesag is nie. Weens die feit dat die politieke maghebbers egter altyd die beslissende sê oor die aanstelling van regsprekers het, kom die regbank egter, na mate nuwe aanstellings gemaak word, spoedig in pas met die wetgewer en die uitvoerende gesag. Die deurlugtige Amerikaanse politieke wetenskaplike Robert Dahl se opmerkings oor die Amerikaanse Hooggeregshof is allerweë, ook op Suid-Afrika, van toepassing. Dahl merk op:

Except for short-lived transitional periods when the old alliance is disintegrating and the new one is struggling to take control of political institutions, the Supreme Court is inevitably a part of the dominant national alliance. As an element of the political leadership of the dominant alliance, the court of course supports the major policies of the alliance.

Wat die regbank betref, ondergaan Suid-Afrika na 1994 'n soortgelyke oorgangsperiode. Hier neem dit egter veel langer om die oorgang te voltrek vanweë die feit dat daar voor 1994 bykans geen regters vanuit die ANC-dampkring op die regbank was nie. Die transformasie van die regbank, om te verseker dat die profiel en die denke daarvan oor die algemeen met dié van die politieke bewindhebbers strook, geskied soms met 'n verlies aan gehalte. Soms word dit kru gepropageer en deurgevoer. Die proses en die oogmerke daarvan is egter nóg abnormaal nóg buitengewoon. Dit strook met die rol van regbanke in alle demokrasieë en met die veranderings wat regbanke moet ondergaan ten einde hulle breedweg deel van

die politieke magselite te maak en met die politieke uitgangspunte van dié magselite in pas te bring. Baie van die huidige ontsteltenis oor die transformasie van die regbank is toeskryfbaar aan 'n geromantiseerde beskouing oor wat onafhanklikheid van die regbank werklik behels. Dit is gedurende die grondwetlike onderhandelings opgetower en daarna gepropageer.

Doeltreffendheid

Weens sy rol as die mees gesaghebbende toepasser en beregter van die *soewereine* grondwet, beskik die regbank inderdaad oor die grondwetlike bevoegdheid om deur middel van sy beslissings die regering tot orde te roep en tot bepaalde optrede te probeer verplig. Die vermoë van die howe om dit te doen, is egter om minstens drie redes inherent beperk.

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Afhanklikheid

Eerstens, ofskoon die howe enersyds oor 'n grondwetlik voorsiene onafhanklikheid beskik, word dit eweseer deur 'n fundamentele *afhanklikheid* aan bande gelê. Die howe is in die besonder van die uitvoerende gesag afhanklik om sy bevel uit te voer. Indien die uitvoerende gesag weier om dit te doen, of meer subtiel net swygsaam versuim om aan 'n bevel en aan die implikasies daarvan uitvoering te gee, is daar ten slotte niks wat die howe daaraan kan doen nie. 'n Mens kan vandag niks beter doen om hierdie basiese waarheid te onderstreep nie, as om Alexander Hamil-

ton se woorde in *Federalist Paper*, no. 78 aan te haal nie:

The judiciary, on the contrary, has no influence over either the sword or the purse; no direction either of the strength or of the wealth of the society; and can take no active resolution whatever. It may truly be said to have neither FORCE nor WILL, but merely judgment; and must ultimately depend upon the aid of the executive arm even for the efficacy of its judgments.

Hedendaagse grondwette – ook die huidige Suid-Afrikaanse Grondwet – weerspieël 'n skerp bewussyn van hierdie afhanklikheid van die howe deur voor te skryf dat die ander takke van staatsgesag die onafhanklikheid en doeltreffendheid van die howe moet bevorder. In die lig van die inherente swakheid van die regbank, is so 'n bepaling natuurlik begryplik en noodsaaklik. Dit is vanselfsprekend dat die howe, wat juis van die onderskraving van die ander takke van staatsgesag afhanklik is, nie oor die vermoë beskik om dié onderskraving af te dwing nie. Juis vanweë die onafdwingbaarheid daarvan, is sulke (noodsaaklike) bepalings egter nouliks meer as 'n versugting.

Judisiële selfbeheersing

In 'n demokrasie het politieke posbeksleërs tweedens hulle legitimititeit aan populêre instemming te danke. Regsprekers aan die ander kant is nie verkies nie en kan nie uitgestem word nie. Juis daarom is daar 'n verpligting op die regbank om met nougesette selfbeheersing op te tree wanneer dit kom by die beoordeling van die handeling van wetgewer en die uitvoerende gesag wat deur die kiesers daargestel is. As onverkose ampsbeksleërs moet regsprekers daarop bedag wees om nie die wil van die meerderheid te geredelik te frustreer nie. Indien hulle dit wel doen, loop hulle die gevaar om aan legitimititeit in te boet en die ondersteuning van die wetgewer en uitvoerende gesag, waarvan hulle so afhanklik is, te verbeur. Judisiële selfbeheersing (*judicial restraint*) met betrekking tot die besluite en handeling van die populêre ondersteunde wetgewer en uitvoerende gesag is daarom 'n goedgevestigde oriëntasie (indien nie 'n vol-

skaalse regsbeginsel nie) waarby enige wyse regbank nougeset hou. Judisiële selfbeheersing is die voorwaarde vir die voortgesette funksionering van die regbank. Dit het egter tegelyk die effek om die regbank beduidend aan bande te lê. Dit is juis om hierdie rede dat die regbank nie by magte is – en dit trouens ook nie van hoewe verwag kan word nie – om 'n politieke program wat die wetgewer as van belang ag, en in die besonder een is wat groot populêre steun geniet, te ontwrig nie.

