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Voorwoord / Preamble

Editorial

This last issue of *Woord en Daad* for 2014 contains a rich variety of contributions! Actuality is one of the important traits of *Woord en Daad* - the first article is therefore reserved for recent events. The issue starts with the **last elections**: comments and insights on the results are supplied by André Duvenhage, a well-known political commentator from the Potchefstroom Campus of the North-West University.

The following triad of articles focuses on **trade unions**. The first two of these articles move overseas, so to speak, to pay homage to **Gerald Vandezande**, a renowned unionist and social activist who passed away in 2011. Vandezande operated in Canada for many years as a representative of a truly reformational approach to labour and society. His name is linked to the Christian Labour Association of Canada (on this organisation, see my article in the issue of Winter 2010, volume 50 number 412, p. 24-28). The next article, by Ben Volman, explores especially Vandezande's "practical" life-lessons and concrete achievements, while the article by John Hiemstra focuses stronger on the reformational principles that guided his social and political action. We return home with the article by Jan Venter, in which the **trade unions presently operating in South Africa** are explored and presented.

After the articles on labour, another section of three articles deal, we could say, with the impact of social circumstances, education or traumatic events on people's lives. The article by M.A. Pillay deals with

the harsh life-conditions in the **Cape flats** and the consequences that these conditions generate. A more positive perspective is offered by Petria Theron, who explores the **influence of Christian higher education** on the lives of students in Africa (in this case: Mozambique). Thirdly, Harry van Belle investigates the reliability of (delayed) **memories of sexual abuse**. There has been discussion among therapists concerning the extent to which these memories can be trusted. After many years, are the recollections of such traumatic events still possible? If so, are such memories reliable or are they deeply "reconstructed" (sometimes even invented) by the victims? The author shows how the answers to these questions are strongly influenced by the theories adopted by psychologists and psychiatrists.

A last series of three articles follows which deal with environmental issues. Two articles come from the pen of Bennie van der Walt. The first one delineates important **biblical guidelines for ecological practice**. The second one analyses the **differences of opinion among Christians concerning "nature"**. The last word of this issue is given to Danie Strauss. His article deals with the environment in the sense of **questioning the theory of evolution**.

Ten articles to enjoy!

Renato Coletto
Editorial Editor

Die 2014-verkiesing: Tendenshandhawing of verandering?

André Duvenhage

(Navorsingsfokusarea, Sosiale Transformasie, NWU Potchefstroomkampus)

Selde het 'n verkiesing soveel belangstelling gaande gemaak as juis die 2014-verkiesing. Met die ANC wat volgens vroeë peilings drastiese afnames in steun getoon het, die verskyning van die radikale EFF (Malema se vryheidsvegters), Nkandlagate, Gupthagate, die voortsepende wapenskandaal en intriges ten opsigte van die spioenasiebande, eskalerende dienslewingsproteste, konflikte binne die groter driedelige alliansie (en in besonder COSATU) was die toneel opgestel vir die een of ander dramatiese uitkoms – of so het talle geglo. Van beide links en regs op die spektrum is argumente gevoer ten gunste of ten koste van politieke winste en/of verliese. **Die sentrale vraagstelling was of die politieke patroonmatigheid wat sedert 1994 min of meer gevestig geraak het, gehandhaaf gaan word en of hier sprake kan wees van 'n tendensverandering.** Ten einde 'n volledige perspektief op die 2014-verkiesing te kry, moet die groter patroonmatigheid van verkiesings sedert 1994 in oënskou geneem word. Hierna sal die verkiesingsuitslag in perspektief gestel word en geïnterpreteer word in terme van die voortsetting van 'n bestaande tendens of dan die aanwesigheid van 'n tendensverandering.

Dominante partystelsel

Sedert 1994 kan die partystelsel as dominant beskryf word met die ANC wat onderskeidelik 62.7% (1994), 66.4% (1999), 69.7% (2004) en 65.9% (2009) verwerf het. Met die uitsondering van 2004 het die ANC konstant net onder 'n tweederde-meerderheid presteer. Opposisiesteun was oor die algemeen versplinter in terme van 'n veelpartystelsel met aanvanklik die NP en later die DA wat as tweede sterkste party die toneel nasionaal oorheers het.

Laasgenoemde het aan 'n tweeparty-tendens (regering en opposisie) beslag gegee met verskillende opposisiepartye (NP, DA, COPE en tans ook die EFF) wat hierdie (opposisie-) rol op 'n provinsiale vlak vervul het of steeds vervul. Die groot steunbasis van die ANC het die invloed van Luthulihuis oor die funksionering van die regering in die groter politieke stelsel gevestig. Sedert die oornome van Thabo Mbeki (1999) het onstabiliteit binne Luthulihuis ook neerslag gevind in patrone van onstabiliteit op beide regerings- en regimevlak wat veral sedert 2008/9 drasties verhoog het. Hierdie onstabiliteit het oor die laaste dekade 'n stygende trajek vertoon wat nie tot dieselfde mate in verkiesingsuitslae neerslag gevind het nie. Ten spyte van eskalerende dienslewingsproteste is die dominante party, naamlik die ANC, se steunbasis nie daadwerklik hierdeur beïnvloed nie.

Ras- en kulturgebaseerde sensusse was kenmerkend van die stempatrone van kiesers sedert 1994.

Ras en kultuur

Ras- en kulturgebaseerde sensusse was kenmerkend van die stempatrone van kiesers sedert 1994. Met die ANC, IVP, PAC en later COPE wat primêr deur swartmense ondersteun is, het die meerderheid witmense aanvanklik NP gestem en daarna hul steunbasis binne die DA gekonsolideer. Waar bruinmense en Indiërs aanvanklik 'n sterk ANC-verbintenis gehad het, het dit met verloop van tyd 'n sterk ondersteuningsbasis van die DA geword

en eventueel bygedra tot die provinsiale oornam van laasgenoemde in die Wes-Kaap. In die proses het die DA homself gevestig as die mees veelrassige party in Suid-Afrika. Ras- en kultuurfaktore was egter van deurslaggewende belang wanneer stemgedrag oor die laaste 20 jaar ontleed word.

Alhoewel klein insidente in al die verkiesings voorgekom het, was dit nooit van so 'n aard dat 'n geldige en betroubare uitslag nie gelewer kon word nie.

Vrye en regverdige verkiesings

Organisatories was die Onafhanklike Verkiesingskommissie (OVK) by magte om verkiesings suksesvol te organiseer en was die uitkomst oor die algemeen belyn met die veronderstelling van 'n vrye en regverdige verkiesing in 'n omgewing waar patrone van konflik en geweld beperk was. Hoewel kleiner insidente in al die verkiesings voorgekom het, was dit nooit van so 'n aard dat 'n geldige en betroubare uitslag nie gelewer kon word nie. Dit moet egter beklemtoon word dat, as gevolg van die oorheersing van die ANC sedert 1994, die druk op die OVK baie beperk was en dat relatiewe politieke stabiliteit (ten spyte van die ontplooiing van veiligheidsmagte veral in 2014) aanwesig was. Dus vrye en regverdige verkiesings soos goed bestuur deur die OVK het as uitkoms gehad vrye en regverdige verkiesings.

'n Verdere kenmerk van verkiesings het ingesluit verhoogde vlakke van politieke apatie.

Verhoogde politieke apatie

'n Verdere kenmerk van verkiesings het ingesluit verhoogde vlakke van politieke

apatie. Dit kan skematies so voorgestel word:

JAAR	STEMGEREGTIGDES MILJOENE	GEREGISTREERDES MILJOENE	STEMME UITGEBRING	PERSENTASIE VAN STEMGEREGTIGDES	PERSENTASIE NIE GESTEM NIE	PERSENTASIE GEREGISTREERDES WAT GESTEM HET
1994	22.7	22.7	19.5	86%	14%	86%
1999	22.8	18.1	16.2	71.2%	28.8%	89.3%
2004	27.4	20.6	15.8	57.8%	42.2%	76.8%
2009	27.5	23.1	17.9	65%	35%	77.3%
2014	31.4	24.1	18.6	59.2%	40.8%	77.1%

Bron: South African Institute of Race Relations

In die laaste twee verkiesings het meer potensiële kiesers (geregistreerd en nie-geregistreerd) van die stembus weggebly as wat vir die ANC gestem het. Hierdie tendens is belyn met eenpartydominansie in 'n post-koloniale omgewing soos wat dit gemanifesteer het in state soos Zambië, Angola, Namibië, Zimbabwe en Indië.

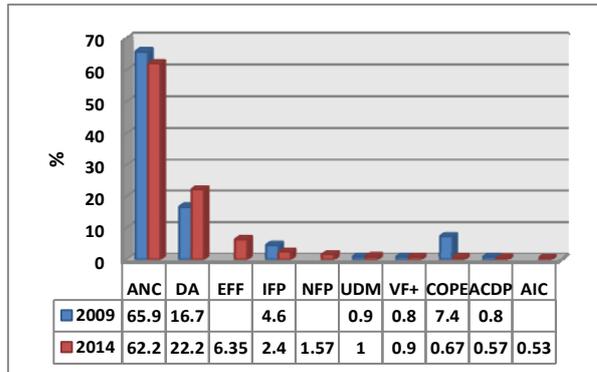
Kleiner partye

'n Laaste kenmerk van verkiesings (1994-2009) is die afnemende impak van kleiner partye. In die groter politieke omgewing het klein partye klein gebly of kleiner geword met slegs 'n beperkte impak op die groter politieke omgewing. (COPE was 'n effense uitsondering tydens die 2009-verkiesing!) Veral partye wat vanuit die ANC weggebreek het, was nie by magte om hul steunbasis suksesvol te konsolideer en/of uit te bou nie, bv. die PAC, UDM en ook later COPE. Dieselfde is ook van toepassing op ander kleiner partye regs en links van sentrum. **Om saam te vat kan die groter tendens beskryf word as een van 'n dominante partystelsel en gevestigde opposisierolle, patrone van party onstabiliteit (verwysend na die ANC-regering) wat eskaleer, ras en kulturgebonde stempatrone, goed georganiseerde verkiesings met relatief regverdige uitkomst, verhoogde vlakke van politieke apatie en kleiner partye**

wat relatief onsuksesvol was in die konsolidasie van steunbasisse.

Met bogenoemde as konteks kan die 2014-verkiesingsuitslae soos volg voorgestel word:

Nasionale Uitslag



Data: Onafhanklike Verkiesingskommissie

Wanneer die 2014-verkiesing in oënskou geneem word, is die volgende sake belangrik:

- 'n Politieke sentrum wat na links (meer radikaal) geskuif het met partye wat oor die algemeen meer progressiewe beleidsrigtings voorgestaan het. (n Meer radikale program van sosiale en ekonomiese transformasie is deur talle partye beklemtoon.) Selfs die VF+ het selfbeskikking laat vaar!
- Rekonfigurاسies van die politieke spektrum beide ten opsigte van die sentrum van die politiek, maar veral aan die linkerkant van die spektrum.
- Die "United Front" wat as voertuig dien vir 'n Werkersparty met die potensiaal om die aard van Suid-Afrikaanse politiek, die kwessies ter sprake en die fokus van debatte wesenlik te kan verander. Die breuk tussen COSATU en NUMSA onlangs bevestig hierdie patroon matigheid.
- Kleiner partye wat veg om politieke oorlewing in 'n mark wat al hoe meer kompetierend en uitsluitend word.

- Bestaande hoë vlakke van politieke apatie wat nog verder tydens die laaste verkiesing verhoog het.

Dit is interessant dat die ANC verlore steun (links van die sentrum) grootliks opgemaak het deur COPE-steun tydens die 2014-verkiesing terug te wen. Die ANC blyk egter kwesbaar te wees in die groter stedelike omgewings waar veral die DA, maar ook die EFF van die steun van die ANC weggeneem het in veral Gauteng. Hoewel die steunbasisse van die belangrikste rolspelers slegs beperk verander het, beklemtoon die aard van voorgestelde beleidsrigtings (veral dié van die regerende ANC) dat 'n periode van fundamentele verandering voor die deur lê. In hierdie opsig gaan meer radikale sosiale en ekonomiese transformasie aan die orde wees.

Die EFF as nuwe party op die toneel het hulself in minder as 'n jaar gevestig as 'n dinamiese faktor met 'n groter politieke impak as wat hul relatief beperkte steunbasis aandui. Die party se rewolusionêre benadering blyk 'n resep vir konflik (en selfs geweld) te wees soos wat insidente aangedui het ten opsigte van die Nasionale Parlement asook die Gautengse Wetgewer. Tans is die ANC onseker oor hoe om die EFF te hanteer op beide strategiese sowel as simboliese vlakke.

Met die NDR as fundamentele vertrekpunt, die eerste fase van die rewolusie (die politieke transisie) afgehandel, is die fokus nou op sosiale en ekonomiese transformasie.

Nasionale Demokratiese Rewolusie (NDR)

Met die NDR as fundamentele vertrekpunt, die eerste fase van die rewolusie (die politieke transisie) afgehandel, is die fokus nou op sosiale en ekonomiese transfor-

masie. Spesifieke fokuspunte sluit in armoedeverligting, werkskepping, sosiale sekerheid, onderwys, gesondheid, asook landelike ontwikkeling en grondhervorming – om die belangrikste sake aan te dui. 'n Meer staatsintervensionistiese benadering geregverdig op basis van historiese regstelling, sosiale geregtigheid en mense-regte word in hierdie verband bepleit. Die uitkoms volgens die denkpatroon moet wees 'n verenigde, nie-rassige, nie-seksistiese demokratiese, maar bo alles “gelyke samelewing” volgens sosialistiese en egalistiese kriteria. Mnr Jacob Zuma het tydens die opening van die parlement dit so gestel: “(A)fter the elections, the country will enter a new phase in which we shall implement socio-economic transformation policies and programmes that will meaningfully address poverty, unemployment and inequality”. Hierdie selfde denkvlyn is tydens sy inhuldiging as president weer eens ge-eggo. Uitgaande van bogenoemde vertrekpunt kan oor die algemeen 'n sterker staatsintervensionistiese benadering verwag word, meer sosiale toelae vir armoedeverligting, groot spanderings ten opsigte van sosiale sekuriteit en groter toegang tot onderwys en gesondheidsdienste (die Nasionale gesondheidsplan). Met transformasie as sentrale verwysing, staatsintervensie as strategie, historiese regstelling en geregtigheid as die moreel hoë grond en 'n “gelyke samelewing” as uitkoms lê daar 'n interessante vyf jaar voor in die Suid-Afrikaanse politiek.

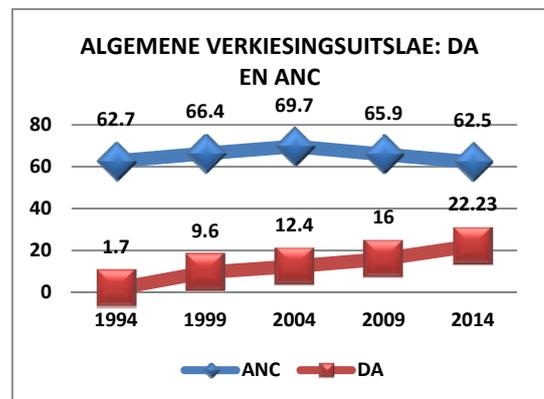
Die bereiking van bogenoemde ideale moet egter plaasvind in 'n omgewing wat nie altyd bevorderlik is vir die bereiking van hierdie gestelde doelwitte nie.

Beperkende faktore sluit in:

- Arbeidskonflik in sleutel ekonomiese sektore.
- Verlaagde ekonomiese groei (tans geld resessietoestande) met 'n beperkte belastingbasis wat reeds grootliks oorbenut of ontoereikend is. ('n Klein belastingbasis wat bykans aan onmoontlike verwagtinge moet voldoen.)

- Staatskuld wat toenemend eskaleer en 'n onvermoë om selfs bestaande verpligtinge volhoubaar te hanteer in 'n omgewing van beperkte groeivoorsigte.
- 'n Politieke omgewing wat toenemend onstabiel raak as gevolg van sake soos leierskapskonflikte, dienslewingsproteste, onvervulde politieke verwagtinge, xenofobie, ensovoorts.
- Die krisis rondom die kop van Jacob Zuma en die uitspeel hiervan in die volgende paar jaar.
- Die opvolgstyd binne die ANC wat nou in alle erns gaan toeneem en destabilerend van aard kan wees ten opsigte van die groter politieke stelsel.

Wat die verkiesing van 2014 betref, kan die patroonmatigheid (wat die twee belangrikste partye betref) soos volg voorgestel word:



Data: Onafhanklike
Verkiesingskommissie

Oor die algemeen is die uitslag van die 2014-verkiesing 'n voortsetting van die status quo – dit wil sê tendenshandhawing en nie tendensverandering nie.

Oor die algemeen is die uitslag van die 2014-verkiezing 'n voortsetting van die status quo – dit wil sê tendenshandhawing en nie tendensverandering nie. Die verkiesing is egter slegs 'n beperkte en klein barometer van toestande binne die groter Suid-Afrikaanse politieke omgewing. Die groter politieke konteks (kragte en dinamika) beklemtoon 'n 2014-verkiezing wat vergelyk kan word met die 1989-verkiezing in Suid-Afrika. Stempatrone in beide gevalle het die bestaande tendens beklemtoon, maar die 1989-verkiezing het die weg voorberei vir dramatiese politieke hervorming, demokratisering en die 1994-verkiezing. Myns insiens berei die 2014-verkiezing die weg voor vir die grootste en waarskynlik mees fundamentele politieke, sosiale en ekonomiese verandering sedert 1994.

Talle konflikte gaan hulself uitspeel tussen gestelde ideale en politieke werklikhede. 'n Groot uitdaging wat myns insiens op die spits gedryf gaan word, is eiendomsbesit in die post-verkiesingsomgewing. (Dit impliseer die reg tot hulpbronaanwending, hulpbronopbrengste en die verhandeling hiervan.) Bestaande navorsing van die Solidariteitsbeweging (Afrisake) beklemtoon dat verskeie wetgewings, dokumente en planne (waaronder hoofstuk 6 van die Nasionale Ontwikkelingsplan) 'n groot bedreiging inhou vir bestaande eiendomsregte soos in die grondwet vervat met grond-

wysiginge wat in die toekoms nie uitgesluit kan word nie. Die bedreiging wissel van die ekstreme moontlikheid van beslaglegging (*expropriation*) tot die mindere ekstrem van beperkte tot oormatige regulering (*deprivation*). Laasgenoemde impliseer die vermindering van verbruiksreg, opbrengs en verhandelbaarheid van eiendom en selfs gedeeltelike onteiening.

Teen 2019, met die volgende verkiesing, gaan die politieke speelveld heel anders daar uitsien.

In 'n veranderende politieke, sosiale en ekonomiese omgewing met uitdagings wat steeds groter word, beloop die volgende 5 jaar om nie een van ons onaangeraak te laat nie. Teen 2019, met die volgende verkiesing, gaan die politieke speelveld heel anders daar uitsien. Dit word alreeds beklemtoon deur die parlement se hantering van die Nkandla-skandaal, die NUMSA-monument in die Suid-Afrikaanse politiek en ook die gebeure van die afgelope jaar of meer binne die NWU met spesifieke vewysing na die PUK-kampus. Dus maak vas die sitplekgordels!

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Life lessons from a Christian Social activist

Ben Volman

(Freelance writer and Toronto Director of “Chosen People Ministries”)

On a lovely spring day in 1959, Gerald and Wynne Vandezande drove from their home in Sarnia, Ontario, across the St. Clair River toward Grand Rapids, Michigan. Jerry – the name he prefers – knew that Jesus had to be the centre of his life’s work and Wynne, his young wife, agreed. Heading west toward Calvin College and Seminary, they felt ready to answer the call.

Vandezande had come to Canada in 1950 at age 17 from the Netherlands. With only a high school education and tireless resolve, he moved on from farm work to become a Bank of Montreal employee.

Vandezande had come to Canada in 1950 at age 17 from the Netherlands. With only a high school education and tireless resolve, he moved on from farm work to become a Bank of Montreal employee. At night school he learned cost accounting, and the bank sent him to Sarnia. But he met Wynne at the local Christian Reformed Church and settled down, becoming a cost accountant at Ethyl Corporation.

Vandezande had a heart for a number of causes. One of them was the struggling Christian labour union founded by immigrants from Holland. He saw the need for such an organization to speak for biblical principles and practices in the workplace.

That day in Michigan, Jerry and Wynne called on Prof. H. Evan Runner who taught philosophy at Calvin College. Vandezande knew and respected Runner who lectured widely, applying the philosophy of the late Dutch prime minister, Abraham Kuyper, to current trends. Vandezande appreciated this Kuyperian perspective, which put Christ at the centre of social life including science and politics.

Runner welcomed them warmly but, as Jerry and Wynne spoke about preparing for pulpit ministry, Runner expressed grave doubts. Vandezande’s strong convictions could lead to difficulties with seminary faculty. Besides, Runner knew Vandezande’s ability in community leadership. “There are many pastors, but few people do the things you do,” Runner said. And so Jerry and Wynne reluctantly turned back.

“After that,” Vandezande says, “I threw myself into Christian action with gusto.” Indeed, Runner’s redirection ensured that Vandezande did not miss his calling. Today he is a veteran activist internationally renowned for his work on projects from the environment to abortion to pluralism to child poverty. He earned the Order of Canada, among other honours, which cited his “powerful and respected voice for social justice.”

But to understand Vandezande’s importance, just say “Jerry” to his peers. Brian Stiller of Tyndale University College in Toronto calls him “a gift to Evangelicals.” John McKay, a long-serving federal politician from Toronto, says “He cast the thinking for a generation of Evangelicals engaged in public life.” Rick Tobias of Yonge Street Mission says “Gerald Vandezande

has done more than anyone to raise awareness and influence the church on the issues of poverty and injustice.” Bob Goudzwaard of the Free University of Amsterdam regards him as an international giant in applying principles of current Reformed Christian philosophy.

Faith Today asked Vandezande and a selection of his friends and colleagues to state some of the lessons relevant to Evangelicals today that can be drawn from his career.

One of Vandezande's first guiding values is that Christians must live by scriptural principles, not simply quote the Bible or preach their beliefs. We must engage public institutions that are accountable for justice.

Engage the wheels of justice

One of Vandezande's first guiding values is that Christians must live by scriptural principles, not simply quote the Bible or preach their beliefs. We must engage public institutions that are accountable for justice: "There are many pastors, but few people do the things you do."

The gospel is "a radical message of grace. It comes with radical demands to us personally and communally as well as to our society," says Vandezande. He remembers his parents risking their lives during the Second World War in the underground alongside Communists and secularists to harbour Jews and resistance fighters. He was inspired by preachers who faced Nazis in the pews and motivated their people to demonstrate genuine faith in the face of oppression.

This was why he responded to the trials of the Christian Labour Association of Cana-

da (CLAC). Christians wanted their own union to avoid being forced into unions whose principles conflicted with their faith. Initially, the Ontario Labour Relations Board (OLRB) refused to recognize the CLAC because membership was strictly for Christians. But even when CLAC allowed non-Christian members, the OLRB would not relent. Legal advisers warned that a court challenge would not succeed.

Vandezande became CLAC's executive secretary (and first employee) in 1961, uprooting his family to Toronto and taking a 50 per cent cut in salary. The CLAC needed legal status to survive but many clergy opposed taking the government to court. Prominent lawyer (and future judge) Bert MacKinnon took the case to the Supreme Court of Ontario where he argued brilliantly, paving the way for the union's certification. Vandezande acted quickly to get similar rulings in British Columbia and Alberta. He continued to direct the union until 1972.

