

## Ons vier die lewe van Leentie de Lange

**H**ierdie uitgawe van *Woord en Daad* word met trots opgedra aan die nagedagtenis van dr. Leentie de Lange wat sedert 2003 op die redaksie van *Woord en Daad* gedien het.

Magdalena Catharina de Lange, née Fick, is op 28 Mei 1958 gebore en sterf op 5 Julie 2011 na 'n jare lange stryd teen kanker. Rudi de Lange, haar seun wat tans aan die Teologiese Fakulteit van die Noordwes-Universiteit (NWU) op Potchefstroom verbonde is, se huldiging verskyn op p. 3 van hierdie uitgawe.

Dr. De Lange was tot enkele weke voor haar dood senior lektor in die Skool vir Kerkwetenskappe van die Teologiese Fakulteit aan die NWU se Potchefstroom-kampus. Sy behaal die grade B.Sc. (Chemie en Plantkunde), B.Sc. Honneurs (Chemie), B.A. Honneurs (Teologie), M.A. (Teologiese Etiek) en Ph.D. (Etiek) aan die destydse PU vir CHO en die latere NWU. Daarbenewens verwerf sy ook 'n HOD by Unisa. Leentie begin haar loopbaan in 1979 as navorser by die Departement Farmakologie van die PU vir CHO en bekleed in die daaropvolgende jare verskeie poste aan universiteite, skole en die destydse Potchefstroomse Onderwyskollege. As navorser publiseer sy artikels in nasionale en internasionale vaktydskrifte en lewer voordragte op plaaslike en internasionale kongresse. Haar nagraadse studente onthou haar as 'n inspirerende studieleier en het die grootste respek vir haar grondige vakkennis en haar vermoë om hulle tot optimale prestasie te lei. Haar insette as artikelkeurder by vaktydskrifte soos *South African Journal of Education*, *Koers* en *In die Skriflig* het 'n besondere bydrae gelewer tot die akademiese kwaliteit van hierdie tydskrifte en is meestal deur skrywers as waardevolle raad aanvaar. Ook op die redaksie van *Woord en Daad* het Leentie besondere insette gelewer wat getuig van kennis, kundigheid, wysheid en deernis.

Ek onthou die *Woord en Daad*-vergadering in Junie 2011. Sy het langs my kom sit en ek het gevra hoe dit met haar gaan. Haar antwoord was: "Die gees is lewenslustig en gesond, maar die liggaam wil nie meer nie." Ons sou saam werk aan die volgende uitgawe van *Woord en Daad* en sy was vol entoesiasme, het verskeie voorstelle gemaak; ons het 'n afspraak gemaak vir 'n verdere beplanningssessie – 'n afspraak wat sy nooit sou nakom nie, want sy is ongeveer 'n week later in die hospitaal opgeneem en het kort daarna tuis gesterf.

Die doel van hierdie uitgawe is om Leentie de Lange se lewe en werk te vier deur hoofsaaklik artikels te plaas oor haar spesialisterrein, die Christelike etiek, asook artikels wat deur hulle boodskap aan haar vreugde sou verskaf het.

In twee artikels deur prof. H. Jochemsen val die klem op Christelike etiek en die toepassing daarvan op die mediese wetenskap. Jean du Toit gebruik die metafoor van goeie en slegte appels om te besin oor besigheidsetiek en die rol van die werknemer binne 'n besigheid. Omgewingsetiek as deel van omgewingsfilosofie en die verantwoordelikheid van die huidige menslike geslag teenoor die nageslag kom onder die vergrootglas in I.J. van der Walt se artikel oor omgewingsetiek. "Om in die lig van die Skrif goeie besluite te neem oor 'n etiese probleem, moet daar goeie Skrifverklaring en goeie etiese riglyne bestaan", skryf prof. Riaan Rheeder in nog 'n artikel waarin die soeklig op professionele etiek val. Die toemende gebruik van geneties gemanipuleerde voedsel en die gevare daaraan verbonde, vorm die basis van dr. Odile Lim Tung se artikel "The South African regulatory framework on genetically modified organisms". Klaus P. Klein se bydrae sentreer rondom die praktiese aanwending van sonenergie – dit is die eerste van drie artikels oor hierdie onderwerp. In hulle artikel getiteld "The

role of Peace Parks Foundation in trans-frontier conservation” sit die Vredesparkstiging die konsep van oorgrensparke en die noodsaaklikheid daarvan vir verskeie bewaringsverwante projekte uiteen.

Samevattend gestel, word in hierdie uitgawe besin oor die uitleef van 'n Christelike etiek op verskeie terreine van

die lewe. Die fokus val onder andere op die mediese praktyk, die werkplek, interpersoonlike verhoudings, verantwoordelike en verantwoordbare omgang met die natuur en die benutting van godgegewe gawes soos sonlig in 'n poging om deur die gebruik van skoner energie tot die bewaring van ons planeet by te dra.

**Marlies Taljard**  
**Uitgaweredakteur**

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## Leentie de Lange: 'n lewe van genade en dankbaarheid

**D**aar bestaan in vandag se wetenskaplike wêreld en samelewing dikwels die wanpersepsie dat 'n mens wetenskap en geloof, veral as dit kom by ons verstaan van die wêreld rondom ons, van mekaar moet skei. Soms word so ver gegaan om te beweer dat die mens sukkel om die wetenskap en die Woord te "versoen", asof dit twee uiterste teenstrydighede is.

Die moderne mens fragmenteer dikwels sy verstaan van die werklikheid deur onderskeid te probeer tref tussen dit wat hy kan *sien* of *bewys* en dit wat hy *ervaar*. Hierdie vervreemding tussen die natuurlike en die bonatuurlike is deur die sogenaamde hoër kritiek van die negentiende eeu veroorsaak en is vandag ongelukkig nog sigbaar, ook hier in ons land en toenemend onder die jongmense. Dit word al hoe belangriker vir Woordbedienaars en gelowige wetenskaplikes om die klem weer daarop te plaas dat wetenskap sowel as Woordverkondiging erken moet word as middele van Godsopenbaring.

Die tema van die natuur se bydrae tot Godskennis strek regdeur die Skrif. God beroep Homself op sy skeppingswerke as Hy Homself aan die mens bekend wil maak in Job 37-42 en in 'n hele aantal gedeeltes in Jesaja 40-66, om maar net enkele verse te noem. Die twee groot Skrifgedeeltes waarop die gereformeerde belydenis oor Godskennis egter berus, is Psalm 19 en Romeine 1:18-32. Tog moet ook gelet word op Christus se woorde in Johannes 17:3 waar Hy die Ewige Lewe definieer: dat ons God sal *ken* en Jesus Christus wat die Vader gestuur het, sal *ken*. Hierdie onverwagse klem so vroeg in sy gebed verdien besondere aandag. Johannes self lê verder klem op Jesus as die Vleesgeworde Godsopenbaring in hoofstuk een van sy eerste brief, en die Hebreërbriëfskrywer begin sy brief ook soortgelyk.

Ten spyte van hierdie fundamente van die belydenis oor Godsopenbaring, wil dit tog voorkom asof die moderne gelowige dikwels homself verplig om te sê "Ek is vir Paulus", "Ek is vir Apollos", of "Ek is vir Seffas" in die sin dat hy sê: "Ek is vir die *Skrif* as openbaring", "Ek is vir die *natuur* as openbaring", of "Ek is vir *Christus* as openbaring". Veral wanneer gelowiges met probleme gekonfronteer word, hetsy sosiaal, wetenskaplik of geestelik, neem hulle gewoonlik een van hierdie standpunte in. Die gevaar is dat hulle standpunt inneem vir 'n *uitsluitlike openbaring* tussen die drie en sodoende die gesag van die ander twee ondermyn.

Die implikasies wat hierdie stand van sake vir 'n verantwoordbare Christelike etiek en vir verantwoordelike etiese besluite deur gelowiges inhou, is potensieel baie groot. Dit word al hoe moeiliker vir die moderne Christen om interdissiplinêr-verantwoordbare keuses uit te oefen. Dit is veral op 'n groter bewuswording van hierdie problematiek en uitdagings vir gelowiges, predikante en die kerk in die breë waarop my oorlede moeder in haar onderrig- en navorsingswerk gefokus het.

Ek onthou van kleintyd af hoe sy vir ons vertel het dat sy altyd, soos menige plaasmeisie, 'n veearts wou word. Soos dit egter beskik was, het sy eers 'n algemene B.Sc.-rigting ingeslaan, met Chemie en Plantkunde as hoofvakke (1978). Sy het 'n Honneurs in Chemie (1981) behaal, en was 'n jong navorser by die Departement Farmakologie van die destydse PU vir CHO (1979-1982). Nadat sy vir 'n jaar Chemie aan die Universiteit van Pretoria doseer het, het sy met 'n HOD (1986) na Potchefstroom teruggekeer as onderwyseres in Natuur- en Skeikunde. Na 'n aantal baie gelukkige jare in die onderwys is sy na die voormalige POK gesekeundeer met die doel om Wetenskap- en Biologieonderwysers op te lei (1997-2001).

Ná haar diagnose met borskanker in 1997, het sy begin om haar dieper in die Teologie in te graawe. Ek het altyd groot bewondering daarvoor gehad hoe sy haar siekte probeer verstaan en hanteer het – nie slegs uit die *wetenskap* nie, maar ook deur die *geloof*. Hierin het sy 'n besondere voorbeeld gestel in haar verstaan van God se almag en haar aanvaarding van God se weë met die mens.

Sy het 'n tentamen afgelê waarna sy toegelaat is tot 'n Honneurs B.A. in Teologie. In 2002 het sy haar M-verhandeling, *Natural science and Christian theology: relation and analogies*, ingedien. Sedert haar aanstelling aan die Fakulteit Teologie as dosent in Etiek (2006) het sy haarself al dieper in die veld van die Bio-etiek ingegraawe. Sy het uiteindelik haar doktorsale proefskrif, *Meta-theoretical frameworks and theological ethics: bioethical decision-making from a reformed perspective*, voorgedien vir die graad Ph.D. in Etiek wat sy op 20 Mei 2011 verwerf het. Sy is op 5 Julie 2011, ná veertien jaar se saamleef met 'n verswakkende liggaam, oorlede. Die vrede wat sy gehad het oor wat met haar aan die gebeur was, was merkwaardig: volle berusting in en afhanklikheid van haar Skepper.

Haar veelkleurige loopbaan getuig van 'n onvermoë om een aspek van die skepping uit te sonder as 'n gunsteling belangstellingsveld. Haar akademiese geskiedenis strek oor die wye gebied van Chemie, Dierkunde, Plantkunde, Fisika, Evolusie-teorie, Biochemie, Genetika, Sistematiese Teologie, Wetenskapsleer en Filosofie van die Wetenskap, en laaste, maar hoege-naamd nie die minste nie, Etiek en Bio-etiek. Die hoofdoel van haar teologiese studie was om dankbaarheid te betoon vir die genade wat sy ontvang het. Dit het sy

dikwels raakgesien wanneer mense rondom haar soms daarvoor blind was. Sy was geseënd met 'n besondere "sig" en insig.

Die natuur het sy op 'n dieper manier geniet en waardeer; dit is op 'n besondere unieke wyse in selfs die kleinste alledaagshede weerspieël soos haar groot liefde vir musiek, tuinmaak en die skilder van voëls met waterverf – 'n stokperdjie waarvoor sy die laaste jaar baie lief geword het.

Die liefde vir die natuur (van die tuin by die huis, tot die Bosveld, berge en see) en alle lewende dinge rondom haar was een van die eerste eienskappe waarvan ek bewus geword het (ek en my jonger broer het baie goggas onder haar toesig bekyk toe ons klein was). Hierdie liefde vir die natuur was 'n liefde wat na haar beroep oorgespoel het. By 'n terugblik, dink ek sy was besonder dankbaar hiervoor, en ook besonder dankbaar vir die geleentheid en roeping wat haar gegun was om mense se aandag op die openbaring van die Skepper deur sy skepping te vestig.

Haar afwesigheid laat 'n onbeskryflike gaping in ons lewens, maar haar bydrae tot die interdisiplinêre bewusmaking en die brûe wat sy tydens haar loopbaan tussen die Wetenskap en die Teologie gebou het, vul 'n groot behoefte ten opsigte van vrae wat die laaste paar dekades in praktiese probleemoplossing tussen hierdie twee dissiplines ontstaan het. Ons is dankbaar vir die erkenning wat aan haar bydrae verleë word met hierdie uitgawe van *Woord en Daad*.

**Rudi de Lange (oudste seun)  
namens Attie (eggenoot) en  
Dieter (jongste seun)**

# Christian ethics as a reflection on creation and revelation

H. Jochemsen  
Christian Philosophy, Wageningen University

## Ethics under discussion

**W**e live in a time of global crises. In addition to the financial and economic crisis, that is not felt everywhere to the same degree, there is an increasing global competition with respect to the access and acquisition of sources of energy and of other natural resources to food and fresh water. In several countries this competition is leading to a crisis, e.g. in food security because of increased price levels. In many countries ideological and religious differences are leading to violence and insecurity for many people (to a large extent in the Muslim world but also in East DRC).

More than ever it is required that both at a local and at a global level we learn to cooperate and share, get a good understanding of the limits of our planet and deal with them in a wise way. What is required is a view on what is a good life. This is a question that is dealt with in the fields of ethics and religious studies. In all the turmoil of our time it may seem that religion is playing a divisive role. Some argue that we should leave religion completely out of the picture. But is that possible, or is that a view that in itself is an expression of a certain worldview if not a "religion"?

That we desperately need a broad ethical reflection that will cross the boundaries of religions will be clear in view of the gigantic problems we are facing as a global community. However, this is not the same as requiring a denial or even repression of religion and religious differences.

In this article I will put forward a view on ethics that is informed by a Christian worldview but at the same time leaves

space for different worldviews/religions by also referring to normative structures in creation that could establish some common ground.

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## Ethics, culture and religion

The term *ethics* (and the related concept of *morality*) refers to a certain experience, a moral experience. We all know moral experience. We experience indignation when we are treated unjustly. We know the experience of "doing the right thing" and of certain things which are "not the done thing". We constantly apply certain rules to our own actions and those of others to which we want to adhere, and to which we want others to adhere. Not all these rules, or norms, are of an ethical nature. A car mechanic servicing a car does so according to particular technical norms. An apprentice car mechanic who does not as yet know these norms, is not (yet) a good mechanic, but is able to behave correctly in moral terms. However, a car mechanic who, in order to boost his income, performs an incomplete service yet charges the customer the full price may be a good mechanic in strictly technical terms, but acts in an ethically reprehensible manner. Ethical norms are a specific kind of norms as opposed to a diversity of other norms.

Ethics refer to good and evil, to what we should, or should not do, to what is, or is not, justifiable. Ethically correct conduct is concerned with respect and consideration for people and things. It is characterised by care and love that want to do justice to the uniqueness of the other person, of things and of institutions.

**An ethically correct conduct is concerned with respect and consideration for people and things. It is characterised by care and love that want to do justice to the uniqueness of the other person, of things and of institutions.**

Moral experience is generally related to people. There are stark differences between the moral norms people adopt, between different cultures, and also within cultures like the modern Western culture. This evokes the question from where norms originate and on what people base their ethics. In this age of cultural change and intercultural exchange, it seems a good idea to choose culture as a starting point for the discussion of this question.

