

**DISCERNING AN AFRICAN MISSIONAL ECCLESIOLOGY IN
DIALOGUE WITH TWO UNITING YOUTH MOVEMENTS**

by

REGINALD WILFRED NEL

**submitted in accordance with the requirements
for the degree of**

DOCTOR OF THEOLOGY

in the subject

MISSIONOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF JNJ KRITZINGER

February 2013

DECLARATION

Student number: 4150-855-6

I declare that TOWARDS DISCERNING AN AFRICAN MISSIONAL ECCLESIOLOGY IN DIALOGUE WITH TWO UNITING YOUTH MOVEMENTS is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.



09 May 2013

SIGNATURE

Reginald Wilfred Nel

Date

SUMMARY

Churches are confronted with the reality of younger, mobile generations challenging existing understandings of church and witness. They seem to live according to a different (postcolonial) script. This study probes the question as to how these churches are to understand and respond meaningfully, but also missiologically, to these transformations. Coming as a missiologist from a particular ecclesiological, theological, cultural background, I had two rationales for this study, namely *to review the current theories we have about church and mission, i.e., missiological ecclesiology, and in order to do this, we need to craft a sensitive and creative dialogue, in the form of a missiological methodology with younger people.*

I address these rationales, guided by a research question: *How can I design a creative dialogue with younger generations, to pick up the impulses, in order to discern a Southern African missional ecclesiology.* Working with the metaphor of “remixing”, this discernment process started off where I engaged my own embeddedness. These were the older “samples” to work with, in order to produce something new and in tune with the sensibilities, the “soul” of newer communities. I then attempt to understand the current social transformations that younger generations are responding to. Through this, I want to design a methodology for a creative dialogue with these youth movements on the basis of an intersubjective epistemology. Using this methodology, I could develop a thick description from the dialogue with the two uniting youth movements. Lastly, I present the engagement (remixing) between these rich new impulses with the old (the existing), in carving out an appropriate missional ecclesiology for the audiences I’ve been with. Starting with an outdated and colonial *gereformeerde* missionary

ecclesiology, but then also the anti-colonial ecclesiologies and a postmodern (predominantly Western) emerging missionary ecclesiology, I discern a particular postcolonial African ecclesiology, which I call a *Southern African missional ecclesiology*. Instead of exclusion, I propose remixing church in terms of five dimensions as social network, spiritual home, mobile community, movement in the Holy Spirit and as story. These can serve as a map to guide Southern African congregations in their dialogue with younger generations.

Key words:

Youth Movements; Missional Church; Missional ecclesiology; African Theology; Postcolonial; Hybridity; Mobile Community; Network Society; Inclusivity.

DEDICATION

I dedicate this work to my father, the late Rev DA (Davy) Nel. You left a legacy of which we are proud and which keeps on inspiring us and hopefully will for ever new generations to come.

ACKNOWLEDGEMENTS

I also want to thank my mother, Regina (Nel) Brown, for your prayers and encouragement, as well as Daddy Percy and Mommy Joy Williams for your love, support and patience.

Completing this dissertation would not have been possible without my wife, Benita Nel. You not only encouraged me, but loved me enough to “discipline” me often “to get this thing done”. I needed that. I needed the honest feedback from you, who were close enough to love me enough to be real. This accomplishment is as much an individual effort as it is also testimony to your character and faith. We made it!

The same can be said of my two daughters, Ranique and Melayna. You believed in me (or at least that’s what I choose to think) when I doubted; your own achievements inspired me to keep pushing the boundaries of what we can. Keep doing that.

Thank you to my brothers and sisters, for your support and love.

I am also grateful for the church council of the Riverlea URC, for allowing me the space to continue my research, but also granting me study leave during 2011. Your grace will never be forgotten and I am blessed to be a part and to be shaped by the Riverlea community.

Spiritually and pastorally, I was encouraged by another son from Riverlea, Rev Malin Fisher, his wife Cleona Fisher, now serving in Eldorado Park URCSA.

To the leadership of the CYM and UCSA (and all the members) I also want to say thank you. You have always been supportive and available to help with the research. For me, the insights gained from this dialogue have shaped me, but also, I hope it will shape further the church on our continent. Thank you for your story which forms a bigger colourful collage of how God is transforming the world. Thank you for teaching us.

I thank my colleagues at Unisa, SAMS, IAMS and IASYM also for your support, critical comments on my papers as I tested my ideas (at your expense). I was often supported financially by the College Research Directorate, and often encouraged by our COD's Prof Paul Gundani and Dr Zuse Banda. Your collegiality continues to shape me.

Lastly, I wish to extend a very special thanks to my supervisor, Prof JNJ (Klippiess) Kritzinger. It is a special privilege to sit at your feet and follow and learn from the life of someone who lives his missiology. This ethos often puts yourself in a vulnerable position, but that's really what matters and how our missiology shapes God's world. I appreciate the patience, long conversations, the work together in living our missiology, but also the critical feedback. Of course, we didn't agree on everything, (and perhaps my language editing skills would be a lifelong quest), but I am certainly shaped by you in terms of your humility, passion for justice and commitment to all God's people.

COUNCIL OF THE UNIVERSITY

ACKNOWLEDGEMENT

I acknowledge the financial support acquired through the Human Resource Development programme of the University of South Africa, as well as Research and Development leave I was granted towards completing this degree.

ABBREVIATIONS

ACSV	Afrikaanse Christelike Studentevereniging
ANC	African National Congress
BMM	Batjha Mmusong wa Modimo
CJV	Christelike Jeugvereniging
CYM	Christian Youth Movement
NGKA	Dutch Reformed Church in Africa
DRMC	Dutch Reformed Mission Church
EATWOT	Ecumenical Dialogue for Thirdworld Theologians
IM	Integrated Ministries Model
MBB	Mokgatlo wa Ba Batja
NGK	Nederduitse Gereformeerde Kerk
NGKA	Nederduitse Gereformeerde Kerk in Afrika
NGSK	Nederduitse Gereformeerde Sendingkerk
NSM	New Social Movements
SCM	Student Christian Movement
UCSA	Uniting Christian Students' Association
URCSA	Uniting Reformed Church in Southern Africa
VCS	Vereniging vir Christen Studente

TABLE OF CONTENTS

1	ORIENTATION	1
1.1	INTRODUCTION	1
1.2	RATIONALE FOR THE STUDY	4
1.2.1	<i>The need for a Southern African missional ecclesiology.....</i>	<i>6</i>
1.2.2	<i>The need for creative dialogue with youth movements</i>	<i>11</i>
1.3	THE THEORETICAL FRAMEWORK AND DEFINITION OF CONCEPTS	17
1.3.1	<i>Missiology.....</i>	<i>17</i>
1.3.2	<i>Postcolonial.....</i>	<i>22</i>
1.3.3	<i>Missional</i>	<i>29</i>
1.3.4	<i>Ecclesiology</i>	<i>37</i>
1.3.5	<i>Discernment.....</i>	<i>42</i>
1.3.6	<i>Youth</i>	<i>51</i>
1.4	PURPOSE OF THE STUDY	52
1.5	RESEARCH QUESTION.....	54
1.6	UNIT OF ANALYSIS	55
1.7	RESEARCH DESIGN	57
1.8	OUTLINE OF FOLLOWING CHAPTERS	62
2	INSERTION.....	65
2.1	INTRODUCTION	65
2.2	PERSONAL JOURNEY	68
2.2.1	<i>Biographical description.....</i>	<i>68</i>
2.2.2	<i>Church participation.....</i>	<i>77</i>
2.2.2.1	<i>Being gereformeerd and black.....</i>	<i>77</i>
2.2.2.2	<i>Theological studies and radical roots don't mix.....</i>	<i>104</i>
2.2.2.3	<i>Pastor, with a heart for youth ministry</i>	<i>108</i>
2.3	THE CONGREGATIONAL JOURNEY.....	112
2.3.1	<i>A local, colonial mission history</i>	<i>112</i>
2.3.2	<i>A planted congregation.....</i>	<i>119</i>
2.3.3	<i>Missionary working towards a service centre.....</i>	<i>122</i>
2.3.4	<i>Vernuwing ["renewal"] after 1994.....</i>	<i>124</i>
2.3.4.1	<i>A Charismatic congregation in growth pains</i>	<i>127</i>
2.3.4.2	<i>From gemeentebou to vernuwing towards missional.....</i>	<i>128</i>
2.3.4.3	<i>From wards to small christian communities or cells.....</i>	<i>130</i>
2.3.4.4	<i>Praise and worship</i>	<i>131</i>
2.4	MISSIOLOGICAL REFLECTIONS ON THIS JOURNEY	133
3	TOWARDS A POSTCOLONIAL MATRIX FOR UNDERSTANDING UNITING YOUTH MINISTRIES	140
3.1	INTRODUCTION	140
3.2	FROM "ANALYSIS" TO "UNDERSTANDING".....	144
3.3	UNDERSTANDING YOUTH MOVEMENTS	147
3.3.1	<i>Understanding youth and student movements, since 1976.....</i>	<i>152</i>
3.3.1.1	<i>Black Consciousness</i>	<i>154</i>
3.3.1.2	<i>Being a layman and being youth.....</i>	<i>156</i>
3.3.1.3	<i>Contours of a postcolonial understanding.....</i>	<i>158</i>
3.3.2	<i>Understanding youth movements after 1994.....</i>	<i>162</i>
3.3.2.1	<i>Understanding the legacy</i>	<i>164</i>
3.3.2.2	<i>Being youth in the New South Africa.....</i>	<i>166</i>
3.3.2.3	<i>Sharpening the tools of enquiry</i>	<i>170</i>
3.3.2.4	<i>Embodiment of a postcolonial understanding</i>	<i>173</i>
3.3.3	<i>Understanding youth, student movements in the Network society.</i>	<i>176</i>

3.3.3.1	Unmasking the Network Society	179
3.3.3.2	Christian response, in the context of the Network Society	188
3.4	REMIXING A POSTCOLONIAL MISSIOLOGICAL METHODOLOGY FOR UNDERSTANDING YOUTH AND STUDENT MOVEMENTS.....	193
4	UNDERSTANDING UNITING YOUTH MOVEMENTS	200
4.1	INTRODUCTION	200
4.2	TOWARDS UNIFICATION.....	204
4.2.1	UCSA	205
4.2.2	CYM.....	208
4.2.3	Reflections:	211
4.3	CONSCIOUSNESS, IDENTIFICATIONS AND AGENCY	212
4.3.1	UCSA	212
4.3.1.1	UCSA, as a uniting ministry	213
4.3.1.2	UCSA, as a youth ministry.....	214
4.3.1.3	UCSA, as “cross-culture”	219
4.3.1.4	UCSA, creating transforming encounters	221
4.3.2	CYM.....	225
4.3.2.1	Constructing and contesting “CYM”.....	226
4.3.2.2	CYM as unification of ecclesial identities.....	229
4.3.2.3	CYM, as official voice of the youth.....	235
4.3.2.3.1	Being the voice of the youth in URCSA.....	240
4.3.2.3.2	Being the voice of the youth ecumenically.....	243
4.3.2.4	CYM, as congress movement.....	244
4.3.2.5	CYM, as networked space for diverse identifications.....	251
4.4	FRAMING AND UNDERSTANDING THEIR WORLD	262
4.4.1	UCSA	262
4.4.1.1	In a uniting country.....	263
4.4.1.2	The poor and the needy	265
4.4.1.3	Transformation.....	268
4.4.2	CYM.....	270
4.4.2.1	For a uniting society	271
4.4.2.2	In a growing and developing church and society	274
4.4.2.3	Integrated into Southern Africa and a global community	274
4.5	READING THE BIBLE	276
4.5.1	UCSA	276
4.5.2	CYM.....	279
4.5.2.1	Called to be one.....	281
4.5.2.2	Formed by the Holy Spirit, to be prophetic visionaries.....	283
4.5.2.3	“Please transform us...”	286
4.6	STRATEGIZING ACTION PLANS	288
4.6.1	<i>Introduction</i>	288
4.6.2	<i>Our constitution and building structures</i>	288
4.6.3	<i>Movement building</i>	292
4.6.4	<i>Strategic planning, as restructuring practices</i>	294
4.6.5	<i>Reconstructing a post-unification URCSA</i>	297
4.6.5.1	Renewal and restructuring, with a congregational focus	298
4.6.5.2	Strategic theological planning towards Integrated Ministries, from the General Synodical Commission	301
4.6.5.3	Towards a critical assessment of the post-unification restructuring.....	306
4.7	KEY IMPULSES FROM A POSTCOLONIAL UNDERSTANDING OF CYM AND UCSA.....	308
5	MISSIONAL ECCLESIOLOGY REMIXED	314
5.1	INTRODUCTION	314
5.2	IMPULSES FROM UNITING YOUTH MOVEMENTS.....	316

5.2.1	<i>Complex, networked space for diverse identifications</i>	317
5.2.2	<i>Journeys of ongoing transformation</i>	324
5.2.3	<i>Guided and reformed by the Holy Spirit</i>	328
5.2.4	<i>Silences, unmasking an African innocence</i>	337
5.3	REMIXING A POSTCOLONIAL MISSIONAL ECCLESIOLOGY	343
5.3.1	<i>From an emerging missionary ecclesiology</i>	345
5.3.2	<i>Towards a postcolonial African ecclesiology</i>	349
5.3.2.1	Remixing church as social network.....	350
5.3.2.2	Remixing church as a spiritual home	353
5.3.2.3	Remixing church as mobile community	356
5.3.2.4	Remixing church as movement in the Spirit.....	359
5.3.2.5	Remixing church as story	361
6	STORIES OF MOBILE COMMUNITIES (A REMIX)	365
6.1	INTRODUCTION	365
6.2	LIVING AND PRACTISING IT.....	367
6.3	CONTINUING THE QUEST	369
	BIBLIOGRAPHY	372

1 ORIENTATION

1.1 Introduction

I received a SMS¹ from a young professional in 2005, informing me that he had moved from Cape Town to Johannesburg because of a better job opportunity. I knew him personally as an active member of his local Uniting Reformed Church in Southern Africa (URCSA) congregation, but also, as previously with me, a prominent leader in the youth ministry of this church, then called the Christian Youth Movement (CYM). We were deeply involved in the unification processes of youth ministries that had previously been racially segregated. As a pastor, I subsequently called to welcome him and to tell him how excited I was about his relocation as well as the various promising possibilities in the congregation here. He informed me that he had been in Johannesburg a few weeks already and was in the process of finding a home in which to stay, possibly in one of the former all-white, northern² suburbs of Johannesburg. Then he continued, however, that he had already been attending worship services at some of the high profile, charismatic mega-churches in these suburbs and, though he would maybe “visit” us sometime and perhaps “help out” at the various URCSA congregations in the black³ townships⁴,

¹ SMS is an abbreviation for Short Message Service. This is a term mostly used in South Africa which, in some other countries, is also known as a text message, i.e., an electronic message sent from one mobile device to another.

² The “northern suburbs” in Johannesburg are understood to be the more affluent suburbs of the metropole, which in terms of social and economic class are distinguished from the southern part of Johannesburg.

³ Race classifications became the defining nomenclature within former colonies, like South Africa, and were contested in the popular struggles for justice. Now it remains deemed inappropriate within the new context of a constitution based on non-racial principles. Yet, it remains important for me as a researcher to include these qualifications in this study (as it happens in key Employment Equity legislation in South Africa). I further explain and engage these concepts, especially in Section 1.3. which deals with my theoretical framework and definition of key concepts, but also, Section 2.2.1. and Section 5.2.1. in particular.

he most probably would not consider transferring any form of formal membership to one of these congregations, nor be actively involved.

A second story relates to a phone call I received in the same year, from the secretary of an all-white *Nederduitse Gereformeerde Kerk* (NGK) ["Dutch Reformed Church"] congregation, in one of our neighbouring presbyteries. The secretary asked for the phone numbers of two URCSA congregations, one in Gauteng and one in the Western Cape. She explained that two families from these URCSA congregations had moved to Johannesburg and that they wanted her to request their membership certificates, in order for them to join their NGK congregation as they are now "staying in their congregational boundaries". I thought of previous conversations with the particular minister of this congregation, but also with others, in the context of the unification process amongst the various racially segregated NG churches. I related to them the new situation that many of our URCSA congregations face in the aftermath of Apartheid⁵. Our professional members and especially their children now rightfully have the means and freedom to relocate to the former all-white suburbs. This means that they move "out" of the existing congregational boundaries. In the meantime (and this was their concern), the white members move elsewhere. We discussed the implications of these moves and dreamt of how, in the spirit of unity, the white and shrinking NGK congregations in these suburbs could partner with the congregations in the black townships to locate these members or possibly explore new forms of church in order to address this new situation.

⁴ The concept "township" refers, in the South African context, to the black residential areas, which were developed, as a result of the implementation of the apartheid policy of separate residential development for the various races in South Africa.

⁵ "*Apartheid*" can be translated literally, as separateness, yet this Afrikaans term became infamous worldwide as a particular name for the ideology and official political system implemented from 1948 to 1994, when the National Party was in power in South Africa (Smit 2005:355). This is then also how I use it in this thesis, instead of a translation into English.

Upon receiving this phone call, however, I was not sure whether I had to be hopeful or distraught. On the one hand this white congregation was finally “open” to receiving black members, but on the other hand, it seems many URCSA members were discontinuing their church membership. Some, as my story indicates, ironically assimilate into the NGK, who had justified the evils of Apartheid theologically. It seems that at least this white congregation welcomes this movement, even though it might be experienced to be at the expense of the black church in the townships. For these receiving congregations, this movement is indicative of it now being a successful *missional* church. The questions kept haunting me: What were the deeper reasons for this movement or “migration” of younger generations out of what was perceived to be “our” boundaries towards being assimilated either into a white-controlled church or into new charismatic churches? More importantly, how is this mobility tied to – or how does it influence – their understandings of faith, church and witness?

These stories (and unanswered questions) are neither unique to the urban context and the various Reformed churches, nor to South Africa. A growing percentage of the younger generation enthusiastically explore new, exciting possibilities that global and local transformations offer. The question is not simplistically about how pastors can be better marketers. The question is whether the church is able to understand, interpret and learn from the seemingly different ways in which these younger, mobile generations re-imagine faith, church and witness, in order to discern God’s redemptive word for today. This new reality unfolding today in a post-Apartheid world, at least in terms of our opening stories, poses important questions to the prevailing missiological understandings of what it means to be church. Whilst I simply use the term “post-Apartheid” here to indicate that the stories suggest on an immediate level, a post-Apartheid world, I concede that the current transformations also intersect with what others would name “post-modern”, “post-Christendom”, “post-racial” or “postcolonial”.

Detweiler and Taylor (2003:31-58), speak of a ‘post-national, post-literal, post-scientific, post-technological, post-sexual, post-racial, post-human, post-traumatic, post-therapeutic, post-ethical, post-institutional, and post-Christian era’. This is overstating the point. The meanings and context of the usage “post”, in these various concepts, are not the same and cannot be used interchangeably. Yet, the discourses that they represent are central to this study. Therefore, in the section which deals with the theoretical framework and definition of concepts (Section 1.3.2.), I start by clarifying their meaning and usage, but I continue this clarification throughout the study. The question here is: How are we, as a particular church – in my experience, a Reformed church – to understand and respond meaningfully, but more pertinently, missiologically, to these transformations? This study is therefore both missiological and ecclesiological.