Engage people of all sides

But greater issues of social justice called him. He developed a CLAC offshoot called the Committee for Justice and Liberty, later the CJL Foundation. In the mid-1970s Vandezande was joined on staff by John Olthuis, formerly of the Institute for Christian Studies (a Toronto graduate school associated with the Free University of Amsterdam).

Speak from the heart and learn when to be bold and when to be discreet.

The two set an example of how to make inroads for social justice: begin with meaningful conversations that cross all political boundaries and develop genuine relationships with politicians from all parties. Speak from the heart and learn when to be bold and when to be discreet.

The 1970s energy crisis led the federal government to promote drilling for oil in the

Beaufort Sea. Vandezande and Olthuis linked with the activists from other churches concerned about the impact on Aboriginal Peoples of a proposed Mackenzie Valley gas pipeline. They appeared before a parliamentary committee, the Berger Inquiry and the National Energy Board (NEB) to call for a 10-year moratorium on the projects. Then they joined a decisive action in the Supreme Court to stop the NEB chair, a former head of a company in the pipeline consortium, from ruling on whether the project should proceed. The 10-year moratorium became a major recommendation of the Berger report (1977) and was widely supported. Olthuis went on to be one of Canada's leading lawyers specializing in native land claims.

The CJL Foundation developed a profile of non-partisan integrity and connections across the spectrum of national politicians. As its justice agenda grew, the foundation linked with the Alberta-based Christian Action Foundation to form Citizens for Public Justice (CPJ).

Vandezande's growing political connections made him a respected voice for social justice on committees and behind closed doors for all parties. He never joined a political party, but all of them asked him to stand as a candidate.

CPJ became more innovative in the mid-1980s, developing its own alternative federal budget process. Vandezande insisted that budgets be seen as statements of core values related to issues of public justice. The insightful critique drew media attention, and alternative budgets are now a regular part of the political process. Vandezande's growing political connections made him a respected voice for social justice on committees and behind closed

doors for all parties. He never joined a political party, but all of them asked him to stand as a candidate.

Today Vandezande still insists that the most important people to listen to are one's enemies. How else can you love them? They help you generate new ways to understand the issues.

Encourage younger leaders

Vandezande became effective as a speaker with a remarkable ability to move audiences about social justice. "I have seen changes in audiences when he addresses them," says Goudzwaard. "He speaks to the hearts of people in such a way that it changes their lives."

One of the people Vandezande influenced was Brian Stiller, who began leading The Evangelical Fellowship of Canada (EFC) in 1983.

One of the people Vandezande influenced was Brian Stiller, who began leading The Evangelical Fellowship of Canada (EFC) in 1983. Political changes were taking place across North America along with the rise of politically focused religious conservatives. A former national president of Youth for Christ, Stiller says his world view at that time was rooted in the 1950s and '60s. "I was in desperate need for someone to mentor me in the world of public policy and political initiative," he says.

Vandezande had been a long-standing member of the EFC national council. Early on, the two clashed. "That forged our friendship," says Stiller. "In time, there was little I did without consulting him."

Out of Vandezande's philosophy, Stiller caught a more inclusive vision of God's sovereignty. "I had operated with a bifurca-

ted world view of God's will in salvation: eternity on one side and public policy on the other," says Stiller. "He helped erase that line to understand that all of life is in Jesus Christ."

Propose incremental improvements

Another key aspect of Vandezande's counsel was to be positive. Be for something, not simply against change. Have a proposal to bring to the table – and an alternative. Remain gracious and keep the conversation going, even if it's only to get another meeting. As the EFC became more engaged politically, such advice was invaluable.

Vandezande's experience connected him to journalists, politicians and party insiders at the highest levels.

Vandezande's experience connected him to journalists, politicians and party insiders at the highest levels. He showed Stiller the value of non-partisan networking, patiently building relationships with all leaders. He could also craft well-written documents on the issues.

"He modelled for me how to speak into the public square," says Stiller.

In 1990 they worked together on the issue of abortion. The EFC leaders were patient and reasonable and the Mulroney government's Bill C-43 reflected their priorities. "It wasn't perfect but it started us down the right road, affirming life at conception," says Stiller. The bill was passed by the House and went to the Senate.

Then strident, Christian pro-life organizations rallied national support. Insisting that the proposed law was an unacceptable

compromise, they joined with pro-choice organizations to call for its rejection. Despite the EFC's best efforts, the Senate vote was a tie and the bill was stopped. "We shared a deep sorrow," Stiller says. "It's the only time I cried about public policy."

This was another important lesson. Real progress is gradual; there is no instant change.

The political failure was a devastating blow but, looking back, Stiller sees their progress. "We are light years ahead of where we were in 1990 with the number of people of faith in public service. The EFC continues to be on the forefront of public policy. We were working on the larger battle."

Current EFC President Bruce J. Clemenger, agrees. "Jerry's work with the EFC in multi-faith partnerships, beginning with education but moving through cases involving the definition of spouse and marriage, is a great legacy. Jerry's ability to bring together people of different faiths for common purpose, along with his ability to mobilize and bridge generations of leaders within and without the EFC, have facilitated our ability to engage across faiths and to build policy-focused partnerships."

Clemenger also values what Vandezande taught him about how to engage others with respect. "Jerry knows the issues very well, he's very thoughtful and he reads extensively. He knows the various perspectives that are in play and then looks for common ground."

Vandezande was both a frequent on-camera guest and also a key resource.

Be well informed

Vandezande took part in 200 episodes of the EFC TV program *Cross Currents* hosted by Stiller. Vandezande was both a frequent on-camera guest and also

a key resource. Karen Pascal, the program producer, recalls his power to access “unreachable people” to address current issues.

Pascal saw he was not intimidated by any guest. This was another lesson Vandezande brought to life. You cannot be intimidated if you are well informed. Read and learn as much as you can on the issues of social justice in your community.

Pascal, too, was mentored and inspired by Vandezande: “He changed the course of my Christian walk. Jerry saw my potential to communicate the Christian world view and make sure it’s well represented in the media.”

In the 1990s Vandezande might have been forgiven for slowing down but, as Ontario’s Common Sense Revolution brought in severe cuts to social programs, his presence in the media actually grew as the public voice of resistance, together with CPJ and other new coalitions.

In the 1990s Vandezande might have been forgiven for slowing down but, as Ontario’s Common Sense Revolution brought in severe cuts to social programs, his presence in the media actually grew as the public voice of resistance, together with CPJ and other new coalitions. Janet Somerville was the general secretary of the Canadian Council of Churches from 1997 to 2002. As a national Roman Catholic leader speaking on behalf of mainline churches, she worked closely with Vandezande, a longtime friend and colleague.

They had first met when Somerville was on staff with the *Catholic New Times*.

Vandezande introduced her to other activists, which led to new initiatives for the paper. She noticed his ability to bring people together. “Strategizing is something he does while he breathes,” says Somerville. “Jerry refuses to be stopped by conventional boundaries. He doesn’t get rude or aggressive; he simply ignores them.”

We must learn what justice means for others to whom we are to be salt and light and leaven. We must seek out those who may be political opposites or from other faiths and learn from them. God is at work in the hearts of all people.

Serve more than “just us”

This period when faith organizations began to link effectively demonstrates the power of Vandezande’s approach to social justice – a Christian attitude toward justice can’t be about advancing our own individual or community agenda. Justice is not “just us.” We must learn what justice means for others to whom we are to be salt and light and leaven. We must seek out those who may be political opposites or from other faiths and learn from them. God is at work in the hearts of all people.

One of the areas where Vandezande has made little progress has been seeking public funding for independent (non-Catholic) religious schools. As Vandezande kept broadening his network to seek support on this issue, he built bridges with Jewish, Muslim, Hindu, Sikh and secular communities. The court challenges have been disappointing and there have been few gains for these schools. In the late 1990s, he brought many of these groups into the EFC-led group called Ontario Multi-faith Coalition for Equality in Education (OMCEE).

However, Vandezande has cultivated these relationships into other projects. When he needed to assemble a broader coalition to address the Harris government's social service cuts, he drew on this network to build a larger voice. Many of these groups are now part of the Interfaith Social Assistance Reform Coalition (ISARC). Vandezande also helped develop similar coalitions, such as the Campaign Against Child Poverty led by the late June Callwood.

His support of Street Level, an EFC-led coalition of groups addressing homelessness, led to a particularly satisfying moment. When the groups adopted a platform statement in 2006 called the Ottawa Manifesto, Vandezande addressed the assembly and suggested taking up a collection to have the manifesto printed in the Monday morning edition of the *Ottawa Citizen*. His idea saw the manifesto on the desk of every sitting Member of Parliament by the next day.

One person who has matched Vandezande stride for stride through his journey has been his wife of 52 years, Wynne. He often gives tribute to her faith.

Stay close to God and to family

Where does that ability to stay on the leading edge come from? Somerville believes it comes out of a vibrant spiritual life. "He's very prayerful," she says. "He challenges us not to forget to put prayer first. The reason why he can reach across so many issues and people is because he's so sure of the lordship of Christ in all areas of life." One person who has matched Vandezande stride for stride through his journey has been his wife of 52 years, Wynne. He often gives tribute to her faith. She raised

their two daughters – Janice and Karen, now parents of their five grandchildren – and eight foster children who lived in their home for a few months each, some for two years. After their children were grown, Wynne went back to school, earned a social work degree and worked as a counsellor until her retirement.

Wynne and Jerry have been members at Grace Christian Reformed Church in Scarborough, Ontario, since 1971. Simon Wolfert was Vandezande's pastor for many years. "He was very inspirational in the church. He would speak to young people. He was very influential with many others too," says Wolfert. "I watched [Vandezande] grow – and grew because of him." Wolfert agrees with Goudzwaard that Vandezande has been an influential figure internationally in the Christian Reformed Church.

If politics is the art of the possible, then Vandezande has been one of Canada's political masters. Although he now moves carefully after a series of small strokes and quadruple bypass surgery, he keeps in touch with many of his old friends. And he looks forward to developing a relationship with Prime Minister Stephen Harper, with whom he has already had correspondence.

One of Vandezande's esteemed admirers is Dow Marmur, senior rabbi emeritus of Holy Blossom Temple in Toronto. He wrote that Vandezande "speaks like a prophet and thinks like a politician."

Be gracious and tenacious

One of Vandezande's esteemed admirers is Dow Marmur, senior rabbi emeritus of Holy Blossom Temple in Toronto. He wrote that Vandezande "speaks like a

prophet and thinks like a politician.”

When Jerry and Wynne turned back from Grand Rapids 50 years ago, he gave up a pulpit. “But I’ve been able to speak in mosques, temples and synagogues,” he says. And he probably should add: at Parliament Hill and Queen’s Park.

“That is Jerry. If he sees there is no way, he goes to the deepest roots of his faith. When he sees injustice, he’s committed to finding a way.”

Goudzwaard, the Amsterdam professor, uses a metaphor to describe his friend. To grow a palm tree in the desert, a hole is made in the sand and a young tree placed into it with a stone on top. If it survives, the tree grows down until it reaches water. Then it rises, pushing away the rock. “That is Jerry. If he sees there is no way, he goes to the deepest roots of his faith. When he sees injustice, he’s committed to finding a way.”

What else can we learn from Jerry Vandezande?

John Redekop, adjunct professor of political science at Trinity Western University in Langley, B.C., and past president of the EFC, says: “Do not hesitate to tackle is-

sues. If you believe that you are morally right, then no issue is too daunting or too controversial for a clear Christian response. Don’t expect to win all the struggles but don’t give up too soon. Christians are required to be faithful, not successful. Fight for causes, not against people.”

Lorna Dueck, regular *Globe and Mail* columnist, president of Media Voice Generation and executive producer and host of the television program *ListenUp*, says: “Jerry was persistent, tireless, kind, diligent and wise. His message was never to forget that the poor need your voice, the broken need your strength and the lost need your help in direction, and that evil can be systemic and needs to be corrected at many levels.”

How do we get to that better future? With tenacity: baby steps and giant steps.

Charles Pascal, executive director of the Atkinson Foundation, says: “We need to learn his tenacity. A phrase that describes Jerry is ‘visionary incrementalist.’ He has always had a clear vision that the future has to be safer and more just for all Canadians. But to move to that better vision requires incrementalism. How do we get to that better future? With tenacity: baby steps and giant steps. And I never saw anyone with more optimism about the human spirit. He has tenacity and optimism.”

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Gerald Vandezande's reformational gifts to politics

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Editor's Note: This is the first of two articles dedicated to the life and principles of Gerald Vandezande. The present article was first published in *Pro Rege* (vol. 51 n. 3, March 2013) and is re-published with permission. One reason why we would like to propose it to the South African public is that *Woord en Daad* intends to honour a highly gifted Christian leader. In addition, it gives us the opportunity to present a good example of Reformational social and political action and to highlight the principles behind it. Even though the author refers to events occurring outside Africa, we trust his report will be appreciated by all those who support (or would like to know more about) the Reformational ideals promoted by *Woord en Daad* and by the Reformational Movement of South Africa.

Gerald Vandezande was a towering figure in Christian political action in Canada, and he also had significant contacts and influence in the USA and the Netherlands. He considered himself a Christian and acknowledged Christ as Lord and center of life. He was deeply Reformational, having been heavily influenced in early life by Professor H. Evan Runner, a philosophy professor at Calvin College. Yet, amazingly, Christians from all faith traditions and within every political party consulted, debated, quoted, and often admired Gerald. In policy development and advocacy, he collaborated with Evangelical, Ecumenical, and Roman Catholic Christians, as well as with interfaith groups and political partisans of all stripes. He received the prestigious Order of Canada in 2001, citing his "powerful and respected voice for social justice." Gerald Vandezande passed away July 16, 2011: His public-justice work is sorely missed.

But what exactly was Gerald Vandezande's contribution? Strikingly, he was first and foremost an activist, not a political philosopher or academic, as leaders generally are in the Reformational tradition. Gerald didn't attend university during World War II Europe, not having that opportunity, but he intuitively and dynamically grasped Christian social and political thought. Since he published only a handful of articles and books, it is difficult today to

figure out what made him such an effective and engaging Christian in politics. This article identifies several key features of Gerald's contribution by offering a short reflection on his influences on me. It shares the gems of insight many of us received from him over the years. This is not an overview of Gerald's life story and accomplishments; you can find that in an excellent story in *Faith Today*.¹

A friend and mentor

Gerald Vandezande first caught my attention when he spoke at Dordt College, where I was a student between 1974 and 1978. He became a friend, colleague, and mentor to me over the years and taught me a great deal about **doing** public justice. His deep and expansive Christian vision—and dynamic grasp of the Reformational tradition of social and political philosophy—drew me in. I had the privilege of working alongside him for six years in Citizens for Public Justice (CPJ), a Christian organization he co-founded in Canada (with John Olthuis and others). Later, we worked together on a variety of policy-advocacy projects, as I served on the board of CPJ for which he worked. We continued to stay in regular contact over the last twenty years when, as a professor of political studies at the King's University College, I drew him and his case studies into my political science courses. Aston-

ishingly, each time Gerald spoke, he gave us new and fascinating things to learn! From my experience, here are several of Gerald Vandezande's Reformational gifts to politics.

Anti-intellectualism

Gerald's anti-intellectualism challenged and critiqued the Reformational philosophical and theological tradition, which has produced a variety of very valuable insights into social, economic and political life. I was fortunate to have received first-class training in these ideas while at Dordt College. When I started to publicly engage policy issues, however, I was puzzled that several friends criticized my approach. I thought it reflected the best of Reformational thinking. Eventually, it was Gerald who helped me recognize the pitfalls of intellectualism in my policy-making approach.

Intellectualism is a temptation and challenge for all theoretical communities, not just the Reformational tradition.

Intellectualism is a temptation and challenge for all theoretical communities, not just the Reformational tradition. In a nutshell, the problem of intellectualism in policy-making goes something like this. A policy problem is identified and analyzed by being lifted and abstracted from its complex, real-life setting. Theory and distinctions are used to understand the problem. Christian principles are then applied to these abstract conclusions in order to shape and construct a Christian policy solution. This solution is then brought back into the integral, practical reality of everyday life and policy debate and advocated as the best solution. Too often, however, in spite of some strong insights, the intellectualism of this approach produces either an inappropriately abstract or disengaged policy solution or, worse, gets sidetracked in philosophizing and never actually gets around to constructing or advoca-

ting a concrete policy option at all.

While speaking at Dordt in the mid-1970s, Gerald discussed CPJ's (Canada) approach to the northern Mackenzie Valley Pipeline debate that was raging in Canada.² While clearly enriched and deepened by Reformational thinking, I saw CPJ working with a dynamic and engaging approach, not intellectualism, to tackle the Mackenzie Valley Pipeline debate. I was hooked! CPJ tackled this problem in such a way that their concrete policy solutions, based on an integral, biblically-based vision, could actually be adopted by the government. Significantly, Gerald also opposed intellectualism in other areas of life, including scholarship, labour relations, and theology.

Discerning the deeper religious visions

Gerald's anti-intellectualism was based on his belief that intellectualism fails to adequately discern the deeper ideological and religious convictions that contribute to, or shape, public problems and solutions. The Reformational tradition is well known for suggesting that "life is religion." Gerald emphasized this point practically by arguing that in all projects, we need to ask, "Where are things going?" "Where are people taking their projects and developments?" "What is the deeper, underlying thrust of a particular development?"

Ideologies become pseudo-religions when people expect "too much from a good thing."

That deeper, underlying trust often involves ideologies. Ideologies—or "isms," as Gerald liked to refer to them—are a species of religion. Ideologies become pseudo-religions when people expect "too much from a good thing." Ideologies spring into life when we become obsessed with achieving a good "goal" (in "God's good creation," he would say). This obsession drives us to confer far too much power and

leeway on the “means” we choose to achieve this goal. We then end up spinning ideologies—collections of words, stories and explanations—to rationalize and justify the distorted and unjust actions (means) we take to achieve the goal. Since life is religion, Gerald argued, we need to be constantly alert and discerning about whether, and how, ideologies may be directing and shaping our behaviours, structures, and policies.

Living intimately with Scripture

Gerald lived closely with Scriptures and in prayer. His faith inspired him to oppose dead-end ideologies in daily public-affairs work. While he rejected the idea that quoting Scripture makes policy advocacy “Christian,” he often used Scripture in his speeches. When communicating in certain types of public events, he insisted, we must show the audience why and how we arrived at the specific vision and policies we are advocating. He called this a form of “structural evangelism.” For example, his use of Psalm 146 at the end of his book *Justice Not Just Us* reverberates with, and deepens, the public-policy arguments made throughout the book.³

At the heart of Gerald’s reading of Scriptures was the idea of a “Way” orientation. Scriptures are not a set of moral rules or abstract doctrines or rationalist principles. Rather, Scriptures are the liberating meta-narrative of the Gospel that points out the “Way.” The story of redemption is a “Way” to walk, a “Way” of faithfulness and healing in God’s creation. As Gerald’s close friend Bob Goudzwaard says (in a video address at the memorial service), Scriptures offer our lives direction; they mark out “sign posts” to guide our daily social and political living, to keep us on the right course. In another context Bob puts it this way: in the Old Testament the “Torah means first and foremost a path to walk on, a ‘direction’, a route secure from harm. It is the path along which blessings come.”⁴

This understanding of Scripture led Gerald to steer clear of any approach to policy that involved working out a static, detailed blueprint for action. In his words,

[my] intent is not to provide a social handbook, an economic blueprint, or a political manual that pretends to give all the answers. Rather, I attempt to outline a Christian view of social, economic, and political responsibility that will enable us to respond to the crisis of our times with hope and vision. I do so from the conviction that the message of God’s creation and Christ’s incarnation is good news and of crucial significance for our everyday life.⁵

For him, the “Way” orientation of Scripture provides a truly relevant and dynamic guide for steering us in and through the concrete struggles and circumstances of life, including political life.

Deformed and oppressive structures and systems can cause massive problems in society.

Importance of structural analysis

Alongside his emphasis on faith and Scripture as key motivators in policy-making, Gerald also reminded us that it is critical to analyze the structures and systems that **cause** the problems we try to tackle, whether poverty, inequality, family breakdown, religious oppression, or exploitation. We should not attribute these problems exclusively to flawed vision, wrong beliefs, lack of personal responsibility, or false motives. Structures and systems have the power to profoundly influence our lives, precisely because at some earlier point, deeper human beliefs and visions have shaped them. Deformed and oppressive structures and systems can cause massive problems in society. Thus, he argued, we should engage in an ‘architectonic critique’ of structures.⁶ Engaging policy problems needs to involve both analysis of structures and systems and concurrent probing of the deeper faith and ideological motivations.

When in politics, act politically!

Gerald was a master at **politics** and profoundly grasped what it takes to do politics well. When Christian communities face a secular public square, they often tend towards one of three responses: (i) acquiesce and pull out, (ii) acquiesce and participate in politics as though it were a common neutral realm, or, (iii) challenge neutral secularism with robust Christian reflection and discernment of issues. While favouring of the latter approach, Gerald warned that it too had dangers if we simply formed Christian political organizations and publicly declared Christian principles in response to problems. Rather, he believed we need to challenge neutral secularism by **doing** politics!

In class, I tell my students that politics is the **activity** of persuading people to support or dissuading people from supporting a common public project or law, often led by a government. By its nature, politics is a rapidly unfolding, dynamic process. Many issues and problems are tackled simultaneously, and often there is only a brief window of opportunity to engage in the politics of a particular issue before politicians move on, either addressing or shelving the issue. While Christian principles and theoretical frameworks for society and politics are critical, Gerald argued, they should not displace or sidetrack genuine, ongoing engagement with politics and policy-making. Too often, he warned, Christian communities put the development of Christian principles and the theoretical reflection on political reality ahead of the hard work of political action, and thus they fail to do politics. The health and wellbeing of our neighbours depend on a just shaping of policy through active politics.

Activism is a dead end

While emphasizing action, Gerald also repeatedly encouraged justice activists not to slip into a spirit of “activism,” and thereby burn out. Activism suggests an attitude that the outcomes of our work depend solely on us. Ultimately, he advised, the antidote for activism is the recognition that our action simply joins in, and follows, the

work God-in-Christ is already doing to renew creation and life.

Sphere sovereignty, or differentiated responsibility

Central to Gerald’s Christian social and political thinking was the principle of “sphere sovereignty,” which he often referred to as “differentiated responsibility.” (This principle is similar to the notion of subsidiarity in Catholic social thought.) Basically, it suggests that the various associations and institutions of society are shaped and tasked by God differently in order to accomplish unique functions required by society. I learned from Gerald that this principle is only one of several principles at work in societal life, and thus it needs to be dynamically balanced with others such as “the interconnectedness of social life,” “solidarity,” and the “common good.”

**Different spheres of life—
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forth—should not be seen
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boundaries.**

Furthermore, Gerald emphasized that “differentiated responsibility” must be understood dynamically, not statically. Different spheres of life— family, business, unions, schools, government, and so forth— should not be seen as autonomous or untouchable spheres, surrounded by unbridgeable boundaries. This is how liberal ideology portrays them when it poses a “wall of separation” between church and state, or a “wall of separation” between the free market and government. The notion of unbridgeable boundaries between spheres leads to distortions and a static understanding of society. Rather, Gerald argued that sphere sovereignty means that the

central calling and task of an institution come from God, and since they do, the institution's primary responsibility is to respond to that calling and task. However, should a sphere/institution fail to perform its task or abuse it or oppress others, then other appropriate institutions—including the state—have the duty to “interfere” in the name of justice and to enable and restore this calling and task.