The human being is firstly, a cultural creature – which entails more than many people realise. A person does *not have* a culture, but human life *is* culture personified. That means that the very fabric of a person's life is made from the complex entirety that we summarise as culture.

Secondly, the human being is a religious creature. In this context, religiosity can be seen broadly as a human characteristic, namely as concerning what human beings consider to be determining reality. In my view, man is a religious creature in that a person is not fulfilled in himself, but searches for security and meaning outside of his personal existence in itself. Mankind looks for a framework on the foundation of which it can interpret reality and life, and can (try to) make sense of it. This interpretative framework also pertains to

the vulnerability, suffering and death of human beings.

This striving is embedded in a setting of the deepest, ultimately religiously determined convictions that are dominant in culture, society and individuals. Culture gives shape to this striving in institutions, customs and unwritten rules and in the shaping of its living environment. Culture and religion are very closely related. On the one hand, culture can be understood as religion made visible (where religion is still seen as broadly anthropological as described above). On the other hand, culture offers religion the “material” to manifest itself, not just in typically religious rituals, but also in everyday life that is realised from the deepest religious and worldview convictions and directive images. Besides, the human being is not just the fruit of his ancestors and culture (“nature and nurture”), but also an active creature who reacts to stimuli and threats, possibilities and challenges coming at him from the environment and with which he deals in a certain manner. Humans respond to the call of their concrete social and physical environment. But that response gets direction from that which, or Him Who, is seen as determining reality and makes use of the possibilities and materials that the culture offers them.

Because that response, i.e. the particular, conscious manner of relating to and dealing with the surrounding reality, is so characteristic for humanity, humans cannot fail to respond. Every shaping of life can be seen as a response and also as a message to others. Humans cannot *not* communicate. The way in which human beings respond as well as the message that each of their lives communicates, are unique. Different religions have led to very different responses and hence to different cultures.

**Mankind looks for a framework on the foundation of which it can interpret reality and his life, and can (try to) make sense of it.**

The argument above implies that every position concerning ethics and morality is informed culturally and deeply religiously (in a broad anthropological sense), and therefore never neutral. The liberal view that pretends to take the position of a spectator from which one would be able to judge religions and their meaning in today's ethics, in itself is a religiously determined rather than an objective outsider's position. Such an independent position regarding religious and philosophical approaches to life is not possible. Where people pretend that it is possible, they are in fact trying to impose their own approaches and criteria on others. Hence the argument that in modern culture Christianity can only be meaningful to our subjective experiences and can no longer be a source for obtaining true knowledge concerning our reality, nor be a guideline for our actions because science and technique have usurped these functions, is in fact an expression of a "secular" religion.

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Based on the above I want to draw two preliminary conclusions, which are of importance to the continuation of this argument. Firstly it is clear that ethics is concerned with life as a whole. It does not so much concern one sector of life beside others, but a particular aspect, a certain manner of viewing human actions. Secondly ethics is not limited to the weighing up of different interests or the search for solutions to *moral dilemmas*. Ethics is not only involved in situations of difficult decision making, it considers and reflects on the response of people and communities from a viewpoint of care for people and things.

### **Ethics and revelation**

We see that human beings in their lives necessarily respond to their situation and that they do so inspired and informed by their interpretative framework. A question

that remains open in this argument so far is: Does it matter how man responds? Is every response good, or equally good?

From the argument so far it will be clear that answering this question cannot be done from an objective, neutral position. The response a person or a community gives can only be justified in the light of what that person or community considers to be determining reality. Even the ethical norms and values pursued in that response can ultimately only be justified from the religion and culture which give direction and form to that response.

The same applies to the Christian faith which came into existence as a response to encounters of people with God. Firstly God revealed Himself in history to the patriarchs, to Moses, to Israel and to the prophets. Secondly there is his revelation in the Scriptures bearing witness of God's actions in history including his decisive revelation in his son, Jesus Christ. Finally God has revealed Himself in the history of Israel and the Christian church. In brief, God directly reveals Himself in his Word and in the history of his people. But in a more general way humans may also relate to God in the created world, which is the work of God's hands, originally made as giving form to his thoughts in a "perfect, unspoiled order". Hence, Christian ethics that reflects on a morally good response of people in the light of God's intentions, has God's Word, (human experience in) history and creation as its sources. These are not of equal value. The Word is first and authoritative. We cannot on our own account correctly interpret God's Word, creation and history (cf. Rom. 1:18-23; 10:17; 1 Peter 1:23). Enlightenment and renewal of our hearts and minds is necessary. The Holy Ghost brings that through the Word.

It is good to realise that the Word of God comes to us in a historically and culturally determined shape. The stories told in the Bible concern a particular culture and are written in a particular language. This does not mean that the meaning of the gospel is restricted to a particular culture. The content of God's Word surpasses every culture and at the same time applies specifically to every culture. But God takes human existence so seriously that He reveal-

ed Himself in historically and culturally determined forms and histories. That makes it so obvious that the Word needs to become relevant in our lives in historically and culturally determined forms and contexts, which does not mean that those forms are arbitrary. God's will as embodied in created reality also requires a human response. Since getting to an understanding of this given normativity is of eminent importance in this day and age, I want to look at it more closely.

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### Creation's laws and institutions

God put lots of arrangements in place in creation. The rhythm of day and night and the seasons, with their consequences for nature, is very clear (Ps. 147). Plants and animals are created after their own kind (Gen. 1; 2:10-18; Ps. 104). The heavenly bodies follow their God-given trajectories (Is. 41:25, 26; 45:12). There are many more examples. In fact, every systematic study of reality and not just modern science is only possible because there is an order. Understanding and explaining phenomena happens by indicating an arrangement, a pattern, a rule, a structure fulfilling a particular function. To the Christian this observation and experience of order refers to the original creative work of God. At the same time, in nature we also very clearly find the consequences of evil and sin. It is obvious from the Scriptures that the laws, of whatever nature, have no independent existence apart from and certainly not opposing God's will.. They are like "God's thoughts" concerning creation. The whole of creation and its order has its existence and cohesion ultimately in the Son of God (Heb. 1:3; Col. 1:15-17). In Him lies

the unity of the revelation of the Word and of the revelation of creation (Joh. 1:1-3) and also the connection between the revelation of the Word and history because eventually He turns history into His story of salvation, resulting in a complete revelation of the kingdom of God (Matt. 28:18-20; Rev. 5:1-5).

The laws of creation are not only concerned with material reality. We also see laws in the psychical, social and public life of man, however variable and flexible. Man was created in relationships and can only be human through relationships. But also in the field of relationships and social institutions we need norms. Here, too, through creation, God addresses human beings in their responsibility. Man's response to that appeal from the laws of creation includes thus the shaping of social institutions, as forms of God's kingship over the whole of existence.

**The whole of creation and its order has its existence and cohesion ultimately in the Son of God.**

Consider the, until recently, very generally accepted laws of marriage and family, church, government (or state) and labour, and the use of (a form of) technology. Besides these there is a multiplicity of social structures in different historical and cultural contexts. In the way these social structures like all kinds of practices and institutions, e.g. education, farming, care giving, management, exercising justice, public policy, et cetera are shaped, we can identify a response to normative notions observed in created reality. It is important to distinguish between the appeal made to mankind from the normative structures on the one hand, and the shaping and realisation of those structures in a certain concrete historical situation on the other hand. This historical shaping must not be identified with the moral structure itself. The order is not rigid or static. They are directive ideas which are given shape in every historic situation. For example, consider the difference between a marriage in the old Israel and the modern Netherlands

which both are a positive realisation of a creative structure. Christian ethics needs to pay attention to a sense of discomfort regarding certain social contexts or laws in a specific historical situation; the historical shaping of a normative structure may not be adequate any longer, but this does not mean that the underlying structure is no longer valid.

**The fall of mankind into sin, implying a rupture in the relation with God, made it difficult to understand and positively shape the normative structures of created reality. Revelation through the Word and enlightenment by the Holy Spirit are crucial for a correct view on God's intentions for life.**

The fall of mankind into sin, implying a rupture in the relation with God, made it more difficult to understand and positively shape the normative structures of created reality (Gen. 3). Reality no longer displays the unspoilt order that can inform the historic shaping process. Revelation through the Word and enlightenment by the Holy Spirit are crucial for a correct view on God's intentions for life. Positive realisation of God's indications in contexts and institutions has also, partly, gained a different character. Institutions are now no longer just a response to order in creation, but also a response to the consequences of the fall, implying that one of their functions is to resist evil. Consider for example the government and marriage which not only give form to positive structures in creation, but are also institutions to refrain evil. Opposing injustice can also be a manifestation of God's kingship in this broken world. Anyway, the normative structures in creation should be taken into account in pursuing a life as the Creator intended it and their positive realisation serves the development and growth of life and culture.

## Law and existence

The acknowledgement that a meaningful and normative order which precedes human existence and culture is really at work, is crucial to Christian ethics. On that point Christian ethics directly oppose the dominant worldview and morality in (post)-modern culture. The history of Western culture shows a turnaround on this point. European culture remained a religious culture well into the Middle Ages, just like most other cultures. A historic form of Christianity stood central, affected and often malformed by traditional animistic religious influences. Christianity brought a certain view on normative structures as discussed above.

**Reality is no longer seen as a valuable creation, but an accidental entirety which is granted value subjectively by mankind.**

During the course of the European Middle Ages a different attitude towards the reality developed relating to the rise of modern science and technology. Although modern science owes a lot to the Jewish-Christian belief in creation and the Greek philosophy on orders, it has moved on from both. Through studying reality the scientific method filters out the given order and contexts and only observes functional relationships between objects that are considered to lack normativity. Visible reality is thus disconnected from spiritual and moral reality. The scientific-technological approach has influenced modern mankind into viewing the world as value-free raw material to be used in the construction of a world with the assistance of modern technology according to its own views. This has led to much good, but not without new problems. By ignoring their methodical restrictions, science and technology have become carriers of the modern autonomy approach in which the whole of reality is nothing but an instrument for satisfying human needs. Reality is no longer seen as a valuable creation, but, at least in first instance, an

accidental entirety which is granted value subjectively by mankind.

**Where ethics do play a role in politics and society, it often is not in the form of generally valid ethical values and normative structures, but rather of subjective concerns which represent the interests of certain groups of people.**

It is important to realise that this shift does not just manifest “wrong ideas” of people; it manifests a different experience of reality. Most people no longer experience a living relationship between culture and God, and between God and mankind. Modern man, who has lost the connection to the laws, the Torah in creation, no longer acknowledges nor just accepts that God’s Torah serves the flourishing of life. The same applies to social relationships and contexts. As a consequence of (post)-modern man’s loss of the content of the Christian religion in life, the positive realisation of normative structures in meaningful institutions has become increasingly difficult. Furthermore existing realisations of those normative structures are more and more experienced as a hindrance rather than a help to “the good life”. Modern and postmodern experience has (almost) lost the ability to grasp the notion of given normative structures. Ethical values and virtues like faithfulness, concern and self-sacrifice as well as assertiveness, justice and wisdom, are subjectivised into interests and when it comes to a conflict, each person serves his own interests. In my view, this development is

the real background to the crisis in ethics and morality, which is reinforced by the fact that the complexity of the modern technological culture has obscured the relationship between on the one hand, the actions aiming directly at the goals, and on the other hand, the unforeseen and unexpected side effects of such actions.

New technological possibilities are often exploited with a view to immediately experienced benefits for some or even many people. In the longer term the disadvantages become obvious, which are often more diffuse and which do not damage the interests of influential groups, and therefore are not really addressed. In this context we can think of environmental damage done by developments in industry, mobility and agriculture. These did not add weight to the policy making until a strong environmental and animal-lobby was established, and it became clear that unrestricted growth of industrial production has such great disadvantages that more and more governments have become to regulate production processes, e.g. with respect to the release of poisonous substances into the environment. Where ethics do play a role in politics and society, it often is not in the form of generally valid ethical values and normative structures, but rather of subjective concerns which represent the interests of certain groups of people. The loss of a view on the common good has turned democracy more and more into a arena of struggles between interest groups. An important task of Christian ethics is to argue the plausibility of the existence of norms that relate to the very structure of creation, the Torah.

# Jesus se lig vir etiese besluite: 'n Christologiese liefdesetiek

R. Rheeder

Fakulteite Teologie, Potchefstroomkampus, Noordwes-Universiteit

## Inleidend

Om in die lig van die Skrif goeie besluite oor 'n etiese probleem te neem, moet daar *goeie Skrifverklaring* en *goeie etiese riglyne* bestaan. Die vertrekpunt van hierdie populêre artikel is dat die Skrif aandui dat *liefde* tot die wese van Christelike Skrifverklaring en etiek behoort. Liefde kom regdeur die Bybel voor, maar is op geen plek so sentraal soos in die denke van Jesus nie (vgl. Matt. 22:37-40; Mark. 12:28-34; Luk. 10:27-37). Paulus was ook getrou aan die tradisie van Jesus (Gal. 5:14). Sowel Jesus as Paulus sluit aan by die profetiese tradisie dat liefde tot God en liefde tot die naaste die sentrale boodskap van die Bybel vorm (Miga 6:8). Die rede waarom die liefde so 'n belangrike funksie in die Christelike etiek opneem, is omdat God se liefde deur die verbondeling na sy naaste stroom (1 Joh. 4:7-12). In 'n sekere sin hang die vloeï van God se liefde af van die verbondeling se gewilligheid om die vloeï toe te laat. Op die vraag hoe ons die Skrif moet verstaan, antwoord Jesus dat die verklaarder die Bybel deur die liefde moet filtreer. Die antwoord op die daaropvolgende vraag, "wat behoort ek te doen", is eenvoudig: "wat die liefde my lei om te doen".

**Op die vraag hoe ons die Skrif moet verstaan, antwoord Jesus dat die verklaarder die Bybel deur die liefde moet filtreer.**

## Jesus en Skrifverklaring

In die Christelike geskiedenis gebruik heelwat geleerdes die woorde van Jesus in Matteus 22:34-40 as 'n duidelike pleidooi vir die gebruik van liefde as maatstaf in Skrifvertolking. In vers 40 maak Jesus die uitspraak dat "aan hierdie twee liefdesgebooie hang die hele wet en die profete". Die Griekse woord vir *hang* in vers 40 druk 'n verhouding van afhanklikheid uit, waar een saak (die verstaan van die Skrif) van 'n ander saak (die liefde) afhanklik is. In die lig van die liefde word die lig of betekenis van die Skrif duidelik. Indien die uitspraak in Matteus 22 die eenheid en doel van die Skrif uiteensit, word aksiomaties daarmee die hermeneutiese reël gestel dat die hele Skrif geïnterpreteer (of gefilter) en toegepas word in ooreenstemming met die dubbele liefdesgebood. In die lig van bogenoemde beredenering kan beweer word dat die liefdeskeuse as hermeneutiese reël deur die Skrif self en in die besonder deur Christus gemaak word. Hierdie tipe Skrifverklaring beteken heel waarskynlik iets soos wat die Rabbynse skrifverklaarders toegepas het, naamlik dat enige interpretasie van die Skrif wat haat stook of die medemens verag, ontoelaatbaar is. Goeie vertolking van die Skrif sal egter noodwendig tot liefde vir die medemens lei en enige spanning tussen mense verwyder. Dieselfde beginsel kan ook verduidelik word deur middel van 'n kort verhaal. Dit word vertel dat 'n heiden eendag aan Rabbi Hillel gestel het dat hy hom tot die Joodse geloof sal bekeer indien die Rabbi aan hom die hele Torah kan verduidelik terwyl hy op een been staan. Hillel het geantwoord: "Moenie aan ander doen wat jy haatlik vind nie. Dit is die hele Torah en die res van die Torah is slegs kommentaar hierop." Die Skrif moet so verklaar word dat dit die liefde van God

openbaar en die liefde tussen mense bevorder. Enige interpretasie van die Skrif wat nie tot liefde vir God en die naaste lei nie, moet “herlees” (Augustinus) word tot dat die boodskap van liefde daarin duidelik word.