1.2 Rationale for the study

There are at least two rationales for this study. *Firstly*, there is a need to critically review the existing understandings, i.e., theories and proposals of what we mean by church and its witness, and its interrelationship, in the light of the ongoing transformations taking place today. Within Missiology, this subfield is called either missiological ecclesiology, missionary ecclesiology or missional ecclesiology (JJ Kritzing 1979; JNJ Kritzing 1988:172-197; Bosch 1991:371ff; Saayman 2000, 2007, 2008; Andria and Saayman 2003; Hendriks 2004:21f; Niemandt 2007:542-557). This interchangeable usage of the concepts “witness”, “missiological”, “missionary” and “missional” here – as with the term “emergent” in other contexts – already indicates the need for the clarification of the concepts used in this critical discourse. Guder (1998:8), in the now classic work, *Missional Church: A vision for sending the church in North America*, speaks of both a ‘missiological ecclesiology’ and a ‘missional ecclesiology’. In the Southern African context,

Saayman (2010) prefers ‘missionary’, whilst others (Niemandt 2007; Hendriks 2004:21-25; 2008) argue for ‘missional’. I prefer to speak of a missional ecclesiology. Later in this chapter (Section 1.3.), I expand on the contours of the current debates and substantiate my preliminary choices and understanding of these key concepts for the study. However, as the particular qualitative and emerging nature and methodology of this study assume a creative ongoing interplay and refining of these key concepts, including a more extensive and in-depth delineation of the current scholarly discourses on ecclesiology and missional (Chapters Two and Five in particular), I also leave open the possibility for new meanings, themes and categories to emerge from the dialogue with the youth ministries. In my view this study can, at the very least, contribute to clarifying these concepts.

Secondly, as an essential prerequisite for addressing the first rationale, it seems that we need an appropriate missiological method that includes, as an integral dimension, a creative dialogue and discernment with the movements of these younger generations. I refer to “dialogue” to indicate a shift from a missiological methodology where principles and universal meanings are distilled from the Biblical texts only to be *applied* in different situations and to different communities, to one which takes seriously and respects the important agency of the readers of texts in making meaning for faithful living⁶. In this respect, I argue that a subjectivist reading is transcended through a critical and creative tension amongst different readers, i.e., inter-subjective readings. Further, this inter-subjective or dialogical methodology forms the basis for discernment (Section 1.3.5.), which indicates our human attempts at understanding and interpreting the continuous ways in which God is active. The thrust of any theological study (and therefore also Missiology) is to carefully discern God’s action, through a thorough

⁶ See Swinton and Mowat (2006); Ward (2012); Hankela (2012) for proposals on this shift towards an engagement between theology and anthropology.

reading of Scripture, with ever-new dialogue partners, in new contexts. In the next section, I elaborate on these two rationales.

1.2.1 The need for a Southern African missional ecclesiology

The phenomenon of members and, more pertinent for this study, younger mobile generations moving within, between, or even out of congregations and denominations, is not new and could relate to many factors. Quantitative studies, at least in the South African context, confirm a decisive transfer of membership from mainline churches to what they would call “independent” churches (Froise 2000; Siaki 2002; Hendriks 2003). In 1998 already, Hendriks and Erasmus established the Unit for Religious Demographic Research, which aimed at tracing crucial demographic changes affecting communities as well as congregations. They conclude that a key and typical feature is this numerical decline of mainline churches, parallel to the growth of African Independent churches and what they call “Pentecostal/Charismatic” churches. They predict: ‘We expect these trends to continue in South Africa with a rise in the typical America-oriented Independent Churches (the Pentecostal/Charismatic category)’ (Hendriks and Erasmus 2001:29-30).

A publication by the Institute for Missiological and Ecumenical Research (Kritzinger JJ 2002) also identifies various relevant issues in the Southern African context, namely, the growing religious pluralism, declining official membership in mainline denominations over against rising membership in the African Initiated/Independent Churches (AIC’s), African Renaissance and the New Partnership for Africa’s development (NEPAD), the HIV/AIDS pandemic and, linked to this, the growth of Orphaned and Vulnerable Children (OVC’s), ecological concerns, racial and cultural polarization, and crime. Missiologists and church leaders under the leadership of Hendriks within the Network for

African Congregational Theology (NetACT), a network of theological institutions in sub-Saharan Africa, largely agree with this assessment and introduce their publication by stating:

We are living in the most challenging of times. Christianity is growing in a continent ravaged by political turmoil, HIV/AIDS, poverty and a lack of integrity in leadership circles (Hendriks 2004:11).

In their chapter on the contextual challenges, with the heading, 'A contextual analysis: The ecology of the congregation' (:69-103), they repeat the challenges of poverty, HIV/AIDS, but also add corruption (:69), which the authors seem to link to the earlier reference to 'lack of integrity in leadership circles'. Macro, meso and micro levels of contextual analysis are identified in the environment of the congregations, and as indicated previously with a strong focus on demographic analysis which enable the tracking of population changes that are argued to be one of the mega trends influencing congregations (:86-93). The chapter also deals with cultural worlds and what they call the 'organisational ecology' (:94-101), and describe it as 'how things work and how one gets things done in the bigger world around the congregation' (:94).

From a North American context, Tony Jones and Dave Kinnaman (2007) are some of the leading voices⁷ who also highlight this membership mobility and institutional decline in their context. Jones himself became one of the well-known personalities, alongside Brian McLaren, Tim Keel, Karin Ward, Doug Paggit and others, in what became known as the "Emerging Church Movement"⁸ (ECM). He states:

⁷ See also Gibbs and Coffey (2005 [2001]), Gibbs and Bolger (2005), Sweet (2008 [1999]).

⁸ The Emerging Church Movement (ECM) in the USA and the theology behind it are the focus of Jones' research (2011) and will be defined and critiqued, more clearly in further chapters. I elaborate on the background of the current usage in Section 1.3.3.

...if the evangelical pollster George Barna is correct, upwards of twenty million “born again” Americans have left conventional churches for home groups and house churches — or for no church at all. And that’s the real story here, that a generation of Christians — many of them under forty — are forsaking the conventional forms of church and gathering in new forms (2008:6).

The initiative called Fresh Expressions⁹, from the Anglican Church in the United Kingdom, as well as the work of theologians like Tobias Faix (2007)¹⁰ and Henk de Roest (2008; 2010) from Western Europe, should also be noted. Hence we see more discourses on the question of how to understand and address the challenges raised by newer generations to the mission of the church. From the literature of a broader ecumenical scope, Hempleman (2003), at a consultation by the Mission department of the World Council of Churches, identifies what he calls various ‘trends and anti-trends’ affecting the witness of the gospel: a) cultural exchange and internationalism with the backlash of nationalism, radicalism, violence and hatred of foreigners; b) secularisation against ‘the search for a new religiosity’; c) individualism against the existence of community movements; d) the search for religious and secular hope against a reigning scepticism that leads to ‘an apocalyptic pessimism’; e) the rejection of absolute truth against the rising tide of fundamentalism as well as a growing plurality of the various searches for religious identity. He concludes his study by asserting that religious diversity challenges the church to search for new abilities to listen to others and the skill to inform others about one’s own religion. This, in the light of cultural changes, is for him, the search for a new contextualisation of the gospel.

No church community can ignore these realities today. The crucial question is: *How* do we respond to these shifts? In his inaugural address as professor in Practical Theology at the University of

⁹ See <http://www.freshexpressions.org.uk/>

¹⁰ See <http://toby-faix.blogspot.de/2012/10/endlich-die-wahrheit-uber-die-emerging.html> [Accessed 10 Oct 2012].

Stellenbosch, Hendriks (2003:10) however warns tellingly that Reformed churches in particular (!) are unaware of what he calls this ‘momentous shift’. He concludes that this situation calls for ‘ecclesial transformation’ if these churches want to be reckoned with as a ‘church of the future’.

From a missiological perspective, inspired by the vision of David Bosch in *Transforming Mission* (1991) and challenged by my opening stories, I as a pastor in a small, urban congregation share his passion for ecclesial transformation. However, it remains important to make clear what we mean by these crucial concepts. One could therefore identify at least two interfaces of this discourse, which are critical to keep in mind. Firstly, it seems that this discourse now takes places between two (or more) distinct –but seemingly convergent – theological disciplines or theological orientations. I come back to this later (Section 1.3.3.). Secondly, one may also identify the interface between what Hendriks calls the Northern or Western discourses – which I call “Western” – and those from the global South – which Saayman (2000) and I call “the South”. This study is focussed on a Southern African missional ecclesiology, in other words it unfolds within the discipline of missiology and is done consciously from a *Southern* (and) *African* context and perspective. However during the course of this study I engage these different interfaces, particularly in Chapter Three, continuing the particular heritage, as explained in Chapter One (Section 1.3.1.), but also doing it consciously from the perspective of the question: What has been happening in the faith communities of the South? I introduce these varied trajectories here, because I am cautious of a narrow emphasis on numerical growth or decline of membership in local congregations and denominations, which, through a particular interpretation of my opening stories, could be misunderstood as the only yardstick or goal of authentic engagement by faith communities in God’s world. I am not against numerical growth or decline as such. It does give an indication of some deeper shifts. But an over-emphasis on these indicators, as in Church Growth Missiology, indicates certain

fundamental theological flaws (Verkuyl 1975:261-263; Bosch 1988:13-24; 1991:420). Whilst Church Growth Missiology did not explicitly influence the tradition that I come from much, i.e., the Dutch Reformed Mission Church (DRMC), one cannot ignore its influence on the schools of thought where I was studying or current missiological discourse. What is important here is to place the scholarly discourse within the appropriate frameworks. My interest in responding to this important quest, i.e., for a particular Southern African missional ecclesiology, is therefore linked to these scholarly debates taking place within Missiology, but also in dialogue with my colleagues in the various other theological disciplines. If anything, in this study I would hope to start to find some common language from our different backgrounds, while addressing specific concrete realities.

In a narrow sense, then, this level of engagement is aimed at the identification, weighing, but also the creative design of appropriate theological theories to adequately understand phenomena and actions of churches in our current time. These are engagements which therefore call for a missiologically accountable process of discernment¹¹. As indicated earlier, this is a quest driven neither by survivalist *angst* because of numerical, financial decline and therefore the pragmatism of the 'bottomline', nor by bitterness with mission churches. As a pastor, who loves and participates in the church, my hope is deeper, namely for the church to be an active agent of transformation, being relevant to the community and true to its own Christian identity. For this to happen, judgment must begin at home. I therefore need to address these questions with integrity on how missiologically appropriate all the current expressions or interventions of ecclesial transformation are today. Responding to this priority area through the design of a grounded¹² Southern African missional ecclesiology, will hopefully

¹¹ The concept 'discernment' is critical for this study and will be explained in more depth in Section 1.3.5 later in this chapter.

¹² The concept, 'grounded' should not be equated mechanically with the well-known Grounded Theory research approach developed by Anselm Strauss, Juliet Corbin and

contribute to a better understanding and assessment of these, but also to the transformation of a specific church tradition, which authentically reflects and thus witnesses in this time and context to the mission of the triune God.

In terms of the opening stories, and limiting this study to a manageable size, I can only do this through a sensitive dialogue with these mobile younger generations, who, I suggest, are already indicating and responding to this shift. There is therefore a second rationale for this study.

1.2.2 The need for creative dialogue with youth movements

In the light of the introductory stories and as already indicated in some of the references, a second rationale for this study is the need to craft a sensitive and creative dialogue with the movements of younger people, as I have called them so far. It seems to me that it is more pertinently (although not exclusively) the younger people who are recognising and responding to the ongoing transformations in our context. They enthusiastically “transgress” existing boundaries, leaving old ones behind by consciously “moving on”. They seem to reimagine and embrace different communities and spaces where there are some indications that the new or different is being understood, or at least affirmed and engaged.

These hopeful assertions about the agency of younger people are echoed outside the official walls of theology and church among the leaders and

Barney Glasser (Strauss and Corbin 1990; Glasser and Holton 2004), although I have appropriated some of their insights, which I indicate in specific instances. My usage here does relate to the quest for an ecclesiological theory that is grounded (or rooted) in concrete materiality against an ecclesiology or missiology ‘from above’ (Bosch 1991:498). This ecclesiology or missiology would need to be appropriate for concrete praxis, hence the inclination towards a creative appropriation of insights and techniques into a specific missiological research approach. I explain my usage in more detail, in Section 1.7, under Research Design.

activists of popular youth movements, but also in the literature on youth development (Wynn and White 1997; Naidoo 2009:153-154; Bray, Gooskens, Kahn, Moses and Seekings 2010: 28-29). They argue that apart from the impact that social transformation has had on young people's lives, it is also important to recognise the role of young people as the subjects and agents in the initiating and driving of these changes. They have proven themselves to be a significant force *behind* these transformations (Wynn and White 1997:6; Leffel 2007:45). In this respect, the agency of youth in the struggle against colonialism and racism has been one of the prominent features of the changes taking place in Southern Africa (Hyslop 1990:79-87; Straker 1992; Hlongwane, Ndlovu and Mutloatse 2006). Black young people were popularly imagined as "young lions", "street warriors" and "comrades" in the time of this armed resistance and struggle (Naidoo 2009:155). International boycotts of Apartheid education and sport, coupled with domestic school and sports boycotts marked traditional youth settings and faith-based youth ministries in the 1970s and 1980s as "sites of struggle" and arenas of political contestation. From the white side of the divide, young men in particular were mostly instrumental in violently upholding the notorious system of Apartheid through the policy of conscription, as well as through an array of co-ed, cultural and political student organisations that supported the white supremacist government and its policies. The public image of young people in this marred history was indeed indicative of their world-transformative ability, subverting popular conceptions of young people as either hopelessly irresponsible or (idealistically) "the leaders of the future".

Ironically, in post-Apartheid South Africa one can observe a growing "rhetoric of despair" amongst policy makers as well as church leaders about the absence of young people from public and social matters and their perceived apathy in relation to these issues. Politicians and official electoral bodies bemoan the absence of young voters over against their devotion to local popular idols, involvement in "hedonistic parties",

“drug abuse” and “unsafe sexual practices”. The actions of the once celebrated youth wings of political parties, most well-known of which is the ANC Youth League, also suggest for some commentators a fundamental sense of loss (Naidoo 2009:153-168; Forde 2011). Amongst more affluent young people one observes the growing phenomenon of migration from their country of origin¹³ to join the workforce in London (UK), Perth (Australia), the USA or other economically advanced countries, often simply as a “gap year”.

In the beginning of 2011, northern parts of Africa experienced deep social eruptions, leading to the resignation of the presidents of Tunisia and Egypt and the violent death of the president of Libya. Various social commentators¹⁴ highlight the role of younger generations in these social campaigns and emphasise their use of new social media technologies in order to connect, inform and organise. Linked to these movements are the roles of child soldiers or mercenaries, whether it is in the bloody rebel wars in the western parts of Africa, Southern Sudan, Northern Uganda and in the Democratic Republic of Congo.

Globally, examples of youth movements include the so-called “War on Terror”¹⁵, where on the one side young soldiers defend a USA-backed military invasion of Middle-Eastern countries and on the other side there are violent clashes between authorities and protesting youth and student movements in various Western European countries (Leffel 2007:79-109). These actions are to be understood as part of a wider increase in waves of student protests, in the struggles for human rights and ecological justice at global meetings of the G8-leaders and World

¹³ More white and Indian youth want to leave South Africa: survey
<http://www.timeslive.co.za/local/2012/11/21/more-white-indian-youth-want-to-leave-south-africa-survey> [Accessed 21 November 2012]

¹⁴ Marshall (2011) Are we witnessing the start of a global revolution: North Africa and the Global Political Awakening.

<http://www.globalresearch.ca/index.php?context=va&aid=22963>; Ingram (2011) It's not Twitter or Facebook, It's the Power of the Network. [Accessed 7 Nov 2011]

¹⁵ See ‘An ecumenical faith stance against global empire for a liberated earth community’. Reformed World. 54 (4) December, 2006. p.434, for an incisive analysis of the ‘War on Terror in the context of Empire’.

Economic Forum, and more recently the Occupy Wall Street Movement¹⁶. In these examples, albeit anecdotal, the involvement of young people and students has been notable: both as activists for transformation and as soldiers and security personnel sustaining the violence or military insurgence. The question is whether we are able to respond to these 'impulses' (see Saayman 2000) by crafting a dialogue with the movements of these younger people or (at least) with those ministries working with younger people, in order to understand what is happening.

One has to ask whether the current discourses within Theology (particularly Practical Theology) in relation to Christian Education and Youth Ministry address these challenging questions. In the new focus on Youth Ministry as Practical Theology (M. Nel 2003, Dean 2003, 2010; White 2004:77-96; Roebben 2005:23-32; Ward 2008, Root 2011), the focus, globally, is not merely on a search for more effective ways of communicating a pristine gospel to younger generations today (although these projects might still continue as well), but on acknowledging and seeking to discern and articulate a theology of and by children and youth. This new quest affirms the unique and valid capacities of young people to experience and interpret the gospel and their faith in terms of their own life-world, as well as to reflect critically and articulate this theology.

Dean (2003:9-11) asserts, with reference to the North American context, that in the ministry with young people a 'rhetoric of despair' – which bemoans numerical decline in the participation of youth in church-based programmes – has been replaced in the last two decades by what she calls 'a rhetoric of hope'. In outlining this rhetoric of hope she refers to the fact that more is now implied than merely redefining youth ministry:

¹⁶<http://occupywallst.org/>; http://en.wikipedia.org/wiki/Occupy_Wall_Street;
<https://www.facebook.com/pages/Occupy-Wall-Street/236429223074592?sk=wiki>
[Accessed 7 Nov 2011]

[T]his rhetoric views young people as capable of theological critique. The new conversation sets out to do more than redefine youth ministry, it aims to redefine the *church* (italics added), starting with passionate communities of youth, on the premise that young people are reliable barometers of the human condition.... (Dean 2003:12).

In a more recent publication she states it more forcefully, from her own context: 'Youth ministry is the de facto research and development branch of American Christianity...' (Dean 2010:6). The consequence of this, she argues, is that the youth leaders who worked in the para-church organisations for youth, as well as those within youth departments of denominations, "grew up", but they did not join the "adult church"; instead they became the creative founders and key leaders within newer, emerging churches. She concludes: 'Indeed, youth ministry's great potential may lie in its ability to re-imagine the church¹⁷ on behalf of the wider Christian community, in which God has called young people to play an irrepressible and irreplaceable part' (Dean 2003:16). Questions can be raised whether these insights indicate a "natural" capability of youth leaders for an authentic grounded articulation of the gospel or whether their current practices as leaders in these new churches are merely an application of a particular out-dated (North American!) understanding of mission, i.e., "reaching" post-modern (?) younger generations in order to grow the church numerically. Be that as it may, Dean helps us to look differently at the agency of youth ministries and their role in the theological re-imagination of the church.

If Dean is correct, and I think she is, then one also has to address the question about what has happened amongst youth ministries within

¹⁷ cf van Wyngaard (2011). A South African blogger and young pastor within the Dutch Reformed Church states 'youth ministry has a way of becoming a kind of barometer for what is cooking within the church.'

[<http://mycontemplations.wordpress.com/2011/01/28/against-mother-therese-ghandi-madiba-and-jesus/> Accessed, 28 January 2011]

faith communities from the South or the underside (Section 1.3.1.), i.e.: What are the conceptualisations of the gospel, faith, church and witness that are embedded in their practices now? This means that a dialogue with younger people and how they do ministry (and therefore church) is a crucial contribution in reading the “signs of the times”, the intimations and impulses of where God is at work. In Chapter three I address this challenge in more depth, crafting an appropriate framework, which I call a matrix for understanding these ministries. The slightly different emphasis for me is not simply an emphasis on the knack of individuals as mavericks or the exceptional, entrepreneurial or charismatic types, but on trying to read and understand the official practices of the youth ministries as social movements. The quest for a missional ecclesiology that can ignite hearts and commitments in this different world and respond to their deeper questions therefore calls for a qualitative engagement with these youth ministries to discern how they already embody their faith and witness in these changing times.