It is a Christian duty to engage fellow politicians and citizens in the process of discerning government's distinct role in areas such as eradicating poverty, accommodating pluralism, or pursuing ecological justice.

Public justice approach

At the heart of Gerald's political ministry was the idea that God calls government to a specific type of justice, namely, “public justice.” He contrasts public justice to types of justice practiced in other areas of life, e.g., family justice, justice within business, ecclesiastical justice, educational justice, and so forth. In light of the principle of “differentiated responsibility,” Gerald also stressed that citizens and other political office-holders in the political sphere should always be busy discerning the nature of government's public-justice task for each time and place. In fact, it is a Christian duty to engage fellow politicians and citizens in the process of discerning government's distinct role in areas such as eradicating poverty, accommodating pluralism, or pursuing ecological justice.

The heart of government's public justice role, Gerald argued, is the God-given calling to balance, harmonize, and publicly-legally integrate the public claims of people, communities, and organizations so that they might flourish together within so-

cial and ecological systems. Governments carry out this role through laws, policies, and programs that they develop based on public debate. Gerald was instrumental in helping Citizens for Public Justice (Canada) devise the **Guidelines for Public Justice**. These guidelines—including, human dignity, mutual responsibility, economic equity, social justice, environmental integrity, and fiscal fairness⁷—were meant as a contribution to discerning government's public justice task of harmonizing people, communities, organizations and ecosystems within the “common good.”

From issue-oriented to integrated policy

Another insight Gerald bequeathed us was the idea that we need to engage in integrated policy-making. We often use the term “issue” to focus on a policy action, and Gerald did too. But, he increasingly rejected an issue-oriented approach to policy analysis and advocacy. While an issue-oriented approach helped us focus on concrete problems rather than stalling out on abstract theories, such an approach also runs the danger of encouraging us to tackle problems in isolation. In reality, problems frequently emerge out of a coherent “way of life” in the interconnected whole of everyday reality. Truly effective solutions require us to understand how these problems are intertwined with, as well as impact, other areas or “issues” of life. Gerald's integral policy-making approach grew out of a multi-dimensional understanding of reality, based on his belief that all of creation and history cohere in Christ (Col.1).

Broad agenda

Gerald avoided developing a single-issue political organization, as the campaign mentality in the Christian community so often produces, e.g. the temperance or abortion movements. His public-justice vision led him to advocate a general political organization (CPJ) that works on a broad agenda. While happy to tackle problems as diverse as abortion, peace, ecology, family and economic issues, Gerald be-

lieved that a Christian public philosophy offers healing solutions for a wide range of public problems. He actively tackled problems across the political spectrum, such as poverty, religious freedom, justice for aboriginal First Nations (Native-Americans), ecological sustainability, defining marriage, multi-cultural and multi-faith justice, pluralistic school policy, economic justice and sufficiency, social equity, inclusion and solidarity, and many more.

Norms and values should not be afterthoughts but must function as effective guides and starting points for living. Healthy social, economic and political practice depends on faithful listening to norms and values.

Guidelines for socio-economic responsibility

Gerald strongly believed that God's norms, discerned in the good creation through the light of Scripture, must guide and shape all human decision-making if we are to flourish. We must not ignore norms, pay attention to only favourite norms (e.g. efficiency), or twist their inner content. Norms and values should not be afterthoughts but must function as effective guides and starting points for living. Healthy social, economic and political practice depends on faithful listening to norms and values. Furthermore, **all** norms and values must be responded to **simultaneously** in our daily life decisions.

Citizens for Public Justice's (Canada) "Guidelines for Socio-economic responsibility"⁸ were the outcome of a process of reflecting on how norms might shape socio-economic decision-making. These guidelines stimulated fresh and exciting thinking about how values might guide living and policy in many NGOs that coop-

erated with CPJ. I have often used these guidelines in my university courses with great success.

Always a positive agenda

Gerald had an amazingly positive attitude to politicians and public life. While he is well-known for prophetic critique and passionate speeches, his biggest emphasis was on encouraging people to frame their critique around a positive solution. His favourite phrase for describing this approach was: "expose, oppose, propose"!

Openness to learning from other traditions

Gerald's approach to other faith traditions was complex. He believed government must deal justly with all bona fide faith groups in society, that is, all groups that do not promote violence or the overthrow of society or advocate religious or racial hatred. Government policies dealing with difference and plurality in society, he argued, must "do justice to all and discriminate against none."

The belief in God's good creation and common grace, however, also led him to emphasize that we can learn from other faiths, traditions, and movements who share life in God's creation. For me, Gerald modeled a bold approach to open but faith-grounded dialogue. He borrowed widely from various Christian traditions, including liberation theology, just peacemaking, subsidiarity, social gospel, evangelical social action, and the common good. But his deepest convictions also led him to openly engage and discerningly borrow from various non-Christian faith groups and secular movements. They too discover truth as they live under God's benevolent and patient care for creation.

Policy coalitions across interfaith/inter-ideological lines

There are healthy and unhealthy ways of cooperating across ideological, faith, and partisan lines. Gerald modeled a healthy form, in which coalitions become possible if the practical aims, policy goals, or agen-

da items of various groups overlap. When policy-overlap occurs, a window of opportunity opens to shape a coalition around these specific points. Respectful cooperation works when each group is able to arrive at these common positions from out of its own faith convictions and reasoning.

Policy coalitions will unravel or collapse, however, if they do not limit the scope of their actions to the overlapping agreement and do not respect the distinctive reasoning by which various coalition participants arrive at these common positions.

Policy coalitions will unravel or collapse, however, if they do not limit the scope of their actions to the overlapping agreement and do not respect the distinctive reasoning by which various coalition participants arrive at these common positions. An unhealthy coalition will insist that all member groups agree on a deeper foundation for cooperation by forcing them to accept a common secular or rationalist basis. This requirement threatens the unique starting points and identities of the cooperating groups.

Conclusion

The policy outcomes of Gerald's creative vision and persistent advocacy are still a benefit to many Canadians. Many involved in public offices and political vocations still reflect on having been blessed by his wise counsel and support. Personally, I am deeply thankful for Gerald's friendship, vision, and practical public ministry. His mentorship was truly a gift of

grace in my political and academic work. Not all of the above points are original to Gerald, and he would not have claimed so. But they certainly embody a distinctive style and approach to public-justice advocacy and ministry. As such, they were Gerald's Reformational gifts to politics and public life. His insights and actions continue to hold promise for making our political actions more faithfully and distinctly Christian—and effective.

Endnotes

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Conflict in the trade union environment in South Africa: Implications for the ANC and the 2014 election

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August 2012 was the bloodiest month for trade unions in South Africa since the end of apartheid. The infamous Marikana massacre on the 16th of August and various other days of unrest before and after the event resulted in the deaths of 44 people. The backdrop to this situation was the violent competition between the African National Congress-allied National Union of Mineworkers (NUM) and its rival, the Association of Mineworkers and Construction Union (AMCU). NUM, although closely linked to the ANC government, lost its organising privileges at Lonmin Platinum Mine in favour of AMCU due to perceptions among workers that the former operated too close to management and the fact that its representation figures dropped from 66% to 49%.

The competition for bargaining rights between AMCU and NUM was especially fierce in 2012 at Lonmin Platinum and this directly and indirectly lead to the Marikana massacre and civil unrest in the Rustenburg area.

In reality the bloody conflict between NUM and AMCU indicated a developing ideological and practical rift in the whole of the up till now monolithic trade union sector controlled by the Congress of South African Trade Unions (COSATU). This article will succinctly explain some of the conflicts

in the trade union sector, the implications these conflicts have for the ANC and, lastly, the implications this might have for future practical politics in South Africa. As alluded to above, one of the most prominent conflicts in the sector is between AMCU and NUM.

Fears existed that a strike in the platinum sector could spill over and effect gold production as well.

AMCU versus NUM

AMCU is a COSATU and NUM breakaway union which is especially active in the Platinum Belt. The competition for bargaining rights between AMCU and NUM was especially fierce in 2012 at Lonmin Platinum and this directly and indirectly lead to the Marikana massacre and civil unrest in the Rustenburg area. Currently AMCU represents about 70% of Lonmin Platinum's work force compared to NUM's 20%. In 2013 NUM accepted the wage increase offer of management in the platinum sector of 8% while AMCU demanded a R12 500 minimum wage. In anticipation of the disruption caused by strikes in the platinum sector, the Rand reached a fresh five-year low in January 2014 and analysts predicted that the Rand was likely to decline to R11 to a dollar if a prolonged strike materialised. Fears existed that a strike in the platinum sector could spill over and effect gold production as well. AMCU is, however, not without its own internal controversy. Its president Joseph Mathunjwa has been accused of being unrealistic and out

of touch with the rank and file of its own organisation. The (violent) split between AMCU and NUM/COSATU is indicative of wider splits opening up within trade unions.

COSATU versus the ANC

COSATU was launched in 1985 after four years of talks between unions opposed to apartheid. At its launch COSATU represented 33 unions and had more than two million members. The founding principle of COSATU rests on a rejection of apartheid and racism in all its forms. "We believe that all workers, regardless of race, should organise and unite. Now more than ever before we need to bury the apartheid legacy", furthermore "COSATU believes in the radical transformation of society and ultimately the building of a socialist society as an alternative to the exploitative and unfair capitalist system that now reigns in our country" and so, according to COSATU, "naturally, COSATU is part of the tripartite alliance with the SACP and ANC".¹

This alliance has of late not been an easy one. Especially Zwelinzima Vavi, former General Secretary of COSATU has not hesitated to criticise the ANC for apparent corrupt practises, the e-Toll system and president Zuma in particular for lack of leadership and for ignoring corruption in his own party.

He accused government (among other things) of managing or steering South Africa "in the direction of a full-blown predator state in which a powerful, corrupt and demagogic elite of political hyenas increasingly controls the state as a vehicle of accumulation". This soon led to personal and professional problems for him. After allegations of corruption, extramarital affairs and misappropriation of funds Vavi was suspended from COSATU in August 2013. This treatment of Vavi left COSATU internally divided with supporters for the ANC (and Zuma) on the one side and vocal critics on the other. (After the intervention of the courts Vavi was reinstated in his post in April 2014 declaring there can be no reconciliation with people en-

gaging in corruption.)

COSATU's internal divisions

The attack on Vavi and the debate surrounding his removal as Secretary General of COSATU, which, it must be remembered, is a member of the governing tripartite alliance of the country, opened deep-rooted fissures in the heart of the broad liberationist movement in South Africa. These fissures are seated in the interpretation of the Freedom Charter². On 12 August 2013 NUMSA's³ special Central Committee Meeting tabled the following critique on COSATU:

Inevitably, the rupture in COSATU is between those who want to see a through going implementation of the Freedom Charter, thus a rejection of the GEAR⁴ that the NDP⁵ is, and those who are consciously or unconsciously defending South African capitalism and imperialism by defending the NDP and not openly supporting the implementation of the Freedom Charter, especially its nationalisation demands. Those who want Comrade Zwelinzima Vavi out of COSATU want a COSATU which will be a "toy telephone", a "labour desk," a pro capitalist COSATU and those who are defending Comrade Vavi want a revolutionary socialist, anti-colonialist and anti-imperialist COSATU. From where we stand, our analytical work confirms that the centre of the crisis in COSATU resides in the capitalist trajectory of our post 1994 socio-economic formation. Comrade Zwelinzima Vavi is seen as a threat to the ambitions of the right wing capitalist forces, which see a COSATU under his leadership as obstructing their capitalist ambitions... (Numsa Special Central Committee Statement: 12 August 2013).

This attack was aimed at COSATU's fundamental ideological trajectory residing in the holy grail of the Freedom Charter's "nationalisation clause⁶." In effect, NUMSA in its support of Vavi, accused COSATU of being the ANC's "capitalist" handmaiden, accusing COSATU of rejec-

ting nationalisation and therefore socialism and ultimately communism. "Imperialism", "capitalism", "colonialism", "neoliberalism" and apartheid translated or articulated as "colonialism of a special type" (of which GEAR and now the NDP is seen as an agent), remain the mortal enemies of all progressive groupings. The ANC (Zuma) and now COSATU is in fact being accused of forsaking the liberationist ideal in favour of "capitalist exploitation." This critique leads to further conflict.

In December 2013 NUMSA withdrew support for the ANC and SACP and stated that it would not support any party in the upcoming election.

NUMSA versus COSATU

In December 2013 NUMSA withdrew support for the ANC and SACP and stated that it would not support any party in the upcoming election. It would also withhold monetary support to the amounts of R800 000 for the ANC and more than R1 000 000 a month for COSATU. Irvin Jim, NUMSA's Secretary General further urged COSATU to leave the ANC alliance⁷, a step almost as un-thinkable as the end of the Cold War, the fall of the Berlin Wall or the end of apartheid. NUMSA also issued a call for the resignation of President Zuma. In November 2014 NUMSA was expelled from COSATU, along with seven other affiliates. This led Vavi to remark that COSATU is in "tatters".

The implication of this for the ANC (and the Tripartite Alliance)

It seems that NUMSA has become a settling point for groups and individuals at odds with the African National Congress (ANC) and its allies. The Union has decided to forge ahead with its decision to form

a "United Front" as a precursor to a possible workers' or socialist political party to contest future elections. According to Irvin Jim, the Secretary General of NUMSA, the main task of such a party will be to fight for the implementation of the Freedom Charter and to be an organisational weapon against the National Development Plan. As such, this possible political association represents the most potent division and subsequent rival the ANC has yet faced.

The implications of the state of South African trade unions for the 2014 elections.

COPE (Congress of the People) proved to have little impact on the ANC. AGANG SA⁸ was even less of a threat and all but imploded. The DA seems to need alliance partners constantly and so destroys legitimate small black political groupings. Malema's EFF will garner much of the protest votes (against the Zuma government) among the black middle class, "the black diamonds" (black *nouveau riche*) and the youth. The biggest challenge for the ANC and the governing alliance will however be when this alliance and the ANC as party rips apart on one of their major fault lines.

The organisation of the "United Front" might be in its infancy and it might be too late to render effective electoral opposition in 2014.

The feuds within the South African trade union movement, described above, represent one of these major fault lines. Fundamentally this line hovers between a more liberal and a more socialist and/or nationalist interpretation of the Freedom Charter and so a more liberal versus a more radical restructuring of the future socio-economic system in South Africa. (A more radical restructuring includes nationalisation of industry, banks and land while a less liberal restructuring is pro-

posed by the NDP.) This fault line de generates against the backdrop of service delivery failures, corruption and a growing difference in income between the urban poor and the urban rich.

While it is too early to predict in any way the “demise” of the ANC, this is the most potent threat yet faced by the ANC and thus by implication, by the tripartite alliance. The organisation of the “United Front” might be in its infancy and it might be too late to render effective electoral opposition in 2014. But NUMSA is withholding monetary support, the support of its members and it is starting to form a rudimentary opposition on at least two fronts, one as a political party and one in the organised labour sector.

As the situation stands at the moment it seems that the burgeoning political spectrum that is starting to manifest itself as we head into the elections, gravitates rapidly towards the left, positioning the ANC and even the SACP with its support of the NDP more towards the centre.

As the situation stands at the moment it seems that the burgeoning political spectrum that is starting to manifest itself gravitates rapidly towards the left, positioning the ANC and even the SACP with its support of the NDP more towards the centre. This situation creates the formation of radical parties such as the EFF and the proposed United Front on the radical or far left, thus constantly exerting

pressure on the ANC alliance to move to the left, leaving the DA, AGANG, the IFP and COPE with the image of either being right-wing, “middle-of-the-road” or mere reactionary parties. The future United Front will bleed votes from the ANC and this party must now decide if it will contest this leftwing agenda or if its it is indeed a modern moderate- and thus more liberal party. These choices have huge implications for the future of South Africa.

Endnotes

1. (A brief history of COSATU: <http://www.cosatu.org.za>.)
2. It is also in these fissures that Julius Malema founded his Economic Freedom Fighters (EFF).
3. National Union of Metal Workers of South Africa.
4. According to Alec Erwin (2001) “The need to create employment and a better life for our people is the central objective of the economic policy of this government. The Reconstruction and Development Program (RDP) remains the basic policy framework to achieve this objective. The Growth, Employment and Redistribution (GEAR) program is the associated macroeconomic strategy used.
5. National Development Plan.
6. “The People Shall Share in the Country’s Wealth! The national wealth of our country, the heritage of South Africans, shall be restored to the people; The mineral wealth beneath the soil, the Banks and monopoly industry shall be transferred to the ownership of the people as a whole; All other industry and trade shall be controlled to assist the wellbeing of the people; All people shall have equal rights to trade where they choose, to manufacture and to enter all trades, crafts and professions” (The Freedom Charter).
7. “The time for looking for an alternative has arrived” (Irvin Jim, NUMSA Secretary General).
8. Political party formed by [Mamphela Ramphela](#).

The making of people: The story of gangs on the Cape Flats

Mogamad Allie Pillay
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Amidst the enduring beauty and cultural legacies of the Cape Flats, a danger lurks. Born of social marginalisation, harsh economic realities, and the human need for survival through affiliation, Cape Flat gangsterism can, and should, be considered from the perspectives of both the participants and their victims. Without a thorough and unbiased understanding of the circumstances which gave rise to the gang culture, and empathy for those who have succumbed to it, we as a society can surely never successfully begin the process of change. With this purpose in mind, this exposition will lead its readers through a brief exploration of this topic and its related concepts. A variety of sources, ranging from personal experiences to historical accounts, culminate to demonstrate some of the historical factors leading to the rise of gangsterism; the reader will then be invited to entertain one possible solution. An exploration of this kind should first begin with an understanding of the land, particularly given the originally tribal nature of some of the important players of this story.

Cape flats: definition, geography, demographics

Cape Town consists of a peninsula and surrounding inland region. It is nestled between two mountain ranges: in the west, the mountain range of which Table Mountain is a part (running from north/south along the peninsula), and in the east, the Hottentots Holland Mountain range. The northern reaches are semirural areas which eventually become the Boland. The southern perimeter is the coastline surrounding False Bay. It covers an area of approximately twenty-five hundred kilometres.

The area known today as the Cape Flats is the flat area of land to the southeast of the city bowl. Unlike popular belief, the area is not so named because of the many tenement flats that dominate the landscape. Instead, the name predates the arrival of these government-built flats, having been so named because of its generally flat topography.

Cape Town has a metropolitan population of roughly 3.75 million people (this could be as high as 5 million, depending on how its borders are defined.) Coloured people constitute 42.5% of its population, Blacks 39%, Whites 16% and Indians 1.5%.

This area had been virtually uninhabited up to as recently as the 1950s¹, when government policy mandated that non-White citizens from urban areas in the west and south west be forcibly removed and relocated there. Historically, the non-White population of Cape Town consisted primarily of Coloureds, with only a small percentage of Blacks. These Blacks were either born in Cape Town, or came from what is today known as the Eastern Cape. The small percentage of Blacks was a result of first colonial, then Apartheid policy to keep the Cape free of Black Africans. The effects of the policy can be seen in the fact that the original Black part of the Cape Flats numbered only three town-

ships: Gugulethu, Nyanga and Langa. This is compared to the almost ten to fifteen fold that for Coloureds, which consisted of Parkwood, Hanover Park, Manenberg, Lavender Hill, Steenberg, Cafda, Ocean View, Elsies River, Bishop Lavis, Heideveld, Valhalla Park, and multiple sections of Athlone. This situation remains today, even after the borders of Cape Town have long since been opened to Black South Africans. By sheer number of areas, the Cape Flats is still largely populated by Coloured families.

Cape Town has a metropolitan population of roughly 3,75 million people (this could be as high as 5 million, depending on how its borders are defined.) Coloured people constitute 42.5% of its population, Blacks 39%, Whites 16% and Indians 1,5%.² Most Blacks living in Cape Town today were not born there, but are from the Eastern Cape. Census 2011 estimates that there are approximately 1 million people born in the Eastern Cape now residing in Cape Town and the Western Cape.

It is difficult to gauge precisely how many people live on the Cape Flats. This is due to changing views on what constitutes the Cape Flats.

It is difficult to gauge precisely how many people live on the Cape Flats. This is due to changing views on what constitutes the Cape Flats. Questions about how to do so surround the occasion, including whether or not the middle class Coloured areas and the vast and newer Black areas should be counted. Suffice to say that a considerable portion of Cape Town's population live on the Cape Flats. For example, the biggest townships in Cape Town, Mitchell's Plain (Coloured) and Khayelitsha (Xhosa/Black), have populations of three-hundred to four-hundred thousand each.²

Since the problem of gangsterism is al-

most exclusively confined to the Coloured areas, I will use the term Cape Flats to refer to the Coloured areas falling under that label. In that respect, the Cape Flats consist of mostly poor areas of government-built housing schemes from the Group Areas Act era. These homes are usually small tenement 'flat' styled or small one or two-level semi-detached homes. There are also some better-off sections among the Coloured areas, where bigger privately built homes are the norm. In large part, the government-built areas of the Group Areas Act are the poorest, bordering even on 'slum' – it is there where gangsterism is the rifest.

The Cape Coloured was born from the mixture of all these people - slave, native and colonial - and has remained relatively stable as a race since. These people lived under enslavement from 1653 to 1838, whereupon slavery was effectively abolished.

The political history of coloured people at the Cape

Those who are today considered "Cape Coloured" trace their origins back to the time of European settlement at the Cape. Upon the arrival of The Dutch East Indian Company, approximately four thousand to eight thousand Khoisan existed in the area of Cape Town and an approximate fifty to one hundred kilometre radius beyond.³ Mandate required that natives not be enslaved, and thus began the importation process of thousands of slaves from across Africa, the Indian subcontinent, and the Far East. The Cape Coloured was born from the mixture of all these people - slave, native and colonial - and has remained relatively stable as a race since

that time. These people lived under enslavement from 1653 to 1838,⁴ whereupon slavery was effectively abolished. From 1710 onwards the adult slave population outnumbered the adult colonial population by as much as three to one.⁴ In total, sixty thousand slaves were imported during this period; at the time of its abolishment, the slave population approximated thirty-eight thousand.⁴

Freed slaves were allowed nominal freedom, but were still entirely subjected to discriminatory laws and were economically and politically marginalised. This trend would continue for a long time to come. In 1853, the Cape Qualified Franchise was enacted by the ruling British, allowing non-White men in the Cape Colony to vote.⁵ This lasted in ever more restrictive forms until 1953, when the last non-Whites participated in the vote.⁵

The end of World War II saw a substantial increase of poor rural Coloureds and rural Whites migrate to the city, which lead to areas of racially-integrated living.

Prior to World War II, Cape Town consisted mainly of urban sprawl and semi-urban residential areas. Its population of European and mixed-race people was roughly equal (only slightly in favour of Coloureds).⁶ The end of World War II saw a substantial increase of poor rural Coloureds and rural Whites migrate to the city, which lead to areas of racially-integrated living.⁷

In the 1950s, when Apartheid law was enacted, plans were put in place to forcibly segregate the races. Non-White people were moved away from the metropolitan area and away from land considered preferable for White habitation. Certain areas which were both close to the metropolis and close to future White-preference areas were kept intact, however. Bokaap, Salt river, Woodstock, Maitland, Wynberg are notable examples of this. Why these plac-

es were kept intact is not known. It can be surmised that they were of historical value, that their locations were considered strategically useful in terms of a Coloured labour base, or perhaps that it would be otherwise disadvantageous to demolish them.