In die lig van bogenoemde beredenering vertolk Jesus die Skrif soos volg (en hieruit kan twee liefdesriglyne afgelei word wat in die etiese beoordeling van ’n saak gebruik kan word):

- **Liefde offer soms een waarde**

Om God lief te hê, beteken sonder twyfel dat sy gebooië (tien gebooië, wette, wil) nagekom moet word (1 Joh. 5:3). Alhoewel die nakoming van die wet vir Jesus belangrik is (Matt. 5:18), word gevind dat Jesus nie ’n verabsoluteerde benadering tot etiese handeling volg nie. Liefde noodsaak soms uitsonderings. In die tyd van Jesus het die wet arbeid op die Sabbatdag verbied en gelowiges het ook geweet dat hulle eredienste op die Sabbatdag moet bywoon. Ons weet dat Jesus die Sabbatdag gerespekteer het, maar onder sekere opstandighede het Hy wel op die Sabbatdag gewerk (Mark. 3:1-5). Hieruit kan ons aflei dat Jesus geen spanning tussen die wet (wat is ek verplig om te doen) en liefde (wat lei die liefde my om te doen) gesien het nie – spesifiek waar menslike behoefte ter sprake was. Soms is dit nodig om een waarde (Sabbatswet) vir ’n ander (groter) waarde op te offer (menslike behoefte). Jesus sê self: “Die Sabbatdag is vir die mens gemaak en nie die mens vir die Sabbatdag nie.” (Mark. 2:27.)

- **Liefde pas die wet soms aan**

Liefde dwing by tye die verandering (of ignorering) van ’n bepaalde wet af. So word gevind dat die wet in Deuteronomium 24:1 aan die man volstrekke reg gee om van sy vrou te skei. In Jesus se tyd het dit tot groot nadeel vir die vrou gelei, omdat die vrou geheel en al van manlike versorging afhanklik was. Dit het beteken dat met egskeiding niemand vir die vrou kan sorg nie en dat sy ook geen middele het om haarself te versorg nie. Jesus het die vorige wet geïgnoreer en ’n nuwe wet,

gerig op liefde, in sy plek gegee (Mark. 10:2-12).

### Jesus en etiese riglyne

Etiese riglyne of maatstawwe is waardevol in dié sin dat dit kan verhoed dat besluite op die basis van selfsug geneem kan word en sodoende die mens teen onbehoorlike beïnvloeding, emosies en tirannieke Skrifverklaring beskerm (vgl. Mark. 7:9-13). Dat die liefde ’n besondere deel van die etiek van Jesus was, is af te lei uit Jesus se Skrifvertolking, asook uit sy bediening op aarde. “Daar loop ’n merkwaardige lyn deur Jesus se lewe en bediening” (Adrio König). Hoe verstaan Jesus liefde in sy Naam (of Christelike liefde)? Anders gestel: watter riglyne (vertolking of instrumente van liefde) bied Jesus aan as sy siening van liefde? Die volgende Christelike riglyne help die gelowige in die beantwoording van die vraag waartoe die liefde ’n mens in ’n bepaalde situasie lei.

**Jesus het geen spanning tussen die wet (wat is ek verplig om te doen) en liefde (wat lei die liefde my om te doen) gesien nie. Soms is dit nodig om een waarde (Sabbatswet) vir ’n ander (groter) waarde op te offer (menslike behoefte).**

### Liefde is mensgerig

- Liefde poog om daadwerklik dit wat goed is vir alle ander mense te bewerk (Matt. 5:48; Luk. 6:35; 10:25-37). Jesus verstaan dat liefde ’n onselfsugtige kommer is oor die welsyn van die ander mens (Mark. 12:31). Jesus het veral ’n besondere bekommernis gehad oor weerlose mense in die samelewing (Luk. 4:18-19).
- Liefde mag nie haat nie, want haat bring skeiding tussen mense (Matt. 5:43); daarom is vergifnis en die bewerking van versoening deel van die

goeddoen aan ander mense (Matt. 6:12-14).

- Liefde beteken 'n definitiewe medelye (*compassion*) vir die mens. Dit impliseer 'n doelbewuste poging om verligting in 'n situasie van behoefte te bring (Luk. 10:27-37).

Saamgevat beteken liefde die rasonele, doelbewuste aanvaarding van verantwoordelikheid vir die ander mens.

**Liefde beteken die rasonele, doelbewuste aanvaarding van verantwoordelikheid vir die ander mens.**

### Liefde erken menslike waarde

Elke individu het oneindige waarde. Die feit dat Jesus die menslike natuur aange- neem het, dui op die onmeetlike waarde van elke mens. Daarom moet elke mens as 'n persoon hanteer word en nie as 'n instrument of 'n ding nie. Die waarde van die mens word ook afgelei uit Skrifgedeeltes waar Jesus noem dat elke haar van jou hoof getel is en dat die mens meer waarde het as baie mossies (Luk. 12:7). Dit blyk ook uit gelykenisse soos die verlore muntstuk, die verlore skaap en die verlore seun. Hierdie waarheid word verder gekonkludeer uit die voorbeeld van Jesus se respekvolle interaksie met verskillende kategorieë mense soos Nikodemus (Joodse regeerder), Saggeus (belastingampenaar), die sondige vrou wat sy voete gesalf het (Luk. 7:37) en die kindertjies.

### Liefde erken menslike reg

Elke mens het basiese menseregte wat te alle tye gerespekteer moet word. Alhoewel Jesus nie die terme *reg en geregtigheid* gereeld gebruik het nie, was die konsep fundamenteel in sy denke (Matt. 6:33; 23:23). Wanneer Jesus daarop wys dat "jy jou naaste moet liefhê soos jouself", het Hy 'n handelswyse vasgestel waarop my naaste 'n reg (aanspraak) het, of in handelswyse wat aan 'n ander verskuldig is (Rom. 13:8).

### Liefde erken menslike eenheid

Die mensdom vorm 'n eenheid. Die verskille wat tussen mense bestaan (ras, klas, kultuur, opvoeding, ens.) het slegs sekondêre betekenis. Dit word afgelei uit die feit dat Jesus alle mense liefhet en nie-diskriminerend optree (Matt. 5:45). In die wet het *naaste* die betekenis gehad van die eie volk (Jood). Die Fariseërs het geweier om enigiets te doen te hê met die heidense mense en het gemeen dat kontak met sulke mense hulle onrein en onaanvaarbaar vir God sal maak. "Kan daar iets goeds uit Nasaret kom?" (Joh. 1:47). Hierteenoor het Jesus vrylik in Samaria beweeg (2 Kor. 17:24; Joh. 8:48), Tirus en Sidon besoek (Matt. 15:21) en tyd in Sesarea-Philippi spandeer. Verder het Hy die kind van 'n Romeinse soldaat genees, en 'n Samaritaan gebruik om naasteliefde te demonstreer (Luk. 10:25-37). Om "soos julle hemelse Vader volmaak te wees" (Matt. 5:48) beteken om die mensdom as eenheid te sien, en so teenoor ander op te tree dat daar geen onderskeid tussen mense gemaak word nie.

### Materiële waardes is sekondêr tot persoonlike waardes

Hierdie etiese riglyn lei ons ook af uit die lewe van die Here Jesus. Jesus se persoonlike waardes was primêr in sy lewe en bediening. Die persoonlike grondwaarde van Jesus se lewe is dat Hy wil gee, help, red, genees en bevry. Daarom soek Hy diegene op wat nood het, hulp nodig het, onrein, siek, uitgestoot en vol sonde is. Die primêre waarde van die gelowige kan tog nie wees om ryk aan materiële dinge te wil wees nie. Alhoewel materiële dinge nie onbelangrik is nie, dra dit geen besondere waarde in die bediening van Jesus nie (Luk. 9:58). Inteendeel, die Here Jesus waarsku teen 'n oormaat materiële besit (Matt. 6:19-21, 24).

**Die persoonlike grondwaarde van Jesus se lewe is dat Hy wil gee, help, red, genees en bevry.**

### Slot

Bogenoemde liefde-gerigte-riglyne kan die gelowige begelei in die vorming van 'n standpunt oor etiese probleme. Indien hierdie riglyne as vertrekpunt geneem word, kan saamgestem word met die *Alliance of Baptists* (1999) se goedkeuring van die volgende bewoording in 'n verslag (*Report of the Task Force on Human Sexuality*) aan die kerk:

In addition, any text must be understood according to its place in the total picture of biblical revelation and, most particularly, in light of the revelation of God given in Jesus Christ. For example, interpreters may ask whether the af-

firmation of heterosexual relations in the creation stories of Genesis 1 and 2 is intended also to prohibit all same-sex relations or whether the silence on same-sex relations is merely a descriptive reflection of a world where heterosexual marriage relations were so much the norm that alternatives were not mentioned. Again, interpreters may reasonably ask whether our attitude toward Old Testament (and New Testament – ALR) condemnations of same-sex acts is affected by the priority of love in Jesus' teachings and his acceptance of women, prostitutes, tax collectors and others theretofore considered as second-class citizens or sinful outcasts.

Lagerlöf, Selma. 2010. **Nils Holgersson se wonderbaarlike reis**. Illustrasies deur Thomas Docherty. Pretoria: Protea Boekhuis. 411 p. Prys: R225,00. ISBN: 978-1-86919-377-5.

Nils Holgersson is 'n onnutsige, onmoontlike klein Sweedse seuntjie wat niks en niemand met sy poetse en kwajongstreke ontsien nie. Op 'n dag gaan hy egter te ver toe hy die kabouter by hulle huis in 'n net vang en terg. Die kabouter toor hom dat hy ook so klein soos 'n kabouter is.

Nils voel eensaam en gesels met hulle mak gansmannelike, Maarten. Toe die wildeganse eendag oor hulle vlieg op pad na Lapland vir die winter wil Maarten hulle baie graag vergesel, maar Nils klou hom vas in 'n poging om hom te keer. So beland hy en Maarten dan by Akka van Kebnekajse se swerm wildeganse.

Nils moet leer om sy gedrag te verander en om vir ander om te gee en te help waar hy kan. Op hulle reis deur Lapland leer hy die land ken en maak baie vriende oral waar hulle gaan. Emerik die ooievaar, Bataki die raaf, Grysvel die takbok, Karr die hond, Donsie die grys gans en nog talle ander diere tel uiteindelik onder sy vriende. Smirre, die slinkse jakkals, is natuurlik ook 'n faktor waarmee Nils deeglik moet rekening hou.

Nils beleef heerlike avonture, soms wel skrikwekkend, maar hy word lief vir die wildeganse. Tog verlang hy huis toe. Akka vertel aan hom die groot geheim dat hy weer 'n regte seuntjie kan word as hy aan sekere vereistes voldoen.

Sal Nils dit kan regkry en sal hy weer 'n regte seuntjie word? Kinders sal hierdie boek as voorleesboek geniet en tieners en volwassenes sal dit ook graag lees. Die Afrikaanse TV-reeks van Nils Holgersson is op DVD beskikbaar en dit sal heerlik wees om die boek te lees sowel as die DVD te kyk.

Die outeur, Selma Lagerlöf, was die eerste vroulike Nobelpryswenner vir Letterkunde. Hierdie klassieke storieboek sal 'n aanwinst op enigeen se boekrak wees.

# Good apples and bad monkey behaviour

Jean du Toit  
School of Philosophy  
Potchefstroom Campus, North-West University

**M**etaphors wield great power. Vistas of meaning may be conjured up with only a few words or with a single image. The field of business ethics utilises an interesting metaphor to describe the moral role of an employee in an organisation. The metaphor is based on a distinction between good apples and bad apples (these are the employees of an organisation), and good barrels and bad barrels (these are the organisations themselves). A person (or apple) always stands in some relationship to his/her workplace (barrel). Strange though this metaphor may seem, it gives us an original perspective on the moral role that any employee plays in an organisation.

**The metaphor is based on a distinction between good apples and bad apples (the employees of an organisation), and good barrels and bad barrels (the organisations themselves).**

## Plotting ethics and apples

If ethics could be plotted onto a graph, about 10% of people would fall in the range of ethically trustworthy people, 10% would fall into the category of morally bad individuals and about 80% of people would exist somewhere between these two poles. These precise numbers may be up for debate, but it is a given that ethical behaviour varies across a spectrum in any diverse society. To ethically noble people, only extreme environmental effects may

shake their ethical convictions. These people strictly adhere to their ethical principles in all circumstances; they are moral champions with unshakeable convictions. At the other end of the spectrum are the morally reprehensible people who have no qualms about acting unethically if such a course may better their situation. These are the metaphorical bad apples, in contrast to ethics champions (who are good apples).

**If ethics could be plotted onto a graph, about 10% of people would fall in the range of ethically trustworthy people, 10% would fall into the category of morally bad individuals and about 80% of people would exist somewhere between these two poles.**

The majority of people are somewhere between these two extremes on the shifting scale of ethics, and find themselves open to environmental ethical influences that may determine where they are placed on the spectrum.

## Barrels full of apples

This is where the second metaphorical image becomes important, namely that of barrels, i.e. the everyday workplace of the employees in a company. Companies become bad barrels when they do not adhere to a set of corporate values, or if these values are not applied in the working environment in a systematic manner. Basi-

cally, a bad barrel may be any organisation with a lax attitude towards ethics. For good barrels, excellent values and ethical codes are essential for basic functioning in the workplace. However, ethics and ethical codes become senseless if not incorporated into the everyday life of employees. When this happens, ethics fade away from corporate policy and become abstract and unreal to the average employee. Good barrels are therefore formed when clear values are designated and applied throughout a company.

**Another metaphor that shows how the ethical nature of a company affects its employees is the idea of monkey behaviour.**

The intermediate apples discussed earlier, those people who do not find themselves at the one end of the spectrum or at the other, are open to influences from the organisation that they work for. A good barrel will have a positive influence on these people and will allow them to become more ethical, whilst a bad barrel will permit morally reprehensible actions (even only indirectly). Bad barrels (filled with bad apples) therefore cause intermediate apples to become bad in turn. This metaphor describes the manner in which the organisational environment influences an employee. Good barrels with strict guidelines on how ethics may be applied have the opposite effect: once freedom to act with one's ethical convictions is granted, it causes employees to become more ethical in their everyday work. It is unfortunate that an eye-ball inspection of organisations show that bad barrels appear more prevalent than good barrels. However, ethics is often seen as a hurdle for the functioning of the organisation and ethical guidelines become unimportant. Such a situation is obviously problematic. This metaphorical image amply captures the idea that organisations influence their employees' ethical interactions in the corporate world.