In this study, therefore, I endeavour to respond to this contemporary call for an African missional ecclesiology, focussing on a particular cluster of Southern African Reformed churches. This response will take the form of crafting a dialogue with these younger people, via the practices of their ministries. I focus my study on two uniting youth movements who have already endeavoured to transform themselves in terms of the new Southern African context by uniting formerly racially separated youth ministries. These are the Christian Youth Movement (CYM), now called Christian Youth Ministry, and to a lesser degree, the Uniting Christian Students' Association (UCSA). I address the issues on how they, in the development of their praxis, respond to this reality. The aim of this dialogue is to discern their contribution to an appropriate and accountable missional ecclesiology for the Southern African context. The central concern directing this study is therefore how the church understands and responds missiologically to the movements of younger people, so that we can discern creative impulses and

challenges in order to make this dynamism fruitful for the church facing current contextual challenges.

Before I outline how this will be done, I first present the theoretical framework and key concepts of the study.

1.3 The theoretical framework and definition of concepts

So far, I've already introduced concepts that are critical for the study and it is therefore appropriate, from the outset, to give theological clarity on my usage of concepts like "Missiology", "missional", "discernment", "ecclesiology", "youth", "youth movements", etc., but also what it means when I qualify these with the adjectives like "post-colonial", "black" or "African". These reflections remain preliminary and become clearer as the study unfolds. This hesitation and openness, inherent to the emerging, qualitative nature of this study, however, does not prevent me from introducing my theoretical starting points at this stage (Fouche and Delport 2005:268-269).

1.3.1 Missiology

Missiology is a contested discipline. On the one hand, along with a particular definition of mission, it has a notoriously ambiguous history as serving particular colonial interests (Torres and Fabella 1978:265ff; Adonis 1983; Bosch 1991:226-230). I discuss this intertwinement in more depth in section 1.3.2. This study consciously stands in the tradition of doing missiology that takes seriously the challenges posed by various expressions of theology "from below" (Bosch 1991:439) or from the "underside" (Torres 1978:xv). In the Final Statement of the founding conference of the Ecumenical Dialogue of Third World

Theologians (later called EATWOT)¹⁸ in 1976, in Dar es Salaam, these varied expressions or streams are also called ‘liberation theology’¹⁹ or ‘emergent theology’ (Torres and Fabella 1978:ix).

Whilst one might not hear explicit references to Missiology or mission, it is affirmed within this EATWOT tradition that the first act of a theologian is the *commitment* to ‘make the gospel relevant to all people and to rejoice in being his collaborators, unworthy as we are, in fulfilling God’s plan for the world’ (Torres and Fabella 1978:269). This tradition is fundamentally a theological approach which is an affirmation of ‘our faith in Christ, our Lord’ (Torres and Fabella 1978:269). Theology is no theology, unless it starts from this commitment and thrust. These theologians consequently state:

We reject as irrelevant an academic type of theology that is divorced from action. We are prepared for a radical break in epistemology which makes commitment the first act of theology and engages in critical reflection on the praxis of the reality of the Third World (:269).

This EATWOT statement also affirms that in order to be faithful to the gospel of Jesus Christ, and to the people in the various communities, there is an imperative to ‘reflect on the realities of our own situations and interpret the word of God in relation to these realities’ (:269). One can distinguish three dimensions here: *firstly*, a conscious faith commitment to ‘God’s plan with the world’; *secondly*, critical reflection

¹⁸ Cf Bosch (1991:432)

¹⁹Bosch (1991:433) shows that liberation, as a theme in theology or the activities of the church, is not new, yet in this context, specifically as introduced by theologians from Latin America, since 1968, takes on a new meaning. In contrast to the progress thinking of the developmental paradigm, this language is taken from social scientists who work from a critical theory perspective, which takes seriously a dialectical perspective on history, with notions like “revolution” and “liberation” becoming central. Intellectual activities within the disciplines, also, are never neutral. Our actions, also as scholars and academic disciplines, consciously aim at serving, but also challenging and transforming, social and personal realities towards concrete and full liberation for the oppressed, needy and marginalised communities we are embedded in.

on the praxis of the realities of our situations; and *thirdly*, the interpretation of the Scriptures.

In this EATWOT theological tradition, a dialectical relationship between faith commitment, critical reflection on the social, political or psychological realities and interpretation of Scripture is suggested, on the basis of acknowledging the continued presence of God's Spirit in the world, but also the 'complex mystery of evil' (:270). Mission is understood here to be the 'realization of the wholeness of the human person' whilst the theologian should have a fuller understanding of 'living in the Holy Spirit', which means being committed to a 'lifestyle of solidarity with the poor and oppressed and involvement in action with them', but also, being 'self-critical of the theologians' conditioning by the values system of their environment ... in relation to the need to live and work with those who cannot help themselves, and to be with them in their struggle for liberation' (:270). The theologian is to take account of and 'reveal' the challenging dimensions of similar 'social, economic, political, cultural, racial and psychological situations' (:271). The aim is a *deepening* of commitment to the gospel of Jesus Christ, in terms of a prayer for faithfulness and for the continual unfolding of the full dimensions of this commitment (:271). On a macro-level, one can appreciate this important breakthrough in restoring the rift between theology and life or action, towards the whole world.

This shift in doing theology is often categorised under the broad heading of 'contextual theology'²⁰. Consequently, JJ Kritzinger (2004:153) refers also to 'contextual missiology', vs 'academic missiology', as he presents an overview of historical developments of Missiology in the South African context. He suggests that 'academic missiology' in South Africa started in what he calls, a 'pre-classical' way, then moved to a 'classical' phase, a phase in the latter part of the

²⁰Cf Nolan (1988); de Gruchy and Villa-Vicencio (1994); Speckman and Kaufman (eds.) (2001).

twentieth century to a co-existence phase between classical and new contextual versions, the current phase. In my view this is an oversimplification of the shifts and contestations in the particular period that he covers. All theology, and therefore also Missiology, is done within and in response to a particular context, and has to take seriously the hermeneutical turn away from a 'universalization paradigm' towards a 'contextualization paradigm' (van der Merwe 1988; Jonker 1991:119-123; Smit 1998:297-317), yet I concur with Maluleke (2001:364-389) and Botha (2010:181-196) who, in continuity with the EATWOT tradition, warn that the usage of the notion "contextual"²¹ here carries the risk of becoming another umbrella paradigm. Maluleke states that this 'can and has been experienced as a new theological hegemony gently sneaking in to blur the painful and deadly practices of theological marginalization' (Maluleke 2001:366). He continues:

The positioning of an umbrella paradigm of Contextual Theology may serve to obscure rather than to reveal situations of injustice and inequality. Hence, it does not necessarily follow that contextual theology is concerned with the injustice suffered by marginalised and oppressed peoples (2001:366-367).

Mosala (1985:104) also warned earlier,

The real question is not whether theology is contextual, but what is the socio-political context out of which it serves. Is it a theology of the context of the oppressors or is it a theology of the context of the oppressed?

In this vein, Maluleke therefore rejects the notion of a universal, 'umbrella paradigm for all liberation theologies, in particular Black and African theology' (2001:371) and suggests that one should rather speak

²¹ Botha (2010) presents a thorough overview of the origin of the concept contextualisation, within the circles of the World Council of Church's Theological Education Fund and shows the danger of subverting or diluting the very meaning of the concept.

explicitly of Black and African theologies²², in terms of the uniqueness of their positions and sources of their existence. In this respect, I view South African Black Theology as one expression of the various African Theologies, addressing particular realities, in dialogue with key sources, locally as well as globally. It is this challenge to classic Missiology that prompted Bosch to state the fact that these expressions of theology and ministry are inherently missionary and that he has come to the point of seeing these African theologies as expressions of authentic African Missiology (Bosch 1995:27-28).

This has then been the way the churches and their youth ministries, influenced by South African Black Theology, and therefore involved in the struggle against colonialism and Apartheid, have reflected on and understood the gospel and witness in Southern Africa, and this is one of my roots, theoretically. I delve deeper into this insertion in Chapter Two. Yet, whilst I start from this particular theological tradition in Missiology, i.e., African Missiology, as a researcher, I also engage this legacy critically and creatively as the study progresses. The current ongoing transformations, but also new developments in Biblical interpretation, call for a nuanced appreciation of this legacy. This would mean experimenting with new paths, as suggested in my introductory stories in the face of emerging generations. In Chapter Three, I further spell out this engagement in terms of its South African expression, in particular the challenge from the Black Consciousness Movement's student leader and activist-theorist, Steve Bantu Biko to church and theology. My focus is on how his challenge was interpreted in the past, but also how it could now function as a bridge towards a postcolonial expression of Missiology. The point is however not simplistically to replace or add ever new adjectives, as in the case of "contextual", but rather to affirm that our deepest faith commitment and struggles for the realization of God's plan for the world, whether we call it "the wholeness of the humanity" or

²² See Molobi and Saayman (2006:324-337), Boesak (1977:14f), Mothlabi (2008: 42-49) on the discourse on whether we should speak of Black or African theology.

the “total liberation” through the gospel today, also need to challenge our own traditions and the new collusions with the more recent manifestations of evil. Missiology cannot be severed from the redemption that God wrought in Jesus Christ for His entire creation (Rom 8:18-30), which keeps on surprising us through the Holy Spirit as we continue to attempt to dance to its tunes. This means appreciation for this tradition, yet taking it to a deeper level. What is called for is expressed aptly in the imagery of ‘improvisation’ (Fodor and Hauerwas 2004:77ff), or as I shall explain later (Section 1.3.5.), closer to the heart of the younger people as my key dialogue partners, “remixing”.

So, whilst in Chapter Two I unpack this legacy in terms of where I and my dialogue partners – the faith community and youth ministries – come from, in Chapter Three I continue, in line with my musical analogy, with this improvisation or remixing of new tones and accents. This is done in terms of the ongoing post-colonial social transformations, challenged by the movements of God’s Spirit. In the next section I shed some light on this choice.

1.3.2 Postcolonial

We are living in a “post-world”, where notions like “post-Apartheid”, “postmodern”, as well as “post-colonial” and “postcolonial” are often used to name the ongoing social transformations that are unfolding. In this section I argue for a perspective which foregrounds the pervasive reality of colonialism. In practising a discipline, with the aforementioned history of Missiology, one cannot ignore this reality (Mugambi 2004:156). Here I draw on the helpful distinction (Sugirtharajah 2003:15-16; Kim 2007:162; McEwan 2009:17-26) between “post-colonial” (with a hyphen) – to indicate ‘a chronological moment when many of the West’s formerly colonised “nations” became politically independent’ (as in South Africa) – and “postcolonial” (without a

hyphen) to express ‘continuity with the anticolonial movement...a critical stance against colonialism in the past and its ideological rhetoric (colonial discourse) that is still operative in the present’ (Kim 2007:163). Clarifying these constructs is critical for this study, as I am doing Missiology from this particular postcolonial perspective.

England (2004:88-99), in his mapping of the interface between the growing field of postcolonial theory and theology in South Africa, starts with the comment of biblical scholar Gerald West in 1997 on ‘an important task awaiting African biblical studies’. In his dialogue with Jeremy Punt, also a South African biblical scholar working on postcolonial hermeneutics, England then suggests that Michael Foucault’s analysis of discourse, the materiality of language, and power, etc., is critical for such a dialogue, as the ‘formidable figure who informs the informants of Punt’s reflections’ (England 2004:89). He refers to the critique by Robert Young (2001) on the now classic postcolonial text, *Orientalism* by Edward Said (1985), namely that Said is missing key insights from Foucault²³.

However, in my view, postcolonial theory (and therefore a postcolonial Missiology) is more than the continuation of Western postmodernism and deconstructionism. Rather, it attempts at the retrieval of – or in line with the liberation heritage discussed in the previous section – the liberation of the discourses from the silenced “other” (Punt 2003:63). It is an act of resistance in the face of an imperial onslaught (Sugirtharajah 2003:14-16; Dube 2006:182-185; Kim 2007:164f; Maluleke 2007:508-511). For Sugirtharajah²⁴, the postcolonial stream flows rather from the critical work within the Commonwealth or Third World Literature Studies, the Indian series of Subaltern Studies, ‘in

²³ See McEwan 2009: 64

²⁴ See also McEwan (2009:34-61) who traces the lineage of postcolonialism from the Pan-Africanism from the 1890s, to the Harlem Renaissance, Negritude movements, Anti-colonial literature, the Latin American liberation struggles, feminism and the Subaltern Studies Group.

keeping with the efforts of the radical movements of the 1970s to write history from the underside..' and the anticolonial scholarship, particular through authors like, 'C.L.R. James, Frantz Fanon, Aime Cesaire, Amilcar Cabral, Albert Memmi, Chinue Achebe and Ngugi wa Thiong'o' (2003:14). He continues that this 'precursory intellectual stimulus' was taken further in particular by Edward Said, Gayatri Chakravorty Spivak and Homi K. Bhabha who 'gave postcolonialism its theorization and practice' (2003:14).

The discourse on the interplay between colonialism and Southern African theology (and therefore Missiology!), as already alluded to in Section 1.3.1, is not new. Specifically in the South African context of Missiology, one needs to mention the earlier work of Adonis (1982)²⁵ referred to in Section 1.2.1. His book, *Die Afgebreekte Skeidsmuur weer opgebou* ["The broken down wall rebuilt"]²⁶, starts off with an analysis of European (Dutch and British) colonisation and its impact on the missions policy of the Dutch Reformed Church in South Africa (:28-42). This work, which shaped my own church tradition, with Adonis as a lecturer and active participant in our youth movements, remains a critical precursor to a quest for a postcolonial Missiology. It shows the intertwinement between colonialism and missionary Christianity in Southern Africa, but in itself also broke this connection at an epistemological level, standing in the aforementioned EATWOT tradition of anticolonial scholarship.

²⁵ Adonis completed his doctorate under the well-known missiologist Johannes Verkuyl at the Free University of Amsterdam in the Netherlands. It is important to note the deep influence of Dutch Reformed Missiology, especially in the theological seminaries associated with the Dutch Reformed churches (JNJ Kritzinger and Saayman 2011:70). *Inleiding in de Niewere Zendingwetenschap* ["Contemporary missiology: an Introduction"] (Verkuyl 1975) in particular, was one of the key handbooks for what was then called *Sendingwetenskap* ["Science of Mission"] in South Africa, for many years, alongside *Inleiding in de Zendingwetenschap* ["Introduction to the Science of Mission"] (Bavinck 1954).

²⁶ This title refers to the metaphor of the 'dividing wall of hostility' (Eph 2:14), being brought down by Jesus Christ, and being built up again by the colonial missionary endeavours.

David Bosch, another key missiologist during the time of my formation as a minister, also refers to the relationship between mission, imperialism and colonialism (1991:226-230; 302-313). For Bosch, European colonization itself did not happen by accident. He shows how colonization was the direct consequence of the particular crusading mentality, persisting after the actual Crusades, but also the consequence of the medieval theology of “just war” (1991:226). The violent penetration of the so-called “new worlds” in the expansion of commerce and the slave²⁷ trade went hand in hand with imperial expansion and unleashed ecclesially an era of what became known for the first time as, “mission”, carried out by the agents of the ecclesial imperium, the “missionaries” (:227-228). Bosch states: ‘The new word “mission” is historically linked indissolubly with the colonial era and with the idea of a magisterial commissioning’ (:228). He continues,

...the origin of the term “mission”, as we still tend to use it today, presupposes the ambience of the West’s colonization of overseas territories and its subjugation of their inhabitants. Therefore, since the sixteenth century, if one said “mission”, one in a sense also said “colonialism” (Bosch 1991:302-303).

This reinterpretation²⁸ of the Latin concept *missio* however doesn’t mean that Bosch totally abandoned it. I discuss this in the next section and present my critical appropriation of it. While referring to it, however, Bosch doesn’t continue to unpack this ‘subjugation’ in further depth by addressing it *from* the angle of or *with* the vanquished themselves. Even in his posthumously published contribution towards, what he calls ‘a Missiology of Western culture’ (Bosch 1995), he doesn’t take these thoughts any further. This silence is partly related to his own

²⁷ The practice of slavery was of course not new, but in distinction from the previous Roman Imperial era, linked to this geographical expansion, from the period it only meant the enslavement of the black and brown peoples.

²⁸ Bosch explains earlier (1978) that the term *mission* was used earlier exclusively in the context of the Father-God sending the son and the Holy Spirit and was then reappropriated within the 16th century Jesuit context, with an ecclesiocentric focus. See also Jongeneel (1998).

continued embeddedness in what JJ Kritzinger (2004:151-176) calls 'classic Missiology'²⁹. One has to give him credit, though, as he does show how, in the South African context, government officials, politicians and missionaries alike continued to be allies in the propagation of the policy of what he prefers to call "separate development"³⁰ for the notorious system that has been known throughout the world as Apartheid. Bosch clearly understood mission's colonial collusion yet, at least in *Transforming Mission*, he never consciously engaged the anticolonial thinkers who confronted this oppressive system in much detail. It seems as if his insights, related to the European and colonial collusion, didn't feature prominently in his agenda for transforming mission. Whilst his earliest engagements with African theologies, like South African Black Theology and his personal relationships with these scholars, shows a recognition of its legitimacy, one however needs to concede that this was not a prominent feature of his own continued scholarly work and legacy. Perhaps he left it to his students to take this further. If this is the case, then it is therefore not surprising that Bosch's student and one of his successors, JNJ (Klippiers) Kritzinger, shows how it was in particular the proponents of South African Black Theology who made the explicit connection between the racism institutionalised in the Apartheid system since 1948, and colonial conquest. In taking up the challenge of South African Black Theology to mission and therefore also Missiology, Kritzinger concludes in this respect, 'Black Theology does not see racism in isolation from the other dimensions of oppression' (1988:114) and he shows that black theologians trace the origin of racism and what was called euphemistically "separate development", at a deeper level, to the economic greed of the Western colonists (:121-122). The different shifts

²⁹ Cf. also Kritzinger and Saayman 2011:139-145. Of course this might be a simplification of Bosch's legacy, but it does help to understand what one can call his sensitivity to this contentious subject matter.

³⁰ Smit (2005:355) shows that especially since the 1960s "separate development" was the term used for the Apartheid system. Van der Westhuisen calls this concept, 'a euphemism that breathed new life into apartheid by soothing some Afrikaner consciences about the realities of the policy' (2007:41).

in policy in the Southern African context, i.e., from ‘classic colonialism’³¹, to, what Nolan calls, ‘internal colonialism’ (1988:70ff.), and later neo-colonialism, did not deal with the root cause i.e., an imperial system, which continues (even after independence) to reproduce inequalities. Relevant to this study, and in terms of my own insertion and that of my dialogue partners, I further explore the deeper dynamics of this “system” in Chapter Two. Seemingly the core structures of oppression are left intact and perpetuated, only to be translated in the context of a set of new historical factors (:125-137).

In this context, the challenge clearly remains the transformation of systems and institutions. In this study it concerns the transformation of a particular church, which seemingly mirrors and perpetuates these structures within itself and its context. It would be in this context that one needs to understand the aforementioned emergence of the various expressions of anti-colonialist theologies (Section 1.3.1.). In the South African context, it was more prominently Manas Buthelezi, Allan Boesak, Desmond Tutu, Gabriel Setiloane, Johannes Adonis, Bonganjalo Goba, Buti Thlagale, Takatso Mofokeng, Roxanne Jordaan, Mokgethi Mothlabi, Klippies Kritzinger, Willem Saayman, Nico Botha, Tinyiko Maluleke, amongst others, who carved out the implications of the epistemological break with Western academic theology, as represented in the EATWOT tradition and therefore also challenged colonial epistemology and mission theology. Within the South African context, JNJ Kritzinger as a missiologist, in dialogue with these expressions of emergent, anti-colonialist theologies, consequently speaks of a ‘black missiology’ (:155ff) and ‘liberating mission’ (:335ff) while Potgieter refers to a reimagining of ‘colonial mission’ (1993:460-468); yet, it is Maluleke who first wrote explicitly of ‘postcolonial

³¹ In this respect, one can see Terreblanche (2002:154-156; 179ff) as he shows how, at the Cape, the conflict between the indigenous peoples, called the Khoikhoi (the herders) and the San (the hunter-gatherers for land and cattle), led to a violent ‘colonial process of land deprivation that continued for more than 250 years’, leading eventually to the adoption of the Land Act of 1913. See also Elphick (1982:8-32) and Adonis (1982:1-10).

mission' (2007:503-527) and later 'postcolonial church' (2008). A postcolonial missiology, in continuity with this tradition, still needs to be developed. This would, in my view, be based on the affirmation of an epistemology rooted in this intersubjective dialogue, pursuing the quest for self-identity and affirmation, but also the socio-political, economic, cultural and religious liberation of all. On the question of what the implications of this are in a new post-colonial context, I work out in Chapter Three, but would from the onset play with a threefold scheme that is evident in what we've been bequeathed by the aforementioned anti-colonial tradition.