Die regerende elite se wil bekragtig

Derdens, as deel van dieselfde magselite (na die afhandeling van oorgangsfases) wat op 'n politieke magsverskuiwing volg, is die uitsprake van hoewe oor politiek-gevoelige kwessies oor die algemeen in ooreenstemming met die uitgangspunte van die toonaangewende regerende elite. Dit beteken nie dat hoewe nie uitsprake teen die regering sal gee nie. Sulke uitsprake val egter gewoonlik binne die raamwerk van die aannames wat binne die regerende elite heers. Soos Dahl dit stel:

It follows that, within the somewhat narrow limits set by the basic policy goals of the dominant alliance, the Court can make national policy. Its discretion, then, is not unlike that of a powerful committee chairman in Congress who cannot, generally speaking, nullify the basic policies substantially

agreed on by the rest of the dominant leadership, but who can, within these limits often determine important questions of timing, effectiveness and subordinate policy.

Buiten die punte waarna kortliks hier verwys is, sou nog veel meer genoem kon word. Dié wat egter wel aangeraak is, is reeds genoeg om te beklemtoon dat ons ons nie te maklik deur die gepropageerde maar ongegronde leke-idees oor die onafhanklikheid en die mag van die regbank moet laat mislei nie. Enige regbank is 'n integrale deel van die regerende magselite en het op sy beste 'n besonder beperkte juridiese vermoë om die politieke gang van sake te beïnvloed. Indien die regbank bekwaam, ywerig en goed ondersteun word, funksioneer dit ten beste om polities nie-omstrede private geskille te bereg en vermeende misdadigers te verhoor en te straf. 'n Instelling om politieke maghebbers in hulle spore te stuit, is die regbank egter beslis nie en kan dit trouens ook nie wees nie.

Die regbank funksioneer ten beste om polities, nie-omstrede, private geskille te bereg en misdadigers te verhoor en te straf – nie om politieke maghebbers in hulle spore te stuit nie.

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Nog 'n toets! Nog 'n opdrag! Wanneer is dit genoeg?

Mechaela Scott van Wyk

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Assessering, net soos oor-assessering, is 'n alledaagse verskynsel. Elke geskape werklikheid, ook die mens, word gedurig in terme van aard, funksionering en resultaat geanaliseer, gemeet en volgens spesifieke kriteria geklassifiseer. So word soortgelykes met mekaar vergelyk en in 'n rangorde tussen goed, beter of beste ingepas. Die universiteitswese is geen uitsondering op hierdie reël nie. Nasionaal en internasionaal word hoëronderwysinstellings onderwerp aan ouditte en word onderskei tussen swak en goeie universiteite op grond van kriteria wat onderrig, navorsing en gemeenskapsbetrokkenheid meet. Die bepaling van kwaliteit is egter net so effektief as wat die metingsinstrumente dit toelaat, veral waar dit oor die meting van leer in 'n akademiese konteks gaan. Meting of assessering is waarskynlik vir enige student – en ook vir die ouers – die belangrikste komponent van studie, want dit bepaal ten slotte of die student die kwalifikasie gaan verwerf al dan nie.

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Alhoewel belangrik, kan assessering nooit leer as fokus vervang nie. 'n Genoegsame aantal assesseringstake binne 'n afgeba-

kende tydperk behoort uitsluitlik gerig te word op die bevordering van leer-effektiwiteit. Tyd plus energie-uitset moet dus die aard van die leer- en assesseringstaak balanseer en die assesseringstelsel van 'n instelling moet aanvaarbaar wees vir akademiese personeel en nie hulle alreeds swaar werkslading verder verhoog nie.

Wat is die verband tussen leer en assessering?

Leer word algemeen gedefinieer as 'n aktiewe, konstruktiewe, doelgerigte en kumulatiewe proses waartydens inligting tot kennis verwerk word. Leer is dus 'n aktiewe handeling of proses wat eie (brein)aktiwiteit impliseer. *Konstruktief* dui op die aktiewe interpretasie van nuwe inligting in konteks van voorkennis sodat verstaan kan plaasvind. *Doelgerigtheid* onderskei akademiese leer van insidentele leer (leer wat “per ongeluk” gebeur) en het ook die konnotasie van fokus en beplanning. In die konteks van uitkomstgebaseerde leer fokus uitkomst die leerhandeling. Die *kumulatiewe* aard van leer, handel oor die konstruktiewe aard daarvan, omdat nuwe leer bou op vorige leer, hetsy direk of indirek.