### Monkey behaviour

Another metaphor that shows how the ethical nature of a company affects its employees: the idea of monkey behaviour. This specific metaphor is used to show how unethical cultures develop in business and is purportedly based on a scientific experiment done with a room of monkeys. A group of five monkeys were placed in a room with a ladder in the middle. The room was fitted with water sprayers, which could spray all the monkeys except any one that was on the ladder at that time (he was out of range of the watery menace). The scientists then placed some monkey treats, perhaps bananas, on top of the ladder and waited for one of the monkeys to climb up the ladder. Once the monkey began climbing, the others that remained on the ground would be sprayed with water. No doubt the other monkeys found this very annoying. After a few times the monkeys would beat up any monkey who attempted to climb up the ladder to retrieve the treats. Soon no monkeys dared to go up the ladder for fear of being beaten. The scientists then replaced one of the original monkeys with a new one. This new monkey, unaware of the circumstances prior to his arrival in the cage, tried to go up the ladder to retrieve the treats. Immediately the other monkeys beat him down. The new monkey did not go up the ladder again, for fear of being beaten up. Next the scientists replaced a second of the original monkeys with a new one. The same sequence of events occurred. The new monkey tried to retrieve the treats, was beaten down by the original monkeys (plus a new addition, the first new monkey who imitated the others' behaviour), and did not try to climb up the ladder again.

**If the organisation's ethical standpoint is incompatible with the employee's ethical perspectives, should the employee stay or go?**

This substitution of an old monkey for a new one was done a third, fourth and fifth time; each time, the monkeys who were in

the cage reacted in the same way and prevented the new monkeys from climbing up the ladder. However, at this point there were none of the original monkeys left and none of the monkeys in the cage had been sprayed at all. Now, if we could speak “monkey” and ask the group why they were doing what they were doing, they would probably say something along the lines of: “Well, that’s the way we have always done it.”

### The choice

The “bad monkey” image is indicative of how a culture of ethical decisions develops in a specific barrel. Things have been done in a certain way in the past, either ethical or unethical approaches to situations. An employee might not always know the reason for acting in an unethical way, for example, but in that specific organisation a culture of ethical wrongdoing has developed long ago. The “bad monkeys” follow the example set by previous generations, whether that is good or bad, without question. In this case, it is up to the employees of an organisation to decide how they will deal with the ethical culture of a certain organisation. These ideas are particularly relevant for religious thinkers. How should a Christian, or Islamic thinker, or Judaist, deal with a barrel that does not conform to the religious convictions of their faith? How does an employee deal with situations where the ethics of the organisation does not fit with the ethics associated with that employee’s particular religious and moral convictions? These morally good apples, who base their morality on religious teaching, should evaluate the type of barrel that they find themselves in. If the organisation deals in a way that is contrary to Scripture, for example, how

else might a Christian react but to try to change the barrel or to leave it entirely? The same goes for all employees, regardless of religious orientation. If the organisation’s ethical standpoint is incompatible with the employee’s ethical perspectives, should the employee stay or go?

**The individual always has a choice in dealing with the moral standpoints (or lack thereof) in a certain organisation and should never feel powerless when confronted with unethical behaviour. This is what distinguishes man (and woman) from monkey: the ability to resist immorality.**

The onus here rests on the good apples (or those intermediate apples that may be influenced by them). These apples must decide whether a bad barrel is the best environment for them to live in and whether they are able to influence the bad barrel for the better, lest they be spoilt by the bad environment and unethical monkey behaviour. The individual always has a choice in dealing with the moral standpoints (or lack thereof) in a certain organisation and should never feel powerless when confronted with unethical behaviour. This is what distinguishes man (and woman) from monkey: the ability to resist immorality.

# Christian medical ethics: shaping normative structures in three contexts

H. Jochemsen  
Christian Philosophy, Wageningen University

## Medical ethics

I would like to consider the implications of the developments discussed in my first article in particular for medicine and medical ethics. Medical care and medical ethics are like a mirror of our culture. Medical care concerns matters of considerable meaning to human existence, like life, health, suffering and death. In the course of history the various cultures have found various ways of dealing with those dimensions of human life, often closely related to religion. In our modern culture, in which the meaning of (traditional) religion in public life has decreased strongly, modern medical science and technology shape the way in which we deal with sickness, suffering and death. That way concentrates on control and pushing back of sickness and death and has achieved much for which we should be grateful. But mankind is vulnerable and mortal, and sickness and death are unavoidable, even though in rich countries that happens at an older age now than before.

However, modern medicine does not help in the search for meaning in a situation of sickness, decay and death, where people are left to their own devices. People revert to old or search for new customs and rituals. But what has been lacking during the whole of one's life cannot magically be called into existence at the verge of death. This embarrassment in dealing with life's edge situations especially at the end of one's life combined with the lack of a view of life beyond death, has led in society as a whole, to a very high appreciation of health and an excessive trust in medical care and technology.

This development has also affected the dominant medical ethics, and has led to an

important role for two arguments in those ethics. I will name them "utilitarian analogy argument" and "self-determination", the right to decide for oneself. I will expound on them briefly.

**Modern medicine does not help in the search for meaning in a situation of sickness, decay and death. What has been lacking during the whole of one's life cannot magically be called into existence at the verge of death.**

## Lines of reasoning

Utilitarianism is the normative ethical theory which poses that (moral) good is that which has the greatest possible usefulness to the greatest number of people. An analogy argument in this case means that conduct that requires an ethical evaluation is compared with, according to the supposition, similar conduct which is ethically accepted (by many). The utilitarian analogy argument means that a certain (new) development is justified by referring to its usefulness and to a comparable accepted conduct more or less resulting in the same outcome.

The right to decide for oneself in health care is primarily formulated as a principle in order to avoid people being treated without their consent. However, it is increasingly used as argument for the use of medical possibilities for the realisation of personal interests. Instead of a right to reject unwanted intervention it is becoming more

and more a right to claim whatever medical provision one would like.

I will give two examples. Firstly regarding the argument for genetic research on human embryos created in a test tube before they are placed inside the uterus of the (request) mother. This is defended with the argument that genetically imperfect embryos in ordinary life very often, though not always, spontaneously abort. The woman in whose womb the embryo came into being may not even be aware of the fertilisation that took place. The genetic testing of embryos and the weeding out of genetically imperfect embryos would merely be an addition to nature's imperfect selection process, so the argument goes. So, the deliberate destruction of human embryos in order to prevent the birth of a disabled child is compared with a natural process that has the same desired result. The ethically fundamental difference between a process occurring in nature and a deliberate act is ignored. A naturally occurring process does not in itself furnish us with an ethical argument. The step from an observation of a process occurring in nature and an ethical argument requires a step of interpretation of that process. Otherwise one commits the so-called "naturalistic fallacy".

**When a patient is not capable of rational decision making, the reason for discontinuing treatment should not be the wish that the patient dies, but because the treatment does more harm than good to the patient.**

Nature, which is a fallen and disturbed creation, often shows that much that happens is not a manifestation of normative structures in creation but of disorder as a consequence of mankind's guilty failure. The interpretation of a natural process requires a differentiation between order and disorder both of which are at work in nature. It is the task of medicine to counter the disorder in nature in the form of sickness

and disease and to reinstate the order as far as possible. Dying from genetic imperfection, whether earlier or later in the human development, is a manifestation of disorder and cannot forge a moral reason for causing embryo's with a non-fatal genetic imperfection to die at a later stage of development. Then selection is defended on the basis of its desired result, the wishes of the parents and a false reference to nature.

The second example is related to euthanasia. In defence of the deliberate termination of life on the patient's request, active deaths are compared with discontinuing life-support treatment. The argument is that both cases concern an active action leading to the death of the patient, which is considered desirable on the basis of the patient's condition. Based on this analogy, the acceptance of discontinuing life-support must infer acceptance of deliberate killing. The first type of action – stopping life-support treatment – is broadly accepted under conditions. To be consistent then, so the argument goes, one should also accept actively terminating a patient's life. But the analogy is flawed; it leans too heavily on the useful outcome of both kinds of action. We need to differentiate between a patient, capable of making a reasonable decision, who refuses further treatment and a patient incapable of making rational decisions. In the former case the reason for discontinuing treatment is the patient's wish, not the "desired death". Treatment against the patient's will cannot be justified (granted exceptions). When a patient is not capable of rational decision making, the reason for discontinuing treatment should not be the wish that the patient dies, but because the treatment does more harm than good to the patient. After discontinuation the patient does not die as a result of the discontinuation but as a result of the disease which can no longer be contained meaningfully. Discontinuing treatment because the patient specifically demands it and/or because the continuation of the treatment is no longer medically meaningful, that is to say, proportional, with the consequence that the patient dies, has always been accepted as good medical practice. Ethically it needs to be

judged very differently from the deliberate and direct causing of death.

### Humanity and purpose

The two examples described above relate to two normative structures which are of great importance both in medicine and in society as a whole. These are marriage as the framework for procreation and the integrity and inalienable dignity of the physical human existence. Both are in the front line of ethical debate in modernised secular societies.

**There is an obvious move from the old principle of respect for Human life to respect for quality of life.**

In itself it is a moral good that subfertile parents can have children through medical help. And there are a number of good ethically sound possibilities for medical assistance in procreation. But all kinds of manipulations of cells and embryos and surrogate motherhood in different forms of cohabitation, oppose marriage as the framework for having and bringing up children. A child develops its identity in the relationship with other people, who are the mother and the father in the first instance, then other members of the family and others who are directly involved. A good attachment to the parents, especially the mother, starts at birth and is important in this context. Awareness of kinship, of being part of a family line and of knowing the family history makes an important contribution to a stable identity. This is an even stronger case in traditional African societies than in modernised societies. The above-mentioned applications of medically assisted procreation diminish the quality of a social environment that promotes normal development.

In itself those types of medically assisted procreation concern a relatively small number of pregnancies. But in my opinion they manifest and reinforce an attitude towards "reproduction" (as it is commonly called in the scientific literature) in which having children to some extent gets a cha-

racter of a "production process" of which children are the result. Of such a process "quality control" is a logical element. All this may not be the subjective intention or experience of the clients/parents, but seems to be an unavoidable dimension of the very process of (certain forms of) medically assisted reproduction. This reinforces some other developments like the pressure for individual economic independence and consumption and production which hamper the maintenance of a good environment for bringing up children. Would not many young people's problems with respect to identity, relationships and meaning of life be related to those developments? It should be acknowledged that there are certain conditions with regard to the relationship between the sexes and the upbringing of children which promote a real humane society.

There is an obvious move from the old principle of respect for human life to respect for quality of life. That means, on the one hand, that enormous efforts are made to restore or compensate for the adverse effects of disease and disability on the quality of people's lives. There are wonderful opportunities for medical intervention and all kinds of aid which are constantly developing further, for example for people with a particular sensory or motor deficiency. This will allow people with a disability to remain socially active for much longer, which is something to be grateful for. However, the emphasis on the quality of life means, on the other hand, that human dignity and the worthiness of protection and care, is disconnected from humanity itself and becomes connected with particular qualities of a particular person. The unconditional acceptance and protection of every person is exchanged for a conditional acceptance. This implies that qualities and capacities have to be assessed. Who will do that and on which basis? Once such an assessment of quality at the beginning and at the end of life has been accepted, there is the fear that it will also begin to reach into other phases of life. This could well affect all human relationships with the attitude of conditional acceptance. I realise that in many cases it (still?) concerns serious disabilities and situations full of suffering to which

there are no easy answers. But especially when situations are difficult it is important that the answers are looked for within a framework of protection and acceptance of the life of people irrespective of their circumstances. Present practices already indicate a confirmation of the prevailing health ideal. This harbours a constant threat regarding the position of people who no longer meet the conditions of that ideal. This can be seen for instance in efforts from employers to be selective in their recruitment on the basis of the risk of sick absenteeism as a result of the deterioration of the social provisions and a continuous situation of financial shortage in the area of care for elderly and disabled people.

**The experience of a meaningful life will be possible only on the basis of perceiving a given meaning. Experiencing meaning can only be founded in the meaning of creation.**

The above-mentioned developments affect the most fundamental relationships which form a touchstone of responsibility and compassion, i.e. the husband-wife relationship, the parents-children relationship and the relationship with the dying. If the moral laws of these relationships are exchanged for the pursuit of health, wealth and happiness as the highest values, then the moral quality of society is at stake.

Also from another angle there is cause for concern regarding the decreasing sensitivity for the normative structures in creation. This decrease has consequences for what is indicated as the problem of the experience of meaning in life. The experience of a meaningful life will turn out to be possible only on the basis of perceiving a given meaning. Experiencing meaning can only be received in the recognition of a meaningful order which at the same time is a normative order that is founded in the meaning of creation. This order is not rigid but expresses itself in many forms demonstrating an historical dynamism.

## One message, three forms

As developments progress, the task of Christians to develop life styles that communicate something of these normative structures in creation becomes more important. But that produces a different problem. The crisis in ethics, as we saw, is related to the loss of the "religious value" of social structures and institutions and, as a result, their structuring power in society. It is not possible to easily remediate that loss; human life needs to relate to the God of creation's structures through faith in Christ Jesus. Only from that starting point a fruitful search for new adequate realisations of God's life-giving indications and structures in our culture is possible. At the same time the gospel and Christian ethics have a universal claim: they concern everyone. The tension now is: How do we show non-Christians what can only be seen through faith? Is there still a message for society in Christian ethics alongside and not just after the proclamation of the gospel and the believer's response to it?

An additional problem is that the possibility of a healthy religious experience in our modern image and experience-oriented zap-culture has weakened. Common opinion holds that postmodern people are searching for authentic experiences. One could conclude that it might be best to approach people with the gospel at the level of experience. Many churches and media nowadays try to do so. Experience certainly is a real dimension of the life of faith, but God's Word wants to address the heart, the centre of human life. Hence, experiences cannot but be a beginning. A drawback of the emphasis on experience could be that the emotional life become a protective wall against the gospel around people's hearts rather than an entrance gate. Even religious experience is not the same as being addressed by the living God and being placed in the freedom of the order of a creation saved by Christ.

So how can Christian ethics be communicated and constitute a source of meaning to our society? In answering that question I will present three models for the relationship between the gospel (of which Chris-

tian ethics is an element) and culture. The first view is to see the gospel as improvement of culture. The gospel tries to counter the disturbance and perversion of creation as a result of sin and evil in culture. According to that view, all that is good and beautiful as well as moral awareness are related to the gospel and confirm it. But the gospel tries to encourage culture further along on the route of the "good life". This approach found expression in natural ethics theories and in ecclesiastical and theological currents which see the humane as the pinnacle of Christian ethics.