In this pilgrimage towards a postcolonial Missiology, *new questions* are being asked (Kim 2007:166-167) that relate the faith commitments, experiences and challenges to the complexity of the interplay between colonised and coloniser, as indicated in the term 'postcolony' (Mbembe 2001). In this respect, and in line with critical theory, issues of identity, oppression, conflict, injustice, power and liberation are analysed through the social, economic and political sciences, but also intercultural studies, instead of a mere dialogue on past philosophical or metaphysical questions, as in the academic theologies. Missiology, *secondly*, takes seriously the procedures of anti-racist and anti-imperialist protest and struggle from the new social movements and churches in the postcolony, but also within marginalised sections within the churches and communities of the North Atlantic shores, as a starting point. The procedures of doing theology and expressing itself are being radicalised. Theology itself becomes a transformative praxis in communities and cultures that emphasise communal and democratic modes of decision-making and reflection; it is not simplistically an individualist quest, articulated in books, but it is embedded in the praxis of these communities. The *third aspect* of the mode of doing theology is the role of and the emphasis on history and the re-reading of tradition. As indicated, the distortions of history, based on power configurations, are addressed through the retelling of their histories and

traditions by those who were silenced. These histories present moments of grace and disgrace, an awareness of our sinfulness and the church's moments of 'prophetic witness as well as shameful betrayal' (Schreiter 1996 [1985]:5).

In this study, then, the attempt at a creative dialogue with the youth movements takes on this threefold-emphasis, where new questions, emerging from the praxis of these movements, shed new light on a re-reading of history and tradition. Yet, we also have to affirm this emphasis in terms of creative tension with the other key concepts of this study.

1.3.3 Missional

Missional is another core concept in this study and has been used so far in the context of quotes from various sources, in particular from colleagues in Practical Theology, mostly interchangeably with concepts such as "missiological", "missionary" or "witnessing". Within the discipline of Practical Theology in Southern Africa there has recently been a welcome flourishing of output related to missional church and missional ecclesiology (Dames 2007:34-53; Niemandt 2007, 2010: 397-413), whilst the work from Systematic Theology (Mofokeng 1983; Durand 2002; Phiri and Nadar 2005; Jonker 2008) also remains critical for a study of Southern African ecclesiology. The flourishing of output, specifically in Practical Theology, relates on another level to the many high profile and newer ecclesial formations, "church experiments", research bodies, as well as networks, which in some cases may also view traditional theological inquiry with an amount of what they would call "post-modern" scepticism. These expressions are, in the main, presented as examples of authentic responses to the new context. As a pastor, I was also personally introduced to the Southern African

Partnership for Missional Churches (SAPMC)³² in 2004, but also later to the broader family of the recent Emerging Church Movement.

These developments could be viewed and discerned from different perspectives, which will depend on the background, experience and specific interests of the relevant community or individual. A key consideration within the context of my academic study is whether the new challenges we face and the responses to it are related and coherent in terms of the aforementioned scholarly discourses that are taking place in the discipline or amongst related disciplines. More critically, I would ask whether it is relevant to address the challenges raised in my stories, i.e., serving the ongoing transformations impacting our communities, in relation to God's action.

The concept "missional", as indicated earlier (Section 1.3.2.), has gained currency, especially since the publication of *Missional Church: A Vision for sending the church in North America* (Guder 1998). After this we saw in South Africa too an upsurge of new literature and online sources³³ of reflection on "emerging" or "missional" ecclesiology. I've referred to some of these articles and books earlier (Section 1.2.1.), but also indicated its introduction in the Southern African context and the charge by Hendriks with regards to the lack of awareness from Reformed churches on the urgent challenge for ecclesial transformation. His reflections are to be understood within the context of the shift within Practical Theology in South Africa. Hendriks (2003:21) is explicit that this "transformation" is to be understood in terms of seven priority areas that, as he notes, correspond with the broader literature from the

³²Cf Dames (2007) and Niemand (2010) for an overview of the history and development of SAPMC.

³³ Various prominent South African blogs (<http://mycontemplations.wordpress.com>, <http://allaboutcori.blogspot.com>, <http://www.futurechurch.co.za>, www.emergentafrica.com, www.nextchurch.wordpress.com, etc) also focus on discussing and defining missional ecclesiology, whilst others like, <http://www.spirituality.org.za/blogger.html>, <http://khanya.wordpress.com>, <http://stephenmurray.wordpress.com> are broader in scope, but they also deal at various points, on this topic.

‘Western Established Churches’ and the ‘Gospel and Our Culture’ movement³⁴ in the USA and other continents. What is of interest for this study is referred to in one of his priority areas, which in my view gives perspective to his other priority areas. This perspective holds the promise to address the challenges raised in my stories. In describing this priority area for ecclesial transformation, Hendriks explains,

The church of the future focuses on the community’s needs. In other words, this is where a *missional* ecclesiology, a mission-oriented church concept, redirects the church’s focus away from its devotion to self-maintenance to the need around it, the need of its neighbour (2003:12-emphasis added).

In my mind, the challenge he raises here and which he links to recent Northern and Western ecclesiological discourses, is however rooted much deeper back and would therefore, at least for me, point in a different direction. According to Nieder-Heitman (2002) these processes draw inspiration also from the wells of the earlier works of Karl Barth, Jürgen Moltmann, Lesslie Newbigin and David Bosch. JNJ Kritzinger³⁵ however makes the critical point that the concept “missional” itself is not so new. The journal of the Southern African Missiological Society (SAMS), started by David Bosch in 1968, was first called “Missionaria”, but changed in 1973 to “Missionalia” (JNJ Kritzinger and Saayman 2011:110). The theological implications were not discussed at the time, although concepts like *sending* [“mission”], *sendeling* [“missionary”], etc., were already hotly contested and vigorously debated in South Africa (Section 1.3.3.) and Bosch himself was evidently aware of it. Why and how would I then use the term “missional”, given the fact that the church to which I belong, formerly the Dutch Reformed Mission Church (DRMC) and now the URCSA, stopped using concepts like *sending* and

³⁴ The ‘Gospel and Our Culture Network’ was started formally in 1992 in the United Kingdom, inspired by the work of Bishop Lesslie Newbigin. The aim of this movement, which spread rapidly over the Western world, was to reflect critically on the witness of the gospel in a predominantly Western cultural context.

³⁵ Kritzinger, JNJ (2007) Nurturing Missional Integrity. Unpublished paper.p.1.

sendeling in the late 1970s and replaced them with *getuienis* [“witness”] (Botha 1986:35)?

I agree with this shift within the former DRMC. It came as a result of the deep scars left by colonial mission and social crusades, but more so, the fundamental theological flaws inherent in its usage (Bosch 1979:12-21; Saayman 2010:6-8). I continue to explain these shifts in Chapter Two (Section 2.1.2.1.) in terms of my own experience and that of the church community where I am coming from. The question raised by my introductory stories is however, whether or not the concept *getuienis* (as introduced) is able to articulate God’s liberating presence and movement in the current context. Since the introduction of this new term, was it able to do so at all on a local, congregational level? My preliminary observation, as an interested participant in this church, is that the sound Barthian theology behind the shift in the concepts (Bosch 1979:170; 1991:389-393), in particular the shift from an ecclesiocentric towards a Trinitarian missiology (Bosch 1979:240), has largely been missed at a local congregational level³⁶. Despite the efforts from the various denominational functionaries and structures³⁷, for most of the ordinary members in congregations the popular meaning of the word *getuienis* has remained confined to traditional evangelism programmes and outreach campaigns organised by enthusiastic individuals and committees. To *getuig* [“witness”], in these contexts, means for most participants to get up in a gathering of (mostly) Christian believers and tell the story of either how you “got saved” or

³⁶ In this respect see Botha (1986:38f), who states this reality in 1986, but also suggests the reasons for it, as fundamentally related to the missionary ecclesiology of the NGK. I agree with Botha and as indicated, my observation is that not much has changed since 1986.

³⁷ Cf Skema van Werksaamhede van die NGSK (1986: 452-453; 455; 489-490) and (1990: 473-478; 504-531), which shows, amongst other study reports, how the Synod of this church also initiated in 1986, an *Ad Hoc Kommissie vir Bedieningsstrukture* [“Ad Hoc Commission for Ministry Structures”], which were to study the restructuring within the context of unification. JJ Kritzinger’s *’n Missionêre Bediening-op weg na strukture vir ’n jong kerk* (JJ Kritzinger 1979), although still steeped in an older missionary paradigm, also shows the earlier search within the NGKA for a different expression of ministry at congregational level. The question however remains whether these efforts prepared us for the challenges today.

how God intervened, often “miraculously”, in a difficult personal situation. Whilst these rituals of storytelling remain very important in the fabric of congregational life and also in my own personal faith formation (Chapter Two), my point here is that the notion of a *getuigende gemeente* [“witnessing congregation”], in its broad understanding, remained foreign to most local faith communities and the members within the church where I participated. We simply don’t speak of, or consciously live as a “witnessing congregation” or a “witnessing church”. In our context, it largely remains the witnessing of individuals. It seems from my preliminary observations, as an interested participant, that the very important and insightful contributions referred to in Section 1.3.1 have remained locked away on library shelves of our theological seminaries or synodical reports instead of becoming a living reality within congregations. It was the well-known and vocal prophetic witness of individual personalities and small yet influential dissident movements, influenced largely by South African Black Theology within and beyond the church, that have embodied the shift. Officially, the particular tradition within church meetings led to the acceptance of various written-out faith statements or even confessions, not to the praxis of local faith communities as such.

In this regard I refer to the Belhar Confession and the Accra Declaration that, although influenced by various movements within the institutional churches, were in their final form drafted and adopted by ecclesial meetings. This particular process stands in the European confessing tradition, which hails from the 16th century onwards. Whilst I remain part of a church which subscribes to this tradition, my question here is not the process, but whether the shift in the terminology has fundamentally shaped our ecclesiology and praxis, expressed also as congregations. These important influences were expressed as a “prophetic voice” or, as the *Kairos Document* stated, a “prophetic church”. Yet again, these initiatives did not flow explicitly from congregations but, to a large extent, from influential individual

members – often professional theologians and ministers – as well as from dissident movements functioning mostly independent of and often in opposition to the institutional churches, like the *Belydende Kring* [“Confessing Circle”], the Institute for Contextual Theology (ICT) and the well-known South African Council of Churches (SACC).

One also has to note, however, that a few congregations started to experiment with “renewal” by appropriating elements and language from African Independent Churches as well as from Pentecostal and Charismatic churches. In the URCSA, however, this was the exception rather than the rule. It did not signal a conscious shift within the church in line with a shift in missional ecclesiology. But one has to assess these exceptions and I expand on this experience in Chapter Two (Section 2.2.1.4.).

It is within this context that the notion of “missional church” and “emerging church” – focusing on the local context – was introduced in Southern Africa, as a possible answer to the transformation of the local faith community (or congregation) in the new context. However, the new so-called “emerging church conversation”³⁸, as Saayman (2010:13) shows, remained a Northern affair, despite its roots. From their North American and European contexts, it refers to a movement of diverse conversations, primarily via various informal gatherings, social networking platforms and publications, but also to what they call, “church experiments” that address questions of church, theology and culture, especially in what is framed as the postmodern context³⁹.

³⁸ Gibbs and Bolger (2005:29) show that most participants in these developments prefer to be known as a “conversation”, instead of a movement, church or denomination. This is because of the inherent diversity of expressions, but also of contexts and views.

³⁹ Cf. www.emergentvillage.com. Gibbs and Bolger simply state, ‘Emerging churches embody their way of life within postmodern culture’ (2005:44). Within the South African context, the subtitle of Niemandt’s publication on dreaming for a new reality of being church is, *Geloofsgemeenskappe in pas met ‘n postmoderne wêreld* [“Faith communities in step with a postmodern world”] (2007).

However, as I have indicated, the concept “emergent” or “emerging” is not new and preceded this predominantly North American usage. As indicated earlier (Section 1.3.1.), we need to keep in mind that the first EATWOT publication, edited by Sergio Torres and Virginia Fabella, was initially entitled, *The Emergent Gospel* (1978), while David Bosch also spoke of ‘an emerging missionary ecclesiology’ (1991:372) or sometimes simply refers to ‘emerging ecclesiology’. I come back in Chapter Five to this important contribution, as it influenced much of what is discussed under the heading of the “emergent church conversation” or the “missional church movement”. Yet, one also can refer to the work of Metz (1981), translated as *The Emergent Church: The Future of Christianity in a Postbourgeois World* and Bediako (1995:157), to realise that this notion precedes its current overtly North American usage.

Whilst the notion of “missional church” was introduced as a new phase in the focus of Practical Theology on congregations, known as *gemeentebou* [“Congregational upbuilding”], this new emphasis also drew selectively on the insights from Missiology and, to a lesser degree, from Systematic Theology. The concept “missional”, as indicated already, was introduced, in particular, through the publication of *Missional Church: A vision for the Sending of the Church in North America* (Guder 1998), while most of the literature indeed comes from these shores. This particular publication was the result of a study, where, in line with the work of the *Gospel and Our Culture Network*, the relation between Missiology and ecclesiology in the North American context was considered specifically. The practical implications of the study were then worked out, with a focus on local congregations. As indicated, through the influences of some practical theologians who focussed on *gemeentebou*, South African congregations within the white, Afrikaans Dutch Reformed churches, quickly accepted these developments and are vigorously calling other congregations, including black ones, to follow suit. The assumption seems to be that these theological

frameworks, contextual analyses and their practical implications can seamlessly be applied to an African context.

I am aware of – and to some extent agree with – Saayman’s (2010:5-16) basic argument and his warning that the term *missional* relates specifically to what he calls its ‘very introverted countenance’ (:14) and, as indicated, an explicit ‘postmodern North Atlantic culture.’ (:15) This, in my view, however does not totally disqualify the usage of the term. Saayman himself is not against the usage of terms which include the Latin root “*missio*” or “*sending*” (in Afrikaans), irrespective of its ambiguous origins and usage. Like Bosch (1979:239-240;1991:289-293), he argues that the term “*missio*”, in spite of its defective usage later, is rooted in Trinitarian relations, where the Father sent the Son, and the Father and the Son sent the Holy Spirit to continue the work of caring, healing, saving and loving the world. The Latin notion of *missio Dei* [“God’s mission”], used since the 1950s, invokes this meaning to indicate the tri-une God’s movement to and on behalf of His world, and this has been expressed ever since, especially in ecumenical documents. I would therefore opt for a critical, constructive engagement with our colleagues from Practical Theology, while pointing out (with Saayman) that the meaning and the concept itself is certainly not new within ecumenical discourse.

This is therefore a missiological and ecclesiological study. In speaking of *missional* church, then, I use it as a bridge to connect the developments in *missional* ecclesiology with the various emerging theologies, specifically with the theory and practice of congregations. That will be how I use this term. Whilst the use of the term *getuienis* represented in my own context an important and necessary break with the (now largely defunct) Afrikaans term *sending* [“mission”], it simply did not connect to the stories and journeys, i.e., the praxis of congregations, as they tried to discern their calling collectively in new contexts.

At this stage, therefore, I understand and critically utilise the concept 'missional', within the broader subfield of missiological ecclesiology, to be the adjective which qualifies that the church, and specifically a congregation is, by its very nature, i.e., at the core of its identity, to be conceptualised, structured and continuously transformed by the fact that it exists by virtue of the triune God's mission towards, in and with the world. In this respect, I argue that this concept can expand and deepen the understanding of a concept like *getuienis* to suggest fundamentally more than verbal storytelling, evangelistic campaigns or church programmes initiated by individuals, activists or certain groups, commissions and agencies, even when these are called "ministries" within the church. It denotes a particular qualifying self-understanding or identity, an overall intention that permeates the very being of the church in all its different expressions. It is also critical to clarify what I mean by concepts like church, congregations, "prophetic movements", i.e., the notion of ecclesiology.

1.3.4 Ecclesiology

Ecclesiology is the particular field of theological study that traditionally focuses on the essence and the nature of the church. Whilst a particular missiological focus is the starting point, ecclesiology is the other key focus area of this study. Kärkkäinen (2002), simply speaks of ecclesiology as, 'the doctrine of the church' (:7), even though he would also refer to the 'theology', 'concept' and 'understanding' of church. For Heyns (1992:311), ecclesiology is '*die leer oor die kerk*' ["the doctrine about the church"], relating to the theoretical thinking on the church. On a very basic level and as a starting point in this study, I understand ecclesiology to include the critical theological discourse on local expressions of Christian believers, i.e., what I would refer to as congregations; the church in its broader expressions, in terms of the presbyterial-synodical church polity, the meetings of representatives of

these local congregations, i.e., in her *meerdere* [“broader”] denominational expressions as a church; and lastly, also in terms of its meetings of cross-denominational representatives, i.e., an ecumenical church. Since this is a missiological ecclesiological study, I also discuss the legacy of the various relevant mission societies or mission movements, which in my own context refer specifically to student and youth movements.

As I have shown, the subfield of missional ecclesiology within missiology has been dominated in South Africa by contributions focussing on the debates around “missionary congregation” or “missionary ministry”⁴⁰, “prophetic church”⁴¹, “African church”⁴², the “church of the poor”⁴³ and as indicated in the previous section, more recently also “missional church”, “emerging church” or Maluleke’s reference to a “postcolonial church”. Within this wide array of exciting possibilities, my interest, in continuity with my introductory stories, would however be the question: What has happened, today, to the African emerging theologies’ (Section 1.3.1.) quest for authentic church in the face of the onslaught of particular violent expressions of colonialism? In Chapter Two, I present an outline of how an inherited colonial – or what I prefer to call *gereformeerde* – missionary ecclesiology was challenged in the context of the struggle against colonialism, as expressed in the Southern African context. In this challenge, the notions of a “black church” or (as indicated) for some a “church of the poor”, “prophetic church movement” or “confessing church movement” surfaced strongly. As will be shown, South African Black Theology, in particular, challenged the

⁴⁰ See JJ Kritzinger 1979.

⁴¹ See Nolan 1988:215-216.

⁴² See the collection of essays by Mugambi and Magesa (1990) in particular the DW Waruta’s, *Towards an African Church* and P Kanyandago’s *The Disfigured Body of Christ and African Ecclesiology*. See also Onwubiko (1999) and Mugambi (2004:150ff.).

⁴³ See Bam (1984: 23-56), as he critically engages the publications by Julio de Santa Ana, in particular, *Towards the Church of the Poor*. Whilst Kärkkäinen (2002:175f.) engages MD Chenu, on his *Vatican II and the church of the Poor*, he speaks of, ‘The church for the Poor’, in the context of his discussion on the ecclesiology of the base ecclesial communities in Latin America (:175-183).

hegemony of *gereformeerde* missionary ecclesiology and theology⁴⁴. The question is what has happened since the demise of Apartheid; and for this study: How are we to critically contribute to the ongoing struggle against new expressions of colonialism?