Those relocated were moved to an area now known as The Cape Flats (some thirty kilometres southeast of the central business district (CBD)). Those classified as Coloured were strategically kept separate from those classified as Bantu by means of physical divisions such as railway lines, wide open fields or highways. Housing on the flats consisted mainly of the small apartments of the now famous three-level tenement flats, semi-detached single level, or semi-detached double-level houses (commonly known as "maisonettes"). Later, in the late '70s-'80s, the government started Mitchells Plain, ostensibly for the more middle-class Coloureds; however, housing shortages and the movement of others from the older flats areas soon led to overcrowding and the same social ills that were experienced elsewhere.⁷

What is a "gang"? Gangs exist all around the world in various forms. From the most innocuous grouping of local kids who just 'hang out' together, to much more sinister, relatively more organized youth gangs, all the way up to international criminal cartels. It is therefore difficult to give any single adequate definition.

The problem of gangsterism

Definition of "gang"

What is a "gang"? Gangs exist all around the world in various forms. From the most

innocuous grouping of local kids who just 'hang out' together, to much more sinister, relatively more organized youth gangs, all the way up to international criminal cartels. It is therefore difficult to give any single adequate definition. There is, however, a recurring overlap of definitions in the literature,^{7,8} and a composite of these is the one that will be used in this paper. Thus, a gang refers to a grouping, usually of young men (often below the age of 25) with a semblance of organisation. It usually has a name. It has a limited locality, displays a continuity of existence beyond any single member, and commonly engages in criminal practices to further its goals.

We should elucidate here though that such a definition does not take into account the 'reason' for the existence of such a group, nor should it be taken as granted that a gang is necessarily an entity whose primary objective is crime – one may be a gang member and commit crimes otherwise unrelated to the gang, but which may nevertheless, by one's affiliation be mistakenly considered "gang-related" by the authorities. Likewise, many gangs on the Cape Flats have members who may fall into an older age category, say 30 to 40 years old, who have evaded death or imprisonment.

It is also important to make mention of the idea of the "construct" of "a gang". One theory, "governing through crime," defines a gang as a basically parasitical entity, somehow undesirable and different from ordinary, civilised society.

It is also important to make mention of the idea of the "construct" of "a gang". One theory, "governing through crime," defines a gang as a basically parasitical entity, somehow undesirable and different from ordinary, civilised society. In this view, it is the State or authority, in its need for self-

legitimization, who determines what crime is and which crimes to act upon, who ultimately defines the term "gang". Gangs then, in this theory, are a tool for government use.⁷ Ultimately, "gangs" are defined as a combination between the activities of young men, government/policing response, and the community in which the gang operates.

The emergence of Cape Town gangs

It is known that gangs existed prior to the Group Areas Act in Cape Town. The first known gang in Cape Town was the Globe Gang (c.1940)⁷. Other gangs from before the Cape Flats era are The Starluck Seventeens, The Mongrels, The Koreas, and Vultures.¹ These gangs, however, were not of the nature of what we see now. They were embodied by the abstract figure of the 'skollie': the menacing figure that lurked in the back alleys, the street-corner hustler and the like.

It is believed that social controls such as community and personal ties in the old neighbourhoods kept such figures in check; but after the forced removals to the sprawling suburban Cape Flats, they went into dormancy and re-emerged a decade later in a new form⁶ that was distinctly of the Cape Flats flavour.

In these areas life was bleak, entire peoples were now far removed from the lives that they once knew, and all that they were familiar with and held dear. There was large scale unemployment and very little along the lines of recreation. The breakdown of social controls and political marginalisation became a breeding ground for youth criminality.

Street gangs first emerged as local kids banding together out of a need for mutual protection on the streets and a territorial marking off of 'turf'; a form of quasi-vigilantism. They fashioned themselves after Black American gangs from the popular culture of the time, and often chose similar hand signals, mannerisms and gang names in honour to that subculture. There were gangs with names such as Americans, The New Yorker Gang, Junky Funky

Kids (JFKs), Hard Livings, Cape Town Scorpions, Junior Cisco Yakkies, and the Sexy Boys.¹

It was not until a decade into the Group Areas Act that gangsterism really became a problem. It would appear that, paradoxically, a phenomenon that was meant to be a protective force then became a menace to its communities. Up until the '80s, gangs were not armed with guns. Gang fights were still pervasive, but these involved contact assaults with knives and whatever other implements gang members could attain. Mandrax (methaqualone) first emerged in the 1960s in South Africa as a prescription sedative drug, but was later banned. Capetonian Coloured men later widely took to smoking the drug. The '80s saw the emergence of the organized trade of this drug. As demand for it grew, so the illicit dealing in it became big business. Gang conflicts which were at first based on identity became of a more economic nature.^{7,8} Drugs were big business and so the war for its territorial dealing became more hard-fought. The '80s were also the beginning of political change in South Africa, and illicit guns became more freely available. These drug sales combined with the increased availability of guns led to the escalation of gang violence on the Cape Flats.

Drugs are pushed by what is called a 'merchant'. The big merchants are usually those with gang affiliations, though as they rise up in the world, their gang affiliation is less identity-based, and rather of a more economic concern.

Drugs, drug dealers and gangs

The relation of drugs to gangs is somewhat complicated. Drugs are pushed by what is called a 'merchant'. The big merchants are usually those with gang affilia-

tions, though as they rise up in the world, their gang affiliation is less identity-based, and rather of a more economic concern. Gangsters become their frontline pushers, their strong-arm henchmen, and inevitably a large part of their user base.

Drugs have for a long time been part of the Cape Flats scene. The '70s and '80s saw the rise of the Mandrax endemic, which lasted all the way into the late '90s. In the mid-'90s, other hard drugs (particularly crack cocaine) made their appearances. The early 2000s saw the emergence of the Methamphetamine and Heroin trade. The former is so widely abused today that it affects virtually every family in Coloured Cape Town either directly, or as a result of the criminal behaviour that its use leads to.

What do gangs fight about?

I have described the relation of the drug trade to gangs, but one should be careful not to mistake the drug economy as the only impetus for inter-gang conflict. Gangs often fight one another for the most trivial reasons, such as insults and petty arguments. The likes of these may initially cause a conflict, which then leads to a vicious tit-for-tat cycle of violence that can endure for years after the initial cause has long been forgotten by the present members.

Vigilantism

It warrants mentioning that communities do not simply take crime lying down. In the mid-'90s, there was a community-wide outcry against the scourge of gangs and drugs within society which led to the formation of a largely Muslim community-based group called PAGAD (People Against Gangsterism and Drugs.) The group garnered much media coverage for its heavy-handed tactics, starting with the brutal public slaying of one of Cape Town's drug and gang kingpins: Rashaad Staggie. Such executions of gang leaders continued, often winning over the support of large swathes of society. However, PAGAD's success in combatting gangsterism was of only a limited effect. With their ever escalating tactics, they shifted the

government's focus away from gangs and onto themselves. Their existence became all the more precarious, until they eventually died out completely in the early 2000s.

It is estimated that today there are some 80 000 - 100 000 gang members across the Cape areas. Gang violence in these areas is so bad at times that the army has been called in to patrol the areas, as local police enforcements are not able, or too afraid to enter these areas.

Gangs today

The gang violence we see on the news now is nothing new for these communities. Certain sections of the Flats (particularly Manenberg, Hanover Park, and Lavender Hill) have experienced gang wars almost perennially since the late '80s, and at various stages have been amongst the most dangerous places in the world (in a non-war zone). Manenberg, for example, has had murder rates of approximately fifty people per one hundred thousand for the years 2012/2013. This places it considerably higher than the national average (which is approximately thirty-two per one hundred thousand) for the same period, and well above the world average of eight per one hundred thousand.⁹ The problem is so endemic that it is estimated that today there are some eighty thousand to one hundred thousand gang members across The Cape¹⁰. Gang violence in these areas is so bad at times that the army has been called in to patrol them, as local police enforcements are not able, or are too afraid to enter these areas. Even schools have been shut down for weeks due to gang shootings, as was recently reported in the media.

Although most gangs display particular locality, some have become considerably trans-local, with representation in numerous areas across the Cape Flats. The gang with the biggest and most widespread representation is the Americans. Other more prominent gangs are The Mongrels, HLs, JFKs, and Sexy Boys.

I have traced the history of Coloured people in Cape Town in an attempt to sketch a backdrop for the development of the problem of gangsterism there. Gangs there are not the parasitic entity to an otherwise healthy society, no; they are the product of a sick society. History teaches us that whenever a marginalized group faces transition, rapid urbanisation and shifts from a totalitarian regime to democracy, inner city crime escalates correspondingly.⁸ (Consider, for example, the problem of Black American gangs in American northern cities resulting from the mass migration of southern Blacks in the first half of the 20th century.)

It is believed by some that Coloured people from the Cape have been uniquely primed toward this form of Black on Black crime and to the social ills of gangsterism and drugs due to their unique past. They, unlike any other people in this country, were once literally enslaved. Apartheid gave them a measure of freedom relative to Blacks, but only so much as to keep them still in servitude. I believe it was this social marginalisation coupled with the allowance of certain freedoms, that kept Coloureds in check, so that their focus was not against the government. They had freedom enough not to focus their collective disdain toward a government, yet freedom enough too to construct such entities as gangs – that went unnoticed by an unconcerned State. Gangs, though menaces to their communities, are organic outgrowths from those very societies; one may take a Left-leaning stance and sympathetically view a potential gang member as a “youth at risk”, who seeks “a substitute family,” but we overlook the fact that for many young men, gang life is a rational choice made within their particular environment. We also overlook the fact that

these men and boys are the family-members, sons, brothers and husbands of these societies, and that often these communities are in the dilemma of having to choose between the authorities, whom they perceive as lacking credibility, and their own blood. Often they will choose the latter. Who would you choose?

Gang violence in the Cape has escalated since the fall of Apartheid. A shift from a totalitarian state *does* lead to increased criminality; look at Russia, Colombia, and Brazil.

Gang violence in the Cape has escalated since the fall of Apartheid. A shift from a totalitarian state *does* lead to increased criminality; look at Russia, Colombia, and Brazil. Many problems proliferate from this: the loosening of social controls, the waning priority of the gang problem within the new South Africa amidst an outcropping of other national problems, the opening of borders to even greater numbers of guns and drugs.

The sense of political exclusion amongst the Cape Coloureds is so expansive that, after Apartheid, Coloureds still voted for the New National Party *en masse*! This may seem paradoxical to some; consider, however, that Capetonian Coloureds are a minority, and that, because of social engineering, they had very little contact with Black Africans. They viewed Black Africans as inferior, and possibly even threatening. They were a minority people, who, between choosing a nefarious minority over a potentially threatening majority, chose to go the route of 'better the devil you know'.

The Democratic Alliance's consistent control of the Western Cape has polarized the ruling ANC to this province, and coupled with that, the enormous increase of Black African immigrants into the Western Cape

and especially Cape Town in the late '90s and 2000s has exacerbated this sense of political exclusion further among Coloured people there. This sense of marginalisation cannot bode well for the collective psyche of young poor people growing up on the Cape Flats who feel that their prospects for a brighter future are dismal.

The Cape Flats case brings to bear a profound sociological and philosophical question: how big a role does 'place' play in determining one's fate or identity? Does society create the individual, or a collection of individuals a society?

Conclusion

The Cape Flats case brings to bear a profound sociological and philosophical question: how big a role does 'place' play in determining one's fate or identity? Does society create the individual, or a collection of individuals a society? It is the author's view that it is the former. To deny this would be to claim that the majority of 'individuals' who make up the population of these places are *inherently* prone to criminality – which would go back to age old racial stereotypes. It would be equivalent to saying that if a child on the Cape Flats were to be taken out of there at a sufficiently young age, that he would still grow up to be exactly as if he were to have remained, which is a highly unlikely case.

High profile policing strategies get much media coverage, and it would make it appear that government is doing something about the problem, but such strategies address only the symptoms of the problem – not the cause.

It is not to say that there are not people who 'rise up' from their circumstances and make it out of the Flats, but these are still the exceptional minority. The existence of

these exceptions would make one inclined to write off those who somehow have not made it, as being “their fault.” But that line of argument dismisses the entire structural history of these communities – communities of individuals that live and function beneath the immense weight of a particular history. It is unfair to expect that individuals have the stuff in themselves to break free from such tremendous odds. It may be argued though that in any biological population left to its own devices, that there will necessarily be those who rise above and those who are left behind, and such an argument would make it appear that these Cape Flats communities are the natural embodiment of ‘those left behind’. But this is patently not the case, given their history of colonial and government social and geographic engineering. No, they have been *made* to be the way that they are. Any solution would face the daunting task of having to undo this by now, so ingrained, generational conditioning. We may leave the problem be and hope that Nature will take its course and that these populations will just naturally evolve to a level more close to civilised society. But this author believes that it is our duty to re-engineer it such that those who make it are not the exception, but the norm. Any solution would have to be not reactionary, but aimed at literally changing these societies from the ground up. And it is the writer’s view that any intervention would have to be directed at the future generations, i.e. the children. The writer proposes a radical plan, that government in collaboration with these communities perhaps consider the extreme strategy of creating a large scale state run boarding school system, where children will be removed from these societies for most of their schooling period. This will allow for

culturalisation outside of the sphere of the ghetto. It will likely increase their chances of succeeding at school and of making something of themselves; which will directly have a positive trickle down influence on the communities where these children come from. If government needs any further motivation for having to attempt such drastic measures, let them just consider the impact on crime reduction that it would have. Let them too consider the future contribution to the country’s tax-base that such educated children will have.

The working out of such a plan is left to future researchers and policy makers.

Endnotes

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The impact of Christian Higher Education on the lives of students and societies in Africa

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Introduction

In order to bring about change in society, ordinary citizens as well as leaders should be committed and equipped to live and work according to high standards of personal honesty and integrity. The starting point is transformation at an individual level and the focus should be on young people as leaders of the future.

The question is how Christian Higher Education (CHE) can contribute to the moral formation of young leaders in societies where corruption and immorality are endemic.

The question is how Christian Higher Education (CHE) can contribute to the moral formation of young leaders in societies where corruption and immorality are endemic. My hypothesis in this article is that CHE could contribute not only to the general acquisition of knowledge, but also to the moral formation of students in particular. Consequently, it could contribute to the transformation of the societies in which they will eventually live and work.

Narratives from Mozambique

Hefsiba Instituto Superior Cristão is a tertiary education facility of the *Igreja Reformada em Moçambique* where CHE is offered in three faculties, namely Theology, Psychology and Economics and Business Administration. Three extra-mural students

of Hefsiba tell their stories starting with events before they commenced their studies, sharing experiences they had during their studies and describing how their studies impacted their lives, families, work and the community in which they live: Chipapata, a male secondary school teacher, enrolled at the Faculty of Theology, Fátima, a female who works at the local telecommunications company, and Jacinto, a male journalist, enrolled at the Faculty of Psychology. Their personal stories bear witness to the potential role of CHE in the moral and spiritual transformation of individuals in local African communities.

Chipapata's narrative

'I was born in 1973 and raised in a Christian home. Our family regularly attended the Evangelical Assemblies of God Church. I was part of the youth group and conducted the youth choir. My father was my role model. We held regular family devotions. I recall how my heart was moved by passages like Exodus 20:12, where young people are instructed to honour their parents. These passages motivated me to be obedient to my parents and contributed significantly to my moral and spiritual formation.

In 1990, when I was 17 years old, our village was attacked and I was recruited to become a soldier. Military life caused me to abandon any form of religion and I denied God as my Saviour. In an attempt to gain courage and to quiet the feelings of fear, I started using drugs, which included smoking and drinking. I was quickly addicted to these substances. When the war

ended, I enrolled at a teachers' training college. On completing my training in 1995, I was transferred to Vila Ulónguè. I continued to struggle with my addiction and regularly visited witch-doctors, from whom I sought help to stop the drinking and smoking, but to no avail. Later, with a lot of self-discipline, I managed to stop smoking, but I could not free myself from the alcohol. My reputation as a teacher was ruined because of my drinking, which gave me a false impression of my intellectual capability. In reality, I was not even able to manage my finances and ended up with a lot of debt.

In 2006 I enrolled at Hefsiba and, with the power of the Lord and the support and encouragement of my fellow-students and lecturers, I managed to overcome my addiction. The moment I was free from the power of alcohol, I could notice the positive effect it had on my life, my family, on the Christian community and on my performance at work. In 2011, I finished my Honours Degree in Theology.'

Fátima's narrative

'I grew up in a Roman Catholic family. We regularly attended mass and I belonged to the choir. I have fond memories of my family, but because of the war, it was a difficult time to grow up. We often had to flee and spend nights in the bush. I saw many people seriously wounded and killed. When I grew older, I went to a boarding school. We could attend church on Sundays, but no other church activities.

I later married a wonderful husband and we had a good relationship, until we lost our first-born in 1991, our 4 year old son in 1998 and our baby daughter in 2003. My husband changed. He started to drink alcohol and peace left our home. We didn't attend church anymore and we often visited the witch-doctor to see if he could discover the cause of our misfortune. Our family disintegrated and our children preferred to stay with their grandparents.

One day my husband came home, drunk as usual, and said that we must enrol for further studies at Hefsiba. I told him that it is a Christian institution and that they

would not permit an alcoholic to enrol. He said he would quit drinking, and during the interview, he repeated his commitment. We were accepted as students and experienced unconditional acceptance from our fellow-students and lecturers. Our classes always started with devotions. We received Bibles and started to read them. Because we were biblically illiterate, we could not pray and did not know God. In time, I got to know God as a loving Father, who wants the best for his children, who is in control and who leads his children on the right way, if only they would heed his voice. We learned so much and it helped us to overcome our pain and difficulties. Things changed and in our second year, our children were re-united with us. They were overjoyed to see the change in us.

Our neighbours similarly noticed the changes in our lives, especially the way my husband helped me with domestic chores – something very uncommon in Mozambique. His "drinking buddies" were upset at losing their friend, but he convinced them to also enrol at Hefsiba, and they experienced similar changes through Christian education based on biblical principles. My professional life changed dramatically – I have patience with my clients, good relationships with my colleagues and as a result of the improvement in my work, I was promoted. Today, people come to me for Christian counselling.

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I see differences in Vila Ulónguè as a result of Hefsiba. Previously, it would be very rare for a community leader to speak at a public meeting about God or quote a passage from Scripture, but today it is

common practice as more and more community leaders are studying at Hefsiba. I am convinced that if Africa chooses for CHE, the development will be much quicker, because people will understand the principle of love for God and love for their neighbour. I will make every effort to ensure that our children receive CHE, because it is the only education that moulds a person in totality.'

Jacinto's narrative

'I have good memories of my childhood. Life was easy and my parents provided everything I needed. We regularly attended the Roman Catholic Church. My parents nurtured in me a desire to go to school and to study. My father was a loving husband and a good example to us as a family. My parents would often get the kids together and talk to us about important things in life. Our family once went through a difficult time. My father lost his job as manager at his company. He started to drink, but my mother, a strong woman, took control and we managed to overcome difficulties without serious consequences to our family.

When I left home, I got involved with the wrong friends, got enticed into bad habits and no longer went to church. I met my future wife while we were students. I chose her because she was committed to her church and I thought that would ensure a happy marriage. In order to win her affection, I had to behave extremely well and could not afford to make a mistake. We got married and had a good relationship, except for the fact that she could not communicate her feelings well.

When I started my studies at Hefsiba, I found the prayer at the beginning of every class very strange, although it meant a lot to me – I was going through difficult times and needed prayer. We had many conversations in the class and I often got angry with my fellow-students, because I experienced them as being judgemental. Later I realised that those conversations helped me to overcome my bad habits. I learnt a lot and this had a positive influence on my relationship with my wife. Because of the changes in my life, she also enrolled at

Hefsiba. We would solve our conflicts in constructive ways and our children are happy and confide their problems. As a family, we support and encourage each other. Other couples notice the change and often ask for advice.

As a result of my academic training and the way I changed, I got a new job and I am looking forward to it, as it will offer many opportunities to apply my training as a counsellor. I will be able to make a difference in the community. I believe that CHE can have a similar impact in communities throughout Africa. My wife and I will do our best to see that our children also receive CHE, because it transforms persons and communities.'

When leaders understand the essence of love and respect the dignity of all people, they will be less egoistic and corrupt.

Discussion

The majority of the students enrolled at Hefsiba do not come from a reformed Christian background. Students often lack knowledge of the Bible and often do not know how to pray. For many the devotions and prayer at the beginning of the classes are very strange. Some of them are antagonistic towards the idea initially, but they appreciate it later on. Many of the students get to know Jesus Christ relationally for the first time, whilst others renew their commitment to Him. In the classes, the students and the lecturer would often have lively discussions about the content of the studies, evaluating it in the light of biblical principles.

These conversations would sometimes continue after classes and this helped students to apply newly acquired knowledge to their own lives. It brought about a new mindset as a Christian worldview began to form in their thinking. They start to think and live differently, which impacts their families, professional lives and com-

munities. Being able to speak about a Christian way of life is significant, as most of the students are community leaders. Sometimes, they even refer to God or quote a passage from Scripture at public meetings, something unheard of in a former communist country. It is important to take notice of the students' comments regarding the value of CHE. They want their children to receive CHE, because it moulds the student as a total person and benefits the community. Two students refer to the benefits Africa could gain from this kind of education. When leaders understand the essence of love and respect the dignity of all people, they will be less egoistic and corrupt.

Historical overview and biblical foundation of Christian higher education

In 1898, the Dutch theologian Abraham Kuyper delivered his famous Stone lectures at Princeton University, where he spoke on Calvinism as a worldview. He did not refer to Calvinism as a particular theology, but as a central Christian conviction that everything belongs to Christ, including the entire universe and all aspects of life. The Lordship of Jesus Christ, alluded to by the Kuyperian-reformational worldview, forms the foundation of CHE and poses the challenge to Christian academics to develop and exhibit a Christian perspective as an integral approach to all subjects in a curriculum.

A tertiary institution is not 'Christian' when the lecturers are Christians, or when the institution is controlled by a church denomination.

A tertiary institution is not 'Christian' when the lecturers are Christians, or when the institution is controlled by a church denomination, or when some 'religious' courses

are added to the 'normal' list of courses. Sound Christian education is given when subjects are taught and practised in the light of the Word of God. Christianity is not only about personal conversion, but must go further to impact society.

From the short history of the NWU, it is clear that although the 'CHE' has disappeared from the name of the university, it is still present in the educational endeavour.

Christian Higher Education at NWU

Many changes accompanied the establishment of a democratic dispensation in South Africa in 1994. Amendments in the national education structure after 1998 necessitated the amalgamation of tertiary educational institutions in all provinces. In the North-West Province, the former Potchefstroom University for Christian Higher Education (PU for CHE) became the Potchefstroom Campus of the North-West University (NWU) in 2004. During negotiations regarding the name change, it became clear that it was politically impossible to keep the 'CHE' component in the name of the new university. The historical motto of the university, 'In Your light', found in Psalm 36:9, also disappeared. With the establishment of the NWU, it was written into its mission statement that it would be a value-driven institution, and students and lecturers would be allowed to continue to live up to their Christian principles and a Christian perspective on science. All academic and administrative activities at the university were geared to express a Christian reformational perspective. From the short history of the NWU, it is clear that although the 'CHE' has disappeared from the name of the university, it is still present in the educational endeavour.

Christian Higher Education globally

Today, CHE institutions and representatives of the Christian reformational philosophy and scholarship can be found in countries all over the world, for example in the Netherlands, the United States of America, Canada, Australia, New Zealand, England and South Korea. During the last 30 years, at least 178 new Christian universities were established worldwide.