In the second view the gospel puts culture fundamentally under criticism. This perspective emphasises the radical character of sin, the disturbance and perversion of creation and the fundamental breach between all human morality and the kingdom of God in every culture (cf. Joh. 5:19). Only by responding to and believing the gospel, living according to God's will can begin. Strictly according to this approach, participation in the ethical debate in a pluralistic society can only take the form of a proclamation of the gospel and a call to conversion.

The third relationship is that of the gospel as renewal of culture. This approach is not a happy intermediate between the first and the second view. The first view does take culture sufficiently seriously, but not evil and the fall. The second takes evil and the fall sufficiently seriously but not culture and the biblical interpretation that even though it is fallen, our world ultimately continues to be God's creation. This view holds the conviction that in the kingdom of God creation and culture will also be saved and renewed in their material side (cf. Rev. 21:24-26). This view demands that life and life's contexts and all creatures are related to God and thus find their finality. An example from the Bible is Paul, who, due to his upbringing according to the law, had a vast knowledge of God's laws and their explanation. At first that hindered him to recognise Christ. After his meeting with Jesus Christ this knowledge underwent a radical shift of perspective and was made subservient to the gospel of Christ. In the same way, knowledge and abilities, like forms of medicine, but also

art forms, technology, eating habits and so on from various cultures, can be transformed by the gospel and sanctified and made subservient to the kingdom of God and therefore to the salvation of human beings. The church is called to sanctify cultural expressions, to give form and substance to the sanctification of life and in doing so give expression to the meaning of God's Word and his laws. Christian ethics should serve this calling.

**Christian ethics need to curb evil, to place every person and every society under criticism and to try and point the way to renewal of life, even of public life.**

The three viewpoints ought not to be independently operable nor played off against each other. Christian ethics need to curb evil, to place every person and every society under criticism and to try and point the way to renewal of life, even of public life. Realising this, for the moment, remains limited and incomplete, but it has God's kingdom as perspective.

All three relationships between the gospel and culture are important for Christian ethics and for their contribution to the broader ethical debate in society. Which approach comes to the fore, depends on the situation and the social context concerned. There is a diversity of situations and positions, with differing moral responsibilities. The responsibilities of a medical director in a Christian care organisation are different from those of a nurse in a general hospital's day clinic; the responsibilities of a researcher in the agricultural industry are different from those of a farmer. The fundamental norms cannot be put aside, but the degree and way in which Christian ethics is elaborated for concrete situations differ from one situation to another.

All three views, but in particular the latter two, are necessary in the life of Christians and therefore also in the proclamation of the gospel in and from the church. Christian organisations, too, like care and deve-

lopment organisations, are called not to just remain within the scope of God's law (the first view) but to show something of the sanctifying power of the gospel for example in modern medicine and nursing possibilities (the third view) and in fancy biological methods of agriculture. Such an approach can contain a practical invitation to others to follow God's instructions for life (Matt. 5:16). Thus, Christian ethics has an indirect significance for non-Christians, too. In this context I think of some examples related to the earlier mentioned medical-ethical examples. The work of organisations that help women with unwanted pregnancies accept their pregnancy and support them after the birth of the babies, in order to prevent abortion; voluntary help in home care, for example when care in a family for a seriously disabled or dying patient is needed; and, Christian initiatives in the area of terminal palliative care (also called hospice care). In many cases such care precludes the request for euthanasia. Such care underlines that the patient is considered worth caring for, even if his/her situation increasingly removes further from the health ideal. Quality of life is not an assessment criterion for the desirability of someone's life, but a social task.

In secular organisations, social contexts and companies, the first model will (implicitly) stand in the forefront in the Christian contribution to the ethical debate. It concerns the phrasing of norms and normative structures which do justice to human

life and society, because they are in accordance with the way in which mankind was created and intended. Sometimes a Christian needs to depart completely from a particular way of acting, which can remove him/her from the decision-making process. The position within the organisation or company can become quite difficult. In certain situations participation can become simply "Christian presence". But that, too, is a form of communicating the gospel with its own significance. The significance, especially longer-term, of a true Christian presence distancing itself from morally problematic conduct should not be underestimated. Sometimes the presence of Christians in a non-Christian environment or of a Christian organisation in society can get a prophetic dimension by highlighting the values and norms of the kingdom of God.

**Where Christian ethics can contribute to a clearer manifestation of the kingship of the Lord Jesus Christ, its purpose is fulfilled.**

Where Christian ethics in one of the three communication forms can contribute to a clearer manifestation of the kingship of the Lord Jesus Christ, its purpose is fulfilled.

Wheatley, Abigail & Wray, Zöe, *ontwerper*. 2011. **Die storie van skilderkuns.** Geïllustreer deur Uwe Mayer & Ian McNee. Pretoria: Protea Boekhuis. 96 p. Prys: R120,00. ISBN: 978-1-86919-502-1.

In *Die storie van skilderkuns* word die ontwikkeling van skilderkuns in 'n voëlvlug interessant en bevatlik vertel. Interessante feite oor die ontwikkeling van verf, doeke, tegnieke en onderwerpe waarvoor geskilder is, word eenvoudig vertel – vanaf primitiewe rotskuns, deur al die verskillende tydperke tot met die moderne tyd. Daarby is ook humoristiese illustrasies en 'n aantal afdrukke van beroemde (en minder beroemde) werke.

Daar is ook 'n afdeling met wenke hoe om na skilderye te kyk en dit te waardeer. Die tydlyn, woordelys en indeks is 'n nuttige toevoeging tot die boek en dra by tot die waarde daarvan. Hierdie boek is die derde boek in die "storie van"-reeks. Die ander twee is *Die storie van wetenskap* en *Die storie van uitvindings*. *Die storie van skilderkuns* bied nie 'n volledige historiese oorsig nie, maar is bedoel om die belangstelling te prikkel sodat dit tot verdere leeswerk oor hierdie interessante onderwerp kan lei. Vir weetgierige tieners en volwassenes is hierdie net die regte boek daarvoor.

# Omgewingsetiek

I.J. van der Walt  
Fakulteit Natuurwetenskappe  
Potchefstroomkampus, Noordwes-Universiteit

**O**mgewingsetiek is 'n deel van omgewingsfilosofie wat aandag skenk aan oortuigings en waardes en norme oor morele verpligtings wat die huidige menslike geslag teenoor die nageslag het met betrekking tot die omgewing waarin toekomstige geslagte sal moet woon en werk. Dit behels 'n interdisciplinêre soeke na antwoorde op vrae soos of die mens mag toelaat dat 'n beraamde 300 spesies per jaar uitsterf; dat die reënwoude onverpoosd uitgekap mag word; dat lugbesoedeling mag voortgaan om klimaatsverandering teweeg te bring; dat daar elke vier dae 'n miljoen meer monde op aarde is om te voed; dat daar net in Sjina elke dag 15 000 nuwe motors op die paaie bykom; dat varswaterstelsels wêreldwyd oorlaai en besoedel word; dat die see besoedel word met reuse volumes plastiek; en of kernenergie of hernubare bronne in die toenemende wêreldvraag na energie behoort te voorsien.

**Die wortels van die ekologiese krisis waarin die aarde verkeer, is lewensbeskoulik-religieus van aard.**

Biotegnologiese ontwikkeling soos onder andere stamselnavorsing en klonering, kompliseer die situasie verder, aangesien die ingrypende manipulerings van die basiese boublokke van lewe 'n snel-ontwikkelende werklikheid is wat talle bio-etiese vrae na vore bring wat ook vir omgewings-etiek relevant is. Namate tegnologie en kennis teen 'n eksponensiële tempo toeneem, raak die vraagstukke al hoe meer en al hoe dringender. Vir die beantwoording van sodanige vrae, is 'n multidisiplinêre vertrekpunt nodig aangesien alle modaliteite unieke asook oorvleuelende

uitsprake oor verskillende omgewings- en biotegnologiese vraagstukke maak.

Omgewingsetiek ontwikkel as onderskeibare vakterrein namate wetenskaplikes die toenemende onvolhoubaarheid van die mens se huidige bestaanswyse op aarde onder die breër akademiese gemeenskap se aandag bring. Veral twee artikels wat in die laat sestigerjare in *Science* gepubliseer is, naamlik "The historical roots of the ecological crisis" deur Lynn White, en "The tragedy of the commons" deur Garrett Hardin was instrumenteel daarin om die besef te laat ontwikkel dat die wortels van die ekologiese krisis waarin die aarde verkeer lewensbeskoulik-religieus van aard is. Omgewingswêreldbeelde is begrond in die menslike idee oor hoe die aarde as stelsel funksioneer, wat die mens se rol en funksie op aarde is, asook dit wat as reg of verkeerd beskou word met betrekking tot die mens se interaksie met die omgewing. In 2002 het Marshall gepoog om omgewingsetiek in die volgende onderskeibare tendense te klassifiseer:

- 'n *Biosentriese benadering* waar alle komponente van die omgewing met dieselfde reg om te bestaan (waarde) beklee word. Environmentalisme, waaronder "Diep ekologie", huldig die siening dat elke komponent van die omgewing 'n inherente waarde (en daarom regte) het wat by ekohumanisme aansluit. Ekohumanisme stel dat alle bestaande entiteite (bioties én abioties) 'n etiese waarde het bloot omdat dit bestaan.
- 'n *Ekosentriese benadering* waar die waarde van komponente van die omgewing bepaal word deur die fundamentele interafhanklikheid van alle biotiese- en abiotiese entiteite, asook die essensiële diversiteit wat nodig is om

stabiliteit te verseker. Die fokus is geleë in die funksionering van aardstelsels. Ekoholisme beklemtoon die waarde van funksionele ekologiese stelsels op alle skale, terwyl die Gaia-hipotese die aarde as 'n selfbewuste entiteit beskou met 'n dinamiese holistiese struktuur waarin die mens 'n spesie is wat van geen besondere unieke funksionele belang is nie en daarom nie meer waarde het as enige ander spesie nie.

- 'n *Antroposentriese benadering*, ook bekend as bewaringsetiek, waar die waarde van omgewingskomponente slegs geleë is in die bruikbaarheid of nuttigheidswaarde wat dit vir die mens inhou. Die sentrale argument is dat omgewingskomponente slegs bewaar behoort te word vanweë hulle ekstrinsieke waarde vir die mens. Alle beleide en aksies met betrekking tot omgewingsbewaring is dus uitsluitlik op die welsyn van die mens gemik. Hierdie benadering blyk die oorheersende paradigma te wees onderliggend aan die Kyoto-protokol en die daaropvolgende beleidsdokumente wat die lig gesien het op latere wêreldberade oor die omgewing.

**'n Subjektivistiese benadering verhoog die subjek tot die wet. Die normatiewe benadering vra wat behoort gedoen te word in gehoorsaamheid aan God se wil.**

Bogenoemde benaderings is subjektivisties, aangesien 'n subjek (dus aan God se wet onderhorig) verhoog word tot die wet self in plaas van om normatief te wees (dit wat in gehoorsaamheid aan die wil van God behoort gedoen te word). Die gevolg is dat die soeke na antwoorde op etiese omgewingsvraagstukke tot 'n groot mate deur humanistiese oorwegings beïnvloed word. Hierdie invloed is duidelik te bespeur in die heersende strategiese (seku-lêre) denkstrome oor die mens-omgewing-

verhouding, naamlik Omgewingsbestuur, Omgewingsbewaring en Omgewingswysgerigheid:

- Omgewingsbestuurders beskou die mens as die planeet se belangrikste spesie wat in beheer van die aarde is en alle prosesse moet bestuur. Die mensdom beskik oor wetenskap en tegnologie wat sal verseker dat ons altyd oor die nodige hulpbronne sal beskik. Dit beteken dat die potensiaal vir ekonomiese groei onbeperk is. Die sukses van die mens as spesie is afhanklik van hoe goed die aarde se lewensonderhoudstelsels deur die mens bestuur en in stand gehou word, ter wille van die mens. 'n Vryemarkstelsel word gesien as voorwaardelike ideologie vir hierdie strategie om te slaag.
- Omgewingsbewaarders beskou die mens ook as die belangrikste spesie op aarde, maar stel dat die mens 'n etiese verantwoordelikheid teenoor alle ander spesies het. Die siening dat die mens se innovasie genoegsame hulpbronne in die toekoms sal verseker, word gepropageer. Die voorbehoud is egter dat dit wat ons tans tot ons beskikking het, nie gemors mag word nie. Ekonomiese groei wat in harmonie met die omgewing is, moet aangemoedig word, terwyl aktiwiteite wat die omgewing skade aandoen, ontmoedig moet word. Die sukses van die mens as spesie hang af van hoe goed die aarde se lewensonderhoudstelsels deur die mens bestuur en in stand gehou word, ter wille van alle spesies op aarde.
- Omgewingswysgerigheid beskou die mens as slegs een van vele spesies op aarde. Die mens het geen aanspraak op beheer nie. Beperkte hulpbronne behoort aan alle spesies en moet oordeelkundig gebruik word. Ekonomiese groei is slegs aanvaarbaar indien dit nie die omgewing degradeer nie. Die sukses van die mens as spesie is afhanklik daarvan dat ons sal leer hoe die natuur funksioneer en dat ons dit in alle denke en dade sal integreer.

Die subjektivistiese aard van elkeen van bogenoemde denkstrome kan geïdentifiseer word deur die teenwoordigheid van elemente van universalisme ('n generiese stel religieuse, teologiese en filosofiese konsepte wat universeel geldig is), utilitarisme ('n etiese teorie wat stel dat die korrekte optrede dié een is wat maksimum harmonie en geluk teweeg bring), konsekwentalisme (die morele waarde van enige aksie word slegs bepaal deur die uitkoms daarvan; dit impliseer dat moraliteit slegs reaktief van aard kan wees wanneer al die resultate van 'n aksie bekend is), relativisme (die oortuiging dat daar geen absolute waarheid of geldigheid is nie en dat persepsieverskille noodwendig tot relatiewe, subjektiewe waardes lei), rasionalisme (enige standpunt wat menslike rede as kennisbron verabsoluteer) en selfs eksistensiële nihilisme (dat die lewe sonder objektiewe betekenis, doel of intrinsieke waarde is). Die omgewingsbewaringsmotief in die hedendaagse strategiese denkstrome is daarom 'n vergestaltung van 'n sekulêre beskouing van die skepping, met min of geen erkenning aan 'n almagtige God wat geskape het en voortdurend deur sy Woord en Gees in die skepping aktief is nie.