It would be important to go back to Saayman's challenge (Section 1.2.1.) and his argument on why (seemingly) the impulses from the South (in which I include black ecclesiologies) have not yet been taken up. His reason for this situation is that the debate has been mainly another testimony of Western hegemony. Saayman (2000:11) qualifies:

This is not to say that there were no Third World participants in the debate [on missionary ecclesiology - RWN], or even that their concerns were neglected. Much rather I want to say that the same general Western tendency was at work that Sugden (1996:149) points out at work in Bosch's *Transforming Mission*...In terms of my topic this implies that Third World participants did take part in the debate, and did state their concerns. However, Western church leaders and theologians often listened to their concerns, but responded to those concerns in a basically Western way, in such a way that the concerns of Western churches and mission organisations eventually again took priority.

In order to position the study it would therefore be critical to engage the legacy of an emerging black ecclesiology as my theoretical starting point for a deeper engagement. It is important to highlight the developments rooted in this legacy as a starting point, bearing in mind that I continue to delve deeper into it in subsequent chapters. This quest for a "new ecclesiology" for the "new South Africa" did receive attention from former proponents of South African Black Theology.

Pityana (1995), in an article entitled *Culture and the Church: the Quest for a new Ecclesiology*, states of the 1990s that 'successive annual conferences of the SACC since the Rustenburg Conference in 1990,

⁴⁴ See Boesak (1984:22-35); Mofokeng (1983. ix)

have added their voice to the South African search for a new ecclesiology'. In his contribution, he aims at tracing what he then calls the 'emerging trends towards a relevant ecclesiology for South Africa' (1995:87). In his contextual analysis of the "new South Africa", he states: 'the transformation of South Africa has been described variously as breathtaking, miraculous and even as godsend' (:87) and declares, 'We have begun to see a government with a humane face' (:87). Whilst lamenting 'the failure of people to recognize that much has changed', he states, 'the development of a culture of human rights has been growing apace' (:88). He describes the progress taking place in South Africa as 'nothing short of a major transition of the moral character of this nation' (:88). On the negative he notes 'the truth, though, is that while this effort is underway, crime is escalating ... more frighteningly, there are concerns about a deteriorating public morality – even amongst those who have responsibilities in national life' (:88). Pityana then asks: Where is the church? For him, although they regularly gather in large numbers for worship, it would appear that the Christian teaching 'has only a marginal influence on personal life.' (:89). Over against this, he reminisces about how earlier the 'prophetic witness' (:89) was testimony to a vibrant and integrated Christian life and witness and had a great social influence. Now, in the "new South Africa", however, it seems as if Christians learned only too well the strategies and tactics of struggle and inevitably these were applied in the life of the church. This means, for Pityana, that Christians were cultured in the art of struggle and this influenced behaviour and practice within the church, accordingly there were constant conflicts with youth, activists and women. Whilst everything else was changing and dynamic, he laments that the church remained conservative and unchanging (1995:90).

For Mosala (1995), however, this is testimony that the visible church is not necessarily the space for the work of God through his Spirit. The Spirit pertinently moves, for him, amongst the black working class and is not confined to missionary Christianity, i.e., 'never a function of

mercantile capitalism, nor of colonial military conquest, still less of nineteenth century colonial religion'. Indeed, for him, 'God was at work among Africans long before the advent of white people in Africa' (Mosala 1995:79). This contention forms an important part of the spirituality of the anti-colonial discourse of the liberation struggle in Africa, but one also needs to bear in mind the way pre-colonial and early Christianity was deeply shaped by the north African church (Oden 2007). Hence, for Mosala, we need to look deeper into what the Spirit is saying and doing, particularly amongst poor black people, within and beyond the "mainline" churches. In listening to these, it is realised that the Spirit is moving beyond the official structures of the church, but also, it is affirmed that the Spirit works beyond the political and economic policies endorsed by the dominant political parties of the day. Mosala (1995:83) warns tellingly, out of the experience of South African Black Theology:

In the years of intense struggle between the Apartheid regime and the popular forces of liberation, Spirit as power among the oppressed could not rely on the mainline churches. As in the period before the advent of the colonial churches, the Spirit continued to work in spite of the churches.... The Spirit blew where it willed, with or without the churches. But what was really the nature of the theology of mission inherent in the political activism of Christians and Christian organisations in South Africa? My judgement is that we operated with an unarticulated theology of mission which was limited to the populist political praxis of the moment. The bankruptcy of such a theology resides in its inability to survive the lifespan of this populist moment.

What is of relevance to me, as I reflect on the emerging missiological ecclesiological trajectory within black Christianity, is the fact that – at least for these key proponents of South African Black Theology – there is a need to recognise and discern the on-going work of the Spirit. They articulate a particular pneumatological ecclesiology, where the Spirit moves within the confines of institutional churches, but also beyond these. The Spirit also moves on, often irrespective of and despite the institution. The question is, then: How can we discern this ongoing

work of the Spirit, beyond what Mosala calls a ‘theology of mission which was limited to the populist political praxis of the moment’? This is the key concern of my study, so I move on to present my understanding of discernment as I will use it in the following chapters.

1.3.5 Discernment

As mentioned earlier (Section 1.3.1.), in introducing what they called the ‘emergent gospel’, the participants of the EATWOT in 1976 stated that they were taking up the challenge of ‘discernment’ which, for them can only be done ‘in obedience to the Spirit and in communion with the church’ (Torres and Fabella 1978:xii). Biblically, the concept ‘discernment’⁴⁵ means a gift of the Holy Spirit (1 Cor. 12:10), which includes interpretation and judgement; the ability to weigh options, i.e., ‘testing the spirits’⁴⁶ and to make decisions (Heb 5:14; Phil 1:10; Col 1:9)⁴⁷ about the direction that seems, within a missiological context, to be in line with the movement of the Spirit of God. Henriot (2005:38) ties this notion to what he calls ‘the ordinariness of God’s action in history’. Although we don’t find this term in the Old Testament, it clearly finds expression in the prophetic tradition, where God’s voice is “heard” by the individual prophet, in terms of what is happening amongst and with the people of Israel and their history. This implies the task of “reading” or interpreting the signals or impulses of God’s action. This tradition is important for my study. What, then, would be the theological methods

⁴⁵ See Rakoczy, S (2011) who presented a paper, ‘*Transforming the Tradition of Discernment*’ at the annual conference of the Theological Society of Southern Africa, where she refers to a ‘discernment tradition’. See also Smit 2001 and Keiffert (ed.) 2009.

⁴⁶ See 1 Cor. 12:10, 2 Thess. 2:2 and 1 John 4:1-6, where the reference is made which suggests a link between the “teachings” and “prophecy” and the Spirit or “spirits”.

⁴⁷ Rakoczy (2011) also refers to Rom. 8:26-27, 1 Cor. 2:10-16, 1 Cor. 12:3, Eph. 5:7-11, Gal. 5:22-23, which suggest that the “discernment tradition” is embedded in the broader Early Church.

that guide this particular process of discernment, taking into account the overtly missiological, emerging nature of this study? This question goes back to link up with the discussion under Missiology (Section 1.3.1.).

Karecki's contributions are helpful as a starting point, as she explains the praxis-based⁴⁸ expression of Missiology. She shows how the use of her adaptation of the 'pastoral circle'⁴⁹ – sometimes called the 'circle of praxis' or 'praxis cycle' – of Joe Holland and Peter Henriot (1983) can help to 'heal the rift between theology and life' (Karecki 2005:159). Appropriated as a missiological hermeneutical tool (2002:138-141), it offers a valuable starting point, route and practical method in this process. She argues that this approach enables students to *do* Missiology, for the sake of transformation, rather than merely *studying* Missiology. However, taking into account the critique from Ward (2008), this cannot be a mechanical step-by-step process. Ward focuses on how it was introduced within Practical Theology and expressed in the text by P Ballard and J Pritchard (1996): *Practical theology in Action: Christian Thinking in the service of Church and Society*. Ironically, by using only this exposition of the pastoral cycle – seen as 'a series of different stages through which the practitioner must move to implement the methodology' (:34) and not the (now classic) text of Holland and Henriot itself or its further appropriations – Ward comes to the conclusion: 'The pastoral cycle tends to reinforce the dislocation between reflection and the everyday' (:35). However, one also has to follow the on-going discourse on the various possibilities in which the pastoral cycle has been used and adopted – e.g., Cochrane, de Gruchy and Petersen (1990), Kritzing (2002, 2008), Wijzen, Henriot and Mejia (2005) – but more specifically, how Holland and Henriot themselves envisioned it.

⁴⁸ Cf also Bevans and Schreiter (2009[2004]:348-395)

⁴⁹ Holland and Henriot are not sold out on the metaphor of a circle, as they argue that '... the pastoral circle continues without final conclusion, it is in fact more of a "spiral" than a "circle." Each approach does not simply retrace old steps, but breaks new ground.' (1992:9)

The pastoral circle was introduced by Holland and Henriot as a pastoral approach or circle to link activism and social analysis to faith and justice and then back to action, as opposed to what they called an ‘academic approach’⁵⁰. Whilst for Holland and Henriot an ‘academic approach’ connotes the study of a particular social situation ‘in a detached, fairly abstract manner’ (1992:7), the ‘pastoral approach’, in line with the emerging theology from EATWOT, ‘looks at reality from an involved, historically committed stance, discerning the situation for the purpose of action’ (:7). Although particular “elements” are identified, they envision the journey as much more than a mechanical, clinical application of a “series of stages”. They explain in the foreword,

... the four elements – insertion, social analysis, theological reflection, and pastoral planning – all need to be located in an atmosphere of celebration, infused with an ethos of prayer. This provides a time for discernment, openness, liturgy, song and music. It means that the more intellectual elements of analysis, reflection, and planning are continually grounded in experience. Celebration and prayer make the pastoral circle genuinely human and spirit-filled and give the struggle for linking faith and justice new meaning, new life (1992[1983]:x).

If discernment is a spiritual gift, in agreement with Holland and Henriot and with the intentions of Ward, it is more than simply a method with a series of stages or a recipe; it is also not an uncritical application of the techniques of the various social sciences. Missiologically, discernment is about nurturing the craft for a conscious and critical sensing, feeling and picking up of ‘impulses’ (Saayman 2000) of what is happening in the world, in relation to what God is saying but also creating. This is not a one-dimensional method; it is dynamic, multi-dimensional, multi-sensorial and it happens, as Holland and Henriot explain, ‘continually

⁵⁰ As indicated in Section 1.3.1, the EATWOT Final Statement also makes reference to the ‘emergent’ approach against ‘an academic type of theology, which is divorced from action’ (:269)

grounded' in the actual praxis and interaction with all the participants, whilst listening and being open to God's impulses.

Even though the structure of this dissertation might appear in a particular way, in the actual process of the research I could not (mechanically) reflect first on my agency and that of my dialogue partners and then, secondly, relate that to how we frame the world, in neatly worked-out stages or steps. The actual journey or pilgrimage of discernment is much more intuitive and cyclical, grounded in – and often “disturbed” by – the actual praxis. To be guided by discernment, as a central notion, also allows for creative and imaginative “innovation”, depending on where we find ourselves, the kind of questions that shape our engagement and the deeper levels of enlightenment that every new cycle calls for. One dimension of this inter-play might come to the fore at a particular level, whilst others recede to the background at times. All of this is, however, held together and integrated in terms of the question: What the Spirit of God is searching, saying and doing, which means: Are we still feeling the impulses or the heartbeat of God?

In order to articulate this better, I want to introduce a metaphor that is not only familiar to the life-world of younger people, but that also expresses the finer nuances of this pilgrimage (or art) of discernment. I use the term “remixing” as a particular metaphor for my understanding of our faith praxis as well as this art of discernment. This concept, well-known in the danceclub and music production scene, is also related to our African inclination to make sense and to express ourselves through song, rhythm and dance. In explaining various African cultural concepts, Biko explains:

Nothing dramatizes the eagerness of the African to communicate with each other more than their love for song and rhythm... In other words, with

Africans, music and rhythm were not luxuries but part and parcel of our way of communication (2006[1978]:47).

Fodor and Hauerwas (2004:75-109) argue quite a strong case for speaking about faith, or Christian existence, as ‘performance’, instead of simplistically speaking of it in subjectivist terms within the ‘narrow inner realm of the private’ or on the other hand, as a ‘deposit [of beliefs] ... like a meteor fallen to earth ... delivered once and for all, intact, whole’ (:76). They argue that one cannot fully comprehend the Christian faith apart from seeing God in his actions, or in their words, God’s ‘act’, as an ‘eternally performing God’:

God refuses to be known apart from our life in God, which means that to be made part of God’s speech lies at the heart of the Christian understanding of God. In short, our God is a performing God who has invited us to join in the performance that is God’s life. (:76).

The notions of performance and drama, but also “improvisation”, capture for them, metaphorically, not only our conceptualisation of God, but also how we perform, whether it be as an activist, evangelist or missiologist. The idea of remixing connects with this shift. For me it came from a conversation with a colleague, whilst driving to a church meeting. He shared his views on a publication from Walsh and Keesmaat (2004) entitled *Colossians Remixed: Subverting the Empire*, who used remixing in the context of hermeneutics and the re-contextualisation of a biblical text, within a context of globalisation and empire⁵¹. He was working on a paper for a rereading of Karl Barth within contemporary South Africa⁵². This resonated with me because my generation and subsequent cohorts, as I show in Chapter Two (Section 2.2.1.), have been shaped by this particular art form within popular culture. It is important, however, to further work out my appropriation of this metaphor.

⁵¹See also Keel, T (2007) *Intuitive Leadership*, Grand Rapids, Baker Books, who relates the notion of “a remixed world”, to the postmodern context. p.112-115.

⁵²Senokoane and JNJ Kritzinger (2007).

A remix, in its more popular⁵³ meaning, is an artistic technique, i.e., the *process*, but also the alternative version, i.e., the final *product*, processed and performed differently from the original versions by the blending in musically of various key elements, is called the “samples”. Technically speaking, the original version is also a “mixture”, as art always evolves and is influenced by various sources. Whilst working within the rhythms, melody and most of the lyrics of a particular song, the producer selectively and creatively picks samples from other older material, blending these into a new sound. The purpose of this is to create a new production for a new audience, in many cases simply to make it possible for them to dance to the song. In this process, it is important that the original sample is well understood, in terms of its own lyrics, rhythm and melody, as coming from and responding to a particular audience and time. The lyrics cannot simply be translated into the language of the new audience, but in remixing it is totally restructured, with a new theme, often with new rhythms, and in many cases, with totally new lyrics. It is relevant to note the subversive Afro-Caribbean roots of this art. Many agree that

modern remixing had its roots in the dance hall culture of late-1960s or early-1970s Jamaica. The fluid evolution of music that encompassed ska, rocksteady, reggae and dub was embraced by local mixing wizards who deconstructed and rebuilt tracks to suit the tastes of their audience.⁵⁴

⁵³ South African artists like HHP (meaning “Hip-Hop Pantsula” are also known as “Jabba”) with the hit ‘Music and Lights’ [<http://www.youtube.com/watch?v=HTxfr8yYdhU>] from the album, ‘Acceptance Speech’, 2007, written by Jabulani Tsambo. One could refer also to earlier examples with their concomitant club remixes, like Whitney Houston’s ‘Greatest love of All’ and ‘I always will love you’ which are popular, commercialised examples of this technique.

⁵⁴ Wikipedia on “Remixing” [<http://en.wikipedia.org/wiki/Remix> Accessed 21 Dec 2007]

This art form has been popularised especially by ‘local mixing wizards’, known as Disk Jockeys (DJ’s)⁵⁵ who were the key creative producers on the streets and also in dance clubs. These artists-producers were not financially able to produce new material, so they relied on the old vinyl records (LP’s) to be able to blend another song or beat (a particular rhythm) over it; sometimes they would “rap” over the original, in many cases subverting its original message, creatively and imaginatively producing something new, as indicated, which resonates with the new audience. Within the particular political and economic context, forged in the history of slavery, racism and the various faces of colonialism, this was a particular stance against the big, but also white-owned recording companies and the particular hegemony of big capital over the music industry (Haupt 2001:176-177; Battersby 2003:111). It was underground protest but, even more, the transformation of urban space, rooted in a broader international black struggle for social justice⁵⁶.

Soon, however, the mainstream music industry would see the popularity of this technique and incorporate it into new products. The same happened with other media platforms like television, literature and the multi-billion dollar advertising industry. Walsh and Keesmaat therefore warn:

...at its worst, remixing is a way to give some new shelf life to a past musical recording in order to generate continued income for washed-out rock stars and their mercenary record companies. Or sometimes a piece of music is remixed into a new song in a way that rips off the original artist both aesthetically and financially. But at its best, remixing is a matter of “revoicing,” allowing the original song to be sung again in a contemporary context that is culturally and aesthetically different. Such a remixing honors and respects the integrity and brilliance of the original piece while

⁵⁵ Disk Jockey’s (DJ’s), are employed by radio stations and dance and nightclubs, playing and choosing the music to play on turntables, but are understood in this context, to literally be the music producers on the streets.

⁵⁶See Forman (2002), Battersby (2003).

helping it to be heard anew in the ears and lives of people with different cultural sensibilities. (:7).

This project is however not about remixing as such, but about appropriating it as a metaphor and guide for this process of discernment, whilst also attempting to remain explicitly true to its subversive connotations and intent. In this, I wish to problematise the usage of the notion of concepts like contextualization, as it has also been claimed by some of the proponents of missional churches and I wish to elaborate critically on this appropriation. It does not mean that I deny the contextual (or missional) nature of the Christian faith or theology, as argued earlier (Section 1.3.1.). It is a matter of questioning *in what way* they are contextual. In speaking of Christian existence, but also theology, as performance, Fodor and Hauerwas refer to the importance of ‘timing’, i.e., the notion of *kairos*, reading and sensing the ‘signs of the times’. In this appropriation, then, I propose what I call a missiological praxis remix, in which there is what JNJ Kritzinger (2002:150) calls a ‘constant interplay – and a delicate correlation – between the various dimensions...’. I work within a qualitative paradigm and I bring together or blend the voices or the samples of my own ‘insertion/agency’ and my faith commitments with the scholarly voices that are currently ongoing, specifically as these relate to my own journey and that of the faith-community in which I participate. This means there will not be a classic ‘literature review’ chapter; instead there is the blending of samples of how my story, the story of the faith communities and dominant and emerging theologies collided, shaped and formed the collage of the researcher and that of the relevant faith communities and the contestations within Missiology. The types of discourses that influence these “mashups”⁵⁷ are identified. I probe deeper into the contours of these discourses, where the notion of youth movement is understood in the light of the engagement of key youth

⁵⁷ Mashup is defined in the Urban Dictionary as a remix made up of 2 different songs. [http://www.urbandictionary.com/define.php?term=mash+up Accessed: 9 Feb 2011]

leaders and social scientists with their social worlds (externally) and with the realities in the particular faith communities or movements (internally). The impulses and insights that emerge from these become the hermeneutical lenses through which I understand the CYM and UCSA and then subsequently remix scripture, in order to remix an adequate missional ecclesiology as the basis for ministry practice. This might look more like the following:



http://www.freedigitalphotos.net/images/Multicolored_g336-Ink_Spiral_p11550.html

In terms of this image, whilst there is a yellow spiral directing the movement, there are also other colours added, coming into the picture as a whole and giving a rich layered impression; the image also indicates that the output may lead in different directions.

To summarize this process, I firstly explore and “revoice” the contours of who I am and where I come from, with regards to my prior commitments, participation, identity and social interests. As a next layer, I then probe deeper into this mix by an attempt to understand our understanding in relation to the ongoing struggle of social movements towards social justice. To put these concerns more pertinently: I aim to unearth and understand the deep experiences from struggling (Southern) African movements themselves, who are creating and imagining new performances of faith, but also theology from ‘the underside of history’⁵⁸ in order to inform the conceptualisations of being a *missional* church. It is these commitments that have to be clarified

⁵⁸In this phrase, I refer to the work of Paolo Freire (1970, 1993) and also the reflections of members of EATWOT (Ecumenical Association of Third World Theologians) who prefer to refer to the masses of poor and oppressed, in terms of this collective phrase. (Fabella and Torres)

and examined closely and critically by the aforementioned proponents themselves as the basis for working towards hopefully new conceptualisations for our time. The main thrust that will drive this theological discernment is therefore my commitment to the youth and their leaders themselves as valid and crucial discussion partners, co-artists or co-researchers.