Christian Higher Education is not a new phenomenon in Africa. Already during the 4th century, one of the famous early church fathers, Augustine of Hippo, lived and taught in the university town of Carthage.

Christian Higher Education in Africa, especially in Sub-Saharan Africa

Christian Higher Education is not a new phenomenon in Africa. Already during the 4th century, one of the famous early church fathers, Augustine of Hippo (AD 354–430), lived and taught in the university town of Carthage. Colonialism and the Western Christian missionary movement in the 19th century led to the establishment of primary and secondary education, and later higher education on the African continent. Daystar University in Kenya was one of the first CHE institutions to be established (1964) in the post-independent Africa. After the 1980s, African universities started to multiply. Of the 178 new Christian universities mentioned earlier, 46 are on the African continent.

Educational, moral and spiritual formation of students

From the narratives of the three students of Hefsiba, it is clear that because of their

education at a Christian higher institute, they started to think and live differently. They experienced the impact of CHE on their lives, their families, their professional lives and their communities. For this to happen, spiritual and moral formation is necessary to assist students to bridge the gap between their faith and their professional practice with integrity. This can be attained by giving attention to the content of the curriculum and to the methodology of the educational endeavour.

Content of the curriculum

Christian ethics

As future employees and employers in all spheres of society, students must be equipped to face the ethical challenges posed by their future careers. They must be enabled to make decisions based on principles and values in order to ensure normative and value-driven behaviour. The basis of Christian ethics is found in the attitude of Christ, namely an attitude characterised by love, stewardship, self-denial and obedience to God.

Moral formation does not only address the cognitive and rational development of a person, but also his or her personal attitudes, skills, moral passions and emotions.

Christian values

Moral formation does not only address the cognitive and rational development of a person, but also his or her personal attitudes, skills, moral passions and emotions. Values and virtues influence and determine peoples' actions and choices. At Hefsiba, seven core values serve as guidelines for all academic and other activities, namely loyalty, honesty, responsibility, compassion, justice, respect and quality. It is envisioned that students could internalise these values and live and work according to them.

A Christian worldview helps Christians to understand that they are in fulltime service of God, independent of their profession.

Christian worldview

Students need to learn to think and live in a coherent way and their worldview is instrumental in this process of integration. Students also need lectures that incarnate this integrated worldview. It is not only relevant for one's *personal* life, but also for the *whole* of life, including marriage, family, business, education and professional life. It helps to understand the relationship between faith and science, and faith and practice. A Christian worldview helps Christians to understand that they are in fulltime service of God, independent of their profession.

Methodology of the educational endeavour

The core business of CHE is education. One definition of education is 'the purposeful effort of the educator to guide students toward maturity and equipment for their life task according to specific norms'. This implies that lecturers should be people who are united in their vision of what they want to achieve in the lives of their students. It requires committed, passionate lecturers who are willing to make sacrifices for their students. It requires of lecturers to guide their students to reach spiritual, emotional and professional maturity so that they are equipped to perform their profession and calling in life. Students will then be able to live up to a holistic Christianity in all spheres of life. They will be critically and constructively involved in the political, economic, social, judicial, scientific and educational areas of life. Africa needs these kinds of professionals.

Efforts to bring about change in society should be focused on young people, as they are the leaders of the future. Christian academics should develop and exhibit a Christian perspective on, and an integral approach to all subjects in the curriculums essential for students to become Christian professionals in a postmodern pluralistic society.

Conclusion

Efforts to bring about change in society should be focused on young people, as they are the leaders of the future. Christian academics should develop and exhibit a Christian perspective on, and an integral approach to all subjects in the curriculums essential for students to become Christian professionals in a postmodern pluralistic society. Through CHE, students' faith and education could be integrated in such a way that they would be competent in their profession, but also committed to apply their competency to address the spiritual and material conditions of their continent. This could be enhanced by the inclusion of Christian ethics, Christian values and a Christian worldview in the curriculum, and by applying the correct methodology in the educational endeavour. The narratives of three Mozambican students bear witness to the impact that CHE had on their lives, their families, their professional lives and the community in which they live.

Delayed memories of childhood sexual abuse: True or false?

Harry van Belle
(Christian psychologist & psychotherapist, Canada)

Harry Van Belle is a retired psychologist. This two-part article is the result of a yearlong research project sponsored by the Pew Foundation.

Introduction

Over the past several decades people have become more aware of the pernicious effects of childhood sexual abuse (CSA) on adult life. Long after the abusive events take place victims of childhood abuse have to cope with feelings of shame, guilt, hatred toward self and others, excessive vulnerability, a profound loss of trust in fellow human beings, partial or full loss of memory for the abuse, emotional numbing and general emotional turmoil. These effects are so pervasive that they incapacitate a person's life until the abuse is dealt with in therapy. Sexual abuse therapy usually takes the form of recalling and reliving the memories of the abuse in the emotionally safe context of the therapy hour. Once these memories are emotionally re-experienced they can be integrated into a victim's autobiographical memory as events that happened in the past. As a result abuse victims are able to go on with their adult lives more effectively.

In some instances adults come to therapy with all of the symptoms of childhood abuse but with few or none of the memories

In some instances adults come to therapy with all of the symptoms of childhood abuse but with few or none of the memories. The occasion for initiating therapy in those instances is frequently that a person has recently experienced a partial flash

back memory of the abuse, which greatly disturbs her emotional equilibrium. Typically, she then 'retrieves/recovers' the memories surrounding the abuse in greater detail during the course of therapy.

In this context a debate has arisen in psychology as to whether these memories of traumatic childhood events are indeed recovered from the past or 'induced' by the therapy experience. The issue in this debate is whether the memories of CSA, which some adults claim to have recollected during psychotherapy, are in fact, true memories of past traumatic events in the sense that these memories correspond in essential detail to these past events, or that, instead, they are illusory memories induced by the therapy experience. In what follows I will refer to this debate as the 'delayed memories debate'.

A paradigm is a set of basic assumptions that are usually unstated, often unconscious, and typically not subject to empirical tests.

Paradigms

I marvel at how quickly this debate has become a heated, sometimes acrimonious argument. Each side seems to be only interested in marshaling evidence to bolster its own position. This is one debate in which there is no middle position. Why is

this so? Well, whom we believe is not strictly a scientific process; it is in some ways a leap of faith. In fact, all inquiry is influenced by values. And this influence comes to expression as the influence of paradigms on scholarly debates also on the delayed memories debate.

A paradigm is a set of basic assumptions that are usually unstated, often unconscious, and typically not subject to empirical tests. These assumptions provide the basis for specific hypotheses that are empirically tested in the research we do.

The delayed memories debate is also paradigm driven, and a first step toward resolving this debate is to review these paradigms in detail. I have been able to identify five paradigms in the delayed memories debate: a trauma paradigm, a psychodynamic paradigm, a cognitive paradigm, a phenomenological paradigm, and a feminist paradigm. I will briefly discuss each of these and then make some concluding remarks.

Psychotraumatology studies the effects of traumatic events on a person's psyche. Psychotraumatologists have studied a wide variety of traumatic experiences: war, concentration camp incarceration, being subjected to natural disasters, sexual abuse and domestic violence.

Trauma paradigm

The research tradition which adheres to the trauma paradigm is psychotraumatology. Its most significant achievement to date is the formulation of the diagnostic category of post traumatic stress disorder (PTSD).

Psychotraumatology studies the effects of traumatic events on a person's psyche. Psychotraumatologists have studied a wide variety of traumatic experiences: war, concentration camp incarceration, being subjected to natural disasters, sexual abuse and domestic violence. What binds these experiences together, and justifies them being studied from the same paradigm, is that they are all trauma. People react to these different kinds of trauma with a highly similar set of symptoms. These traumatic reactions all exhibit the symptoms found in the clinical description of PTSD.

According to Herman, (1992:35)

[t]he many symptoms of PTSD fall into three main categories. These are called "hyper arousal", "intrusion", and "constriction". Hyper arousal reflects the persistent expectation of danger; intrusion reflects the indelible imprint of the traumatic moment; constriction reflects the numbing response of surrender.

Let me describe each of these in more detail. The first of the three groups of symptoms that are evident when this breakdown occurs, is:

Hyper arousal: It shows itself in a prolonged physiological readiness for danger, and in a kind of hyper vigilance, which someone aptly described as a 'frozen watchfulness'.

In addition, there is a group of symptoms which Herman calls *intrusion*. This means that abuse victims are compelled to relive the trauma again and again in vivid detail. They experience flashbacks. They suffer from hypermnesia, or the repeated, vivid, detailed and accurate recollection of past painful events *as if they were happening in the present*. Hypermnesia is the memory one wishes to forget, but cannot forget. It is the past that will not go away, and it is inevitably painful.

In consequence of intrusion a third group of symptoms appears which Herman calls *constriction*. Abuse victims attempt to deal with the pain of the trauma by constricting

their lives. This is done by means of dissociation, de-realization, de-personalization and emotional numbing. The essence of all these symptoms is that they allow the abuse victim to absent herself from a painful past she is constantly forced to relive. But the price she pays for this avoidance is high, because as she loses her memory for much of her past, nothing she now experiences seems real to her any longer. Instead of living, she now can only go through the motions of living.

During the months immediately following the trauma, the experience of intrusion and constriction alternate. But over time constriction comes to dominate the life of the victim with the result that she develops a full-blown amnesia for the traumatic events.

The trauma paradigm shows us that the CSA symptoms can be understood as an instance of a post traumatic stress reaction. Thus, it is highly probable that many CSA victims will develop dissociation tendencies and amnesia for the memories of the abuse as a way of avoiding the pain that attends these memories. For, these symptoms are part and parcel of a PTS reaction.

One would also expect that it is painful for abuse victims to recall and to relive their past trauma in therapy. Thus, one way to distinguish true recovered memories from induced, false memories is in terms of how much it hurts for the client to recover them.

One would also expect that it is painful for abuse victims to recall and to relive their past trauma in therapy. Thus, one way to distinguish true recovered memories from induced, false memories is in terms of how

much it hurts for the client to recover them.

Psychodynamic paradigm

In its current form the delayed memories debate is less than a decade old. But the beginning of this debate hails back to more than one hundred years ago, when Freud first questioned the veracity of reports of CSA by his hysteric patients.

From its inception psychoanalysis was preoccupied with the development, the dynamics, the structure, and the pathology of the subjective, inner emotional life of human beings. So much so is this the case that, alongside behavioral psychology and cognitive psychology, psychoanalysis can be called the psychology of affect.

The dominant psychopathology treated by psychoanalysts initially was conversion hysteria.

Prior to 1896, Freud believed that the underlying cause of hysteria, which closely resembles the clinical picture manifest in many CSA victims, was that his patients had been seduced during childhood by some adult into premature sexual activity.

Freud called his discovery the *caput Nili*, or the equivalent in psychopathology of the discovery of the source of the Nile (1896/1953:34). Thus, with his seduction theory Freud initially was firmly entrenched in the trauma paradigm.

Freud repudiated his seduction theory of the origins of hysteria during the following year in favor of a view that the *stories of seduction*, which his patients told in therapy, were instead based upon *wishes for seduction* by his patients. Freud's conversion from a trauma paradigm to a psychodynamic paradigm was probably the most significant historical antecedent to the current delayed memories debate.

Why did Freud have this change of heart? Freud abandoned the seduction hypothesis, I believe, because he wanted to give a *psychodynamic* explanation of hysteria/CSA, rather than an *environmental-dynamic* explanation as Janet, the father of psychotraumatology had done.

Freud lived in an age when Romanticism had a powerful influence on the way people in Western civilization lived, and thought, and felt. Romanticists gave passion rather than reason a central place in the economy of human life. They were impressed with the way things felt rather than with the way they looked. Being in touch with nature, with other people and other cultures, and especially being in touch with one's own inner self were considered the most important in life.

Freud was a Romanticist at heart and remained one throughout his life. Above all else he wanted to do justice to what happens inside people and especially, to what and how they feel. Freud's explanations of human behavior were given exclusively in terms of internal processes, in terms of the interaction of affect and cognition. His explanations were purely *psychological* explanations.

The consequence of Freud's passion for giving psychological, and within that, affective explanations for human behavior their due was, however, that it led him to divorce affect and cognition from reality. Consequently, his explanations lost much of their ecological validity.

Freud started this debate a century ago when he shifted the focus of the debate about the causes of hysteria from external to internal causation. Whether an event is traumatic or not, i.e. whether it causes hysteric symptoms, like amnesia, he argued, depends chiefly on the inner emotional state of the person experiencing the event.

The implication of this position is that one's inner emotional state by itself is capable of producing a memory of a traumatic event without the actual occurrence of such an event. In other words, according to Freud, people were capable of producing false memories.

The history of psychoanalysis after Freud is dominated by new theories called 'ego psychology' and 'object relations theory'. Ego-psychology's position represents a rejection of Freud's psychodynamic theory, since it entails a shift in emphasis from id

processes to ego processes and a shift in emphasis from intra-psychic processes to inter-personal processes. In classical psychoanalysis instinct gratification provides the setting for object relations. In ego-psychology object relations provide the setting for instinct gratification. And that makes all the difference.

The historical significance of the evolution of classical psychoanalysis into ego-psychology and object relations theory for the current state of the delayed memories debate is that it prepared the way for cognitive psychology to question the veracity of delayed memories of CSA recovered in therapy.

The leading theorist of the ego-psychology paradigm in regard to memory loss and recovery was Ernst Kris (Ross, 1991:86). Kris believed that autobiographical memory is "constantly being reorganized" and "constantly being subjected to changes which the tensions of the present tend to impose" upon our recollections of the past. Memory, he held, is inherently reconstructive rather than recollective. For this reason Kris doubted the possibility of recovering original childhood memories, and by implication the possibility of recovering traumatic memories of CSA.

The Kris Study Group formed after Kris' death in 1957 continued the extensive study of autobiographical memory, which Kris had begun. They also came to the conclusion that recovering original traumatic childhood memories is not possible. They held that we have no direct access to events that occurred during our early childhood. At best we have a memory of a memory of these events. Kris and his followers, like Freud after he had abandoned his seduction theory would, therefore, question the veracity of delayed memories of CSA recovered in therapy (Ross, 1991:95).

Subsequent psychoanalytic theorists radicalized the conclusion of the Kris Study group. Schafer (1976), for example, denies that psychoanalytic theory is a form of "psychological archeology". Psychoanalysis is not the excavation of perceptions of the past in the present. Instead, psycho-

analysis is concerned with present narratives, with storying, with repeated retelling of the patient's life. The goal of therapy, according to Schafer, is not to obtain a literally true account of one's patients' lives, but accounts that work for them.

Memory is more fallible than we realize, and it is vulnerable to a wide range of interfering stimuli... one might ask whether any kind of veridical memory exists.

Spence (1982: 91), another psychoanalytic theorist, has openly questioned the possibility of obtaining *any* kind of truthful memories. He states:

Memory is more fallible than we realize, and it is vulnerable to a wide range of interfering stimuli... one might ask whether any kind of veridical memory exists.

The belief that memory lacks veracity may be a commonplace among adherents to the cognitive paradigm, about whom next. But when a psychoanalyst like Spence offers this as a conclusion, then psychoanalysis has passed through ego-psychology and object relations theory and has become indistinguishable from cognitive science. That brings me to the cognitive paradigm.

Cognitive paradigm

Academic psychologists who currently study memory usually work out of a cognitive paradigm. According to their understanding of human memory, memory is a constructive and reconstructive process, i.e. when we remember we do not recall our past, we reconstruct, we revise our past, we update, and therefore, distort it to suit our present situation. Because they view memory as reconstructive, the adherents to the cognitive paradigm do not consider memory to be a very good indi-

cator of events as they actually happened in the past.

Research to demonstrate the fallibility of memory is done by a group of cognitive psychologists of which, probably, the best-known member is Elizabeth Loftus, professor of psychology at the University of Washington. These students of memory have demonstrated experimentally that human memory is fallible because of the passing of time, and they have shown that memory is prone to distortion as a result of outside suggestion.

In view of the apparent ease with which false memories have been produced in cognitive psychology experiments, these memory researchers have become concerned about the effects of memory recovery therapy. In their view, this type of therapy seems to offer the kind of conditions under which illusory memories may easily be created. They have grave reservations about the use of certain techniques for helping clients recover childhood memories. Some of those are dream interpretation, journal writing, bodywork, hypnosis, feeling work and group therapy. All these, and others, are said to lead to false memories.

Loftus has written quite passionately against these memory recovery methods, because of her experience with parents who were falsely accused by their children of sexually abusing them during childhood.

In addition to rejecting these therapeutic methods, Loftus and her colleagues also question the validity of repression as a mode of forgetting. They claim that there is no scientifically adequate evidence for the existence of repression.

Notions like repression and dissociation imply that there are human processes outside cognition which influence cognition and with which cognition has to reckon.

It seems that the adherents to the cognitive paradigm object to repression, and to the attempts to uncover repressed memories by means of memory recovery techniques because they consider them dangerous. And they consider them dangerous because both the repressing and the recovering processes occur outside the control of cognition. Notions like repression and dissociation imply that there are human processes outside cognition which influence cognition and with which cognition has to reckon. These cognitivists find that idea hard to swallow. For them there is no reality outside cognition because the reality we live in is a cognitively constructed reality. Cognitivists can only deal with reality after they have turned it into a cognitive category or construct. Like the monads of Leibniz their cognitions have no windows to the world.

In recent years a great deal of research has been done by academic psychologists other than Loftus and her colleagues to determine the reliability of our memory. The conclusion of all this research now appears to be that memory for essentials is quite reliable but memory for incidentals is frequently in error. This research, therefore, suggests that it is not possible to induce memories that are completely false into people. It is more accurate to speak of 'distorted' memories rather than of completely false or illusory memories. What may go on in memory recovery therapy, if we follow this line of reasoning is the distortion of memory but not the wholesale falsification of memory. From a cognitive point of view we have no way of knowing which details of our memory are distorted, and which are not.

No one has yet demonstrated that memory recovery techniques produce false memories.

No one has yet demonstrated that memory recovery techniques produce false memories. But if anyone ever does, then this would imply that psychotraumatological, psychoanalytic and other forms of insight

oriented therapy also lead to memory falsification, because these therapies use many of the same techniques as are used in memory recovery therapy. So, the battle which Loftus *et al* wages is not just against memory recovery therapy but against all forms of insight oriented therapy and they favor some kind of behavioral or cognitive therapy instead.

In view of the foregoing it seems almost inevitable that all adherents to the cognitive paradigm are hostile to such psychodynamic notions as repression, free association and a dynamic unconscious. But this only holds for the more traditional adherents to the cognitive paradigm. More recently, and perhaps in response to Neisser's critique that the cognitive paradigm lacks ecological validity, other cognitive psychologists sought to expand the paradigm and have begun to stress the *situat- edness* of cognition in reality.

So, not all adherents to the cognitive paradigm are opposed to insight-oriented therapy or to memory recovery therapy. Ecologically valid cognitivists have, in fact, been busy in recent years translating many concepts related to insight-oriented therapy such as conscious and unconscious memory, normal and trauma related memory, repression, dissociation and others into the language of cognitive psychology. Schacter (1996) distinguishes explicit and implicit memory as two separate, quite dissimilar forms of memory. And Marlene Cloitre (1992) has described an approach to memory that translates psychodynamic concepts such as repression and the dynamic unconscious into the language of cognitive psychology, while remaining respectful of the meaning content of these psychodynamic notions. For example, she has redefined repression as the cognitive avoidance of emotional processing. Thus, when it comes to understanding memory, amnesia and memory recovery, these ecologically valid cognitivists have more in common with the adherents to the trauma paradigm and with the adherents to the psychodynamic paradigm than with the traditional cognitivists.

There seem to be two kinds of cognitive psychologists, those like Loftus who are

opposed to concepts like repression, free association and unconscious processes and those like Cloitre, who make room for these concepts within cognitive psychology.

Clinical psychologists, especially those who are practicing psychotherapists, are likely to view the delayed memories debate from a phenomenological paradigm.

The Phenomenological Paradigm

Clinical psychologists, especially those who are practicing psychotherapists, are likely to view the delayed memories debate from a phenomenological paradigm. These psychotherapists, myself included, would argue that the subjective experience of abuse survivors is the most important source of evidence we have in our attempt to settle the delayed memories debate. This is so, first of all, because whatever we know experimentally or clinically about abuse is based on self-reports by abuse victims. Second, the consequences of abuse are mediated by the subjective experience of its victims. How an abuse victim subjectively experiences the assault, in part at least, determines the severity of her trauma. Lastly, probably the only known effective cure for CSA victimization at present is the 'talking cure', i.e. the expression/reliving of the victim's subjective experience related to the abuse in therapy. For these reasons, the adherents to the phenomenological paradigm would argue that we do well to take the survivors' own account of their abuse seriously. These accounts by abuse survivors are available in the form of autobiographies, as interview reports, or as formal phenomenological analyses.

If the adherents to the phenomenological paradigm had their way, the abuse victims'

own stories would take centre stage in the delayed memories debate. However, this is presently not a reality. At present the autobiographies of the CSA victims themselves are excluded from this debate. It seems incredible that the people whose testimony is called into question are not allowed to testify on their own behalf in this debate. But that is the status of the delayed memories debate, today.

Of course, the stories these abuse survivors tell do, by themselves, not constitute indubitable proof that CSA results in amnesia, or that the subsequent recovery of memories of the abuse in therapy is an effective cure for the negative consequences of abuse. The stories they tell could be based purely on fantasy, but they are certainly not fantastic. They are believable. They do make amenable how amnesia for traumatic events in the past and subsequent recovery of the memory of these events *could* happen. In any case, in trying to determine the veracity of delayed recovered traumatic memories we cannot afford to ignore the stories of abuse, which the survivors of abuse tell us.

The critics of memory recovery therapy all labour under the mistaken assumption to the effect that clients come to therapy with minds *carte blanche* to be inscribed with false memories of childhood sexual abuse.

Were we to allow the abuse victims to speak for themselves, without censor, we would discover that their testimonies add some valuable information to the debate. The critics of memory recovery therapy all labour under the mistaken assumption to the effect that clients come to therapy with minds *carte blanche* to be inscribed with false memories of CSA. The testimonies of abuse victims I have interviewed reveal

that this assumption is incorrect. Their stories point out that long before abuse victims come to therapy they already have been indoctrinated, induced, conditioned, under threat of bodily harm to themselves or to their loved ones, not to tell any one about the abuse. While they were being abused they were forced to deny that the abuse was happening. They were commanded to forget the abuse they experienced. Thus, it would be more realistic to expect, all the techniques of memory recovery therapists notwithstanding, that CSA victims would come out of therapy as they entered therapy, without ever recovering any memory of the abuse. In any case, if false memories are so easy to induce, as Loftus *et al* insist, they would have been induced into CSA victims by their abusers long before they entered therapy. More-over, these false memories would more likely be a belief that the abuse did not happen, when it did, than a belief that the abuse happened, when it did not.

The critics of memory recovery therapy assume that the average person in our society is eager to believe the stories of abuse by victims of abuse, provided these stories can be corroborated with external evidence.

Feminist paradigm

The testimonies of the CSA victims I interviewed reveal another aspect of this issue. According to the adherents to the feminist paradigm, when it comes to sexual abuse our society is publicly in denial. One writer puts it bluntly: There is a taboo about incest in our culture. But it is not a taboo against doing it, only against talking about it. It is the common experience of the abuse victims that there is a conspiracy of silence regarding sexual violence in our

society. The critics of memory recovery therapy assume that the average person in our society is eager to believe the stories of abuse by victims of abuse, provided these stories can be corroborated with external evidence. In actual fact, what abuse victims meet with when they attempt to tell their story of victimization is disbelief that the abuse ever happened; subtle, or not so subtle attempts to minimize the severity of the abuse; and social pressure for them to keep quiet about the abuse for the sake of the public peace, when the abuse can no longer be publicly denied.