Die *leerhandeling* is egter baie meer kompleks as die gegewe definisie, soos blyk uit die vlakbeskrywers per studiejaar wat in die aanvaarde Hoëronderwys Kwalifikasieraamwerk (HOKR) voorkom. Die leerhandeling kry gestalte in *kognitiewe vaardighede* wat op 'n minimum aanvaarbare *kennis- en bevoegdheidspeil* (formaat van kennis) uitgevoer moet word ten einde 'n spektrum probleme met ge-

kwalfiseerde kompleksiteit met 'n spesifieke mate van *outonomie* (selfstandigheid) te kan oplos. Laasgenoemde vlak van outonomie beïnvloed assessering in so 'n mate dat die aantal assesserings afneem namate die outonomie van leer met verloop van studiejare (jaarvlakke) toeneem. Assessering moet fokus op sowel die kognitiewe vaardighede as die kennis waarop dit uitgevoer word.

Daar is dus 'n direkte verband tussen die aard van leer en die aard van assessering deurdat die een die ander beïnvloed. Assessering moet dit wat geleer is betroubaar, geldig, tydig en genoegsaam meet. Dit is waar die probleem ontstaan: nie soseer ten opsigte van die betroubaarheid en geldigheid van assessering nie, maar wel ten opsigte van die tydigheid en genoegsaamheid daarvan. Hoeveel assesseringsgeleenthede in die verloop van 'n semester is nodig om te bepaal wat die student se kognitiewe vaardigheidsvlakke en kennis is? Hoe effektief meet 'n 2-uur-eindeksamenvraestel 'n student se kennis en vaardighede wat hy oor 'n tydperk van 'n jaar of semester verwerf het? Soos 'n IK-telling, is 'n eksamenpunt ten slotte slegs 'n benaderde weergawe van 'n gedeelte van dit waartoe die student op 'n gegewe tydstip in staat is.

Een assesseringsgeleentheid kan dus nie 'n betroubare weergawe van die individu se kennis en vaardighede gee nie; herhalende en 'n verskeidenheid assesseringswyses is 'n meer betroubare bron daarvan. Daarom dan die begrip deurlopende of kontinue assessering, met as eindpunt summatiewe assessering wat 'n opsommende beeld bied. Vervolgens word gefokus op die proses en doel van kontinue formatiewe en summatiewe assessering op universiteitsvlak.

Die proses en doel van assessering

Akademiese assessering van leer kan beskou word as die neem van 'n steekproef van dit wat studente op 'n gegewe tydstip weet en kan doen; die maak van gevolgtrekkings daaruit; en die skatting van die waarde van die leerhandeling in die vorm van 'n punt. Vanuit 'n uitkoms-

gebaseerde onderrig- en leerbenadering bepaal die uitkomste (wat relevant is vir die spesifieke assesseringsgeleentheid) die aard en omvang van die steekproef.

Die steekproef wat in die assesseringsinstrument neerslag vind, moet dus 'n gebalanseerde greep uit al die uitkomste bevat wat vir 'n spesifieke assesseringsgeleentheid gespesifiseer is om enigsins as 'n geldige en betroubare steekproef beskou te word. Assesseringsinstrumente of -metodes, (soos meervoudige-keuse toetse, opsteltipe toets- of eksamenvraestelle, referate of mondelinge voordragte) sal gevolglik volgens die aard van die uitkomste verskil, wat weer grotendeels verskil tussen dissiplines en vir die onderskeie studiejare.

Die proses van assessering is dus net so eenvoudig of kompleks as die aard van die dissipline en die tipe uitkomste waarop die steekproef uitgevoer moet word.

Die doel van assessering

'n Tweede faktor wat assessering bepaal, is die vraag waarom die assessering uitgevoer word (dus die doel van die assessering). Dit kan wees om:

- aan studente terugvoer te gee sodat hulle leer kan verbeter;
- aan die dosent terugvoer te gee oor hoe effektief en suksesvol hy/sy is om leer by studente te bevorder;
- studente te motiveer om te leer;
- studente in staat te stel om foute reg te stel en leemtes te remedieer;
- studente se leer te konsolideer (omvangryker toetse en langer opdragte);
- studente 'n idee te gee van wat die dosent verwag hulle moet leer; en
- sowel die student as die dosent aan die einde van 'n module, jaar of kwalifikasie 'n beeld te gee van die ware stand van die student se kennis, vaardighede en bevoegdhede – uitgedruk in 'n presasiepunt.

Assessering kan geskied met die doel om leer deurlopend te bevorder (*formatiewe assessering*) én om die eindstandaard of -prestasie van die leerhandeling te bepaal (*summatiewe assessering*).

Bovermelde redes kan in twee kategorieë verdeel word, naamlik assessering met die doel om leer deurlopend te bevorder (dus *formatiewe assessering*) en assessering met die doel om die eindstandaard of -prestasie van die leerhandeling te bepaal (dus *summatiewe assessering*). *Formatiewe (formative) assessering* sê presies wat dit is: dat die assesseringsgeleentheid (die fisiese skryf van die toets of uitvoer van die opdrag), sowel as die terugvoer op die assessering, die student se kennis en vaardighede moet verbeter. Dit is 'n inoefeningsgeleentheid wat nie net die vermoë verbeter om kennis met behulp van vaardighede toe te pas nie, maar ook die geleentheid skep vir monitering van tot op watter vlak die kennis en vaardighede is en of dit op peil is vir die spesifieke tyd wat daaraan spandeer is. By *formatiewe assessering* "heiligh die doel" inderdaad die "middele". *Formatiewe assessering* het as "doel" die verbetering, inoefening, vaslegging, of remediëring van kennis en vaardighede; die "middel" om die doel te bereik is 'n assesseringsgeleentheid ongeag die metode van assessering ('n projekverslag, 'n semestertoets of 'n klasopdrag).