1.3.6 Youth

The concept youth has been covered in Section 1.2.2, yet its meaning is not innocent and straightforward. Mathebula (2008) refers to our various conceptualisations of 'youth' and 'youth development' as socially constructed. In the 1970s and the 1980s, especially after 1976, youth in South Africa were conceptualised in the black communities, but also in the public media, as angry activists, agents of social upheaval and transformation. This image shifted in the late 1980s and early 1990s towards youth as the “lost generation”. Then the social workers, overloaded with cases, took over and asserted that youth were “at risk” and needed to be institutionalised. The Reconstruction and Development Programme (RDP) and the policy-making phase after the well-known Joint Enrichment Project-Community Agency for Social Enquiry (CASE) study called *Growing up Tough* (Everatt and Sisulu 1992) conceptualised the ‘asset-based approach’, in which youth activism became ‘youth development’. In the white context, she suggests, youth were conceptualised as the soldiers in the army, defending the status quo, with the compulsory conscription of young white males to “defend South Africa” from the imagined “total communist onslaught” on the borders and in the townships. Yet, with South Africa’s shift in economic policy late in the 1990s towards a neo-liberal framework, the conceptualization of youth shifted again so that youth came to be seen as a critical cog in the wheels of economic development. As a result, youth development was translated into

‘economic or entrepreneurial skills development’. In Chapter Three I aim at understanding these shifts, in terms of the particular context, i.e., the shifts in government policy and in particular theologies.

A further question is: Where are we now? There is a gap between conceptualising youth in what Castells (1996) calls the ‘network society’, with an information based economy. The key question seems to be, ‘Are you networked; are you online or not?’ and subsequently the question: What does ‘youth’ mean in the virtual spaces of social networking websites⁵⁹ and applications? This is the kind of context in which this study takes place and in which there is a need to carve out the current conceptualisations of being youth in post-colonial Southern Africa. One however also needs to ask the same question from the vantage point of young people who are seemingly not “connected” or who are marginalised in the context in which the confluence of technology and global capitalism become hegemonic. These conceptualisations and constructions of youth in context, as they impact on the ministries and youth movements, will be examined more deeply in this study.

1.4 Purpose of the study

Some writers make a clear distinction between the aims, goals, objectives and outcomes of a thesis, whilst others like Mouton (2001:48) simply suggest that the background or rationale section should include the general aims of the study. He therefore refers to objectives, general aims or goals interchangeably. Irrespective of whether we accept these finer nuances, it remains crucial from the outset to declare what I plan to do and hope to achieve, in terms of the challenges raised so far and the theoretical frameworks presented.

⁵⁹ Examples of the most recent popular social network websites include in particular the most popular, Facebook at www.facebook.com and Twitter at www.twitter.com with BlackBerry smartphone application, called BlackBerry Messenger (BBM).

Bak (2004:16) makes the important distinction between academic and strategic aims. Academic aims are defined as the issue or problem which I want to address based on the current academic discourses, i.e., based on the literature review. This aim has an academic activity as its focus. The researcher reads, investigates, analyses and makes connections that derive theories from these processes, i.e., abstractions from the empirical reality she finds herself in. In terms of this study, the outcome, in relation to the crafting of an appropriate theory for church informed by postcolonial theory, is focussed on an academic audience, in my case scholars of missiology and youth ministry.

On the other hand, strategic aims have in focus what she calls the ‘non-academic audience’. In this case, we will keep in mind the relevancy of this study for the local congregation, for the church, in her expression of *meerdere vergaderings* [broader church ‘courts’] and for youth ministry: How will the aforementioned academic aim serve the *missio Dei*? This process may on an immediate strategic level be helpful for the two movements, viz., the Christian Youth Ministry (CYM) and Uniting Christian Students’ Association (UCSA) in clarifying their own implicit missional theologies or ecclesiologies, i.e., understanding themselves better from a particular perspective. As it articulates conscious youth missional ecclesiologies, it may enable leaders within these movements to do something about the realities around them.

For the local faith community it will articulate a new ecclesiology, a new way of imagining and being church, but also, for other congregations grappling with the reality of new or different generations, as they aim to embody the imperatives of the gospel. I hope that the dialogue with these two youth movements will help us, as practitioners and missiologists, to ‘see’ the challenges and the creative impulses in front of us. These, I deem to be the embryonic contours of what Hendriks

(2003:10) refers to as ‘church of the future’, or in my view, a future (Southern) African church.

In this study, by using the aforementioned theoretical frameworks, I also aim to construct the contours of a distinctive Southern⁶⁰ African missional ecclesiology, which I would characterise at this stage as a grounded theological theory⁶¹ within the praxis of Southern African faith communities. In this quest I present a particular understanding and articulation of the missional identity that sustains and underlies the formation of these faith communities, which are indeed their concentrated theologies of church and of mission. I propose to do this in dialogue with the sources of the faith, i.e., the Scriptures as well as current sociological thinking on the impact of globalisation and transformation on social movements, in order to ensure a creative blending balance between relevance to the core realities of the day and the core identity of faith communities.

1.5 Research question

As already indicated, the question that directs this research is: *How can I discern creative impulses and challenges emerging from a dialogue with two uniting Christian youth movements, i.e., CYM and UCSA, in order to construct a missional ecclesiology for the Southern African context?* Sub-questions, in line with the remixed praxis cycle, to address this, will consequently be:

⁶⁰ I use the term Southern Africa here since these two youth movements are not limited to South Africa alone. In my understanding the notion of Southern Africa, within the context of the Southern African Development Community (SADC), denotes specifically demarcated countries, which include countries like Democratic Republic of Congo, Malawi, Tanzania, amongst others, where the youth ministries don't have any membership or presence. For CYM and UCSA the focus is on SA, Namibia, Botswana, Lesotho, yet the presence of the relevant mission churches stretch beyond these.

⁶¹ A grounded, theological theory means for me in a literal sense theory that emerges from the ‘ground’, i.e., the empirical realities. This perspective is rooted in a hybrid between elements of the Grounded Theory Approach and the Praxis Matrix, which I will explain in more detail later in this chapter.

- i. Who were the voices emerging from this particular context that shaped the development of an emerging Southern African missional ecclesiology?
- ii. What is an appropriate framework for understanding the emerging readings of the impulses of the times, on the basis of dialogue with the official processes of the youth movements and the identified leaders of these movements?
- iii. What is our understanding of the missional praxis of these identified youth movements with regards to church and what emerged in (ii)?
- iv. What are the 'creative impulses and challenges' that consequently need to inform further conversations, as indicated in (i) and what are the themes and concepts emerging from this dialogue?
- v. What would be the conceptual framework for a missiological theory for congregations responsive to these impulses, i.e., for a coherent emerging missional ecclesiology.

1.6 Unit of analysis

The unit of analysis in this study is the identified student and youth ministries, in particular their official processes. This study focuses on the internal development and planning processes within the Central or National leadership of the CYM and UCSA, as they carved out their respective operational plans after unification, but also how they tell their own story within these movements.

In aiming at understanding their missional calling as Christians, I investigate the origin of both CYM and UCSA, as they make reference to their self-identifications, social vocation, as they listened to the Word of

God and structured their action plans. The CYM originated in 1995 as a result of a merger between three youth associations: a) the *Mokgatlo wa Ba Batjha* (MBB) [“Association for Christ’s (or Christian) Youth”]; b) the *Batjha Mmusong wa Modimo*⁶² (BMM) [“Youth for the kingdom of God”], both belonging to the (predominantly African) Dutch Reformed Church in Africa (NGKA), and c) the *Christelike Jeugvereniging*⁶³ (CJV) [Christian Youth Association] belonging to the (predominantly Coloured) Dutch Reformed Mission Church (DRMC).

The UCSA came into existence in 1997 as a result of the merger between the predominantly Coloured *Vereniging vir Christen Studente* (VCS) [“Association for Christian Students”] and the all-white *Afrikaanse Christen Studente Vereniging* (ACSV) [“Afrikaans Christian Students Association”]. In this study, the emphasis on UCSA will be slightly less than on CYM, because of the fact that it ministers mostly to children and young people in primary and high schools, not young adults⁶⁴, as suggested in my opening stories. It remains important to include them in the study, however, because it is an important merger between Coloured and white youth ministries or, as we shall see in Chapter Five, between various emerging identifications.

It can be noted from these preliminary descriptions that the structure and practice of all these youth ministries were steeped in the imagery of the white Dutch Reformed Church’s official support of Apartheid and they were structured during the Apartheid period as racially separate structures. Yet, their merger, it will become clear, is a specific expression of their missional calling and it is this praxis that has to be understood and also critiqued as a central dimension of a creative dialogue.

⁶² Youth for the Kingdom of God

⁶³ Christian Youth Association

⁶⁴ UCSA, which still co-ordinates teams of tertiary students, who go out every year to do *Stranddienste* [“Beach ministry”], employ also young adults in their ministry and have limited presence on some university campuses, yet in these instances the focus remains explicitly on ministry to children and the teenagers.

1.7 Research design

In order to respond to these tasks, Mouton (1996:8-10) makes the helpful distinction between what he calls the ‘three worlds’⁶⁵ namely,

- world 1, ‘the world of everyday life and lay knowledge’,
- world 2, which is ‘the world of science and scientific research’
- world 3, ‘the world of meta-science’.

He argues that all empirical scientific reflection begins with a ‘movement’⁶⁶ from World 1 to World 2. In this study, the World 1 questions that are asked explore the nature of contemporary urban movements; the nature of ministry; the role of the local congregation; congregational challenges facing ministry with a younger upcoming generation in a post-colonial setting. These are World 1 questions since they relate directly to the practice in the empirical world and can be addressed by interventions in the reality of the congregation. These questions are sharpened at World 2 level through dialogue with scholars, as we reflect on these interventions in terms of a rigorous process of detecting impulses, formulating and testing the theories on which the interventions in World 1 are built. This engagement requires that – at the level or mode of engagement of World 3 – we question the motivations, theories and conceptual frameworks operating consciously

⁶⁵ J.N.J. Kritzinger (2007) prefers to speak of a “three storey house”, where the *ground floor* would refer to the basic level where practice happens, whilst the *first floor* is the level where research takes place, observing and reflecting on practice, whilst the *second floor* is the space where meta-theoretical questions are asked and addressed. These are questions on the theories that guide our research practice.

⁶⁶ Some would argue that the relationship between these ‘Worlds’ should rather be seen in terms of an ongoing interaction and flow. I however prefer the notion of movement, as it fits into the imagery of performance and remixing. In any case, the notion of movement includes interactivity and fluidity.

or unconsciously behind our World 2 operations. Are these still valid or appropriate to help us, as scholars, to address the World 1 concerns? What is also important is that there should be a seamless correlation between these three Worlds.

Because of my particular background, as indicated earlier, but also due to the scant literature on missiological ecclesiologies from the South that are informed specifically by Southern African youth movements, I followed a qualitative, emerging approach. In this process, I appropriate elements from the Grounded Theory approach which, as argued earlier (Section 1.3.4.), are remixed into the missiological praxis matrix. The Grounded Theory approach, also as indicated earlier, developed and propagated by Corbin, Strauss and Glaser, aims to construct new theories that will explain and illuminate particular phenomena. It has often been used as part of the qualitative data analysis (QDA) process to which Glaser, in particular, has responded with disdain. In this missiological study (Section 1.3.1.), I, as a missiologist, however creatively appropriate insights from this trajectory of Strauss and Corbin (1998) in a qualified way. This is not a Grounded Theory or sociological study, but a missiological study. In line with Wijzen's (2005) approach, I relate it to the missiological praxis cycle. Yet, as social scientific insights are helpful, Wijzen (2005:129-147) is correct when he argues that –in order to bridge the gap between what he calls theology in the 'West' and the 'Rest [of the World] and also to better collaborate on issues like globalisation and marginalization within a neocolonial context – this design or approach indeed 'helps to develop grounded theories in theology' (:130).

As indicated in Section 1.3.1, I start with certain explicit commitments as well as with a particular text, the Bible, which I maintain to be authoritative. In line with this appropriation, I follow Wijzen who suggests a design that includes the elements of 'participatory objectification', 'analysis of symbolic power', 'correlation or

confrontation’ and ‘empowerment of the people’. I explain and substantiate my appropriation of these stages in more detail in the relevant chapters, but what is critical to note from the outset is that I don’t see these elements as stages to be followed, but as part of an art of remixing (Section 1.3.5.) which is cyclical; hence my leaning towards the notion of a matrix. In concretising these I want to achieve the following aims in line with my research sub-questions in Section 1.5 and my remixing of the missiological praxis matrix.

As indicated, I start with the specific commitments and experiences that have shaped me and my community of dialogue partners. I expand on my own insertion and the voices of our faith community’s insertion into this mix, from the vantage point of Wijzen’s notion of ‘participatory objectification’. This means that I relate this study to the initial stories of the communities where I come from and with whom I as a researcher am in dialogue, but also to the scholarly reflections in the various fields of theology and, to a lesser degree, also sociology and history. This will be done by describing my current setting as well as by a critical review of the contributions of the current discussion partners on missional ecclesiology, within this particular faith community.

In line with the notion of analysis of symbolic power, a reading of the signs of the times, or what Saayman calls, the ‘picking up’ of the impulses of God’s new *kairos*, will be done by gaining a deep understanding of the postcolony within which these reflections are taking place. Working in particular with Steve Biko, as a key activist-theorist in the Southern African narrative, but also more recent social scientists like Achille Mbembe and Manuel Castells, I develop a postcolonial matrix for understanding youth movements. On the basis of this postcolonial matrix I then present an understanding of the missional praxis of the youth movements. I have spent time directly participating in the movements: observing, reading, listening and asking critical questions for recording primary data. This was done through

participation, as a member of and in dialogue with the official discourses within the respective Central or National executive committees, combined with an analysis of recorded conversations with some of the elected leaders of these committees about their praxis, especially those leaders who were involved in the establishment of this ministry. I also made extensive use of the official documentation and processes within these movements and also my personal reflections on these. In this I am trying to understand these movements, in dialogue with the current conversations within these movements within the theological and relevant social scientific disciplines. In this process of recollecting the stories and discerning the impulses, I have not only participated, at different levels, in some of the congresses (1995-2010), but I have also read and interpreted the various literary sources in the form of their official documents, in particular minutes, letters, and reports from the CYM Central Executive Committee to the URCSA General Synod, from the position of an involved member. I also analysed articles in the official URCSA newspaper, viz., the “*Ligdraer/Ligstraat*” and later the “*URCSA News*”. In the case of UCSA, I also gathered official documentation of the various National Executive meetings, newsletters and invitations as I participated for a period of three years (2006-2009) in meetings of the National Executive Committee, in national camps (2006-2011) and in strategic planning processes.

In this section, as indicated earlier (Section 1.3.5.), I do not simply tell the stories of these movements, but relate their stories to the questions emerging from my postcolonial missiological matrix. In this process, I map and develop a “thick description” of their missional praxis within the aforementioned context. I identify and name the emerging themes, which will lead to key concepts and eventually to a framework by which these movements understand church and mission.

Through the constant comparative method, I subsequently (in Chapter Five) relate these emerging impulses to the current scholarly debates on a missional ecclesiology in order to draw on Scripture as interpreted in the period since the unification of these movements. I aim to correlate the impulses from the ground (Section 1.5.p) with the literature, as a framework for interpreting relevant Scripture texts. Here, I propose postcolonial readings of key texts that are popular in the discourses on missional church. In the language of qualitative research, this is a form of literature control, which in the missiological praxis cycle would constitute 'theological reflection'. Wijsen (2005:118) argues convincingly that this correlation must also include the possibility of confrontation, i.e., challenging and changing our existing praxis as well as our theories about praxis. Out of this I develop a conceptual framework, i.e., a coherent emerging missional ecclesiology, which is a broad theoretical framework in the form of coherent propositions that make sense and are relevant to the current context.

Throughout this study, I move between (on the one hand) immersion and participation in the practical ministry of the local church and the leadership of the youth movements and (on the other hand) the position of being reflective, constantly interpreting and comparing insights with literature until saturation point is reached, i.e., until no new insights and themes emerge. This methodology will mean periods of gathering, reflection, analysis and interpretation of data, according to the constant comparative method (Glaser and Holton 2004). It also assumes what Wijsen calls, 'research-after-action' (2005:142-143).

Critical distance between me and the youth movements is assumed throughout this project, yet this grows deeper with particular dimensions of the research process, for example the dimensions of conceptualisation and the formulation of new insights and frameworks, in dialogue with the community of scholarship.

Further, the nature of this type of qualitative research presupposes the possibility of having to stay “in the field” for longer periods or even the possibility of shorter periods reaching a theoretical saturation, which is the culmination point of the study. Hence, there remains an ongoing relationship with the action, even if it is a critical relationship. In reading the next section on how the chapters unfold, one might get the impression of a linear step-by-step method, which is necessary for managing the project, yet living underneath this form of articulation and production there is a to-and-fro movement, which might be better expressed as a dance to the beat of the missiological remix.

1.8 Outline of following chapters

In Chapter Two, I present, as a researcher, my own and my faith community’s insertion into the rich blend of conversations on missional church, as well as how it emerges from and impacts on the current discourses in developing a missional ecclesiology for Southern Africa. In this chapter, I reflect critically on the role that my participation in church and the identified youth movements, but also the scholarly reflections on these, is currently playing in the unfolding of this study. This will give further clarity, focus and direction to the following chapters of the thesis.

In Chapter Three, I present a “reading” or a postcolonial framework for an understanding of the conversations, actions and dialogue within the youth movements, i.e., their praxis in relation to their social realities. Earlier, I referred to analysing ‘the emerging readings of the signs of the times, on the basis of the dialogue with the official processes of the movements and the identified leaders in youth movements themselves’. These concepts will be clarified in the chapter, but their own conscious and unconscious analysis is presented relating it to the macro forces

that are being viewed and analysed from the bottom, i.e., the local context.

In Chapter Four, I build on the various dimensions of the social transformation that unfold in these communities, by doing an in-depth dialogue aiming at understanding the missional praxis of the Christian Youth Movement and Uniting Christian Students Association, in the period from 1995 to 2008. This dialogue is embedded in their overall historical, structural and empirical realities, but, importantly, the way in which its official leadership structures, and others around it, understand and articulate these. This unearths the creative impulses and challenges that contribute to constructing an adequate missional ecclesiology. This chapter has a distinct historiographical texture, yet, as I argued in the earlier theoretical sections, it articulates, within my postcolonial framework, the concentrated missiologies of these movements.

Chapter Five then relates the findings from the dialogue, with the existing theological and missiological discourse, as identified in Chapter Two. There is another reason for this endeavour, namely to delve into the missiological tradition, in order to bring the current emerging ecclesiologies in dialogue with each other. The value of such a search would be to allow the tradition to participate in the dialogue with the possibility of unearthing valuable insights from the heritage of the ecumenical church. Here I endeavour to discern and creatively nurture an integrated theoretical framework, which is rooted in the aforementioned research. The practice of 'discernment and empowerment' (JNJ Kritzing; 2002:171; Cochrane, de Gruchy and Petersen 1991:78) is critical at this juncture, allowing also for the possibilities of broadening and deepening our conceptualisations of church in dialogue with the broader ecumenical community.

Chapter Six in conclusion, simply draws the various lines together in terms of various coordinates which form the contours of an African Missional Ecclesiology.

2 INSERTION

A people without a positive history is like a vehicle without an engine....They always live in the shadow of a more successful society....(Biko 2006 [1978]:32).

2.1 Introduction

In telling the story of his journey with the missiological praxis cycle as ‘a strategy for developing theories in the scientific sense of the word – a grounded theory approach to theology’ Wijsen (2005:130) notes that he came to a point where he had to take into account his own ‘pre-understanding and interest as a researcher and the influence of the production context on the research material’ (:132). He continues, ‘... this is significant as I am a white, male, Western academic and my informants were black’ (:132). Holland and Henriot (1983:9) call this self-awareness ‘insertion’.