**'n Christelike siening oor die omgewing stel die mens as rentmeester wat aan God verantwoordbaar is vir die gebruik van die hulpbronne wat aan hom/haar toevertrou is.**

'n Christelike siening oor die omgewing kan elemente van al drie denkstrome insluit, met dié verskil dat die werklikheid vir Christene die resultaat is van 'n skeppingsdaad deur die almagtige, drie-enige God. Hoewel God ontologies heeltemal van sy skepping verskil, is Hy in 'n religieuse sin elke oomblik daarby betrokke. Die mens is as rentmeester aan God verantwoordbaar vir die gebruik van hulpbronne wat aan hom/haar toevertrou is. Die uiteindelige waarde van die omgewing is daarin geleë dat lewe vir God waardevol

is. Hierdie beginsel rig 'n Christen se verhouding met sy naaste asook sy verhouding met die omgewing. Dit is gevestig binne die verlossende liefde van Christus en gekenmerk deur 'n voortdurende stryd teen die sonde van 'n selfsugtige of onnadenkende en destruktiewe omgang met die natuur. Die optrede van 'n Christen teenoor die omgewing behoort daarom te getuig van 'n normatiewe wetsgehoorsaamheid deur die inherente waarde van alle komponente van die omgewing te respekteer omdat God dit geskep het en aan wette onderwerp het. Alles funksioneer in 'n staat van fundamentele interafhanklikheid wat die mens moet respekteer en in gehoorsaamheid aan God onderhou. In kontras hiermee lei 'n subjektivistiese omgang met die natuur tot omgewingsdegradasie wat op sy beurt die mens self negatief beïnvloed – 'n tipiese, noodwendige gevolg van die sonde.

Die toestand van die omgewing (wat al hoe vinniger agteruitgaan) is 'n aanklag dat die huidige menslike interaksie met die omgewing oorweldigend is en nie van 'n lewe in ooreenstemming met God se verordenings getuig nie. Hierdie toestand word veroorsaak deur 'n oormatige bevolkingsgroei gekoppel aan 'n onvolhoubare drang na toenemende materiële welvaart. Dit resulteer in uiterste armoede en wanhoop aan die een kant en gemak, rykdom en verstommende tegnologiese vooruitgang aan die ander kant. Empiriese getuienis dui daarop dat die volgende vir omgewingsvolhoubaarheid nodig is: 'n afname in bevolkingsgroei, 'n fundamentele verandering in noodsaaklike ekonomiese doelwitte met die gepaardgaande wetenskaplike- en tegnologiese vertrekpunte om hierdie doelwitte te bereik, asook 'n ideologiese verandering met groter klem op 'n gesonde omgewing as voorwaarde vir menslike lewenskwaliteit. Terselfdertyd moet navorsing en tegnologiese ontwikkeling wat sal dien tot volhoubaarheid op aarde, versnel word.

Vir 'n Christen beteken dit dat ons verhouding met die omgewing een moet wees waarin alle aksies (ook m.b.t. die omgewing) primêr vanuit die skeppingsordening van God en die verlossende genade van Jesus Christus gerig word. "Liefde vir God en liefde vir jou naaste" impliseer in hierdie

konteks 'n groter mate van tevredenheid en soberheid en 'n groter bereidheid om hulpbronne te deel, eerder as om dit te annekseer ter wille van selfsugtige materiële welvaart. Omgewingsetiek is onlosmaaklik gekoppel aan die nakoming van spesifieke norme met betrekking tot die verhouding tussen die mens en die omgewing. Dit moet 'n gestalte wees van die sentrale liefdesgebod (bv. sorg), of te wel ons opdrag tot rentmeesterskap oor die omgewing. Hierdie norme behoort nie slegs vir Christene te geld nie, maar vir alle mense

aangesien die selfvernietigende materialistiese eienskap van die mens slegs getemper kan word deur 'n eksterne lokus van beheer, naamlik om in ooreenstemming met die wil van God te lewe. 'n Christelike-normatiewe vertrekpunt is daarom 'n voorwaarde vir geldige antwoorde op die groeiende aantal komplekse omgewings-etiese vraagstukke. Dit verg 'n terugkeer na God se besondere openbaring in sy Woord om in die lig daarvan voortdurend oor alle omgewingsnorme te besin.

**Du Plessis, Hans.** 2011. **Die pad na Skuilhoek.** Pretoria: LAPA Uitgewers. 240 p. Prys: R160,00. ISBN: 978-0-7993-5161-3.

**Resensent:** Marlies Taljard  
Potchefstroomkampus, Noordwes-Universiteit

Hans du Plessis se boek *Die pad na Skuilhoek* is die verhaal van twee kinders wat die Liebenbergmoorde naby die huidige Parys in die Vrystaat oorleef het – 'n eenvoudige dog treffende liefdesverhaal. Skuilhoek is die plek waar twee getraumatiseerde kinders, Lourens Botha en Petronel van Rensburg, na die moord op hulle laer geskuil het en wat Lourens later as plaas vir hulle probeer bekom. Terselfdertyd is dit 'n simboliese ruimte waarin die twee hoofkarakters by mekaar skuiling vind te midde van teenstand en chaos.

Wat hierdie roman oor 'n faset van die Groot Trek iets besonders maak, is die karakterisering. Die karakters wat in hierdie roman optree, is mense. Hulle het soms duister agendas, onderlinge haat en afguns vier hoogty en van 'n duidelike doelwit is daar min sprake. Die dialoog beïndruk egter deurgaans. Du Plessis het 'n besondere aanvoeling vir die gesproke woord. Sy dialoog is minimalisties dog natuurlik, doelgerig en karakteropenbarend en verseker dat die dramatiese gang behoue bly.

'n Volgehoue minimalistiese aanslag verleen aan die verhaal 'n ligte, vaartbelynde geaardheid en verhoed steurende onderbrekings deur die insluiting van interessante dog irrelevant inligting. Myns insiens is dit juis hierdie soort bedreweheid ten opsigte van struktuurering wat die waarmerk is van werklik ervare skrywers.

Die spanning tussen gedateerde en moderne politieke sienings is 'n verdere interessante aspek van die roman. Vroeëre geskiedskrywers en romansiers beklemtoon graag die Trekkers se volkstrewe. Hierdie aanname kan egter nie uit oorspronklike bronne gestaaf word nie. In *Die pad na Skuilhoek* is dit die "geleerde" meester wat suggereer dat daar onder die Trekkers nog geen gevoel van lotsverbondenheid bestaan nie. Wanneer Lourens vir Meester vra: "Is ons Afrikaners?", antwoord Meester: "Nog nie (...) Miskien eendag (...). 'n Volk het 'n droom nodig, daarsonder het hy net 'n verlede" (p. 55). Uit die verhaal word dit duidelik dat daar van 'n gedeelde droom by die Trekkers geen sprake is nie.

In die plek van klemlegging op 'n volkstrewe, val die klem by Du Plessis op die sogenaamde groen politiek. Sy hoofkarakters is besiel met 'n bewaringsbewustheid wat beslis nie algemeen verteenwoordigend is vir die tyd waarin hulle geleef het nie. Dit is die voordeel van fiksie: waar die historikus gebonde is aan gedokumenteerde feite, kan die fiksieskrywer verskillende moontlikhede ontgin in 'n poging om die stiltes van die geskiedenis kreatief in te vul om sodoende die verlede te ontrafel en te verwerk.

Oorkoepelend gesien is *Die pad na Skuilhoek* 'n geslaagde teks vol verrassende insigte – 'n rare kombinasie van literêre verdienstelikheid en spannende leesstof.

# The South African regulatory framework on genetically modified organisms

O. Lim Tung  
Faculty of Law  
Potchefstroom Campus, North-West University

## Introduction

**S**outh Africa is said to have been cultivating genetically modified (GM) crops commercially since 1999. Some of the main approved traits for commercial cultivation are insect resistant cotton, white and yellow maize as well as herbicide tolerant cotton and soybean. Amid food safety challenges, biological diversity challenges and other controversies on the negative impacts of genetically modified organisms (GMOs), the South African government seems to be very much in favour of the development and use of GMOs as well as their expansion. In 2007, insect resistant maize and cotton, herbicide tolerant cotton, maize and soybean made up 62% of the total maize crop, 80% of the total soybean crop and 90% of the total cotton crop in South Africa.

**Applications of biotechnology including genetically modified organisms (GMOs) have considerably developed in South Africa and it doubtlessly has the potential to become a biotechnology hub in Africa.**

Other GM crops are also being grown for the production of "bio fuels" mainly in large industrial scale monoculture plantations and the then South African Department of Minerals and Energy proposed to produce

400 million litres of fuel liquids until 2012 to be derived from sugar cane, sugar beet, sunflower, rapeseed and soya. Applications of biotechnology including GMOs have considerably developed in South Africa and it doubtlessly has the potential to become a biotechnology hub in Africa. South Africa is the 8th largest producer of GM crops at the international level with more than 1,8 million hectares of GM maize, cotton and soybeans planted annually while being the current leader on the African continent to commercialise the production of GM crops followed by Burkina Faso and Egypt.

Food safety aspects can be said to be among the main concerns in the commercialisation of GMOs. Currently GM crops are being grown and consumed by the public even though not enough scientific studies are being carried out on risks posed to human health (such as the risk of carrying unpredictable toxins or provoking allergic reactions or the risk of potentially causing resistance to antibiotics where antibiotic resistance marker genes are used for genetic modification purposes). Other concerns raised over GM crops pertain to GM feedstuffs and their effects on animal health specially poultry or cattle inevitably impacting on human health by entering into the human food chain. Another important concern with the development and use of GMOs is their impact on biological diversity since the effects of these organisms with novel combinations of genetic material on the receiving environment and on non-target organisms may be questionable.

## The South African regulatory framework on GMOs

Since 1997, South Africa is said to have developed a stringent regulatory framework on GMOs to ensure that genetic engineering is utilised in a manner that minimises disruption to the environment while simultaneously contributing to the country's sustainable development goals and imperatives. The South African regulatory framework on GMOs consists of the Genetically Modified Organisms Act 15 of 1997 (GMO Act) as well as relevant regulations monitoring GMO-related activities. Prior consent of the Registrar for GMO-related activities is needed before undertaking such an activity so that it is carried out in a way **limiting possible harmful consequences to the environment, human and animal health**. The GMO Act applies to the genetic modification of organisms, the development, production, release, use and application of GMOs (including viruses and bacteriophages) as well as the use of gene therapy.

**Food safety aspects are that GM crops are being grown and consumed by the public although not enough scientific studies are being carried out on risks posed to human health.**

An evaluation of the risks posed on the environment must be provided before a GMO permit is granted and the risk assessment requirements include a case by case approach including the consideration of all available relevant scientific information. Members of the public may comment on permit applications for environmental releases except for applications which are exempted from the permit requirements in accordance with the GMO Act (such as GMOs under "contained use" for laboratories and greenhouses). The South African biosafety framework also comprises of other pieces of legislation that would potentially address adverse impacts of GMOs on the environment. The National

Environmental Management Act 107 of 1998 (NEMA) requires among others that an environment impact assessment (EIA) be conducted prior to the release of GMOs into the environment in circumstances where an assessment is required under the GMO Act or the National Environmental Management Biodiversity Act 10 of 2004 (NEMBA) for the long term monitoring and reporting of living modified organisms (LMOs). Since 2004, risk assessment procedures also include guidelines for the methodology of risk assessments to be followed. An assessment of the impact of the proposed activity on the environment and of the socio-economic considerations of the activity may be needed if the Executive Council for GMOs requests for it as per the amended GMO Act 23 of 2006. The South African approach to scientific uncertainties on risk assessments is in accordance with the precautionary approach of the Cartagena Protocol on Transboundary Movements of Living Modified Organisms (LMOs) (hereafter the Cartagena Protocol on Biosafety) which South Africa ratified in August 2003. Under GMO Regulation 4(6) (Government Notice R.120 GG32966 of 2010) in terms of Section 20 of the GMO Act, it is specified that in case of a lack of scientific knowledge or scientific consensus, it shall not be interpreted as indicating a particular level of risk, an acceptable risk or an absence of risk which is close to the wording used in Annexure III of the Cartagena Protocol on Biosafety. The South African National Biodiversity Institute (SANBI) is responsible for monitoring and reporting regularly to the Minister responsible for national environmental management on the impacts of any GMO that has been released into the environment including the impact of non-target organisms and ecological processes, indigenous biological resources and the biological diversity of species used in agriculture in accordance with Section 11 (b) of NEMBA. The Minister of Environmental Affairs may request for an environmental assessment if there may be a threat to any indigenous species or the environment as per Section 78(1) of NEMBA and will need to communicate his opinions to the authority issuing permits under the GMO Act before the relevant permit is decided upon.

An appeal mechanism is provided under the GMO Act whereby any person who is aggrieved by a decision or action taken by the Executive Council for GMOs, the Registrar for GMO-related activities or an inspector, may appeal against that decision or action to the Minister of Agriculture. An appeal Board will then be appointed by the Minister of Agriculture to examine the respective appeal.

The number of permits granted in relation to GM crops, excluding import permits, from 1990 to 2001 has increased to 122. Since then, activities of multinationals involved in the development and use of biotechnological applications in South Africa seem to have been encouraged by relatively easy approval of GMO permits with 425 new permits granted for import, export, commodity clearance and general as well as trial releases of GMOs from January 2007 to July 2008.

The GMO Act provides for confidentiality with respect to the information supplied on a GMO-related activity which can be disclosed only in exceptional cases inter alia when a competent court or when the Minister of Agriculture allows such disclosure. However, the description of the GMO, the details of the applicant and the purpose of the contained use or release and the location of use cannot be kept confidential as well as the methods and plans for the monitoring of the GMOs and for emergency measures in the case of an accident. The evaluation of foreseeable impacts, in particular any pathogenic or ecologically disruptive impacts of the GMO-related activity can also be disclosed. In practice, access to information by the public on GMO-related activities needs to be improved as can be seen in the Biowatch case in which the State had consistently refused to give the organisation, Biowatch, requested official information about the planting of GM crops in South Africa. The trustees of Biowatch approached the Johannesburg High Court to have access to information on GMOs held by the Registrar for GMO-related activities but even though it won the right to the information of eight of the eleven categories of requested information, it was decided that Biowatch had to pay the legal

costs of GM supplier Monsanto who had been forced to join the case according to the judge (see *Trustees, Biowatch Trust v Registrar, Genetic Resources (Biowatch I 2005 (4) SA 111 (T))* and the subsequent appeal on this issue in *Trustees of the Time Being of the Biowatch Trust v Registrar, Genetic Resources (Biowatch II TPD Case No A831/2005* unreported). An appeal against the decision of the majority was lodged by Biowatch with the Constitutional Court (see *Trustees of the time being of the Biowatch Trust v Registrar: Genetic Resources (Open Democracy Advice Centre as Amicus Curiae) (A831/ 2005) [2008] ZAGPHC 135*) which ended up with a landmark ruling which was hailed as a victory for public interest litigation (see *Trustees for the time being of the Biowatch Trust v Registrar, Genetic Resources and others (2009) Constitutional Court of South Africa, [2009]ZACC 14*). The Constitutional Court set aside the costs order awarded against Biowatch in favour of Monsanto and further awarded legal costs in the High Court hearings in favour of Biowatch and against the State.