Formatiewe assessering verskil van *summatiewe assessering* deurdat die doel verskil, naamlik om die student se vermoë in 'n module te bepunt ten einde te bepaal of hy/sy druipe of slaag en hoe goed hy/sy slaag; dus 'n klassifikasie van hoe goed die student sy kennis, vaardighede en bevoegdheid kan demonstreer en gebruik. Hierdie vorm van assessering is 'n uittreepunt van die module; 'n afsluiting met geen terugvoer behalwe die punt nie.

Volgens Trotter kan enige rede (of doel) tot assessering verder in drie hoofemas verdeel word: om leer te bevorder, om terugvoer te verskaf en om leermotivering te verbeter.

Hoe beïnvloed assessering leer?

'n Formatiewe assesseringsgeleentheid bied die kans aan die student om 'n paar individuele uitkomste geïntegreerd tot 'n geheel in te oefen, soos byvoorbeeld in 'n toepassing of probleemoplossing.

Assessering is vir die student 'n leerleentheid; 'n inoefeningsgeleentheid om kennis en vaardighede te integreer en toe te pas binne sekere kontekste. Tydens onderrig en selfstudie fokus dosent en student op die individuele uitkomste van 'n leertema of -taak. 'n *Formatiewe assesseringsgeleentheid* bied die kans aan die student om 'n paar individuele uitkomste geïntegreerd in te oefen tot 'n geheel, soos byvoorbeeld in 'n toepassing of probleemoplossing. Die inoefening word gemoniteer en terugvoer word aan die student verskaf. 'n Student leer dus ener syds sodat hy spesifieke kennis en vaardighede kan bemeester, maar andersyds, omdat hy/sy geassesseer gaan word. Leer is dus ook assesseringsgedrewe. Assessering het waarskynlik meer invloed op hoe en wat studente leer as enige ander individuele veranderlike; tot so 'n mate dat daar sprake is van belyning tussen onderrig en assessering deurdat assessering leer versterk.

Watter invloed oefen terugvoer na assessering op leer uit?

Terugvoer is die toetssteen vir die klassifikasie van die assesseringstipe. Ongeag

die formaat of omvang van die assesseringsgeleentheid en -instrument(e), verskaf terugvoer op summatiewe assessering slegs inligting oor die vlak van 'n student se leerprestasie. Terugvoer op formatiewe assessering, ongeag die formaat of omvang van assessering, verskaf inligting oor die aard van bemeestering met die doel om verdere leer te verbeter. Formatiewe assessering dryf die leerproses, omdat dit verandering of remediering teweegbring en opvolgende leer verbeter. Assessering en terugvoer moet dus tydig en gereeld geskied sodat geleenthede geskep kan word vir verdere herhaling/hersiening en terugvoer.

Binne die konteks van hoëronderrig (in die RSA spesifiek omdat dit gereuleer word deur 'n Nasionale Kwalifikasieraamwerk met vlakbeskrywers), moet assessering en terugvoer egter met diskresie geskied aangesien oormatige assessering en terugvoer studente oorafhanklik maak van die dosent en gevolglik hulle selfstandige leer negatief beïnvloed. Studente behoort by uittrede uit 'n kwalifikasie onafhanklik te leer en grotendeels op selfevaluering en selfrefleksie staat te maak om hulle vlak van bemeestering te bepaal.

Die verband tussen assessering en die leerder se motivering

Laastens kan assessering leermotivering versterk, veral as dit opgevolg word deur tydige terugvoer. Dit geskied egter slegs wanneer assessering met leer geïntegreer word sodat dit wat geassesseer word die totale leerervaring meet, en nie slegs die kennis nie. Die leerproses (vaardighede uitgeoefen op inligting om te kom tot eiesoortige kennis) moet dus net soveel as die leerprodukt geassesseer word sodat *diepleer* bevorder kan word. Diepleer kan omskryf word as leer-met-verstaan sodat toepassing sinvol kan geskied. *Vlakleer*, daarenteen, behels die blote memorisering van inligting, dikwels sonder begrip, sodat toepassing oneffektief is.

Leer deur assessering word gemotiveer wanneer dit druk plaas op 'n student wat nie lus is om te leer nie, maar dit tog doen.

Die dosent verskaf dan nie net die uitkomst en fasilitering vir leer nie, maar ook die nodige motivering om die leerhandelinge binne die bestek van 'n sekere tyd tot op 'n minimum standaard te voltooi. Assessering as vorm van ekstrinsieke motivering, moet egter met oorleg plaasvind om oormatige afhanklikheid by studente teen te werk.