Thus the stories of abuse victims as well as the writings of feminist therapists point us to the fact that the way we communally deny the existence of CSA, and thus condone it, in our culture is by privatizing it. We do not deny that individuals are being abused, or that this is awful for them. But we fail to recognize that the fact that individuals are abused says something about the way we live together in our society. We privatize abuse to a matter between the abuse victim and her therapist that is best kept confidential, best not talked about.

As the adherents to the feminist paradigm point out, CSA is not just an individual issue, but also a social issue. It does not only require individual change and healing in therapy but also social change and healing in our society. It is likely that as long as abuse is kept a secret in our society, the perpetrators of abuse will continue to abuse other children in secret. It is also likely that abuse victims will continue to deal with their pain via dissociation, repression and amnesia until our society becomes more respectful of the stories they have to tell.

Postscript

When we take into account all the paradigmatic points of view that come to light in the delayed memories debate, we begin to realize how complex the issue regarding the authenticity of recovered traumatic memory reports really is. No one paradigm seems to be able to come up with a definitive answer.

Of late, the realization is emerging that

the views expressed by the different paradigms are not so much contradictory as complementary to one another (Schacter, 1996). This is a welcome trend. We are likely to move closer to a resolution to the delayed memories debate if the adherents to the different paradigms work cooperatively with one another.

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Nuwe boeke

Marlies Taljard

Van den Berg, Zirk. 2014. **Halfpad een ding**. Johannesburg: Penguin Books. Pys: R200. ISBN:078-0-14-353863-9.

Zirk van den Bergh se roman, *Halfpad een ding*, handel oor 'n Nieu-Seelandse soldaat, Gideon Lancaster, se ervaringe tydens die Tweede Anglo-Boereoorlog waar hy as spioen 'n Boerekommando infiltrer. Wat die saak bemoeilik, is dat hy as gewonde man op 'n Boeremeisie verlief raak. Sy verdeelde lojaliteite dwing hom tot selfondersoek en tot 'n bestekopname aangaande die aard van oorlogvoering: "Hy besef dat die geskiedenis so 'n web van haat weef dat hy op 'n meer persoonlike vlak moet kyk na wat reg en verkeerd is. Dis nie soseer 'n kwessie van aan wie se kant hy is nie, maar wat hy doen as lid van daardie kant. Tree hy moreel op? Doen hy persoonlik bese dinge?"

Die roman is vaardig geskryf en die spanningslyn word redelik geslaagd volgehou. Wat hinder, is die voortdurende gebruik van "als" in die plek van "alles". Verder word taal goed hanteer, veral as in aanmerking geneem word dat die boek (deur die skrywer self) uit Engels vertaal is. Hoewel die romangegewe fiktief is, is die milieu en die agtergrond op deeglike navorsing gebaseer en gee die verhaal 'n getroue weergawe van algemene omstandighede van soldate in die veld aan die begin van die twintigste eeu. Morele kwessies wat aan die orde kom, is die behoud van redelikheid en etiese optrede ten spyte van die abnormale oorlogsomstandighede. Die Boeregeneraal Jacob Eksteen word in dié roman die verpersoonliking van die inherent bese mens, terwyl Gideon Lancaster worstel om binne die belemmering van trou aan sy nasionale regering so te handel dat hy met sy gewete kan saamleef.

Walne, Helen. 2014. **The diving: Life, loss and everything in-between.** Johannesburg: Penguin. Prys: R230. ISBN: 978-0-14-353867-7. 133pp.

Die konsep van Helen Walne se boek *The diving* is besonder interessant – dit is die ware verhaal van die outeur se stryd om tot versoening te kom met die selfmoord van haar broer, aan wie sy besonder geheg was. Volgens die flapteks is Helen Walne 'n bekende Suid-Afrikaanse joernalis wat ook al 'n bundel kortverhale gepubliseer het. Dit is egter juis haar joernalistieke styl, wat besonder geskik is vir korter tekste, wat die grootste probleme veroorsaak met die lees van 'n langer outobiografiese teks. Dit ontbreek die skrywer duidelik aan die nodige narratiewe tegnieke om beheer te hou oor 'n langer teks wat oor etlike jare afspeel. Op die lang duur is, onder andere, die fokalisasie vanuit dieselfde oogpunt en die afstandelike vertelstyl hinderlik en raak die leser verveeld.

Tog bied die verhaal wel vir mense wat soortgelyke krisisse beleef, besondere insigte. Plekplek is dit werklik aangrypend en veral die slot is so geskryf dat die leser met die hoofkarakter kan identifiseer. Een van die positiefste aspekte van die boek *The diving* is die deurbreking van taboes wat dikwels weggeswyg word, maar waarmee die naasbestaendes van 'n selfmoordslagoffer moet saamleef. Die ineenweef van skadu en lig, van obsessionele melankolie en hoop in die teks verhoed dat die verhaal in die put van wanhoop verval en versterk die onderliggende hoop op genesing na 'n traumatiese gebeurtenis. Wat die terapeutiese uitkoms van die leeservaring betref, kan die boek wel aanbeveel word vir almal wat hoop om verlies van enige aard te verwerk.

Grunberg, Arnon. 2014. **Tirza.** (Vertaal uit die Nederlands deur Lina Spies). Pretoria: Protea Boekhuis. Prys: R180. ISBN: 978-1-86919-824-4. 507pp.

Tirza, 'n roman van die Nederlandse skrywer Arnold Grunberg, is 'n psigologiese riller wat deur Lina Spies uit Nederlands na Afrikaans vertaal is. Aanvanklik het ek die vertaling effens té na aan die Nederlands gevind, maar algaande lees 'n mens makliker en klink die taal natuurliker en vloeiender.

Die verhaal handel oor die obsessiewe verhouding tussen 'n vader en sy twee dogters, veral sy jongste dogter Tirza, sy Sonkoningin. Teen die einde neem die verhaal 'n onverwagse en grusame wending, hoewel dit nooit heeltemal duidelik is of die einde slegs in die verbeelding van die hooffiguur plaasgevind het nie. Die roman lewer onder andere kritiek op die huidige sosiale omstandighede in Nederland en die obsessionele, irrasionele vrees wat by baie mense posgevat het na die 9/11-gebeure.

Vir lesers wat nie geskool is in die sielkunde nie, kan die verhaal onsamehangend en ongemotiveerd voorkom, maar lesers wat bedag is op fyner nuanses en simboliese rigtingwysers, behoort aanklank te vind by die verhaal van die hooffiguur se obsessionele, kleinburgerlike bestaan en sy paranoia (waarskynlik weens die talle frustrasies en teleurstellings wat sy lewe kenmerk) wat uiteindelik lei tot gewelddadige optrede. Die oortreding van die grense van intimiteit tussen die hooffiguur en sy dogters en hulle vriendinne mag vir lesers wat agter 'n interessante verhaal aanlees, onsmaklik wees, maar gesien binne die perspektief van die sielkundige aftakeling van die hoofkarakter, is hierdie gegewens beslis sinvol en karakteropenbarend.

Ekologiese perspektiewe uit die Bybel

Bennie van der Walt

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Oor die massale ekologiese verwoesting – ter wille van materiële gewin vir die mens – hoef ek gelukkig niks te skryf nie. Ons hoor en sien dit elke dag om ons heen.

Oogmerk

Die bedoeling van hierdie eerste en die twee daaropvolgende artikels is die volgende. Eerstens of die Woord van die Here (soos op skrif in die Bybel vervat) nie moontlik enkele normatiewe riglyne bied waarvolgens ons met die oog op 'n beter toekoms behoort te lewe nie. Tweedens word nagegaan wat die diepere, lewensbeskoulike oorsaak kan wees dat – selfs Christene – so traak-my-nie-agtig teenoor God se natuurlike skepping optree. Derdens sal gepoog word om die Bybelse perspektiewe van die eerste artikel met enkele praktiese voorbeelde konkreet toe te pas.

Vir 'n Skrifgelowige is mens en natuur God se skepping, wat nooit geïsoleerd van die Skepper daarvan beskou mag word nie.

'n Omvattende visie nodig

Vir 'n deeglike, grondliggende bespreking van ons onderwerp mag 'n mens, soos so dikwels gebeur, nie net een verhouding – die van die mens tot die natuur – in berekening bring nie. Vir 'n Skrifgelowige is mens en natuur immers God se skepping, wat nooit geïsoleerd van die Skepper daarvan beskou mag word nie.

My tweede belangrike opmerking vooraf is dat hierdie verhouding tot God nie vergeestelik en sodoende tot iets “vertikaal” versmal mag word – wat dan weinig met ons “horisontale” verhouding met die natuur te make sou hê nie.

Die gevaar van 'n vergeestelike Christelike geloof

Die grootste fout ooit – 'n ramp – wat al vir 2000 jaar tot die huidige dag die Christendom verblind en verlam, is om die hiermaalse, aardseheid van die evangelieboodskap te vergeestelik – asof dit net vir ons dierbare, sogenaamde onsterflike siele en hiernamaalse, hemelse saligheid van betekenis sou wees. Die diepste oorsaak daarvan is natuurlik 'n onbybelse werklikheidsbeskouing en mensvisie.

Teenoor die tradisionele stemme wat ons nog gereeld in ons kerke hoor (die resultaat van onskriftuurlike teologiese opleiding), wil ek hier uitdruklik stel dat die mens se lewe nie in 'n “geestelike” en 'n “materiële” – selfs sekulêre – terrein verdeel mag word nie.

As 'n mens die gevaarlike term “geestelik” nog wil gebruik, sal ek eerder sê dat alles wat ons doen of dink – nie net Bybellees, gebed en kerklike dinge nie – geestelik van aard is. Dan bedoel ek dit in die sin dat *alles* wat die mens doen, watter beroep hy/sy ook al beoefen, deur 'n bepaalde gees of religieuse rigting bepaal word. In die geval van gelowige Christene moet hierdie rigting of normatiewe koers deur die Heilige Gees bepaal word – dan leef 'n mens werklik “geestelik”.

Veel beter is egter om gewoon te sê dat die *ganse* lewe van elke mens óf gehoorsaamheid aan die ware God is, óf aan selfbedagte afgode wat 'n mens na jou eie smaak bedink het. Eenvoudig gestel: Die

hele lewe (ook van sogenaamde ongelowiges) is godsdiens. Werklik “ongelowige” mense bestaan nie. Die rigting (of gees) daarvan kan egter radikaal verskillend wees!

Miskien moet ons die Ou Testament weer 'n keer aandagtig lees en natuurlik ook Sondae meer preke daarvoor kry – sonder dat die preke die “aardse” karakter van die Ou Testamentiese openbaring wegpreek. Hierdie, myns insiens verwaarloosde deel van God se Skrifwoord, het oor *alle* aspekte van die mens se lewe hier en nou gehandel – tot selfs in die fynste *detail*, tot by die mens se ontlasting!

Ter afsluiting vestig ek die aandag nog daarop dat ons die skeppingstema in die Skrif nie net in Genesis 1 en 2 of net in die Ou Testament vind nie. Ons vind dit ook in byvoorbeeld die Evangelie van Johannes (1:1-3), Kolossense (1:16-17), Hebreërs (1:2, 10) en in Openbaring (4:11). Uiteindelik sluit die Skrif af met die nuwe hemel en aarde (kyk Op. 21 en 22) – wat weer aan die skepping aan die begin herinner. Ook ons ekumeniese belydenisskrifte (die Apostoliese Geloofsbelydenis en die Geloofsbelydenis van Nicea) begin soos volg: "Ek glo in God die Vader, die Almagtige, die *Skepper* van hemel en aarde ..."

Dit is hoog tyd dat die skepping self weer sy regmatige plek in ons Christelike lewensvisies terugvind.

Dit is dus hoog tyd dat die skepping self weer sy regmatige plek in ons Christelike lewensvisies terugvind. Tereg vat A.M. Wolters die essensie van 'n Bybels-Reformatoriese lewensvisie soos volg saam in die titel van sy pragboek, *Die skepping herwin* (oorspronklik in Engels: *Creation regained*).

Nou is ons gereed om op twee hoofpunte te let: (1) God se verhouding tot sy skepping en (2) die omgekeerde: die skepping se verhouding tot sy Skepper.

Hoewel God na die sondeval teleurgestel is in sy skepping – voor die sondevloed word daar uitdruklik gesê dat God bedroef was dat Hy die mens gemaak het (Gen. 6:6-7) – gee Hy alreeds 'n belofte van herstel (Gen. 3:15 en 9:11), sodat sy droefheid nie vir altyd sou duur nie.

God se verhouding tot sy skepping

Hoewel God ontologies lemand totaal anders as sy skepping is en dus duidelik daarvan onderskei moet word (niks in die skepping is goddelik nie), is Hy in religieuse sin altyd naby sy skepping, intiem daarby betrokke is. Dit blyk duidelik uit onder andere die volgende.

Perspektiewe uit die Skrif

- God self is die Skepper van die heelal, wat die aarde insluit waarop ons woon. Heel aan die begin van die Bybel lees ons reeds: "In die begin het God die hemel en die aarde geskep" (Gen. 1:1). Op die vraag waarom Hy dit gedoen het, sal ons moeilik 'n antwoord kan gee, behalwe wat die Skrif self daarvoor sê. Dit was vir Hom 'n vreugde om alles tot stand te bring.
- Alles was goed, baie goed. Telkens in die skeppingsverhaal (Gen. 1), waarin vertel word hoe die aarde met sy bewoners ontstaan het, word dit soos 'n refrein herhaal: "En God het gesien dit is goed". Aan die einde van die skeppingsverhaal (Gen. 1:20) staan daar: "Toe het God gekyk na alles wat Hy gemaak het en dit was *baie goed*" (kursivering – BJvdW). Volgens sekere Skrifverklaarders moet ons hierdie "goed"

nie bloot as moreel goed/reg verstaan nie, maar in 'n verskeidenheid betekenis, afhangesende van dit waarna verwys word. Dit kan byvoorbeeld ook esteties goed of mooi beteken.

- "... en God het hulle geseën" geld nie net vir die mense (Gen. 1:28) nie, maar nog voor die mense, reeds vir voëls, visse en diere (Gen. 1:22). Lank voordat God die eerste mense op die aarde laat woon het, val die hoogste eer en voorreg – sy Goddelike seën – die gevinde en gevleuelde wesens ten deel! As Christus (met sy hemelvaart) sy deurboorde hande seënend ophef, seën Hy dus nie net sy dissipels nie, maar die hele skepping waarvoor Hy sy lewe gegee het.
- "... en Hy het gerus na al die werk wat Hy gedoen het". In my katkisasiedae het die dominee my al geleer dat dit nie beteken dat God van toe af niks gedoen het nie. Hy bly as Onderhouer aktief betrokke by sy skepping. Wat ek nie geleer het nie, is dat God nie gerus het omdat Hy moeg was nie, maar om as 't ware te kon terugsit en te geniet, om vreugde te kon hê in dit wat Hy geskep het. Hy het sy hele skepping nie net oneindig lief nie, maar het ook 'n Goddelike behae daarin! Die gebed – 'n uitroep – van Psalm 104:31 lui: "Mag die werk van die Here Hom vreugde verskaf!"
- Hoewel God na die sondeval teleurgestel is in sy skepping – voor die sondvloed word daar uitdruklik gesê dat God bedroef was dat Hy die mens gemaak het (Gen. 6:6-7) – gee Hy alreeds 'n belofte van herstel (Gen. 3:15 en 9:11), sodat sy droefheid nie vir altyd sou duur nie.
- Elke skepsel het waarde vir God. Terwyl baie mense dink dat minerale, plante en diere net waarde het in die mate wat hulle vir die mens nuttig is, is dit uit die Skrif duidelik dat hulle *op sigself* vir God inherente waarde besit, afgesien van wat hulle vir die mens kan beteken.

God se besorgdheid

Hierna sal ek verduidelik waarom dit die geval is. Ek wil nou eers 'n paar voorbeelde noem van God se bemoeienis met, sorg vir en besorgdheid oor sy nie-menslike skepsele, soos dit op verskillende plekke in sy Woord na vore kom. Ek noem slegs die volgende voorbeelde:

- Die land self moes elke sewende jaar (die Sabbatsjaar) kans kry om te rus, sodat die grond nie uitgeput raak nie (vgl. Eks. 23:10 en Lev. 25:1-7).
- Die plantelewe moes beskerm word. In Deuteronomium 20:19 verbied die Here byvoorbeeld die volk om die bome rondom 'n stad wat hulle beleër af te kap, "want die bome op die land is nie mense dat jy teen hulle moet veg nie"!
- Die voëllewe moet met respek behandel word (vgl. Deut. 22:6-7).
- Dit geld ook vir die dierelewe. Dit is opmerklik dat God nie net die diere in Noag se ark beskerm nie. Hy sluit hulle ook uitdruklik in die verbond in wat Hy na die sondvloed met Noag en sy mense sluit (Gen. 9:8-11). Sy Sabbatswetgewing sluit in dat die diere ook op die dag moet rus (Eks. 20:10). Volgens Jona 4:11 was God nie net besorgd oor die 120 000 mense nie, maar ook oor al die diere in die stad Nineve!

"Dooie" grond, "stom" plante en "verstandlose" diere het vir God self groter waarde as wat ons as mense gewoonlik aan hulle toeken. Hulle het nie alleen via die mens betekenis nie.

Opsomming

Saamgevat het "dooie" grond, "stom" plante en "verstandlose" diere vir God self groter waarde as wat ons as mense gewoonlik aan hulle toeken. Hulle het nie alleen via die mens betekenis nie. Die mens mag ook nie volgens sy eie begeertes besluit dat sommige van God se skepsele van minder belang is nie. Twee voorbeelde: Bome bestaan nie net om hout vir brandstof, meubels, papier of ander menslike doeleindes te lewer nie. En hoenders mag nie (in die geval van braaikuikens wat hulle hele lewe in beknopte batterye deurbring) gedegradeer word tot 'n stuk witvleis met 'n paar lastige vere daaraan nie.

Die modaliteitsleer van die Reformatoriese filosofie en die onderskeid tussen objek- en subjeksfunksies kan ons ook help om te beseef hoe "ryk" gewone fisiese dinge is. Papier byvoorbeeld (wat van hout gemaak is) is wel iets fisies, maar dit kan – behalwe 'n ekonomiese – ook verskillende ander objeksfunksies in die menslike sfeer vervul, byvoorbeeld 'n estetiese (in die geval van 'n skildery) of religieuse (in die geval van 'n Bybel of 'n liedereboek op papier gedruk).

Let egter daarop dat God in al hierdie gevalle nie die gebruik nie, maar wel die misbruik van grond, plante, voëls en diere verbied.

Tot sover het ons gehandel oor die Bybelse visie op God se verhouding tot sy skepping. Ons tweede hoofpunt handel oor die omgekeerde:

Die skepping se verhouding tot God

God toon nie net vreugde, liefde en besorgdheid teenoor sy skepsele nie. Die skepsele moet ook liefde teenoor God toon. Deur God se skeppingswoord het alles tot stand gekom. Die sin van die skepping is om op sy Woord te antwoord.

Myns insiens was dit 'n besondere bydrae van een van my leermeesters, prof. H.G. Stoker, dat hy geleer het dat nie net die mens in 'n verhouding tot God staan, wat

hy as 'n *religieuse* verhouding aangedui het nie. Ook die res van die skepping (stof, plant en dier) staan in verhouding tot God. Dit het hy die *teale* verhouding genoem.

Psalm 148 is 'n duidelike voorbeeld waar die digter as 't ware as die koorleier optree en die ganse skepping oproep om God te loof. Die "prys die Here" aan die begin van die Psalm is die vertaling van die oorspronklike Hebreeuse "halleluja".

Die lied van die skepping

Binne ons eng antroposentriese lewensvisie dink ons God word net geprys wanneer volwassenes lofliedere vir Hom in die kerk sing. Die verrassende in die Bybel is egter dat nie net kinders en selfs suigeling nie (Ps. 8:3), maar ook die natuur self God onophoudelik prys. Laasgenoemde sou ons die "lied" of die "koor" van die skepping kon noem, hoewel dit nie 'n lied in menslike taal en woorde en met menslike melodieë is nie. Psalm 19:4 noem dit 'n lied "sonder spraak en sonder woorde".

Op verskillende plekke in die Skrif lees ons van die woestyn wat sing, berge en heuwels wat jubel en juig, bome wat hande klap en nog meer soortgelyke uitdrukkings (vgl. bv. Jes. 35:1, 2 en 55:12). Dikwels word dit as antropomorfe metafore of beeldspraak afgemaak. Dit sou gewoon digterlike taal wees wat nie letterlik opgeneem moet word nie. Volgens meer resente kommentare mag dit egter nie so eensydig verstaan word nie.

Psalm 148 is 'n duidelike voorbeeld waar die digter as 't ware as die koorleier optree en die ganse skepping oproep om God te loof. Die "prys die Here" aan die begin van die Psalm is die vertaling van die oor-

spronklike Hebreeuse "halleluja". Dit is nie 'n emosionele uitroep of indikatief nie, maar 'n imperatief, 'n bevel, 'n oproep om by die kosmiese lied tot eer van God aan te sluit. Dit sluit nie net die hemel en sy bewoners en die hemelliggame in nie, maar ook die aardse skepping en al sy bewoners (v. 7-10). Eers in vers 11 en 12 word mense opgeroep om in die kosmiese koor te sing.

Waarom moet ons die oproep tot die engele en die mense letterlik neem, terwyl ons die voorafgaande gedeelte as figuurlike taal beskou? As ons as mense die woordelose skeppingskoor van stof, plant en dier nie meer kan hoor nie, beteken dit nie dat dit nie 'n werklikheid is nie; of dat God dit nie kan hoor of waardeer nie!

Uit ander natuurgedeeltes (soos bv. Job 39 en 40) blyk dit ook duidelik dat wilde diere (bv. die seekoeie), wat destyds vir die mens van weinig nut was, aan God self vreugde verskaf.

Die skeppingslied mag nie gedemp word nie

Net soos wat 'n simfonieorkester waarin een instrument ontbreek, of 'n koor wat een stem mis, nie volledig is nie, is ook hierdie kosmiese koor onvolledig as een grondstof opgebruik, een stroom opgedroog, een plant of dier uitgesterf het. Selfs al sou net hulle getalle afneem, verminder die lof aan hulle Skepper. Hieruit blyk duidelik dat ons nie maar ongeërg kan toekyk hoe die natuur uitgebuit, besoedel en vernietig word nie.

**Die skepping staan
as 't ware op sy tone
om te kan sien wanneer die
lied van die sugtende
skepping in 'n onvermengde
lied van suiwer
blydskap teenoor God sal
verander!**

Die lied van die sugtende skepping

Dit bring ons by 'n ander kant van hierdie lied van die skepping waarvoor Paulus in Romeine 8:19-22 handel. Behalwe 'n blye loflied, is dit dikwels – as gevolg van die mens se ongehoorsaamheid aan God – ook 'n hartseer treurlied. Hoor ons as mense nog hierdie droewige tone uit die res van die skepping of het ons net ore en oë vir menslike pyn en lyding?