**In 2008, labelling provisions on GM products were strengthened stating that any prescribed goods that are produced, supplied, imported or package must display a notice disclosing the presence of any GM ingredients or components of these goods in accordance with applicable regulations.**

### Labelling of GM foods

In 1999 when GM crops were commercialised in South Africa, there was no specific labelling obligation for GM foods and the latter was subject to the regulations governing the labelling and advertising of foodstuffs (Government Notice No. R. 2034 of 29 October 1993). It was only in 2004 that specific regulations were elaborated on

the labelling of foodstuffs obtained through certain techniques of genetic modification (Government Notice No. R. 25 of 16 January 2004) under Section 15(1) of the Foodstuffs, Cosmetics and Disinfectants Act 54 of 1972. These regulations were said to consider GMOs as “substantially equivalent” to their corresponding existing foodstuffs and only if there is a “significant difference” in the final food product would labelling be required. In practice, the provisions of these regulations were not used. In 2008, labelling provisions on GM products were strengthened with Section 24(6) of the Consumer Protection Act 68 of 2008 (CPA) stating that any prescribed goods that are produced, supplied, imported or packaged must display a notice disclosing the presence of any GM ingredients or components of these goods in accordance with applicable regulations. Regulation 7 (Government Notice No. R.293 of 1 April 2011) in terms of Section 120(1) of the CPA specifies that the labelling provisions apply to goods approved for commercialisation by the Executive Council for GMOs and to all goods containing at least 5% of GM content irrespective of whether they are produced in South Africa or elsewhere. This threshold of GM content needs to be looked into, in the light of its impact on the local organic industry for the purposes of food labelling requirements. Presently, South Africa does not have an official inspection and certification programme for organic food products, cosmetics, textiles and other industries using organic agricultural commodities in their production. The control of farm feedstuffs (Fertilisers, Farm Feeds, Agricultural and Stock Remedies Act 36 of 1947) should also be revisited so that the labelling of GM feedstuffs are regulated appropriately, enabling consumers to have access to information regarding foods derived from animals having been fed with GM feedstuffs.

The South African biosafety framework does include obligations for the notification of accidents and all appropriate short-term, medium-term and long-term measures are to be taken to avoid or mitigate any negative impact of such accident on the environment and human health. Wastes generated by the activity involving GMOs are required to be managed and

disposed of in ways which do not affect negatively the environment and human health in accordance with relevant national, provincial and local authority legislation.

In case of damages caused by the release of GMOs, the South African legal framework refers to the liability of the user except if it was in the possession of an inspector. The user is also expected to foresee or to have foreseen such damage and prevent it while failure to take reasonable action to prevent such damage makes the user responsible for any damage. The GMO Amendment Act 3 of 2006 defines the user as the person who conducts an activity with a GMO and deletes the user as including the end-user or the consumer. However, this definition of the user still has room for improvement since the interpretation of the term *user* may not be easy when there are several persons handling the GMO, for instance, during experiments in contained uses, during a transit, when a GMO is being used for gene therapy.

South Africa is not yet a party to the Nagoya-Kuala Lumpur Supplementary Protocol 2010 on rules and procedures pertaining to liability and redress for damages resulting from transboundary movements of LMOs. Until the South African Republic adopts a comprehensive regulatory scheme on liability for GMO-related damage, plaintiffs may find it challenging to seek redress in local courts.

**A precautionary approach is of utmost importance in the area of the applications of biotechnology to the extent that genetic engineering relies on the fact that the gene transferred from one organism to another will have the same effects.**

### Conclusion

A precautionary approach is of utmost importance in the area of the applications of biotechnology to the extent that genetic engineering relies on the fact that the gene transferred from one organism to another will have the same effects. However, it may not be so in practice. The transferred gene being a living organism may adapt itself to its receiving environment with different effects to those intended and more studies need to be carried out in this field.

Innovation can be promoted when human health and the environment are not at stake. Why should biological resources be submitted to unnecessary risks, especially where damages caused to the neighbouring areas and their biological diversity may be irreversible? The overall long-term effects of GM foods on human health are not known yet, however, they are already on the market. Why should consumers be submitted to unnecessary risks? GM food should be on the market only when it is shown to be safe.

As one of the leading economies of the southern part of Africa and an important point of entry for biotechnological products in Africa, the biggest GM producer in Africa really needs an effective regulatory framework on GMOs with a precautionary approach in line with the African Union Model Law on Biosafety and the Cartagena Protocol on Biosafety. The monitoring of labelling obligations for GM products needs to be improved, for unless there is adequate labelling, consumers will not be able to make an informed choice regarding GM products. The applicable 5% threshold of tolerance of GM content is not the ideal threshold for a precautionary approach. More public participation and independent decision-making pertaining to GMO-related activities is needed. Altogether, the South African legal framework on GMOs seems to adopt a precautionary approach in intent which still needs to be fully applied.

### **Badenhorst, J. 2011. Voetspore: van Casablanca tot die Kaap.**

Foto's deur Stefan Sonnekus. Pretoria: Protea Boekhuis. 160 p. Prys: R195,00.  
ISBN: 978-1-86919-431-4.

**Resensent:** *Casper Lourens*  
Pretoria

Hierdie boek is bedoel vir lesers wat hou van avontuur, komplewe, "4X4's" en ook van kook. Dit is 'n dagboekverslag van die bekende televisiepersoonlikheid en programvervaardiger, Johan Badenhorst, se reis saam met die res van die Voetsporespan vanaf Casablanca tot in die Kaap.

Deur 'n boeiende en interessante vertelling, gerugsteun deur wonderlike foto's, maak lesers die tog mee deur lande soos Marokko, die Sahara en die reënwoude van Sentraal-Afrika. Besoek word gebring aan verskeie stede soos Fes, Timbaktu, Limbe en Franceville en allerhande interessante ervarings word beleef. As bonus word allerlei watertandresepte met die lesers gedeel – eenvoudige geregte wat selfs tydens uitkamp berei kan word, maar wat 'n heerlike smaaksensasie belooft.

*Van Casablanca tot die Kaap* is "'n verslag van al 23 000 km wat die Voetsporemanne afgelê het teen die westekant van die Afrikakontinent".

# Om met die son te boer (1)

Klaus P. Klein  
Pretoria

## Inleiding

**O**m oor die son te klaas dit jou oes laat verdor, is maklik. Dis moeiliker, maar tog ook baie slimmer om dan eerder met die son te boer, dit as 'n godgegewe oes te beskou en iets daarvan te probeer maak.

Om met die son te begin boer beteken om nuwe aktiwiteite van meet af aan te leer, net soos wanneer 'n mens enige ander nuwe tipe boerdery begin. Dit beteken ook om 'n nuwe faset van ons wêreld te ontsluit. Dit verg leer, probeer en kommunikeer, individueel en as gemeenskap. Dit vereis hernieude kennismaking met die fisiese natuurwette wat in die skepping heers. Dit behoort te lei tot die oorname en aanleer van bestaande, asook die ontwikkeling van nuwe tegnologie; tot die omskepping van die "laspos sonskyn" na die "wingsgewende bate sonstraling"; tot die aanvaarding van nuwe verantwoordelikhede; maar ook tot 'n meer selfstandige lewe vir die individu, familie en gemeenskap – met ander woorde, 'n nuwe leefstyl.

**In Suid-Afrika, as 'n land binne die "songordel", is sonstraling sekerlik die belangrikste alternatiewe energiebron.**

In hierdie verband is dit seker nie verniet dat ook die kerke onlangs meer belangstelling in volhoubaarheid en hernieubare energie begin toon het nie. Luther, Calvyn en die ander Reformatore van 500 jaar gelede sou vandag seker daarmee saamstem. As ons volgens Genesis 1 oor die skepping wil heers, moet ons die skepping in stand hou, anders het ons niks meer om oor te heers nie. Die stelselmatige vervanging van fossielbrandstowwe met alter-

natiewe energiebronne (son, wind, water, aardwarmte, biobrandstowwe, maar ook kernenergie) speel by hierdie instandhouding 'n groot rol. In Suid-Afrika, soos in baie ander lande binne die "songordel" (ongeveer van 35° Suid tot 35° Noord), is sonstraling sekerlik die belangrikste alternatiewe energiebron.

Deel 1 van hierdie artikelreeks probeer 'n algehele oorsig gee oor al die moontlikhede en probleme wat vandag in verband met die gebruik van sonenergie sigbaar is terwyl hulle voortdurend verander en ontwikkel van jaar tot jaar. Deel 2 gaan in effens meer detail oor hoofsaaklik tegniese en wetlike aspekte handel en deel 3 handel oor finansiële, sosio-ekonomiese en politieke aspekte. Saam probeer die drie dele 'n aantal boodskappe uitdra:

- In 'n sonskynryke land soos Suid-Afrika (Mexiko, Bolivië, ens.) is die benutting van sonenergie vandag eintlik 'n morele en etiese verpligting.
- Stelselmatige oorskakeling na sonkrag, indien reg gehandhaaf, bied die moontlikheid om aan baie mense werk en welstand te verskaf.
- Die benadering van die nywerheidslande in die Noordelike halfrond hoef nie noodwendig ons s'n te wees nie.
- Die tegniese moontlikhede is nog ver van uitgeput.

## Algemene oorwegings

Die son se hittestraling is 'n bate, nie 'n straf nie. Die doel moet dus wees om 'n groot oorskot sonenergie (bo jou eie behoeftes) te oes en daarmee handel te dryf. Die nut daarvan moet egter verdien word: deur studie en eksperimentering, toewyding, samewerking, toepassing van alle bestaande kennis, en versigtige

ekonomiese beplanning. Daarby is dit die staat se taak om sy burgers te help om daardeur ekononies selfstandig te word. Slegs dan kan 'n volhoubare belasting-basis geskep word.

Sonkrag beteken verspreide kragopwekking. Die algemeen aanvaarde beginsel van "hoe groter, des te beter" (wat op die "ekonomie van skaal"-gedagte berus, maar self ook onder natuurlike beperkings staan) word daardeur aansienlik verswak. Weens sy nuutheid vereis hierdie benadering tot sonenergie nogtans beplanning, navorsing en ontwikkeling. Die nodige toerusting en detailkennis moet in baie gevalle nog geskep word, want hierdie benadering staan in lynregte kontras tot dié van die Noordelike halfrond tans, wat op kragopwekking in gesentraliseerde aanlegte berus en tot suiwer "top down"-strukture lei. In plaas daarvan om na woestyne te trek en daar sonenergie-aanlegte op te rig (wat honderde kilometer se duur kragkabels vereis), hoort die nodige opvangtoestelle op 'n mens se eie dak (in stede en townships), in jou eie tuin, op jou eie plaas, oor die parkeerterreine en strate van jou eie buurt. Hoe nader dit is, hoe beter kan 'n mens dit self in stand hou, gebruik, verbeter en beveilig.

**Die ontwikkeling van sonenergie-ontginning, in die hande van die individu en die gemeenskap, bied 'n belangrike weg om arbeid vir werkloses te verskaf.**

Die ontwikkeling van sonenergie-ontginning, in die hande van die individu en die gemeenskap, bied 'n uiters belangrike weg om arbeid vir werkloses te verskaf. Dit ontwikkel nuwe werksdissiplines wat nog nie voorheen bestaan het nie en hou die belofte in van materiële welvaart deur eie werk.

So 'n ontwikkeling lei tot redelik voorspelbare gevolge soos die verbetering van mense se lewenspeil en van die omge-

wing; die ontstaan van nuwe dorpe in droë areas; ontstedeliking; nuwe denkmodelle vir argitekte; die reg op minimum land as eiendom, mits daarvan iets gemaak word; 'n minder parasitiese rol vir die huidige owerhede (munisipaliteite); tegnologie-ontwikkeling in ons eie land; die uitvoer van tegnologie en produkte; die verbetering van die land se handelsbalans; die versnelling van die oorgang na waterstof-tegnologie en 'n wesenlike bydrae tot 'n volhoubare energiebedryf.

### **Oorsig oor die tegniese moontlikhede**

Aan die tegniese kant is daar alreeds 'n groot verskeidenheid metodes beskikbaar om sonenergie te ontgin. Die keuse sal in die meeste gevalle afhang van die grootte van die aanleg, sy plasing (op die dak, die grond, of oor 'n parkeerterrein), die geografiese en weersomstandighede en die gebruik wat van die ontginde sonkrag gemaak word. Daarby kom finansiële, wetlike, sosiale en selfs politieke oorwegings. 'n Uitgebreide sonkraginstallasie op of by 'n huis kan tot so veel as die huis self kos, maar dan kan dit ook winsgewend gebruik word. Die bedryf van 'n sonenergie-aanleg is dikwels onderhewig aan plaaslike of selfs nasionale wetgewing. Die bure se menings en medewerking sal ook betrokke wees, en estetiese asook omgewingsaspekte moet in gedagte gehou word.

### **Sonstraling as bron van hitte- of elektriese energie**

#### **• Gebruik as hittebron**

Sonstraling het 'n direkte gebruik as hittebron, byvoorbeeld vir ruimteverwarming, waterverhitting, verkoeling, bevriesing, droging, kook en bak en distillasie. Hoër temperature vereis stralingskonsentrasie soos met behulp van 'n paraboliese trog, 'n parabolioëde spieël, Fresnel-lense of -spieëls of die Winston-stelsel. Daar bestaan minstens nog twee tegnologieleemtes: hittestoring op klein skaal vereis uiters goeie isoleermetodes en vinnige en beheerbare hitteonttrekking uit die stoor-materiaal (bv. deur 'n hittepyl) moet nog

ontwikkel word.

- **Gebruik as hittebron vir kragopwekking**

Termoëlektrisiteit (bekend sedert 1820) is meer geskik vir klein toestelle soos draagbare verkoelhouers.

'n Son-dam (*solar pond*) word verkry wanneer die son deur 'n toplaag (vars water) op 'n beter absorberende bodemlaag (soutwater) skyn wat dan warmer word as die toplaag. Die gevolglike digtheidsverskil word gebruik om laekragturbines aan te dryf.

Die belangrikste groep omsetters is ekstern verhitte termomasjinerie (stoomenjin, stoomturbine, Stirling-enjin, Quasi-turbine, Tesla-turbine, Schoell se Cyclone-enjin) wat as lugverkoelde geslote stelsel bedryf word. Die werksmedium kan water wees (hoë werkstemperatuur), 'n organiese vloeistof (laer temperatuur) of selfs lug of 'n ander gas soos helium (vir baie hoë temperatuur). Die afvoerhitte kan dikwels vir sekondêre kragopwekking gebruik word, of vir ander doeleindes.

- **Gebruik vir direkte kragopwekking**

Hier kom ons uiteindelik by fotovoltaïka (FV) uit wat gebruik maak van die fotovoltaïese effek (huidige kommersiële tipes: met halfgeleiers). Daar bestaan reeds 'n verskeidenheid tipes, veral silikon-enkelkristalpaneel, silikon-dunfilmpaneel (polikristallyn), asook meerlaagpaneel (elke laag gebruik 'n ander deel van die sonligspektrum). Meer onlangs het selfs organiese membrane en opverfbare stowwe bygekam en grafene lyk ook na 'n moontlikheid.

Die gebruik van stralingskonsentrasie met fotovoltaïese paneel vereis 'n sonvolgstelsel. Dit is veral geskik waar baie sonskyn dae per jaar voorkom, maar dit vereis meestal ook verkoeling. 'n Gewone fotovoltaïese paneel saam met 'n sonvolgstelsel lewer 'n hoër energie-opbrengs (tot 25%).

FV-stelsels benodig wisselrigters om die

paneel se gelykspanning na wisselspanning te omskep. Vir die terugvoer van 'n wisselstroom na die hoofnetwerk is verdere toerusting nodig (fasebeheer, meters).