Die keuse van assesseringsmetodes as “middel tot die doel”

As die doel van 'n spesifieke assessering geïdentifiseer is, volg die vraag: Watter metode(s) gaan ek onder heersende omstandighede aanwend om die doel te bereik? Die “heersende omstandighede” is die kernfaktor wat die keuse van 'n metode beïnvloed: klasgrootte en die mate van kontrole wat uitgeoefen kan word is belangrike veranderlikes binne hierdie faktor. *Gekontroleerde* omstandighede veronderstel sekuriteit ten einde die integriteit van die assessering te verseker. Sekuriteit het verskillende dimensies: die geldigheid en betroubaarheid van die assesseringsmetode en/of -instrument (sluit ook die memorandum in), sowel as sekuriteit ten opsigte van die wyse waarop en waaronder die assessering geskied. Laasgenoemde verwys onder andere na die toesighouding by lokale. Formatiewe en summatiewe, sowel as skriftelike en mondelinge assessering, moet aan kontrole onderworpe wees.

As die doel van assessering en die omstandighede waaronder dit gaan plaasvind bepaal is, is die vraag watter enkele metode gaan die beste “pas”. Die keuse kan uit 'n wye verskeidenheid assesseringsmetodes gemaak word. Hulle kan verdeel word in skriftelike metodes (klas- en groter toetse, eksamenvraestelle, opdragte, laboratoriumverslae, ens.) en mondelinge metodes (rolspel, referaatvoordragte, mimiek, mondelinge eksamen, debatte, ens.). Elkeen van die twee groepe kan verder verdeel word in individuele metodes (meervoudige keuse-toetse, eksamenvraestelle, individuele voordrag, klaswerkoefening, ens.) en groepmetodes (groepsrolspel, groepsreferaat, ens.).

Elkeen van genoemde skriftelike en mondelinge assesseringsmetodes kan formatief of summatief aangewend word. Die doel van die assessering en die aan- of afwesigheid van konstruktiewe terugvoer bepaal die definisie van die assessering as formatief of summatief.

Akademiese tyd in terme van onderrig, leer en assessering

Die laaste vraag wat ten opsigte van assessering nog onbeantwoord gebly het, is hoeveel tyd daaraan afgestaan behoort te word. Die mees logiese antwoord op hierdie vraag is waarskynlik, volgens Trotter, die volgende:

Belangrik soos dit is, mag assessering nooit leer as fokus vervang nie en moet dit ook nie 'n té swaar las op die dosent of die student plaas nie. Tyd plus energie-uitset moet die aard van die leer- en assesseringstaak balanseer en die assesseringstelsel van 'n instelling moet vir akademiese personeel aanvaarbaar wees en nie hulle reeds swaar werkslading verder verhoog nie.

Assessering mag nooit leer as fokus vervang nie en moet ook nie 'n té swaar las op die dosent of die student plaas nie.

Ten slotte word die laaste woord oor die aantal assesserings per module gespreek deur elke universiteit se individuele Assesserings- en Modereringsbeleid, soos toegepas volgens die aard en behoeftes van 'n spesifieke fakulteit, skool en dissipline. Wat by 'n ingenieursmodule in ontwerp pas, pas nie noodwendig by 'n regsmodule in kontrakte nie. Eersgenoemde is gerig op deurlopende fasespesifieke selfassessering per groep, totdat die eindproduk in 'n verslag vasgelê word. Laasgenoemde benodig toetsing van feitekennis voordat toegepaste vaardighede in feitestelle ingeef word en in 'n finale skriftelike eksamen bepunt word. Die oorbekende slagspreuk: "One size doesn't fit all" is dus by uitstek op assessering van toepassing!

Chalke, Steve. 2009. Mense wat 'n verskil maak: 25 praktiese lesse hoe om dinge gedoen te kry. Vereeniging: Christelike Uitgewersmaatskappy. 158 p. Prys: R89,95. ISBN: 978 07963 0778 1.

Resensent: C. Reinecke
Potchefstroom

"Ek is vyftig jaar oud en ek loop mank." As dit is hoe jy voel en jy is 'n leier – meer spesifiek 'n kerkleier – hou moed! Hierdie is die woorde van 'n man wat volgens die omslag "n sterwende middestadgemeente in Londen tot 'n polsende geloofsgemeenskap omskep" het en wat onder andere in 2004 'n MBE van die Britse koningin vir sy werk op maatskaplike gebied ontvang het. Chalke stel homself voor as 'n gemiddelde pastorale soort ou wat te midde van 'n lewe gekenmerk deur stres en wanorde met sy eie menslike broosheid worstel. Selfvertwyfel, onsekerheid oor die wil van God, veral as jy 'n nuwe idee wil invoer, die klag oor onderwaardering en selfbejammering as die vermoëienis toeslaan, selfs 'n gevoel van verwydering van die Here vorm deel van sy stryd.

Oor die *essensie van leierskap* twyfel die skrywer nie. Vir hom beteken dit om nuwe rigting aan te dui en vooruitgang te lei! 'n Visie – nie klein plannetjies wat die harte van mense onaangeraak laat nie – is die dryfkrag van 'n leier, veral waar groot veranderinge aangepak moet word. Die leier sien dinge waarvoor ander blind is en het die moed om die onbekende te betree. Daarom weet die kerkleier dat die skat van die evangelie nooit geëer word as dit in die grond begrawe word nie. Deur leer en probeer verwerk hy te midde van sy gemeente die frustrasies wat met die *beginsels van leierskap* in die praktyk gepaard gaan. Die leier móét besluite neem en besef die swakste besluit is om nie 'n besluit te neem nie. Hy moet egter ook besef dat konflik gaan volg, want hy werk met *mense*.