Paulus gebruik heel gepas die beeld dat die skepping in barensood verkeer (v. 22) of, soos die Nuwe Vertaling lees, in "die pyn van verwagting". 'n Vrou wat geboorte gee, ervaar tegelyk vreugde en pyn. (Vroeer was dit baie moeiliker om geboorte te skenk – dit was soms 'n stryd tussen lewe en dood.)

Omdat God Hom aan sy belofte van 'n nuwe skepping hou, kan die skepping egter met "reikhalssende verlange" (OV) of met "gespanne verwagting" (NV van v. 19) daarna uitsien. Die Ou Vertaling is 'n beter weergawe van die oorspronklike Griekse woord *apokaradokia*, wat letterlik beteken "om jou nek te rek", ten einde beter te kan sien. Die skepping staan as 't ware op sy tone om te kan sien wanneer die lied van die sugtende skepping in 'n onvermengde lied van suiwer blydskap teenoor God sal verander! Hierdie hoop van die sugtende skepping klop in elke singende voël, kabbelende stroom, oopgaande lentebloei, geboorte van 'n nuwe dag of 'n lewende wese, in die gloed van 'n veraf ster...

Ondersteun ons as mense hierdie hoopvolle verwagting of verdiep ons eerder die pyn en lyding van 'n sugtende skepping?

'n Aardse toekomsverwagting

Dit waarna die skepping uitsien is nie, soos Christene dikwels meen, iets vaags esoteries, onwêreldse of geestelike nie. Ook hieroor sê die Skrif heelwat – al moet ons besef dat die herbore skepping veel ryker en wonderliker sal wees as in ons wildste drome en wat die Bybelse profesieë daarvoor onder woorde kon bring. Weer eens kan ek slegs enkele flitse uit

die ontsaglike rykdom van die Bybel gee en hierdie keer kom dit uit die boek van die profeet Jesaja. Reeds in Jesaja 2:4 word van vrede tussen die mense gepraat: Van swaarde word ploegskare gemaak en van spiese snoeiskêre – mense sal nie eers meer leer om oorlog te maak nie!

In Jesaja 35 word die barre, onvrugbare woestyn gebruik as 'n simbool van die aarde wat onder God se vloek lê, die woonplek van die bese. Hierdie hoofstuk profeteer egter van 'n woestyn wat oortrek is van water, sodat affodille daar sal bloei. Op die eertydse verskroeiende aarde sal gras, riet en biesies groei, lammers sal daar bok-spring, daar sal geen roofdiere meer wees nie, blindes sal sien en dowes sal hoor.

In Jesaja 55:12-13 word iets soortgelyks gesê. Berge en heuwels sal jubel en juig; die bome sal van vreugde hande klap; in die plek van die doringbos sal 'n sipres opskiet en in die plek van 'n dissel sal daar 'n mirteboom groei. (Die feit dat die doringbos en die dissel sal verdwyn, dui op die opheffing van die vloek oor die skepping in Gen. 3:18 deur God uitgespreek.) God sal die eer ontvang en die mense vrede er-vaar.

Jesaja 65:17-25 begin met die aankondiging dat die Here 'n nuwe hemel en 'n nuwe aarde gaan skep, waar die ganse skepping van blydschap sal juig en jubel. Onder die diere self sal daar vrede wees: die wolf en die lam sal saam wei en die leeu sal soos 'n bees strooi vreet (v. 25). Tussen mens en dier sal daar vrede heers: die slang sal stof eet en 'n klein kindjie sal met 'n adder speel. Ook tussen die mense self sal daar vrede wees. Ontydige dood sal ook nie meer die mense se vreugde vernietig nie (v. 20).

Hierdie profesieë is soos verskillende bergreekse wat agter mekaar lê. Sodra ons die een bereik het, sien ons dat daar-

agter 'n volgende lê! Die profesieë het dus verskillende horisonne van vervulling. Dit dui nie net op die herstel van die volk Israel en hulle stad, en nog later, op die koms van Christus nie, maar ook op die nuwe aarde by die voleinding van die wêreldgeskiedenis. Dit is byvoorbeeld interessant om te sien in hoeveel opsigte dit wat Jesaja van die nuwe aarde sê, ooreenkom met wat Openbaring 21 en 22 later daarvoor profeteer. (Vgl. bv. Jes. 54:11, 12 en 60:11, 19, 20.) Openbaring gryp egter nog verder terug na Genesis 1 en 2, want ons hoor weer van die rivier met die water van die lewe, die boom van die lewe en nog meer.

**Ons is vir hierdie aarde
geskep en sal vir dieselfde
aarde herskep word,
'n aarde wat self ook
vernuwe, herskep sal word.
Ons bestemming is nie
'n skaduagtige of
engelagtige bestaan in die
hemel nie.**

Die hoofsaak wat ek wil beklemtoon, is dat die Bybelse toekomspektief – anders as wat baie Christene glo en totaal anders as byvoorbeeld die Oosterse religieë – baie konkreet en aards is. Ons is vir hierdie aarde geskep en sal vir dieselfde aarde herskep word, 'n aarde wat self ook vernuwe, herskep sal word. Ons bestemming is nie 'n skaduagtige of engelagtige bestaan in die hemel nie.

Dit alles bevestig weer eens hoe belangrik God se skepping hier en nou is!

(Word vervolg)

Gangbare verkeerde Christelike houdings teenoor die natuur: Wat is die diepere oorsake en gevolge daarvan?

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In 'n vorige artikel in hierdie blad is ingegaan op die *Bybelse* – korrekte – visie op God se verhouding tot sy skepping en op die skepping se verhouding tot God. Hierdie vervolg wys op *verkeerde* visies oor ons verhouding tot God se skepping. Vooraf egter eers drie opmerkings.

Natuur en skepping

Eerstens: Met "natuur" bedoel ek die aspek van God se skepping waar die ingrype van die mens nog nie heeltemal die oorspronklike karakter daarvan verander het nie. In die meeste gevalle het ons vandag nie meer met egte natuur te make nie, maar in 'n mindere of meerdere mate met 'n gekultiveerde natuur. (Selfs 'n wildpark met sy heinings, paaie en waterpunte is nie meer suiwer "natuur" nie). Ek veroorloof my egter die vryheid om "natuur" en "skepping" soms ook as sinonieme te gebruik.

Tweedens: My sentrale boodskap sal daarop neerkom dat ons die natuur nie net sal beheer en gebruik nie, maar dit ook sal beskerm, waardeer, geniet en boweal God daarvoor sal prys. *Kernagtig gestel is die sin van ons bestaan as mense dat ons lede is van die groot skeppingskoor tot eer van God.*

Om hieroor te kan skryf, bied derdens ook aan myself die geleentheid om 'n dowwe kol in my eie lewensvisie duideliker uit te bou en om 'n prinsipiële regverdiging te bied vir my groot liefde om die natuur as 't ware *per pedes apostolorum*, (al stappende) te ontdek, te geniet en te waardeer.

Die volgende twee hoofpunte sal aan die orde kom: (1) die gangbare houding van

baie Christene teenoor die natuur en (2) die diepere, lewensbeskoulike oorsake daarvoor.

Dit is duidelik dat daar 'n verband is tussen waardeer, geniet en bewaar. As 'n mens God se skepping nie waardeer nie, sal jy dit nie geniet nie, sal jy ook nie die moeite doen om dit te bewaar nie.

Gangbare Christelike houdings teenoor die natuur

Afhangende van hul teologiese oriëntasie, vind ons drie houdings by baie Christene, waarvan ek die eerste twee nou verduidelik.

- Die een groep is geïnteresseerd in hoe die skepping *ontstaan* het. Hulle is dadelik omgekrap wanneer iemand bloot die suggestie sou maak dat die aarde, soos ons dit ken, op evolusionêre wyse oor miljoene jare tot stand gekom het. Oor die *toestand* van die bestaande skepping is hulle egter weinig ongerus. Hulle raak byvoorbeeld hewig ontsteld as iemand evolusionisties oor die ontstaan van die skepping sou dink, maar hulle bekommer hulle glad nie oor 'n seldsame plant, voël of soogdier wat op die gevaarlys van moontlike uitwissing is nie. Hulle verroer nie 'n vinger as 'n seldsame spesie se habitat vernietig sou word deur

industriële ontwikkeling, mynbou-aktiwiteit, 'n nuwe woongebied of 'n nuwe gholfbaan nie. 'n Mens sou hulle kon vergelyk met 'n ouerpaar wat vreeslik opgewonde was by die geboorte van hulle kind en heeldag praat oor die wonderlike gawe wat hulle van die Here ontvang het, terwyl hulle vergeet om die kind goed te versorg.

- Die tweede groep Christene lê weer alle klem op die Bybelse profesieë oor die *eindbestemming* van die skepping; hoe die huidige skepping sal brand en vergaan, voordat die voleinding aanbreek. Hulle argumenteer byvoorbeeld dat, as God tog die skepping, soos dit tans daar uitsien, in die eindtyd deur vuur sal laat vergaan, dit nie die moeite werd is om dit nou ten alle koste te probeer beskerm nie. (So terloops: Die Skrif leer nêrens dat God sy skepping sal *vernietig* nie, maar wel dat Hy – selfs deur vuur heen – dit sal *vernuwe*.)

Nie een van hierdie twee groepe is veel geïnteresseerd in die ontwikkeling en toestand van die *bestaande* skepping nie of is slegs in enkele aspekte daarvan geïnteresseerd: Hulle waardeer dit nie, vind weinig of geen vreugde daarin nie en doen ook nie moeite om dit te beskerm nie.

Dit is duidelik dat daar 'n verband is tussen waardeer, geniet en bewaar. As 'n mens God se skepping nie waardeer nie, sal jy dit nie geniet nie, sal jy ook nie die moeite doen om dit te bewaar nie. Omgekeerd: as 'n mens dit nie bewaar nie, sal daar uiteindelik ook nie meer veel oor wees om te waardeer en te geniet nie!

Volgens die Skrif — soos nog sal blyk — is ons betrokkeheid by God se skepping (om dit te beheer, te beskerm en te geniet) 'n inherente deel van ons Christenskap. Die Bybel bevat dan ook veel meer besonderhede oor ons taak in die *bestaande* skepping as oor die *ontstaan* of die (veronderstelde) *vergaan* daarvan.

Een van die skrywers wat ek geraadpleeg het, maak selfs die volgende opmerking: Hoe meer gesag Christene aan die Skrif toeken, hoe minder omgewingsbewus is

hulle. Omgekeerd is liberale Christene wat nie so Bybelgetrou dink en leef nie, meestal veel meer omgewingsbewus. Lê die fout dan by die Bybel?

Soos reeds vermeld, kan die rede egter nie wees dat die Skrif niks of weinig oor ons ekologiese verantwoordelikheid sê nie. Die rede moet dus by ons teologiese uitgangspunte en in ons lewensvisie lê. Dit verhinder dat ons belangrike Skrifgedeeltes raaksien of, as ons hulle wel raaklees, heeltemal verkeerd interpreteer.

Heelwaarskynlik speel ons Westerse kultuur en lewensvisie hierin 'n belangrike rol. Hoewel daar in sommige kringe vandag groter natuurbewustheid voorkom, word die natuur deur die meeste nog steeds beskou as 'n objek wat alleen van belang is in soverre dit tot nut van die mens – vir sy behoeftes en veral sy onversadigbare begeertes – gebruik kan word. Ons moderne tegnologie het ons verder van die natuur vervreem. Ons lewe in 'n kunsmatige wêreld. Mensgemaakte nabootsings van die natuur (vgl. die "Lost City" by Sun City) vervang die werklikheid, soos plastiekblomme vars blomme. Ons is meer beïndruk met wat 'n mikroskopiese kan doen as oor die wonder van 'n klein saadje waaruit 'n groot boom ontwikkel. Ons word geboei deur alles wat die internet ons kan bied, maar raak verveeld wanneer ons alleen in die natuur moet vertoef.

Ons laat hier egter die Westerse invloed daar, ten einde die vraag te probeer beantwoord waarom baie Christene so 'n traak-my-nie-agtige en selfs negatiewe houding teenoor God se skepping toon. Wat is die diepste oorsake daarvan?

Sonder 'n Bybels-filosofiese of werklikheidsvisie beland ons op dwaalweë.

Die diepere, lewensbeskoulike oorsake vir sulke houdings

Myns insiens speel die volgende faktore 'n rol:

Verkeerde visies op die verhouding tussen God en sy skepping

Hoe ons die verhouding tussen God en sy skepping beskou, bepaal ook hoe ons as Christene self teenoor die skepping staan. Anders gestel: sonder 'n Bybels-filosofiese of werklikheidsvisie beland ons op dwaalweë.

Twee belangrike werklikheidsbeskouings wat in die Westerse kultuur na vore gekom het en ook Christene onbewus beïnvloed, is die *panteïsme* en die *deïsme*.

- Die eersgenoemde leer dat daar nie onderskeid tussen die God(delike) en die kreatuurlike bestaan nie – die skepping self is goddelik. Baie van die ekologies-bewuste mense huldig so 'n beskouing. Selfs Christene swig voor die versoeking, sonder om te beseft dat panteïsme maar net 'n "vriendelike" soort ateïsme is: As *alles* God(delik) is, is *niks* werklik God nie! Of hulle dink panenteïsties, wat beteken dat die heelal 'n uitvloeisel van God is.

Net soos in die geval van die animisme (die lewensvisie van tradisionele Afrikane wat glo dat alles besiel is), lei die panteïsme en panenteïsme tot 'n verering van die skepping self, in plaas van aanbidding van die Skepper daarvan. Terwyl die deïsme (vgl. hierina) tot uitbuiting van die skepping lei, is die gevaar van die panteïsme 'n verromantisering daarvan. In so 'n houding word die gevolge van die sondeval maklik afgewater of heeltemal ontken.

- Die tweede visie op die werklikheid is dié van die deïsme. Terwyl die panteïsme God en skepping nie onderskei nie, maar identifiseer, word hulle in die deïsme van mekaar geskei. God kon nog die skepping in aansyn geroep het, maar omdat Hy so totaal anders as die skepping is, is Hy tans 'n ver weg godheid wat nie eintlik daarin belangstel nie en slegs in krisissituasies sal "ingryp", omdat die skepping normaalweg sonder Hom kan regkom.

Hierdie standpunt kom ook in die praktyk baie algemeen onder Christene voor – al sou hulle dit in teorie (bv. in hul belydenis of teologie) hewig ontken dat hulle deïsties dink. Lynn White slaan in sy berugte artikel "The historical roots of our ecological crisis" (1967) die spyker op die kop wanneer hy sê dat die Christendom in 'n groot mate medeverantwoordelik is vir die "verkragting" van die aarde, omdat hulle glo dat God so transendent en verwyderd van die fisiese dinge is dat Hy nie daarin belangstel nie.

Die Skrif leer dat God tegelykertyd *naby* sy skepping is, maar ook *anders* as, onderskeie van die skepping is; daar is 'n verband, maar ook 'n verskil.

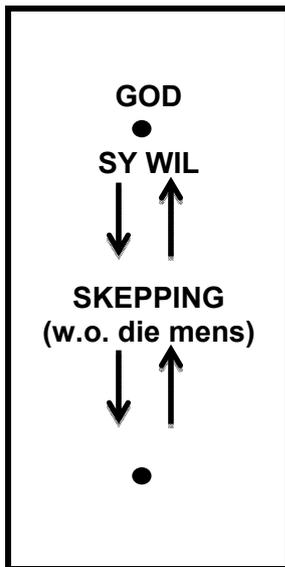
Wat is die korrekte standpunt?

Die Skrif leer dat God tegelykertyd *naby* sy skepping is, maar ook *anders* as, onderskeie van die skepping is; daar is 'n verband, maar ook 'n verskil. Hoe moet ons dit verstaan? Ons kan dit nie verstaan nie, omdat die ruimtelike faset iets van die skepping is en nie op God van toepassing nie – terwyl ons net in ruimtelike terme oor Hom kan dink! Die naaste wat ons aan 'n oplossing kan kom, is om terminologies duideliker te onderskei: God is *religieus gesproke* in sy skepping teenwoordig, daagliks daarby betrokke, maar *ontologies beskou*, is Hy totaal anders as sy skepping. Althoe hierdie perspektiewe moet gelyktydig gehandhaaf word om die dwaling van sowel die panteïsme as deïsme te kan vermy en die verhouding tussen God en sy skepping te behou. Dit is egter nie net die deïsme wat hierdie verhouding ontken nie. As God en skepping geïdentifiseer word (soos in die geval van die panteïsme), dan bestaan daar ook nie meer 'n verhouding nie!

Hierdie verhouding is baie intiemer as wat ons ons ooit kan indink. In plaas van om Hom êrens "bo" die skepping (deïsme) of

“in” die skepping (panteïsme) te soek, moet eerder in die volgende rigting gedink word: Die skepping bestaan in Hom, dit word deur sy ewige krag gedra.

Die Bybelse vsie kan diagrammaties soos volg verduidelik word. Eintlik is daar net drie “werklikhede” wat in intieme verhouding tot mekaar bestaan.



Hieruit blyk dat (1) God in verhouding tot die skepping staan; (2) die mens en die res van die skepping in verhouding tot God staan; (3) dat die mens God in die skepping moet dien en (4) dat hy dit volgens God se wil moet doen. (5) Om God se wil te ken, skenk God sy openbaring in verskillende vorme: in woordelose vorm in sy skeppingsopenbaring, in 'n talige vorm in sy Skrifwoord en uiteindelik as vleesgeworde Woord in sy eie Seun, wat God gedien het soos ons Hom ook vandag behoort te dien.

Hiermee is voldoende gesê oor die diepere, lewensbeskoulike vertrekpunte. Die volgende gevolg daarvan – die moontlike oorsake vir die min belangstelling onder Christene in die natuur – noem ek net kortliks.

Die implikasies

Hier volg vier van die belangrikste implikasies van die voorafgaande.

‘n Eensydige klem op verlossing

Die heilsgeskiedenis loop vanaf die skepping oor die sondeval na die verlossing en uiteindelik die voleinding. Verskillende soorte Christendom en teologieë lê eensydig die klem op net een van hierdie drie hoofmomente. (Sekere vorme van die Calvinisme was byvoorbeeld geneig om die sondeval sterk te beklemtoon.) Die Bybelse boodskap word egter "omraam" deur skepping en herskepping.

Ons spandeer soveel tyd om God te loof vir die kruis van Christus, dat ons vergeet om Hom te prys vir die skepping wat deur die kruis verlos word!

Die merkwaardige is egter dat in ons gangbare Christelike lewensvisies die skepping deur die verlossing oorskadu word. Eensydige klem word op verlossing gelê, sodat die skepping byna vergeet word. Bowendien word hierdie verlossing ook nog vergeestelik – asof dit op ‘n on-aardse, hemelse werklikheid sou slaan. Intussen word nie beseft nie dat dit die skepping is wat verlos moet word. Verlossing hang nie in die lug nie! God wil *hierdie wêreld* verlos. Hy het dit so lief gehad dat Hy sy enigste Seun daarvoor laat sterf het! Ons spandeer soveel tyd om God te loof vir die kruis van Christus, dat ons vergeet om Hom te prys vir die skepping wat deur die kruis verlos word! Verlossing is immers nie 'n doel op sigself nie, maar 'n middel waardeur die mens God weer kan liefhê en in sy skepping kan dien.

‘n Antroposentriese beskouing van skepping, sondeval en verlossing

Samehangend met die vorige word die natuur (stof, plant en dier) ook vanuit ‘n mensgesentreerde (antroposentriese) perspektief bekyk. Dit blyk uit die volgende:

- Eerstens word die *skeppingsverhaal* antroposentries of mensgesentreerd gelees. Dit loop uit op 'n klimaks: die skepping van die mens as die kroon van die skepping in wie se diens al die ander skepsele moet staan.
- In die tweede plek word ook die *sondeval* so gelees. Sonde is net iets wat teen God en die medemens gedoen word. Die sonde teenoor God (die eerste vier gebooie) sou van religieuse aard wees en die teenoor die medemens (die laaste ses gebooie) van morele aard. Van ekologiese sonde – ook ongehoorsaamheid aan God se wil – ten opsigte van die natuur (stof, plant en dier) word selde, indien ooit, gehoor. Ons spandeer soveel tyd om godsdienstig en eties reg te leef, dat ons totaal vergeet dat ons ook ekologies reg moet leef. Maar dit is 'n inherente deel van ons Godsdien!
- In die derde plek word ook *verlossing* antroposentries gekleur: dit gaan oor die mens se ewige saligheid. Christus het vir mense gesterf en nie vir die ganse skepping nie. Hy is nie 'n kosmiese Redder nie, maar slegs 'n Verlosser van mense! Daar word verder selde daarvan melding gemaak dat die sondeval (deur die mens veroorsaak) ook die res van die skepping aangetas het – soos wat die gedeelte oor die sugtende skepping in Romeine 8:19-22 duidelik leer. Die ekologiese gevolge van die sondeval word totaal oorskadu deur die groot klem op die religieuse en morele gevolge daarvan vir die mens!

'n Verspiritualiseerde verlossingsidee

Behalwe 'n foutiewe menssentriese visie, word Christene nog steeds mislei deur ander onbybelse elemente in hulle eie mensbeskouing. Op biblisistiese wyse word hierdie soort mensvisie eers in die Skrif ingelees (eisegese) om daarna – nou met skynbare bybelse sanksie – daaruit gelees (eksegese) te word. Ek bedoel hier die

tweedeling tussen siel/gees en liggaam.

Die Bybelse soteriologie (verlossingsleer) word gevolglik nog verder vereng tot die verlossing van die mens se dierbare siel, die belangrikste "deel" van sy bestaan. Sy "materiële deel" (die liggaam) is nie belangrik nie: Daar word by voorkeur gepraat van die hemel - in plaas van die beloofde *nuwe aarde*. Dikwels word dit in Christelike tradisies ook so voorgestel dat ons in die hiernamaals, geklee in wit kleren met engelvlerke, op die wolke sal sweef en goue harpe sal bespeel. Die Bybelse eskatologiese hoop is egter veel aardser en veel "groener" as so 'n soort bowêreldse bestaan.

'n Verkeerde idee van die mens se plek as heerser oor die skepping

Die laaste foutiewe uitgangspunt is ten opsigte van God se opdrag aan die mens om die skepping te bewerk en daarvoor te heers (Gen. 1:28b en ook Gen. 9:1-4). Soos reeds gesê, beteken dit – ook volgens baie Christene – dat die res van die skepping alleen bestaan om beheers te word ter wille van die mens, sy persoonlike nut, voordeel en begeertes. Die mens se heerskappy oor die skepping geskied in ooreenstemming hiermee. Stof, plant en dier moet hom dien, in plaas van – soos ons nog sal sien – dat die mens se gesag oor die skepping diens aan die ander lewende wesens beteken!

Saamgevat is tot sover bevind dat baie mense – Christene ingesluit – die natuur nie werklik geniet, respekteer, beskerm en die Skepper daarvoor prys nie. Die redes daarvoor moet nie gesoek word in die Skrif nie, maar in verkeerde teologiese en lewensbeskoulike uitgangspunte wat die wyse waarop die Bybel gelees word, beïnvloed. Vyf sulke verkeerde vertrekpunte is genoem. Ons is nou gereed om te luister na wat die Bybel werklik oor hierdie belangrike aangeleentheid openbaar.

(Word vervolg)

Coetzee, Adriaan. 2014. **Gordel**. Pretoria: Protea Boekhuis. Prys: R150. ISBN: 978-1-4853-0101-1.79pp.