Holland and Henriot (1983:8-9) explain that insertion is about the ‘lived experience of individuals and communities’, what they feel, undergo and also how they respond. For them it relates to the key questions:

Where and with whom are we locating ourselves as we begin the process?
Whose experience is being considered? Are there groups that are “left out” when experience is discussed? Does the experience of the poor and oppressed have a privileged role to play in the process? (:9)

This dimension in the missiological praxis cycle, in my view, correlates with the notion of a conscious ‘reflexivity’ (Swinton and Mowat 2006:59-61; Ward 2008:3-4). Ward, from a Practical Theology perspective, describes it as:

an intentional and disciplined form of reflection on how the personal, social and cultural context of the researcher not only affects what is researched, that is, the choice of a particular field of study, but also the way that that research is conducted (:3-4).

He continues defining this as ‘auto/theobiography’, which combines autobiography⁶⁷ with theology, i.e., ‘an account of the generation of theory from a rich mix of ministerial practice, spiritual experience and an exploration of the Christian tradition’ (2008:4). This understanding and its implications for scholarly engagement builds on the idea of Cone (1983:18): ‘Past, present, and future are interconnected as different moments in one’s experience, and what happens in one moment invariably affects the others’. Hence, this dimension is not merely the narrating of a personal or communal story; it is not simply anecdotal (Holland and Henriot 1983:10), but reflecting and blending of scholarly perspectives into the narrative, i.e., the ‘objectification of the subject of the objectification’⁶⁸ (Wijsen 2005:137).

In terms of the missiological praxis cycle, and as indicated in Chapter One, I consciously opt for a study in which I do the research from where I am, namely participating reflexively, as a Christian pastor in a local faith community in a predominantly Coloured township, called Riverlea, in Johannesburg. The stories in Chapter One open up our reality and it is here that I serve the gospel of Jesus Christ alongside the struggles of the members of this community for the last 10 years, but also participated in the various youth movements, as identified. I was inducted as a part-time minister in this congregation in October 2000, by choosing to accept a call, having served previously in the Western

⁶⁷The notion of autobiography is also a key contribution from feminist scholarship towards scholarly inquiry, including theology, and because of that, it also intersects with postcolonial theory (see Punt 2003: 63-64,69). See also Leffel (2007:54f) on the role of the personal, biographical orientation.

⁶⁸Wijsen (2005:137) here utilise the concept, objectification, from Bourdieu, who aims to transcend the distinctions between subjectivism and objectivism, with an emphasis on the dialectical relation between reality and the representation of that reality in the mind.

Cape Province. The vast geographical distance of close to 1400 km between these provinces causes various distinctive cultural and social nuances amongst and within the populations and congregations, even within the same denomination. However, I don't stay in the township Riverlea. As a part-time minister, I commute to and from the community to conduct pastoral duties. So, as I don't come from nor reside in this community, I have a different life story, which is important in forming an outsider and critical perspective. This is an important consideration in this quest of critical inquiry. Whilst rooted in a commitment to the community and inspired by the gospel of Jesus Christ, participatory objectification for me assumes a different type of participation. This means that I participate with a clear intention to serve with a full commitment to the values and norms of my particular faith tradition, but also to critically reflect on, to conceptualise and construct theories, to serve and deepen this commitment, as indicated earlier (Section 1.3.1.). This type of participation also relates to my relationship with the two uniting movements, the CYM and UCSA. There my participation is perhaps more occasional, yet the historical journey of these movements remains critical in my own formation and rootedness, as I will explain later.

In this chapter, I narrate and reflect on this rootedness in order to remain critical of my scientific endeavours. *Firstly*, I focus on my personal journey, but also on the commitments, motivations and dominant theoretical discourses at work. *Secondly*, I give an account of the journey of this local faith community – my immediate sisters and brothers as well as my co-pilgrims – which provides the space and starting-point for this particular intellectual engagement. As I describe and try to understand this blending of narratives, I simultaneously assess the evolving state of affairs in terms of the scholarly conversations on church, witness and faith, particularly as it relates to the academic debates on missional ecclesiology (see Section 1.2). At the end of this chapter, I draw it together with a few reflections emerging

from these narratives as a basis for dialogue with the leaders from the youth movements but also for the remixing of an appropriate Southern African missional ecclesiology for our time. But first, let's get personal.

2.2 Personal journey

2.2.1 Biographical description

Every facet of who I am has been shaped by the reality of colonialism. We might not have named it as such, but this reality in which we lived was initially accepted as “normal” and – coming from a very religious home and community – as “God-given”. However, being born in the late 1960s, my generation also experienced an awakening (or what we called ‘conscientization’)⁶⁹ and therefore self-consciously struggled for fundamental social transformation in Southern Africa. I appropriate the notion of ‘generation’ here in a specific way. Generation signifies how particular socio-political events, technological advances, economic shifts and cultural movements, amongst others, shaped the thinking and identity of those born in that particular time and space (Wyn and Woodman 2006, 2007:375; Codrington and Grant-Marshall 2004). Whilst generational theories have been popularised in the mass media and marketing literature has been reduced to labels such as “Baby Boomer”, “Generation X”, “Millennials”, etc., my intention is to steer clear of this type of populist usage. In this, I do hold that certain public policy events and movements in a particular historical context influence consciousness and subjectivity, and therefore remain formative for

⁶⁹ Conscientization according to Brazilian critical educationist, Paulo Freire, denotes a journey or pedagogical process of developing a critical awareness of one's social reality through reflection and action. ‘Action is fundamental because it is the process of changing the reality. Paulo Freire says that we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs.’ <http://www.freire.org/conscientization/> [Accessed 30 Oct 2012]; See also Biko 2006 [1978]:29f.; Kritzing 1988:180-181; Alexander 2008:159; Root and Bertrand 2011:Loc.2780 [Kindle edition].

people born in a particular time period. I however agree with Wyn and Woodman (2007:379) who explain its complexity and nuance:

The concept of social generation focuses our attention on shifts in meaning and experience of structural forces and determinants; on how people negotiate, shape and are constrained by particular social conditions, such as state policies and economic conditions.

In this respect, then, I hope also to steer clear of notions of youth defined as chronological or developmental stages or even “transitions”, where a particular linear projection from childhood to adulthood is set as a universal norm. As will become clear in this chapter, as well as in Chapters Three and Four, being “youth”, in our experience, was never just about chronological age. These notions are social constructions, informed, in my case, also by colonial history. Universalistic chronological approaches run the risk of being ahistorical, denying the reality and value of “other” trajectories. It tends to foreground one particular historical trajectory as the absolute standard. A social generation approach, however, takes particular histories seriously. Theologically, I would also blend in (what I call) a transcendent reality in the history of the faith community. This means in essence, a discerning of personal history, also to indicate how God is at work.

Given this understanding, it is critical that I give clarity on this particular historical context, as far as it relates to the main thrust of this study. Globally, my generation in Southern Africa wrestled with the expansion of a new imperialism as European and US influence, through the cultural industry, but also through economic, military and political conquest, shaped almost every aspect of our lives (Duchrow 2006:393; Terreblanche 2009:33). This reality, we realised, did not fall from the sky; it was purposefully constructed. Whilst one could concede that classic colonialism, i.e., the military and economic occupation of a geographical area, controlled from a remote metropolitan centre, ended in South Africa with the inauguration of the Union of South Africa in

1910 and later with the establishment of the Republic of South Africa in 1961, British imperialism in Southern Africa morphed into a policy called “segregation”, which later influenced the development of the policy known as “Apartheid” (Nolan 1988:70-74; Terreblanche 2002:240; van der Westhuizen 2007:14-15,53).

To understand this continued imperial subjugation better, Nolan typifies this policy of “segregation” as ‘internal colonialism’, and he does so in continuity with a long tradition of anti-imperialist thought (Nolan 1988:70). Nolan shows how, in South African history, the successive colonial administrations were in fact extensions of the European (British and Dutch) Empire (2002:153-210). Yet this imperial system continued to morph itself into a unique form, where the white coloniser and the black colonised shared the same geographical space, hence ‘internal’ colonialism (Nolan 1988:70). This however happened not in the first place through Afrikaner nationalism and the now notorious policy of Apartheid, but in the colonial contestation for natural resources under the British Empire. The discovery of gold in the late 19th century provided, for Nolan, the key factor that made the development of internal colonialism in South Africa – also called “colonialism of a special type” (CST) – different from other ‘deep settler’ colonies like USA, Canada, Australia and New Zealand. Nolan (1988) and Potgieter (1993:46-462) show how the gold discovered in South Africa required deep-level mining and therefore vast amounts of cheap labour (Gilliomee 2004:232; van der Westhuizen 2007:17-18). To deal with this need, a unique form of exploitation was constructed. Nolan (1988:73-74) explains:

The only way to colonise the cheap labour within the same country was to devise a system of identity and separation. South Africa’s “First World” had to be set apart from its “Third World” especially where political rights were concerned. There would have to be a way of creating separate identities for those who enjoyed the benefits of a colonising nation and those who were to remain colonised. It was not necessary to search for a criterion of

identity, as racism was present already; it only needed to be systematised and controlled. Segregation and later Apartheid involved the artificial and systematic creation of a white national identity (and within that an Afrikaner 'volksidentiteit') in order to reap the benefits of South Africa's wealth and to exclude the colonised workers of African, Indian and mixed descent... Apartheid is a system of imposed separation and imposed identity.

In a twist of irony, this need of the British Empire perhaps prevented military campaigns aimed at the decimation of the indigenous populations, as was attempted earlier with the Khoikhoi and San peoples under Portuguese and Dutch colonisation (Elphick 1982:3-38; Terreblanche 2002:154-155; Gilliomee 2004:45-49) . Since 1948, the policy of Apartheid implemented under the National Party was actually a continuation of this system of internal colonialism, being 'perfected, streamlined and institutionalised' (Nolan 1988:72). Our experiences of Apartheid, as one expression of colonialism then, explain the identification of the systemic nature of our challenge.

Hence, for us, this was the period in which anti-colonial ideologies like Pan-African nationalism and Black Consciousness, spearheaded in the South African context by leaders like Steve Biko, spurred resistance movements and national liberation struggles. We struggled against European colonialism and imperialism as it was dictated to us in our political and education system, as "modernity", and as it was endorsed by our faith tradition. Inspired by anti-colonial conscientization and liberation movements, bloody revolutionary struggles against colonialism led in my lifetime in Southern Africa to independence: Rhodesia became Zimbabwe; South-West Africa became Namibia; and, much later, Apartheid South Africa became known popularly as the "new South Africa" or the "rainbow nation". It is however important to understand the ideologies and forces behind these shifts.

Steve Bantu Biko, as indicated earlier (Section 1.3.2.), is amongst the most well-known inspirational activists in what became known as the Black Consciousness Movement (BCM). The BCM was the ideological force and – together with the South African Students Organisation (SASO) – the organisational force behind the well-known Soweto⁷⁰ youth uprising in 1976. Pityana (2008:3) says of Biko: ‘He became a figurehead of the new generation of political activists and would-be revolutionaries that we fancied ourselves to be’. Whilst Leatt, Kneiffel and Nürnberger (1986:105-119) see the significance of Biko and BCM as mainly political and ‘appealing primarily to black intellectuals’ (:218), they do call it ‘an essential phase in the black liberation struggle’.

Maluleke (2008) however, sees the significance of Biko as much deeper and broader than mere activism; he calls him a particular type of theorist⁷¹: ‘As an activist social theorist, Biko stands proudly and firmly in the tradition of Frantz Fanon, Martin Luther King, Jr. and Malcolm X’ (Maluleke 2008:116). The link with a broader tradition of anti-racism and anti-colonialism is clear. Biko’s reflections can only be understood in the light of these thinkers, yet he also brings a South African tone in his reflections on the unique features of colonial racism in this context of struggle (Biko 2006[1978]:29-31). In trying to understand this unique tone, one needs to look at his analysis of his context, i.e., “modern-day South Africa”. Interestingly and relevant for this study, Biko, in a paper he delivered to a conference of black church ministers and entitled *The Church as seen by a Young Layman*, first presents his view of religion, in general, and then of the particular introduction of Christianity to South Africa, after which he moves to the analysis of what he calls, the ‘Church and its operation in modern-day South Africa’ (Biko

⁷⁰ Boesak opens his publication on his years of activism (2009) with a telling anecdote, where he was requested by the students at the University of the Western Cape to speak on “The meaning of Soweto for us”. He surmises that in the minds of these young students “Soweto” meant more than a black township in Johannesburg. He shows that then already, ‘Soweto was a condition, a symbol, a compelling call upon the suppressed anger...’ (:22).

⁷¹Cf also Botman (1995:159); More (2008:45-68); du Toit (2008:209-238); Mbembe (2007:135-148); Mangcu (2012).

2006[1978]:60). One needs to understand his “religious” focus here in the light of the rest of his writings on the immediate South African context, from a particular perspective.

So, in the South African context, these events and experiences meant a nearly close political and emotional identification with a liberation struggle and what became known more and more as black expressions of selfhood and self-determination, or simply being part of what was called ‘the black oppressed’ or the ‘black community’ (Boesak 2009[1977]:9). The BCM-inspired 1976 youth revolts flowed into our school during my primary school years, along with sports and consumer boycotts of the 1980s and deeply shaped my childhood, educational experiences and memory. In this process and context, official identity markers like Coloured-ness were problematized politically (Biko 1978:42, 56; Erasmus 2001:20; Adhikari 2004:175; Maluleke 2008:116).

This, however, does not mean that all people in the communities I grew up with identified with these shifts. Our communities were also characterised by deep tensions and conflict. One only needs to mention the tensions caused by the participation of some black leaders in what became known as the “Bantustans” (also called “Homelands”) and the “Tricameral parliament” in the 1980s. Yet, most young people – in the 1970s with clenched fists and the ‘Black Power’ slogan and in the mid-1980s under the banner of the South African Youth Congress (SAYCO) – identified in some way with the movements involved in “the struggle”. The Student Representative Councils (SRCs) of many schools and sports bodies, affiliated with those “struggle” movements, organised “action”, through school and consumer boycotts as well as sports boycotts. The South African Council of Sport (SACOS), became known as the institutional home of ‘non-racial sport’,⁷² and most of us aspired

⁷² cf Van Wyk (2003:148-154), who tells the story of Bill Jardine, gives an overview of how the KwaZakhele Rugby Union (Kwaru) joined the then South African Rugby Union

to “get colours” under these banners. In 1983 these movements affiliated with the ‘non-racial’ United Democratic Front (UDF) and in the late 1980s (Boesak 2009:157-165) to the Mass Democratic Movement (MDM), in opposition to the Apartheid policies of the day.

On the campus of the University of Stellenbosch, where I studied from 1985, we as a group of students formed the Black Student Society of Stellenbosch (BSOS) in the mid-1980s. BSOS conscientised and mobilised students who felt alienated from mainstream student social life and politics on campus, as well as from the National Union of South African Students (NUSAS), which was dominated by white, liberal students and deemed not radical enough to articulate the aspirations of black students. BSOS arranged social and sports events with the local black community and organised rallies and protest marches in coalition with Black Consciousness political movements at the University of the Western Cape (UWC) and the University of Cape Town (UCT). Whilst black students were studying at a white, Afrikaner-dominated university, for courses that were not offered at the universities designated for black students, there was, paradoxically, at least amongst the BSOS leaders and membership, a clear social and political loyalty to the principles of Black Consciousness and non-collaboration. This paradox remained one of the painful struggles for those students, like me, who consciously opted for the political identity of Blackness in a white racist institution, but remained under suspicion by their peers who studied, ironically, at the institutions created by the Apartheid policy for separate racial groups (du Toit 1977:36-37; van der Ross 2011:127-131). Furthermore, this personal struggle on the campus of the University of Stellenbosch was not so much a question of how to deal with explicit racist remarks or actions of white students and

(Saru) in 1971, to form eventually the South African Council on Sport (SACOS) in 1973. The motto of SACOS was, “No normal sport in an abnormal society”. Other sporting codes like soccer, tennis, table tennis, hockey and swimming also joined (:140), which meant that most of our sporting activities since were organised under the SACOS banner, whilst the Nationalist government promoted a federal system of segregated sport, under what became popularly known as *Federasie* [“Federation”].

lecturers against me as an individual or against members (and leaders!) of my community and congregation in Stellenbosch (who worked mostly as menial labourers at the university). The struggle was, as Cone (1982:19) aptly identified it, against the unexamined 'social ethos' that controlled white-black perceptions and relations, but more importantly, the access to power which remained embodied in the culture and practices of the institution⁷³. Hence, constantly questioning dominant hegemonies and therefore being labeled as being "too political" became the way we studied, but it also shaped who we were – as students and human beings.

Culturally, these formative experiences resonated, but also collided⁷⁴, with a particular African identity and culture, again marked by the unique expression of colonialism. This cultural identification is a hybridised experience, forged against the painful background of the history of slavery, but also the decimation of our forebears. Yet it is also creatively articulated in my generation, popularly, through the mixture of Afro rhythmic disco, jazz, Caribbean reggae, North-American Rhythm and Blues (popularly known as "R&B"), Hip-Hop music, but also unique dance and clothing styles (Biko 1978:106; Erasmus 2001:22). The music, movies, popular photo comic⁷⁵ magazines and later the advent of television, played a key role in the Apartheid-constructed townships and rural towns where I grew up. It shaped how we as young people perceived our world and made meaning out of it. Whilst it was a violent and fragmented world, we imagined ourselves as the heroes of our

⁷³See also Jansen 2008: 51-82.

⁷⁴Erasmus (2001:20) shows how a particular discourse of what she calls, 'African essentialism' denies creolization and hybridity, and therefore excludes any reference to Coloured-ness, from African identity. cf. also Mamdani (1999:129) and Mangxu (2008:2), who speaks of 'racial nativism', and its renaissance under the government of President Thabo Mbeki, in particular. I come back to this discussion in Chapter Five.

⁷⁵This popular genre was also called, 'photo story magazines', with titles like "*Kyk*", "*Ruiter in Swart*", "*Grensvegter*" and "*Kid, die Swerwer*" amongst others, and were very popular in our communities in the 1970s and were usually exchanged amongst young people. Cf <http://southafricancomicbooks.blogspot.com/2011/03/photo-story-magazines.html>, but also, Marlin-Curiel (2003: 64-66) on the role of these photo comics in the context of South Africa and, more recently, in deconstructing what she calls 'Afrikaner Calvinist culture'.

stories, violently overcoming the enemies, affirming our selfhood and being empowered in an evidently hostile environment.

Further, for us the centrality of community, unique Afrikaans dialects, emotional spontaneity and expression, and an extended family network spread predominantly across the Northern Cape, Namaqualand and Namibia, were also formative of this cultural identity. Our extended families gathered annually to sit around the fires, tell stories, slaughter some sheep for the *braai* [“barbeque”] and talk politics, sport and church. The role of the older uncles and aunts was crucial, as they told the stories of where we came from and who we were. In this context, the concept “Coloured” or *bruin* [“brown”], although not defined and argued for in exact or essentialist terms and indeed contested within the aforementioned ideologies as a pseudo-identity, is still used to signify the reality of a particular experience or a particular African-ness. Erasmus explains:

In re-imagining Coloured identities we need to move beyond the notion that Coloured identities are ‘mixed race’ identities. Rather, we need to see them as cultural identities comprising detailed bodies of knowledge, specific cultural practices, memories, rituals and modes of being. Coloured identities were formed in the colonial encounter between colonialists (Dutch and British), slaves from the South and East India and from East Africa, and conquered indigenous peoples, the Khoi and San (2001:21).

Battersby (2003:126) concurs and argues this is ‘an identity shaped by colonial and Apartheid constructions as neither black nor white’ and as being ‘hybrid and constantly made and re-made’.