Terwyl die mense wat hy lei meermale sy moed in sy skoene laat sak, erken die skrywer terselfdertyd dat *mense* die bron van krag in sy leierskap is – sy pa en ma met hulle goeie raad, sy vrou wat hom plat op die aarde hou, sy vriende, simpatieke en minder simpatieke gemeentelede en kwaai kritici. Bybelse verwysings is spaarsaam, maar goed geïntegreer in sy soeke na Bybelse kernbeginsels vir 'n eietydse Christus-gesentreerde gemeenskap. Hy beroep hom op Jesus se woorde dat nuwe wyn nie in ou sakke gegooi moet word nie. Soms vind hy verrassende antwoorde. Op grond van die verkiesing van die eerste sewe diakens kom hy tot die revolusionêre en bevrydende insig dat die oplossing vir die oorbelaaiete kerkleier die skeiding van leierskaps- en bestuursfunksies is. Dit is dus sinvoller om liever 'n bestuurder as byvoorbeeld 'n medeleraar of jeugwerker aan te stel. Sy afhanklikheid van God verklaar hy onomwonde: “Sonder Hom is dit klaarspeel met ons – ek twyfel nie vir 'n breukdeel van 'n sekonde daaraan nie.” (p. 52.) In teenstelling met sy sobere omgang met die Bybel, word – tipies van dié populêrbesinnende genre – die woorde en oortuigings van groot en klein geeste uit alle tye en sferes ingeroep om steun en krag aan sy argumente te verleen. Elke leser sal maar volgens sy eie belesenheid en kritiese vermoë moet oordeel hoeveel hy daardeur beïndruk word (Einstein 'n *astrofisikus*?).

Die 25 informele lesse is genotvolle leesstof oor die deurgetrapte onderwerp van leierskap. Dit is nie 'n handboek met die oog op goed afgeronde beroepsplui nie. Daarom is daar nie logies georganiseerde opskrifte en beginsels in kolparagrafe nie. Die onderwerpe of opskrifte van die hoofstukke speel met kernbegrippe en beginsels van leierskap in die omgangstaal, byvoorbeeld in die siening van 'n visie: “Jy kan nie doen wat jy jou nie kan voorstel nie” (p. 141); of in dié padlangse beginsel in besluitneming: “Jy kan nie almal se beste maat wees nie” (p. 31). Sleutelgedagtes word teen die bladsye “vasgesteek” in 'n verskeidenheid mnemoniese “kaartjies” of skadublokkies – driehoek, vierkant, reghoek en sirkels. Die tipografiese ontwerp van die leiersilhoeët en sy volgelingen in die hoofstukopskrifte is sinvol en fyn – ook die omslagontwerp. Die kort hoofstukke en gerieflike lettergrootte pas in die kader van populêre leesstof. 'n Paar taalslordighede en taalongemaklikhede veroorsaak ongelukkig dat die boek nie 'n toekenning vir algehele uitmuntendheid sou kry nie. So klink “Die lewe gaan gou” (“Life goes quickly”?; p. 108) baie ongemaklik op die Afrikaanse oor.

Uiteindelik is dit die selfontluisterende humor wat die leser uitnooi om saam met die skrywer nie net verligting vir leierskapsfrustrasies te vind nie, maar om ook moed te skep vir die taak en roeping van 'n leier – 'n kerkleier, want God hét wonderlike dinge deur die brose, maar kennelik begaafde Steve Chalke vermag. Dit sal die leser agterkom wanneer hy/sy die boek lees.

Graham, Ruth & Mattingly, Stacy. 2008. 'n Stukkende hart op elke sitplek: hoop vir dié wat seer het. Wellington: Lux Verbi.BM. 288 p. Prys: R129,95.
ISBN: 978 07963 0776 7.

Resensent: C. Reinecke
Potchefstroom

Billy Graham skryf in die voorwoord van dié boek deur sy dogter Ruth en haar mede-outeur die volgende: “Ruth het vir ons gesê haar grootste begeerte met die prysgawe van haar privaatheid deur haar persoonlike ervaring eerlik in dié boek te deel, is dat dit mense wat 'n traumatiese ervaring beleef, sal help en dat dit insig sal bied aan diegene wat probeer om 'n vriend(in) of geliefde wat deur diep waters gaan te help.”

Ruth Graham het geborge grootgeword. Sy kom uit 'n wêreldbekende Christenfamilie waar haar ouers en grootouers vir haar voorbeelde van onwankelbare geloof was, selfs onder die moeilikste omstandighede. Bybelstudie en 'n gereelde “afspraak” met die Here was vervleg met haar lewe. Alhoewel sy soms oor die vraagstuk van lyding nagedink het, was dit iets wat ander mense ervaar het. Nadat sy ontdek het dat haar man ontrou was, dring dit gaandeweg tot haar deur dat ook sý ly. Sy worstel met skuldgevoelens, die vermoë om te vergewe en die vermoeiende stryd om die beeld van 'n netjiese en ordentlike lewe na buite te handhaaf. Haar uiteindelijke egskeiding maak haar uiters kwesbaar en sy neem impulsiewe besluite wat verdere lyding meebring. In die proses word haar drie jong kinders erg ontwrig met pynlike gevolge. Sy kom by 'n punt dat sy, dogter van Billy Graham, haar lewe in die woorde van Jesaja 51:3 as 'n

“puinhoop” beskryf. Dieselfde vers sing egter ook oor die Here se ontferming. Stap vir stap vertel sy hoe Hy haar deur sy liefde op die pad van genesing gelei het. As jy seer het, sal die boek jou help om Hom te midde van jou puin te sien; om die oorsaak van jou lyding vas te stel; om die Here te vertrou; om te besef dat jy nie in afsondering genees kan word nie, maar dat jy mense om jou nodig het; om te besluit om te vergewe en te leer hoe om dit te doen; om in tye van onsekerheid op die Here te wag; om te volhard in jou geloofstryd; en bowenal, om God altyd te loof en te prys.