Resensent: Retha Fritz

Gordel is die debuutdigbundel van Adriaan Coetzee, die eerste digter uit *Nuwe stemme 5* (2013) om 'n eie volledige digbundel te publiseer. Die bundel se epigraaf (Efesiërs 6:14) verwys daarna dat die persoon die waarheid as gordel om die heupe moet dra. Sou dit dan daarop dui dat die digter binne hierdie bundel gaan poog om die aardse waarheid en selfs ongewenste waarhede bloot te lê?

Volgens 'n onderhoud met die digter op Versindaba is daar ruimtelik 'n noue aansluiting tussen die bundel en die Wes-Rand- en Magaliesbergomgewing, waar die skrywer grootgeword het. Dit sluit ook aan by die sterk ekokritiese inslag wat binne die bundel te bespeur is. Suggesties hiervan word alreeds op die bundel se voorblad gevind, waar die titel en ook die skrywer se naam met nederige, aardse kleinletters geskryf word. Boonop vorm 'n verdonkerde foto van 'n vallende vy die agtergrond tot die verhelderde titel. Sou hierdie donker foto sinspeel op die naderende nag wat besig is om vir die vervalte omgewing aan te breek? Beide die donker en die simbool van 'n vallende vy vorm 'n simboliese aansluiting met die ekokritiese inslag binne die bundel. Bygesê, die voorblad van my kopie was te donker om te kon uitmaak watter beeld daarop is – die foto by Ulyatt se onderhoud met Coetzee (en sy beskrywing van die foto) is baie duideliker.

Binne die bundel word die besondere belang van die omgewing vanuit die staanspoor beklemtoon deur die heel eerste gedig, *'n Staggids tot Blougat*. In hierdie gedig kan die siniese toon, wat in talle van die ander gedigte ook teenwoordig is, alreeds bespeur word. Dit beklemtoon en voorafskadu die eenaardige tweeledigheid van verlange na die ongereptheid teenoor die skynbare verval, asook die onherroeplike veranderinge in die omgewing self, wat in hierdie bundel gevind word. Hierdie klaarblyklike heimwee word op sy spits gedryf in die gedig *Moenie jou verlede Google Earth nie*, waar die digter grepe, gebonde aan sekere ruimtes, uit sy jeug herdink en dit dan telkens teenoor die beeld van daardie ruimte in die hede stel. Verskeie gedigte in die bundel sluit sterk aan by die werk van Wilma Stockenström.

Alhoewel die digbundel getuig van 'n sorgvuldige aanslag, gekoppel aan 'n hoë digstandaard, het ek nogtans nie daarvan gehou nie. Die beeldspraak en beskrywings het ek besonder bar en pessimisties gevind, veral in gedigte soos *Main Reef* en *Hartbeespoortdam* wat vir my as leser net gewoon onsmaklik was.

So, om weer by die epigraaf aan te sluit, voel die digter dus dat hy in hierdie bundel die absolute waarheid weergegee het? Indien wel, is dit 'n hoogs subjektiewe waarheid. Die digter se werklikheidsiening gaan beslis nie by alle lesers inslag vind nie. Alhoewel die digbundel 'n besondere graad van vakmanskap openbaar, is dit beslis nie balsem vir die siel nie.

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What happened to the term: *Evolution*?

Danie Strauss

(Research fellow, School of Philosophy, NWU Potchefstroom Campus)

Introductory remark

This is the first of a number of brief articles reflecting on some of the complexities involved in scientific attempts to understand and explain living entities, their genesis and how they are related. The first one will ask what happened to the meaning of the term *evolution* within (neo-)Darwinism. It will argue that *evolution* in the *biotic* sense of the word has been reduced to *physical change*, to the idea of *continuous flux (gradualism)* – and that this view even overrules Darwin's idea of *natural selection*. In order to show that the problems involved are super-imposed by a preconceived conception of *continuous change*, multiple key quotations are extracted from the works of acknowledged biologists.

Yet, when Darwin published his famous work on the *Origin of Species* in 1859, the term *evolution* instantly lost its unique *biotic* sense. It was no longer employed to designate progressive *organic development*. Darwin in fact proceeds from a radical *physicalist* (materialist) starting-point which fully emasculates the term "evolution". This is not realized by most supporters of (neo-)Darwinism. Of course it is also not understood by the general public who continues to think that the (Darwinian) theory employs the term *evolution* in the sense of *progressive biotic development* without being aware of the fact that the authentic meaning attached to the term *evolution* within (neo-)Darwinian circles, is given by equating it with *physical change*.

As *physical* entities atoms, molecules and macromolecules are not *alive*. Only plants, animals and humans actively function within the *biotic aspect* of reality.

The term "evolution" then once again assumes the (non-physical) meaning-nuance of "progressive (biotic) development."

Physical change versus biotic development

As *physical* entities atoms, molecules and macromolecules are not *alive*. Only plants, animals and humans actively function within the *biotic aspect* of reality. When this distinction between the physical and biotic aspects of reality is accepted, it entails that normally the term *evolution* is used to designate progressive (increasingly higher) biotic development.

The ambiguity of evolution within neo-Darwinism

Although the biotic meaning of *evolution* surfaces as soon as evolution is discussed, it is implicitly pushed towards the background when the presumed development from the first cell to humans is explained for the term "evolution" then once again assumes the (non-physical) meaning-nuance of "progressive (biotic) development." But even when this (inconsistent) leap is made back to *biotic evolution*, the meaning of the latter is speculatively extended beyond all boundaries.

Strictly speaking Darwin's theory does not allow for progress

The biologist who clearly realized that Darwin's position in 1859 does not allow for *progress* (biotic development across all boundaries), is no one other than Stephen Gould. In a 1996 work on the grandeur of life he relates this to the fossil record:

I believe that the most knowledgeable students of life's history have always sensed the failure of the fossil record to supply the most desired ingredient of Western comfort: a clear signal of progress measured as some form of steadily increasing complexity for life as a whole through time. The basic evidence cannot support such a view, for simple forms still predominate in most environments, as they always have. Faced with this undeniable fact, supporters of progress (that is, nearly all of us throughout the history of evolutionary thought) have shifted criteria and ended up grasping at straws.

The basic theory of natural selection offers no statement about general progress, and supplies no mechanism whereby overall advance might be expected.

In a different context he explains this as a *paradox*:

The problem that spawns this confusion within the Darwinian tradition may be simply stated as a paradox. The basic theory of natural selection offers no statement about general progress, and supplies no mechanism whereby overall advance might be expected. Yet both Western culture and the undeniable facts of a fossil record that started with bacteria alone, and has now exalted us, cry out in unison for a

rationale that will place progress into the center of evolutionary theory.

Keep in mind how Gould explains natural selection in 1996: "natural selection—a mechanism that yields only local adaptation to changing environments, not general progress."

Gradualism: the continuity postulate of modern philosophy

This situation is further complicated because Darwinism and neo-Darwinism not only reduced the biotic meaning of *evolution* to physical change, but also assumed that this physical change is *continuous*. This conviction that *evolution* means *continuous change (flux)* is also known as *gradualism*. According to Stephen Gould the embarrassment caused by the idea of progress is actually an outcome of Darwin's prior (*a priori*) commitment to the *continuity postulate* of modern philosophy. This postulate entails that human thought can bridge all boundaries (discontinuities) encountered within reality. It is generally known in the form of the slogan: *nature does not make jumps (natura non facit saltus)*, which goes back to the so-called *lex continui* of Leibniz (in the 17th century).

Geology does not reveal the expected finely-graduated organic chain

The belief that nature does not make jumps underlies Darwin's view that geology must reveal a finely-graduated organic chain – and if it does not, the only explanation would be that the fossil record is "imperfect." Although this conviction appears to be nothing but a "neutral statement of fact," the use of the word "imperfection" in the subsequent "explanation" demonstrates the hidden assumption of *gradualism* (the just-mentioned *continuity postulate*) expressed in it. Yet Darwin was honest enough to concede:

Geology assuredly does not reveal any such finely-graduated organic chain; and this, perhaps, is the most

obvious and serious objection which can be urged against the theory. The explanation lies, as I believe, in the extreme imperfection of the geological record.

Darwin believes in the “imperfection” of the fossil record

When Darwin says that he *believes* in the “extreme imperfection of the geological record” it means that he believes that there has been a *perfectly continuous development* but that this *perfect continuity* is simply not displayed in the fossil record. Therefore he maintained the hope that these intermediate (or transitional) forms will still be found:

But we continually overrate the perfection of the geological record, and falsely infer, because certain genera or families have not been found beneath a certain stage, that they did not exist before that stage.

He phrases this gradualistic continuity postulate also in the following terms: “Natural selection acts only by the preservation and accumulation of [infinitesimally] small inherited modifications”.

Geology assuredly does not reveal any finely graduated organic chain, and this is the most obvious and greatest objection which can be urged against the theory of evolution.

Clearly, Darwin’s belief embodied the hope that fossils of the continuously changing transitional forms will be found through continued paleontological research and the discovery of new fossils. This raises the question:

What happened to this expectation during the subsequent more than 150 years?

In 1999 Jones reiterates the problem as follows:

The fossil record – in defiance of Darwin’s whole idea of gradual change – often makes great leaps from one form to the next. Far from the display of intermediates to be expected from slow advance through natural selection, many species appear without warning, persist in fixed form and disappear, leaving no descendants. Geology assuredly does not reveal any finely graduated organic chain, and this is the most obvious and greatest objection which can be urged against the theory of evolution.

Let us see what Ernst Mayr, one of the key figures in the “New Synthesis” of Darwinism (that gave rise to the label neo-Darwinism) has to say in 1991:

Paleontologists had long been aware of a seeming contradiction between Darwin’s postulate of gradualism... and the actual findings of paleontology. Following phyletic lines through time seemed to reveal only minimal gradual changes but no clear evidence for any change of a species into a different genus or for the gradual origin of an evolutionary novelty. Anything truly novel always seemed to appear quite abruptly in the fossil record.

The dominance of a philosophical presupposition in neo-Darwinism

The fact that the continuity postulate (gradualism) occupies *the* central position in Darwin’s thought shows that an *a priori* speculative philosophical view overrules the available data. This is confirmed by Gould:

- (i) “Gradualism may represent the most central conviction residing both within and behind all Darwin’s thought”;

and:

- (ii) "I believe, therefore, that Darwin's strong, even pugnacious, defense of strict gradualism reflects a much more pervasive commitment, extending far beyond the simple recognition of a logical entailment implied by natural selection – and that this stronger conviction must record such general influences as Darwin's attraction to Lyell's conflation of gradualism with rationality itself, and the cultural appeal of gradualism during Britain's greatest age of industrial expansion and imperial conquest".

According to Gould the continuity postulate represents the core conviction of Darwin.

From the foregoing the astonishing position is clear: For Darwin natural selection does not represent his core conviction – this position is occupied by the *continuity postulate*. Moreover, it is important for those interested in intellectual history ("the history of ideas") to realize that the primacy given in Darwin's thought to the continuity postulate (nature does not make jumps), evinces the rootedness of his thought in the modern humanistic science ideal which surfaced during and after the Renaissance.

Evolution as continuous flux questioned

In his large work on the structure of evolutionary theory Gould (2002) connects this *a priori* postulate regarding incremental continuous change to the widespread and generally defended neo-Darwinian basic definition of evolution as *continuous flux*.

The stories begin from the same foundational fallacy and then proceed in an identical erroneous way. They start with the most dangerous of mental traps: a hidden assumption, depicted as self-evident, if recognized at all – namely, a basic definition of evolution as continuous flux.

Gould understood Darwin's commitment to the boundary-leveling modern humanistic science-ideal. In 2002 he writes: "We often fail to recognize how much of the Origin presents an exposition of gradualism, rather than a defense of natural selection." And: "In fact, I would advance the even stronger claim that the theory of natural selection is, in essence, Adam Smith's economics transferred to nature". To this we may add what Marx wrote to Engels in a famous letter of 1862:

It is remarkable how Darwin recognizes among beasts and plants his English society with its division of labor, competition, opening up of new markets, 'invention', and the Malthusian 'struggle for existence.' It is Hobbes's 'bellum omnium omnes' [war of all against all] and one is reminded of Hegel's Phenomenology, where civil society is described as a 'spiritual kingdom', while in Darwin the animal kingdom figures as civil society.

The last fifty to sixty years witnessed an increasing challenge to the classical Darwinian conception of a gradually and continuous transition through numberless incrementally small changes over millions of years.

An increasing challenge to the idea of continuous transition

The last fifty to sixty years witnessed an increasing challenge to the classical Darwinian conception of a gradually and continuous transition through numberless incrementally small changes over millions of years. This challenge flows from what Gould and Eldredge (already in 1972) characterized as the dominant theme of the fossil record, namely *stasis* (constancy or fixity). Two years later the paleontol-

ogist Kitts categorically in the neo-Darwinist Journal *Evolution* states: “Evolution requires intermediate forms between species and paleontology does not provide them.”

Stasis is data

One may capture the core of this issue by employing the opposition of continuity versus discontinuity, as it is explained by McGar in a work on Gould (2006):

The clear predominance of an empirical pattern of stasis and abrupt geological appearance as the history of most fossil species has always been acknowledged by paleontologists, and remains the standard testimony... of the best specialists in nearly every taxonomic group. In Darwinian traditions, this pattern has been attributed to imperfections of the geological record that impose this false signal upon the norm of a truly gradualistic history. Darwin’s argument may work in principle for punctuational origin, but stasis is data and cannot be so encompassed.

Gould is therefore justified in asking (in 2002): “So if stasis could not be explained away as missing information, how could gradualism face this most prominent signal from the fossil record?”

In 2006 Van den Beukel mentioned that Gould and Eldredge claimed that stasis (= immutability, stand-still), and not change, is the dominant theme of the fossil record. He adds a remark from Eldredge, namely that this destroys the backbone of the most important argument of the modern theory of evolution. Berlinski also affirms that most species “enter the evolutionary

order fully formed and then depart unchanged.”

In its original biotic sense the term *evolution* (biotic development) merely designated the growth (development) of a living entity from birth to maturity.

Conclusion

In its original biotic sense the term *evolution* (biotic development) merely designated the growth (development) of a living entity from birth to maturity. Within (neo-) Darwinism two important things happened to the term *evolution*.

- (i) It was first of all reduced to physical change in order to avoid the idea of progressive development.
- (ii) Secondly, neo-Darwinists (inconsistently) continued to switch to a biotic perspective in order to express their belief (faith) in the speculatively assumed continuous evolutionary process of infinitesimal, incremental change – a process in which new and “higher” forms allegedly “evolved” while bridging the gap between the level of bacteria and that of humans.

Some related problems will be discussed in a few brief follow-up articles.

Madondo, Bongani. 2014. **I’m not your weekend special**. South Africa: Pan McMillan. Price: R204. ISBN: 978-1-77010-366-5. 224pp.

Reviewer: Kedumetse Motlhankane

The book is indeed a love-letter that tells a story of the great Nokuzola Brenda Fassie, someone who South Africa once knew very well because of her sensational voice and her ever

troubled life. The title is befitting because “I am your weekend special” is the song that brought Brenda to pop stardom. With a foreword from legendary jazz musician Hugh Masikela, the book is written in an overlap of narrations, criticism and stories reminiscent of life spent with the pop diva. The book is like an inside scoop from those who spent time with her, lived with her and worked with her. To the rest of South Africa and the world who only knew her by her music but were highly alerted to her troublesome life, this piece of work is an insider’s share of the life and times of Brenda, Queen B, The Madonna of South Africa, Mabrrrr; befitting for a diva who had a chaotic existence.

The book begins slowly as journalist Madondo tries to find Mabrrr’s roots back in the rural villages of Eastern Cape. Brenda was born in Langa township in Cape Town and hers is a rags to riches story because she left Western Cape for the bright city lights of Johannesburg which are known for their power to bewitch, invite, caress and spew; a city of endless possibilities. The book soon picks up pace when back in Cape Town and in Johannesburg, love letters are written by those who lived with Brenda, from brothers and sisters, lovers, managers to band members who spent time with her. The book tells a story of a captivating woman who defied societal norms by such things as desensitising South Africa to the notion of lesbian love and drug mayhem.

What the book tells us is that Brenda was a lovable and a troubled soul. Exposed to the world of pop at a young age, it moulded her into a needy person. She was always surrounded by people and they wanted to see her every time she went and performed. With all the sold out tickets, the entourage, adoring fans and the many lovers she had, it would seem that Brenda was still searching for the one thing that the world is always searching for: love. Lara Allen says that Brenda “often said and did things just to attract attention” (2014: 122) and Duma Ndlovu says:

Her private life became part of our breakfast, lunch and dinner discussions. *She wanted it that way* [emp]. Her love life became part of our problem and her forays into the dark parts of our nights became everyday fodder for journalists and socialites alike. Such that when she was lost in the hells of the township streets and the vortex of drug lords we woke up and read about it the next morning (2014: 130).

This book is an inside into a troubled soul that South Africa so loved because she made us fall in love with her and accepted her crazy life as normal. Maybe it was normal for a woman who first shocked the country with a rendition of a premonition that South Africa would one day have “a black president” during apartheid. However, the interviewees and writers concur that it was Brenda’s hit song “I am your weekend special” that made people realise that they deserved to be loved; hence the title of the book.

Haslam, Philip & Lambert Russel. 2014. **When money destroys nations**. South Africa: Penguin Books. Price: R211. ISBN: 978-0-14353-918-6. 140pp.

Reviewer: Jan Venter

Haslan and Lambert succeed in the logical and riveting explanation of the cycle of historical events that led to the disintegration of the Zimbabwean economy. In this desperate turn of events the breadbasket of Africa transformed into a political and economic case study for hyperinflation and political mismanagement. Due to uncontrolled rising debts the Zimbabwean government decided to print money in order to finance their commitments. This led to “a persistent and substantial rise in the general level of prices, related to an increase in the volume of money and resulting in the loss of the value of the currency”. Thus by mid

November 2008, Zimbabwe's inflation rate stood at 89 700 000 000 000 000 000%. This was hyperinflation and total economic collapse.

The second part of the author's thesis is more controversial but just as compelling. According to them, many of the wealthiest nations in the world, including America "...are printing money on an unprecedented scale – the very same strategy that lead Zimbabwe to a predictable and severe economic disaster". Haslan and Lambert set about this argument just as calmly as the exposé they conducted of the Zimbabwean case study starting with a historical perspective of the international monetary regimes and institutions, an explanation of American "dollar supremacy" and concluding with remarks on implications for the individual.

Political sciences, economics and history are some of the themes covered in this book. It remains however very readable and interesting. The real market is the person with wide ranging interests in contemporary history and questions regarding his/her environment, its impact and the possible future. I would like to add this book to my shelf.

Aucamp, Hennie. 2014. **Skulp. Kwatryne**. Pretoria: Protea Boekhuis. Price: R150. ISBN: 978-1-4853-0069-4. 70pp.

Resensent: Gisela Ulliyatt

Na Hennie Aucamp se afsterwe op 20 Maart 2014, het huldeblyke ingestroom, veral van diegene wat hom as mentor én vriend beleef het. Aucamp debuteer as prosaïst in 1963, maar het sy hand suksesvol aan alle genres gewaag; hy was veral bekend vir sy uitmuntende literêre kabarettetekste. Hy word ook as meester van die kortverhaal-genre in Afrikaans beskou, en het ook as digter naam gemaak. Talle literêre pryse, waaronder die Hertzogprys, is aan hom toegeken. Sy laaste gepubliseerde werk, *Skulp*, verskyn kort na sy afsterwe. *Skulp* is die derde van Aucamp se kwatrynbundels. (Die ander is *Die blou uur* en *Koerier*). Die kwatryn is 'n versvorm wat ook in kabaret en liriek gevind word, maar waarvoor min digters die gawe van ironie en fyn nuansering besit wat hierdie dissipline vereis. Versdwang is al te dikwels 'n lastige jakkals in die kwatryn-wingerd. Aucamp se rymskemas getuig egter selde van versdwang en die leser word dikwels deur die verse geamuseer en ontroer. Die spektrum van rymskemas wat in *Skulp* voorkom, is gevarieer; kyk byvoorbeeld na die program-gedig wat omarmende rym gebruik (*ABBA*):

My verse kom skoorvoetend nader,
asof hulle my oproep wantrou;
en ek pleit: Wees geduldig, veral nou,
al ooit gehoor van die Verlore Vader?

Die titel van die bundel vind verder neerslag in kwatryne soos "Nautilus pompilius" (11) en die gelyknamige kwatryn, "Skulp" (14):

Hou 'n groot skulp dig teen jou oor
en jy word deur 'n veraf branding bekoor
van seë waar jy op aarde nooit was nie:
nou binne jou en net jy kan dit hoor.

Bogenoemde kwatryn ontsluit die misterie van die skulp as mikro-kosmos: as jy die "branding" wil hoor, moet jy die skulp styf teen jou oor hou. Só word dit kentekenend van die luisteraar se binnewêreld. Aandagtigheid word dus tematies ingeskulp. *Skulp* omsluit ook verskeie ander temas soos verval, veral op 'n fisieke vlak, wat met die gepaardgaande ouderdom gekarteer word. Sommige van die kwatryne spreek hierdie fenomeen aan op 'n satiriese wyse soos "Vrou voor spieël" (39) en ("Vergange glorie": 22). 'n Tema wat by

bogenoemde aansluit, is die siekte-ervaring wat in "Hospitaalbesoek" (60) en "Pasiënt" (61) aangedui word. "Leë huis" (68) bring die tema ter tafel van die mens wat in sy latere jare begin afskaal en uit sy geliefde omgewing moet trek na 'n kleiner milieu; in sommige gevalle 'n versorgingsoord. Hierdie vers het veral outobiografiese resonansies omdat Aucamp voor sy dood sommige van sy besittings begin uitdeel het omdat hy van plan was om uit sy geliefde woonstel na 'n aftreeoord te trek. Johann de Lange, die digter, beskryf hierdie proses in *Volksblad* (22 Maart:13): "In sy laaste weke het hy vriende laat kom en besittings aangegee, want dit was nie wéggegee nie. Elke geskenk was 'n stuk van sy leef- en denkwêreld waarmee die ontvanger kon en móés voortwoeker." "Leë huis" eggo dus hierdie proses van kortstondigheid:

Seën dié dinge wat jou huis verlaat
en wens ook die ontvangers daarvan geluk;
dit was nooit besit nie, bloot geleen:
Laat kragtiger skouers nou daaronder buk.

Die seëning wat met die weggee van kosbare aardse besittings gepaard gaan is in teenstelling met Ernst van Heerden se bekende gedig "Aan die verhuisingsmanne" in sy bundel *Tyd van Verhuising* (1975), waar daar 'n sterk gevoel van verlies deur die proses van verhuising heers (15):

Dra saggies, gode,
want die hart se porselein
is broos en tot veel seer
en kwesbaarheid geneig:
die kratte van 'n lewe
kan so maklik breek.

Tydelikheid kom veral in *Skulp* op die voorgrond. Ook hier is Aucamp alles behalwe swartgallig en in kwatryne soos "What a lovely way to go"(1) en (2) maak die leser met Aucamp se befaamde swart humor kennis. "Dood" (62), "Plinius" (66) en "Tuiskoms" (67) verhaal die sterwenstematiek op 'n besondere wyse, juis omdat dit ontgaan is van soetlikheid en sentimentaliteit. "Winternag" (70), die laaste gedig in die bundel bind lewe en dood op 'n elegiese en roerende wyse byeen:

Winter is deursigtig. Ek kyk deur die bos
hoe liggies mekaar vind en dan weer los
aan die ander kant, wat glo die hemel is;
op die voorgrond, my eie, getekende winterbos.

Hou dus gerus hierdie *Skulp* teen jou oor.

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