FV-paneel werk slegs in sonskyn. Die stelsel benodig dus ook energiestoring (batterye), vir gebruik tydens nie-sonskynure.

### Wetlike aspekte

Die reg op eiendom (land en verbeterings) moet gewaarborg wees. 'n Zimbabwe-tipe beleid van landbesettings sal alle ontwikkeling vernietig.

Die regsaspekte van sonkragopwekking en -gebruik moet mettertyd uitgespel word (veiligheid, standaardisering).

Beskerming teen mafias, oornames, sabotasie en ander misdade moet deeglik verseker word.

### Sosio-ekonomiese oorwegings

'n Regverdige belastingbeleid vir sonboere bestaan nog nie. Nuwe moontlikhede vir openbare inkomste sal ontstaan met die groei van die handel met energie (soos kraglewering) en energieprodukte (soos waterstof), tegnologie en tegnologieprodukte.

Sonenergie is 'n geleentheid vir almal (arm en ryk) om deur die verwerking van 'n godgegewe bate 'n beter bestaan te bou. Sonboerdery behoort dus in wese 'n tuisbedryf te wees. Armes (en jonges) wat nog aan die begin staan, moet die nodige ondersteuning uit die onmiddellike gemeenskap kry (en nie van 'n anonieme staat nie). Die koöperasiebeginsel moet dus hier van toepassing wees.

Sonenergiebenutting soos hier beoog, mik op volkskapitalisme (die maksimum moontlike kapitaal in die hande van diegene wat daarvoor werk, met inagneming van hulle sosiale verpligtinge). Die armes moet deur hulle werk ryker word en nie die rykes bloot op grond van hulle besit nie.

'n Sonenergiebedryf kan met minder in-

setkapitaal begin word, wat tot minder aanvangskuld lei en dus minder inflasie tot gevolg het.

Beleggings van buite die gemeenskap moet deelneem aan winste sowel as aan verliese. Stemreg behoort egter aan persone en nie aan geld nie.

'n Koöperatiewe benadering op alle vlakke is besonder belangrik: met die bure, met

ander gemeenskappe, tussen streke, met die nasionale kragvoorsieningsnetwerk en met ander lande.

### Politieke aspekte

Sonboerdery berus op wetenskap. Wetenskap is kleurvry. Die huidige regering se beste bydrae tot ontwikkeling van sonboerdery sou dus 'n kleurvrye siening van die land en sy probleme wees.

**Krog, Willem. 2011. Jacobus.** Pretoria: Protea Boekhuis. 164 p. Prys: R140,00.  
ISBN: 978-1-86919-440-6.

**Resensent:** M.L. Crous  
Departement Tale & Letterkunde  
Nelson Mandela Metropolitan University

Hierdie teks vertel die verhaal van Jaco Malan, 'n selfgemaakte magnaat, wat terugkyk op sy lewe in die ou Suid-Afrika, besin oor sy posisie in die nuwe Suid-Afrika en moet besluit of hy in die land gaan bly of gaan emigreer. Ses van die hoofstukke in die roman speel af in die Baron & Grill waar hy elke laaste Donderdag van die maand saam met 'n groep mansvriende bymekaar kom. Dit is hier, wanneer die manngroep bymekaar kom, dat hulle oor die lewe van die wit man in Suid-Afrika besin. Die ander ses hoofstukke gee vir die leser 'n terugblik op die lewe van Jaco Malan van predikantseun tot eienaar van Media Select.

Van jongs af word Jaco uitgebeeld as iemand wat dinge bevraagteken en voortdurend bots met die gesagstrukture om hom. 'n Sentrale gebeurtenis in sy lewe is sy worsteling om nie aangeneem te word en voor God te beloop om die kerk te eerbiedig nie. Die leser besef egter dat hy eerder 'n vegter vir geregtigheid is en dikwels help om die "underdogs" van die samelewing wat gemarginaliseer word, te help. As prokureur word hy betrek by Kosie Gericke se konflik met sy eie vader en sy drang om al sy pa se grond uit te koop. As prokureur en sakeman word Jaco as 'n vreeslose en ambisieuse sakeman uitgebeeld, wat hom mettertyd vasloop in die loyaliteite wat in die nuwe Suid-Afrika geld en baie ooreenstem met die baantjies-vir-boeties-mentaliteit wat kenmerkend was van die ou bedeling.

In hierdie goedgeskrewe roman ondersoek Krog (die volgende van hierdie bekende skrywersfamilie) eietydse kwessies soos die posisie van wit bevoorregting, die verskansing van werkseleenthede, regstellende aksie, stambome en familiegeskiedenis, maar ook die deurlopende tema van vriendskap tussen mans en die verhouding tussen vader en seun. Die mansgroep bespreek sake wat eie is aan mans en lewer insigryke kommentaar op die gemarginaliseerde posisie van die wit man in Suid-Afrika. 'n Ewe belangrike tema wat min in eietydse literatuur aan die bod kom en waaroor Krog wel skryf, is in watter mate veral wit mense by die nuwe, demokratiese grondwet in die land baat. Krog skram ook nie weg om ongemaakte sake aan te roer nie; daardie sake wat deesdae verswyg word.

Hierdie roman sal byval vind by die meeste lesers, maar sal veral spreek tot wit mans wat voel dat hulle in die post-1994-konteks uitgeskuif word en nie na waarde geskat word nie. Die roman se einde gee die leser weer hoop en ontvlugting uit die swarmoedige bui waarin ons so maklik verval.

# The role of Peace Parks Foundation in transfrontier conservation

Peace Parks Foundation – Vredesparkstigting  
Stellenbosch

I know of no political movement, no philosophy and no ideology which does not agree with the peace parks concept as we see it going into fruition today. It is a concept that can be embraced by all. In a world beset by conflicts and division, peace is one of the cornerstones of the future. Peace parks are a building block in this process, not only in our region, but potentially in the entire world.

(Nelson Mandela)

## Overview

**T**he concept of peace parks is a global one, tracing back to the 1930s when Canada and the USA created the ambitious Waterton Glacier International Peace Park. The idea was and remains compelling: an opportunity to think beyond political boundaries to accommodate gene pools, water flow, wildlife movement and the propagation of plant species; an opportunity to unlock regional economic development, share the conservation of biodiversity and promote regional peace and stability by demonstrating the benefits of cooperation.

By 1988 the idea had taken root within the World Conservation Union. Initially they identified 70 potential transfrontier conservation areas (TFCAs) in 65 countries around the world, but today the figure stands at 223 TFCAs in 113 countries. It was in Africa, however, that the peace parks concept truly sparked into life. The brave dream of contiguous TFCAs in Southern Africa began its realisation in the mid-1990s in the discussions of visionary leaders as they contemplated a new era of regional peace, democracy and development.

In the years since, it has been the political will of leaders in Southern Africa, and the efforts of an organisation set up to champion the peace parks concept, that has seen the vision of peace parks taking shape on the subcontinent. Spearheaded

by Dr Anton Rupert, and with President Nelson Mandela and HRH Prince Bernhard of the Netherlands as co-founding patrons, Peace Parks Foundation was founded on 1 February 1997 to facilitate the creation of TFCAs throughout Southern Africa.

One of the objectives of the Southern African Development Community (SADC) Protocol on Wildlife Conservation and Law Enforcement of 1999 is to “promote the conservation of shared wildlife resources through the establishment of transfrontier conservation areas”.

**One of the objectives of the SADC Protocol on Wildlife Conservation and Law Enforcement of 1999 is to “promote the conservation of shared wildlife resources through the establishment of transfrontier conservation areas”.**

The concept of the region’s peace parks is as glorious as it is audacious: vast conservation areas that straddle national borders, of sufficient extent to incorporate entire biomes; of sufficient integrity to restore the ancient patterns of diverse ecological communities, and of sufficient vision to reconnect the shared cultures of tribal peoples,

dislocated when colonial rulers arbitrarily imposed Africa's borders.

### **Delivering the dream**

At nearly 900 000 km<sup>2</sup>, Southern Africa's peace parks today incorporate over half of the declared conservation estate in the region. This is larger than France and the United Kingdom combined. These parks are as astounding in their extent as in their natural magnificence, the immense richness of their biodiversity and the importance of their cultural heritage.

**Peace Parks Foundation is focused on delivering fully functioning peace parks that are both ecologically intact and able to create sustainable regional benefit flows.**

The establishment of each peace park is complex and far-reaching, involving many stakeholders. The typical process involves distinct phases of activity, which can take many years to achieve. Peace Parks Foundation facilitates each of the development phases, which includes engendering political support, promoting joint planning and management structures, boosting good governance and capacity building, optimising the delivery pipeline to ensure that a 100% of donor funding finds its way to projects on the ground, and supporting the development of a favourable environment for public/private partnerships.

Peace Parks Foundation is focused on delivering fully functioning peace parks that are both ecologically intact and able to create sustainable regional benefit flows. Measurable strategies have been put in place to achieve this. Interventions are based on four fundamental pillars: securing space, training wildlife managers, training tourism managers and improving accessibility. At a macro level, the Foundation is often contracted by governments and aid agencies to facilitate the development planning process for a peace park. This process is extremely inclusive, em-

bracing local communities, government agencies, NGOs and the private sector.

### **Training towards sustainability**

In order to engender the sustainability of the parks, Peace Parks Foundation supports training. The SA College for Tourism was established in 2001 by the late Dr Anton Rupert, then chairman of Peace Parks Foundation. Every year, the College trains 90 young women from impoverished backgrounds on a year-long course that focuses exclusively on developing skills in the hospitality service. Thus equipped, the students are able to return home and find employment within the tourism infrastructure supported by TFCAs. To date, 612 young women have graduated, all sponsored by the Foundation and the College's donors. Since 2010, the College also annually trains 16 trackers at its Tracker Academy with the aim of preserving the age-old traditional knowledge and skill of tracking.

**The peace parks of Southern Africa present a powerful vision of a shared ecological heritage and mutually sustainable future.**

Since its inception in 1997, the Southern African Wildlife College has trained more than 6 000 students from across Africa in the essential skills of managing parks and conservation areas. Peace Parks Foundation has been supporting training at the College since inception by annually awarding bursaries to students all over Southern Africa and in 2004 took over the responsibility of managing the College and covering any operational shortfalls. The college programme covers the full spectrum of skills needed for sustaining and rehabilitating wildlife areas, including community-based natural resource management, biodiversity management, resource economics, catchment management, land-use planning, GIS and ecotourism, as well as a range of practical skills such as four-wheel drive vehicle maintenance, managing veld fires and anti-poaching training. Many of its graduates have gone on to occupy se-

nior positions in some of the region's most prominent wildlife areas.

### **Disease control at the interface between wildlife, livestock, and humans**

To protect Southern Africa's biggest competitive advantage in tourism – its wildlife – development partners, Mpumalanga Tourism and Parks Agency, the University of Pretoria and Peace Parks Foundation reopened the refurbished Hans Hoheisen Wildlife Research Station near the western border of the Kruger National Park in Au-

gust 2010. The Research Station provides a dedicated platform for local and international researchers to conduct experimental work on animal diseases and related issues at the transfrontier interface between people, livestock and wildlife.

The peace parks of Southern Africa present a powerful vision of a shared ecological heritage and a mutually sustainable future. This is indeed an African dream to inspire a jaded world.

(Visit [www.peaceparks.org](http://www.peaceparks.org))

**Grobler, Jackie. 2012. *Stuur my groete aan Salomé*. Pretoria: Protea Boekhuis. 382 p. Prys: R200,00. ISBN: 978-1-86919-750-6.**

Hierdie roman speel tydens die Anglo-Boereoorlog af en gee 'n blik op die oorlog soos Salomé de Waal dit beleef. Die lewens van Salomé en haar Republikeinse familie word intens deur die oorlog geraak – haar pa sterf in 'n skermutseling, haar een broer word as krygsgevangene na St. Helena weggevoer, die ander broer, Piet, se been- en kniebeseerings wat hy in 'n skermutseling met die Engelse opgedoen het, laat hom as 'n semi-gestremde en haar man, Albert, sluit by die Engelse aan en word as "joiner" gebrandmerk.

Sonder dat sy daarna gesoek het, word Salomé by die spioenasienetwerk in Pretoria betrek toe Hans van Zyl by haar kom hulp soek. Toe haar ma ernstig siek word, kruis haar pad dié van die Engelse majoor Bruce Symington en die twee voel dadelik 'n aangetrokkenheid tot mekaar.

Die verskillende ideologiese sienings ten opsigte van oorlog in die algemeen en die Anglo-boereoorlog in die besonder wat tydens die ABO onder die Afrikaanse bevolking in Suid-Afrika geheers het, asook die gemoedsworstelings of die oorlog beëindig moet word en of daar ten alle koste vir vryheid geveg moet word, kom op subtiële wyse in die roman aan die bod.

Salomé kry ook eerstehands met die harde werklikheid van die oorlog te doen toe sy as hulpverpleegster in die Irene-konsentrasiekamp diens doen. Salomé se verwarde gevoelens, haar emosies wat wiplank ry tussen haar pligsbesef en Christelike beginsels word treffend in die roman uitgebeeld. Hierdie historiese roman bied interessante inligting oor die ABO, maar gee ook 'n kykie daarin hoedat die persoonlike lewens van individue deur die oorlog geraak is. Die slot van die roman is besonder verrassend.

Rousseau, Leon, *oorverteller & bywerker*. 2011. **Die kaskenades van Jakkals en Wolf**. Geïllustreer deur Johann Strauss. Pretoria: LAPA Uitgewers. 104 p. Prys: R120,00. ISBN: 978 0 7993 4965 8.

Jakkals was slim en skelm en het altyd vir Wolf, wat maar dommerig was, om die bos gelei en poetse gebak sodat Wolf die slegste daarvan afgekom het. Wolf kon goed jag, maar deur skelmstreke het Jakkals altyd gesorg dat hy die grootste deel van die vleis kry wanneer hulle kastig saam gaan jag het. Gewoonlik het Wolf dan maar bedroë daarvan afgekom en Jakkals het sy maag trommeldik geëet.

'n Mens voel eintlik half jammer vir die arme Wolf. Wolf se kwaai ma het egter op 'n dag besluit om met 'n slim plan Jakkals in eie munt terug te betaal. Wat 'n kostelike byvoeging deur Rousseau is hierdie nie!

In hierdie kostelike bundeltjie volksverhale word 'n vyftiental verhale oor Jakkals en Wolf vertel, byvoorbeeld die episode met die bottervat, die keer toe hulle gaan visvang het en toe hulle in Boer se skaapkraal sy skape gaan vang het – en nog vele ander skreeusnaakse verhaaltjies.

Die verhaalbundel is vir oud en jonk – ouer lesers sal heel moontlik nog met nostalgie van die verhale uit hulle kindertyd onthou. Kinders is deur geslagte heen al deur Jakkals-en-Wolfstories bekoor. Die humoristiese kleurillustrasies dra by tot die genot van die verhale. Die taalgebruik is keurig en in gemaklike Afrikaans.

Die Jakkals-en-Wolfstories is oorvertellings uit G.R. von Wieligh se versamelings volksverhale wat hy om en by 1900 uit verskillende dele van Suid-Afrika opgeteken het.

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