Ruth vertel haar lewensverhaal onderhoudend en informeel. Op sleutelmomente spreek sy die leser direk aan en nooi hom/haar uit om sy/haar persoonlike ervarings aan die hand van haar eie te verwerk. Die direkte gesprekke met die leser word telkens gevolg deur ’n afdeling, “Vir die een wat omgee”, waarin raad gegee word aan dié leser wat ander wil help. Die dele is tipografies opvallend geïsoleer en kan maklik weer opgespoor word. Aan die einde van elkeen van die dertien hoofstukke sowel as die slotafdeling, is vier kort afdelings: “Herinnerings in tye van swaarkry”, “Wenke vir dié wat omgee”, “Vers om te memoriseer” en “Beginsels om oor na te dink”. In “Herinnerings ...” (ek sou liever “Dinge om te onthou” gesê het) en in “Wenke ...” word onderskeidelik die raad aan die leser vir sy/haar eie omstandighede en dié aan die een wat omgee, puntsgewys opgesom. Hierdie organisasie van die stof, maak die publikasie ’n nuttige “handleiding” in tye van persoonlike nood of wanneer hulp nodig is om ’n vriend(in) of geliefde te ondersteun.

Praktiese dinge wat die skrywer vir die getraumatiseerde persoon aanbeveel en wat ook in die teks neerslag vind, is om altyd oor alles te bid, elke dag jou Bybel te lees *en* te bid, verse te memoriseer, veral uit die psalms, jou daaglikse afspraak met die Here getrou na te kom, soms voor die Here stil te wees, jou ervarings in dagboek op te teken en loflysies op te stel. Die aanbevelings oortuig omdat hulle voortvloei uit die eerlike belydenis en getuienis van iemand wat kennelik diep gely het. Saam met haar kan ons die hemeltaal van die slotafdeling in hierdie lewe begin oefen: om God te loof en te prys.

Talle tikfoute (p. 162: “... die Here stel in jou heelheid *beland*” (kursivering – CR); p. 173: “... maar ek [?] gehoop my huisie en die nuwe omgewing sou my aanspoor ...”; p. 222: “Vier maal beskryf Jesus sy *volgende* so ...” (kursivering – CR); om maar ’n paar aan te dui), skep die indruk van slordige teksversorging en kan gerus reggestel word, indien ’n herdruk ter sprake kom.

Claassens, Julie. 2009. **’n Groter God.** Wellington: Lux Verbi.BM. 133 p.
Prys: R99,95. ISBN: 978 07963 0802 3.

Resensent: *J.P.L. Reinecke (Emeritus)*
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Hierdie sagteband boek is tegnies netjies versorg, in keurige Afrikaans geskryf en lees maklik. Op die voorste buiteblad is vyf van die ses klein afbeeldings, wel afbeeldings van Jesus. Op die agterste buiteblad is ’n swart-en-wit foto van ’n man wat aan ’n kruis hang. Die inhoud gaan egter bykans uitsluitlik oor Ou-Testamentiese beelde van God. Die buiteblaaie is dus misleidend.

Die outeur, Julie Claassens, is medeprofessor in Ou Testament aan die Baptist Theological Seminary te Richmond, Virginia in die VSA. Sy het teologie aan Stellenbosch gestudeer en in 2001 ’n Ph.D. in Ou Testament aan die Princeton Theological Seminary in New Jersey in die VSA verwerf.

In die inleiding stel die outeur: “*n Groter God* pleit dus vir ’n *ruimer* (kursivering – JR) Godsbegrip.” (p. 10). En: “Deel van die probleem met ’n eendimensionele uitbeelding van God is dat dit die groeiende gevaar van fundamentalisme aanwakker, wat mense aanmoedig om die Bybel letterlik te lees.” Hierdie resensent stam uit die reformatories-gereformeerde tradisie, wat in die VSA ook die etiket “Religious Right” dra. As die outeur dus die term “fundamentalisme” in die gangbare Amerikaanse betekenis gebruik, is hierdie resensent beslis ’n fundamentalis, ten spyte daarvan dat ek Genesis 1 en 2 nie letterlik verstaan nie en ook harstogtelik daarna uitsien dat vroue eendag hulle regmatige plek in die Gereformeerde Kerke sal inneem.

As ek die outeur reg verstaan, lees sy nie die Ou Testament as God se openbaring aangaande Homself (die outeur gebruik konsekwent die woorde *Godself* of *Sigself*) nie, maar as ’n verhaal wat Israel se godsdienstige praktyke en Israel se denke oor onder andere God beskryf. So tipeer

sy op p. 42 die skeppingsverhale in Genesis 1-2 as "... pogings ... om *teologies* oor die wetenskap van hulle tyd na te dink ...".

Een van die beelde van God wat in hierdie boek "verruim" word, is die beeld van God as Skepper. Oor Genesis 1:26 "Toe het God gesê: 'Kom Ons maak die mens as ons verteenwoordiger, ons beeld, ...'" skryf Claassens op p. 42: "Hierdie teks word gereeld gebruik as 'n bewys dat die Drie-eenheid ook in die Ou Testament te vind is, maar die Drie-eenheid is 'n *teologiese begrip* (kursivering – JR) wat eers 'n paar eeue ná die totstandkoming van die Nuwe Testament formeel vorm aangeneem het. Wat ons eerder in hierdie teks sien, is die beeld van God wat nie alleen in die hemel is nie en wat kies om nie op sy eie besluite te neem nie. Die Genesis-skrywers beeld God dus uit as inherent in verhouding met ander, die God wat kies om die skeppingsproses met vertroueling te deel."

Hierdie beskouing het belangrike implikasies. Claassens verwys op meer as een plek na die Babiloniese ballingskap as 'n chaotiese tydperk in Israel se bestaan. Na aanleiding van Jesaja 46 waarin beskryf word hoe God die koning Kores gaan gebruik om Jerusalem te herbou, skryf sy op p. 49: "Die beeld van God wat ander nasies gebruik om God te help om die wêreld te herskep, om weer orde in die chaos te bring, hou verband met die alternatiewe verstaan van God as Skepper wat reeds in Genesis 1-2 na vore getree het. God is nie 'n God wat alleen skep nie, maar gebruik mense as medewerkers om die skepping tot stand te bring wat God wil hê."

Die outeur ontdek ook "skokkende" beelde van God in die Ou Testament. In Esegïel 16 word Jerusalem in beeldryke taal beskryf as God se geliefde vrou wat haar soos 'n prostituee gaan gedra het. In verse 39 en 40 word Jerusalem se straf dan beskryf: sy sal kaal uitgetrek word en ten slotte gestenig word. Esegïel 16 eindig met die positiewe belofte dat God sy vrou, nadat sy haar straf gedra het, weer sal terugneem en in ere herstel. Oor Esegïel 16 en 23 en Hosea 1-3 skryf Claassens op p. 96: "Skokkend. 'n Mens kan nie anders as om uiters geskok te wees oor die God wat in hierdie tekste beskryf word as 'n man wat vroue mishandel, en wreed en gewelddadig optree." Hier ontdek sy die "beeld van God as vroueslaner". Op p. 99 skryf sy verder: "Die geweld wat hier teen vroue uitgebeeld word is, om die minste te sê, onaanvaarbaar. Hierdie tekste beeld liggaamlike aanranding uit as 'n manier hoe mans hulle vrouens kan beheer."

Die belofte van herstel van die gebroke verhouding aan die einde van Esegïel 16 "skep probleme" vir die outeur (p. 99), want "Kenners van vrouemishandeling sê dit gebeur gereeld dat mans wat hulle vroue aanrand, agterna vreeslik liefdevol is. Die vroue neem dan weer die verhouding op in die hoop dat dit dié keer anders sal wees. Aangesien dit 'n bese kringloop is, herhaal die geweld sigself egter keer op keer." Dit lyk my dat dit vir die outeur "problematies" is dat daar aan die einde van Esegïel 16 vergewing en herstel vir Jerusalem in die vooruitsig gestel word, omdat hedendaagse ervaring leer dat vroueslaners nie rehabiliteerbaar is nie!

In die hoofstuk "God as 'n magtige kryger" bied die outeur nuwe insig oor hoe die boek Josua verstaan moet word. Na aanleiding van die opdrag aan Josua om al die volke in die beloofde land uit te wis, haal die outeur op p. 88 uit 'n ander werk aan: "... dat (die boek) Josua se uitbeelding van die Goddelike opdrag om al die nasies uit te wis, nie soseer die werklikheid reflekteer nie as dat dit deel vorm van die Bybelskrywers se poging om 'n nasionale identiteit te vestig. Deur middel van geweldstaal skep die regering van die dag duidelike grense wat bepaal wie ingesluit is en wie nie, om te kompenseer vir hulle eie gevoel van magteloosheid." Onder aan dieselfde bladsy konkludeer die outeur: "Dit is dus moontlik dat die retoriek van geweld wat in Josua na vore kom, minder met God se wil te doen het as met die oorlewingsmeganisme van mense wat bang en onseker voel. Hierdie *insig* (kursivering – JR) help ons om nie die Goddelike geweldstaal in die Bybel onnadenkend oor te neem nie."

Alhoewel daar pragtige waarheidsmomente in hierdie boek is, is die manier waarop die Bybel daarin hanteer word om tot 'n "ruimer" Godsbegrip te kom, vir hierdie resensent heeltemal onaanvaarbaar en daarom kan ek die boek nie met vrymoedigheid aan alle lesers aanbeveel nie. Lees dit egter gerus as u nuuskierig is om agter te kom hoe 'n feministiese aanpak in die teologie lyk.