On the other hand, being Afrikaans-speaking, I was also influenced by the Western cultural shifts and developments that were mediated through the official Afrikaans educational curriculum, the Afrikaans printmedia, books, radio, television and a devoted participation in an Afrikaans Reformed church, steeped in European ecclesial culture, on

which I will expand in the next section (Section 2.2.2.1.). On the exact contours and transformations of these hybridised, creolised⁷⁶ identities we will get more clarity as the study progresses since this is also the context within which the relevant congregation and some key partners in the uniting youth ministries are embedded. This particular experience, the political and cultural realities as explained, however, implies that from an early age on I did not encounter white people or members of the NGK as friends, Christian sisters and brothers, or as in any way close to us. Indeed, we were impacted and shaped directly by colonial constructions of the self and the other. However, it would also be critical to continue by blending in my church participation as it led to new experiences. As a community, it shaped me as an individual and as a researcher in this current discourse on a missional ecclesiology.

2.2.2 Church participation

2.2.2.1 Being *gereformeerd* and black

My ministry participation, as a child who had a minister as a father and a social-worker as a mother in that particular context, presupposed an early exposure to and participation in various urban, rural and small town congregations, almost exclusively⁷⁷ within the former NGSK, better known in our communities as either simply the *NG kerk* [“DR church”] or the *Sendingkerk* [“Missionchurch”] and after the unification with the

⁷⁶ Cf Erasmus (2001:22), who draws upon the definition of creolization, of Glissant, E (1992), *Caribbean Discourse: Selected Essays*, as a process of ‘infinite cultural transformation’ (:142) and of creativity and agency.

⁷⁷ From early on in my life, there has been clear boundaries between “our” church, which, as indicated, was popularly known as either the “NG” church or *Sendingkerk* [“Mission church”] on the one hand and the various religious communities, including, the white *Moederkerk* [“Motherchurch”], the various ecumenical churches and then also the various pentecostal and independent churches, popularly and pejoratively known and derided as *sektes* [“sects”], or the *apostolies* [“apostolic”], *wederdopers* [“rebaptised”] or the *handtjie-klap sektes* [“happy-clappy sects”] (See also Mugambi 2004:156-157). Participation and migration of members from the DRMC to these were experienced as very traumatic, tearing into the basic fabric of families and it mostly happened because of rebaptism, after a deep *bekering* [“conversion”] experience.

NGKA, as a minister within the URCSA. This early exposure to the deepest religious and social realities of our communities, but also the practices and reflections at home, impacted on my understanding of the gospel as, on the one hand, strictly *gereformeerd*, but also inherently social. My father, being rooted in a strong pietist tradition within the NGSK⁷⁸, had a strong influence on my earlier formation, and my earliest childhood “spiritual” experiences. Parallel to the highly structured and formalist *gereformeerde* liturgy, this tradition also includes an early definitive *bekering* [“conversion”] moment, “led” by my mother. For me, this engendered further passionate participation in the children and youth associations of our denomination, namely the *Christelike Kinderbond* [“Children’s Christian League”] (CKB), to a lesser degree the *Kerkjeugbrigade* [“Church Youth Brigade”] but mostly the *Christelike Jeugvereniging* [“Christian Youth Association”] (CJV). As membership-based organisations within the church and alongside Sunday school and catechism, these organisations represented our “youth ministry”. We would gather in our racially constructed institutions, at regular times during the week, mostly inside church buildings, where we would start with some singing of choruses and opening prayer and then older youth leaders or adult volunteers would present programmes to us, varying from cultural activities, recreation and fun activities, to a Bible lesson. Most of these programmes and activities were prescribed from a central office, initially organised and written by the wives of the *sendelinge* (Crafford 1982:206-207), whilst the CJV and Brigade were structured strictly according to a *reglement* [“regulations”]. At CJV meetings the stipulations of the *reglement* were discussed in detail and amended according to meeting procedures prescribed in the *Bepalinge* [“Regulations”] of the NGSK. We accepted this pattern and the ecclesiology behind it as “our church”. Yet, this model and particular self-understanding of youth ministry framed as strictly *gereformeerd* was controlled by the white missionaries leading our church and was followed in strict accordance with the practices and ecclesiology of

⁷⁸ See Kinghorn 1997:151f.

various white-led missionary societies and the *NGMoederkerk* (Kriel 1963:169-175, 235-247; Terblanche 1966:40-51; Crafford 1982:206-207; M.Nel 1982:93-97; Bosch 1991:490; 1998:51-53). It therefore embodies what I call a *gereformeerde* missionary ecclesiology. This ecclesiology expresses at least our NGSK experience, i.e., the “underside” of an evolving NGK ecclesiology. The formation of our church, as mission church, was a direct consequence of the NGK ecclesiology of the time, which was, in turn, shaped by developments within the Reformed theology from the Netherlands, German missionary pietism and *volkskirche* [“nationalist church” or “people’s church”] ideas, but also the influence of Scottish ministers who arrived here and played key roles in the missionary work and spiritual revivals during the 19th century (Adonis 1982:52-71; Boesak 1983:90).

Lederle (1979:142-143) links these developments to the *Aufklärung* and calls it part of a broader theological liberalisation that impacted the Dutch state church. In this development, the church is seen as a human-made institution or *collegium* [Latin: “association”] where individuals decide to gather and associate with each other on the basis of their free will. Other groups might also want to decide to gather apart from this, also of their own free will. He argues that the key notion of individualism, which dates back to the French revolution in 1789, played a key role⁷⁹. Not the faith, but other incidental, external and secondary factors were decisive and divided the church (Lederle 1979:143). This provided the theoretical basis for a variety of *kerkgenootskappe* [“church societies”], even when there was unity in terms of their doctrine. In terms of this thinking, also called collegialism, the church is seen as an association, i.e., a “club of the likeminded”. Lederle (1979:144) argues:

⁷⁹ See also van der Watt 1980:27ff;

The collegialism opened the way to break down the reformed understanding of church unity and exchange it for a gathering of people with the same interests in a multiplicity of church societies⁸⁰.

This influence made it possible for churches to be divided with more ease and within *kerkreg* [“churchpolity”] it showed various facets. From this there emerged the strong distinction between the notions of the “visible” and “invisible” church. In this view the invisible church, i.e., the “spiritual” dimension really mattered, while the visible church was simply a human affair (:143). From this position, it was argued that structural (visible) unity of the church was therefore not essential, as the church is and has always been “spiritually” one in Christ. Church structures and *kerkverband* [“church denomination”] thereby became an arbitrary matter. Church polity was seen in the context of *bestuur* [“management”], functioning according to a *kerkwet* [“church law”], with the moderator of a synodical session, being framed as a *kerkleier* [“churchleader”] or moderator *of the church* (:143-144). Bouwman (1928:322) pointed out that the 19th century Reformed church in South Africa did not have a strong spiritual life and that it accepted a new church order at its first Synod in 1827 which had been proposed by the Commissioner-general and ‘*die een collegialistish karakter droeg..*’ [“...which had a collegialist character..”].

Much later, in a discussion between Ds Johan Botha, then secretary of the *Sinodale Kommissie vir Getuienisaksie* [“Synodical Commission for Witnessing Action”] of the NGSK, Prof Hannes Adonis, and Prof David Bosch, at a workshop on mission in 1986, Bosch concurred and argued that it was not simplistically *kleurvoordeel* [“prejudice on the basis of colour”] that played a role in the establishment of separate churches for the various races in South Africa. He argued that the ecclesiology of the NGK changed in the course of the 19th century, with a liberal ecclesiology becoming dominant, as seen particularly in the infamous

⁸⁰My translation from the original Afrikaans text.

decision in 1857. This eventually led to separate church formations. This liberal ecclesiology, according to Bosch (1986:52), defined church as the group of people who feel comfortable with each other and therefore, people who think differently, talk differently and look different from “us”, are organised in an *aparte kerk* [“separate church”] (:52). The missionary motive and pragmatism derived from Pietism merged with this liberal ecclesiology (and with growing racism in the colonies) eventually to produce the mission policy and official Apartheid theology of the NGK⁸¹. This was guarded as authentically *gereformeerd*. Durand, amongst others⁸², challenged this ecclesiology theologically and argued for an authentic theology of church in relation to the world. Durand (1987) outlines four models for understanding this relationship, namely the ‘nature-grace’ model, the ‘two-regiments’ model, the ‘Christocratic’ model and the ‘revolutionary-eschatological’ model. Within this context, it is important to briefly summarise Durand’s perspectives.

For Durand the *nature-grace* model was basically the understanding of classic Roman Catholic theology, which related to the *Corpus Christianum*⁸³ or Christendom, where the congregation of faith is seen as the ‘mystical body ruled on the basis of the ecclesial-canonical and the Roman-civil law by the Pope and the Emperor, as the earthly servants of the invisible Head, Jesus Christ’⁸⁴. This ecclesiology is based on the understanding ‘that between the kingdom of grace and the (evil, corrupted) kingdom of nature there is an ontological continuity’. However, the breakdown of the *Corpus Christianum* under the impact of secularization⁸⁵ problematised this classic model and the church had to revisit its ecclesial practice as well as its theoretical underpinnings.

⁸¹ See also Adonis 1986:72-81.

⁸² During the course of the development of a theological justification for formation of separate ethnic churches, it was within the NGK also the theological voices of dissent, who challenged this deformation of the Reformed tradition (Durand 1987:163-178; de Gruchy 1991:42-46)

⁸³ Bosch 1979:104-116; Jonker 2008:16ff.

⁸⁴ My translation from Durand’s original Afrikaans text.

⁸⁵ See Jonker 2008:18-22.

Within the Roman Catholic Church, there was also a growing internal opposition to the nature of this traditional ecclesiology. This ecclesiology, linked to a static cosmology of natural law, made the church the *guardian* of the status quo in society. The church was the guardian of the established order, which was *sacralised* by its presence.

Under internal pressure, the Second Vatican Council faced up to this challenge and came with a new understanding and definition of the relationship between church and society. This was in continuity, but at the same time in discontinuity, with the past. This new understanding was more positive, or even optimistic, about the world. Durand calls this a shift to ‘a more dynamic cosmology’: The world is no longer an unchangeable, static place of creation; it is carried by an inner dynamic towards fulfilment. Human beings, as social beings, play a role through their labour and effort to improve life and care for their neighbours. Human beings (believers and non-believers) answer to the purpose of God through their human effort. Whilst it is understood that development is not identical with the kingdom of God, it does contribute to the building of it. The world is a human world and emphasis is now on socialisation and its humanisation. The witnessing role of the church now is *socialisation* and *humanisation* and in this post-Vatican II ecclesiology, both church and world are included in the end goal, which is the kingdom of God.

The implications for this, according to Durand, are that the divine destination for the whole of humanity is now already realised in the church as people or family of God. The church is *sacramentum mundi* [“the sacrament of the world”]. Hence, whilst there is a change (discontinuity) in the understanding of church, the idea that grace *elevates* nature still remains alive, even though the theological emphasis is different. In this new understanding, Christ’s salvific work,

through the Spirit, *renews* the world but it is still about the elevating, perfecting and consummation of nature, where the church remains the carrier of grace. This difference after the Second Vatican Council is that before the *Aufklärung*, the role of the church was *bevoogding* [“guardianship”] as a parent, but also the *verkerkliking* [“clericalisation”] of society; after Vatican II the relationship is described as *comprenetratio* [“mutual penetration”]. Now not in guardianship, but in penetration of world and society, we see the elevating function of the church as an institution of grace.

The consequences of this understanding is that the calling of the church in society is not seen as exclusively institutional, since greater emphasis is placed on the role of the individual believer (Durand 1987:16). This moves away from a static, institutional ecclesiology towards seeing the church as the people of God, but also as sacrament and servant. In another Vatican II encyclical, *Lumen Gentium*, the church is called, in following of Christ, not to strive for earthly glory but to serve in humility. Special mention is made of the poor and suffering of humanity, where the church discovers the suffering Christ (:16). In a sense for the Roman Catholic Church, the Second Vatican Council was a victory for what one could call a progressive understanding of the church’s role, but not yet at the point where they agreed that poverty and suffering is the result of an unjust social order.

At the Second Vatican Council some dissident voices called for total solidarity with and service to the people they lived with and for work towards just political systems. However, these sentiments only gained momentum after the Council, in what was then known as the Third World. With greater radicality, these theologians argued that the *mutual participation* of church and society, as the process of world and social renewal is pushed forward. In the early 1970s we see this thinking

particularly in the efforts by Latin American liberation theologians led by Gustavo Gutiérrez, Hugo Assman, Juan Luis Segundo, as they reflected on the relationship between church and society. Durand focusses on the theology of Gutiérrez, in particular, as he searched for a 'dynamic-historical' perspective on reality and understood history itself as a process of liberation of humanity. For Gutiérrez, then, liberation is more than radical change of structures or social revolution; it is rather a permanent cultural revolution, in which human communities consciously take upon themselves the responsibility for the revolutionary process. The aspirations of people in situations of oppression thereby gain a depth dimension; it has a religious nature, which can only be known where the old (classic) dualism between grace and nature is transcended in the consciousness of God's calling of humanity towards liberation and salvation. Here, the *participation in the liberating process* as such is already, in a certain sense, a salvific action in which the universal rule of Christ is revealed. The boundaries between church and world are fluid and Gutiérrez calls the church towards *identification with the liberation struggle* of the oppressed and exploited for a just society. Yet, in this understanding, the church is not equal to the world. He maintains the classic idea of the church as *sacrament* of the world. The church can only fulfil this sign function in the Eucharist and prophecy if it comes from a concrete and effective *solidarity with* the oppressed classes. For Gutiérrez, the church can only make her confession authentic when it makes a choice for the poor, the people's classes, the despised races and marginalised cultures. Christ, the Liberator, calls us to a new manner of being church on the basis of a covenant with the poor of this world, towards a new universality. This manner of being is not about the church becoming poor, but the realisation that the poor of this world are the people of God. They are the disturbing witness that God liberates.

There were also other post-Second Vatican Council reflections and developments in the West, carving out a political theology. Jean Baptist Metz articulated this in his work *Emerging Church: Towards a Post-bourgeois church* (Metz 1981). For Metz the original idea of guardianship over society are blended into the Vatican II idea of exemplary living, to penetrate society. Through this the church is understood as being subversive and disturbingly critical in society. The church must *critically accompany humanity's liberation history*, against all ideologies which want to halt this history, as if the eschaton has already arrived. This happens by narrating the death and resurrection of Jesus Christ. The church is the place where the memory is celebrated and narrated as the account concerning the rule of God, which comes through the love of Christ to the suffering, the discarded, and the failed ones. In this context, another existence is possible, yet it is not only about the institutional church, it is a subversive re-membering that turns society and history on its head.

Whilst this discourse is relevant to the immediate context of this study in relation to its impact on the responses to the oppressive *gereformeerde* missionary ecclesiology, this, according to Durand, was not the only way in which the relationship between faith, church and world was conceptualised. I therefore turn to the next model, which emerged in reaction to the grace-nature model and also provides perspective on the issues faced in developing a missional ecclesiology in Southern Africa.

When Martin Luther came onto the scene within the Roman Catholic Church, the edifice of the *Corpus Christianum* had already started to crack. Durand (1987:19) shows that Luther, in contrast to the nature-grace model, argued that there are two separate regiments, or spheres, of the kingdom of God, namely the secular and the sacred. For Luther,

if all people were Christians, they would belong to the kingdom of God and the world would be ruled according to kingdom principles. But it is not like that. So, God created these two spheres for the sake of “peace” and to “contain evil by the sword”. These two spheres need to be separated and Christians live in both these worlds. Classic Lutheranism therefore separates church and state, piety and politics, private morality and civil morality. The primary role of church is in the inner sanctity of the human being, who needs to be formed to be a good citizen in society. It is in terms of this framework that the emphasis of pietism on the “winning of souls” and its impact on missional ecclesiology need to be understood.

Durand (1987:20-21) presents Dietrich Bonhoeffer as an important example of a shift from the classic Lutheran stance. For Bonhoeffer, in the context of the German church struggle, the church’s integrity depended on its (political) stance towards the Jews. That was because of his Christology, where he argued that there is only one Kingdom, through Christ and God. The church therefore exists *for the world* and not for itself; it is involved in the secular, not as ruler but as *servicing and helping* for Christ’s sake; Bonhoeffer therefore argued that the church should be worldly.

With all that he said on worldly life and action, however, there remained for Bonhoeffer the ‘*arcanum*’, i.e., the personal and inner communion with God. Nazi Germany represented a watershed moment for the Lutheran church and its theology. The political-ethical problematisation of theology and the question on the relationship between the church and society from this point onwards was driven by the acknowledgement of God’s total reign. No area of life falls outside the reign of God and no theologian of note will think of excluding those areas. The political apathy of Christians is indeed unbelief and the

church should play an active role in preparing people of faith to avoid that role. Yet, closer to the focus of this study, I will now turn to the Reformed discourse, which Durand (1987:24-31) calls the Christocratic model.

In this model there remains the distinction between the “spiritual” and “civil” spheres, but greater emphasis is placed on their interconnection. This interconnection is driven by the inner connection between law and grace, but at a deeper level by the confession of the kingly reign of Christ over the whole of life. For Calvin it was untenable that there should be a sphere which is not under the one reign of God and left to its own laws, i.e., the secular. He maintained that God’s law reigns over both spheres and that the end goal is the reign of Christ. Here grace *saves* and *heals* nature; it does not elevate or perfect it. For Calvin, church and state have two different terrains, but are both under the one reign of Christ.

Durand (1987:25) shows that, amongst Calvin scholars, there are different understandings of the reign of God. Some argue that there is a possibility of a Christian state and Christian society alongside a Christian church. This is not simply individual Christians who do their jobs in government positions, but the church being involved, as church in society, even to the point of organising to overthrowing an unjust government. Yet, there are also others who argue that Calvin did not call for a Christian state and that his understanding in this respect is closer to the Lutheran “two regiments” model. For Durand (:25), however, Calvin did propose a *prophetic* stance and engagement with the state, which implies a spiritual role in which the imperatives of the Word of God are brought to bear on society: Through the Word and the Spirit, the kingdom of God remains the priority. In the context of growing secularization, under the impact of the *Aufklärung* in the 19th

and 20th century, there were different developments in reading Calvin. One such response, which impacted South Africa, was with the theology of Abraham Kuyper. On the one hand, Kuyper stated that there is no inch of life which escapes the reign of Christ.

Indeed, the gospel is a joyous message, not only for the individual, but for all humanity: for family, society and government, for art and science, for the whole cosmos – the whole searching creation. The gospel is so rich that it creates a people of God that can no longer be contained within the boundaries of one nation and land. At the cross of Golgotha, all things stretch their hands to each other in reconciliation: God and human beings, heaven and earth, Jew and gentile, man and woman, servant and free. Within this Reformed model, it is understood that the church is always confronted with new questions and new challenges. Jonker (1994:153) states:

Die reformatoriese belydenisse het ontstaan met die oog op binne-kerklike verskille in 'n tyd toe die Christendom grotendeels nog net 'n Europese verskynsel was...Dit bring mee dat die kerk in die moderne wêreld voor uitdagings gestel word wat in die sestiende eeu nog onbekend was⁸⁶.

It should therefore be clear that the church is called to read the word of God anew in new situations to understand not only the Word but also the world. It is in the light of this that we need to view contemporary confessions of faith, like the Confession of Belhar (1986) and the Confession of Accra (2004). It is in the words of these contemporary confessions of faith that the challenge from the black prophetic church and the resistance to an outdated *gereformeerde* missionary ecclesiology is transcended. I will therefore also mix in this voice, as it articulates a contemporary faith, in the context of Empire, as described in Chapter Three.

⁸⁶ The reformed confessions came into being, to address intra-ecclesial differences at a time when Christianity was still largely a European phenomenon... This implies that the church in the modern world is confronted with challenges that were unknown in the sixteenth century.[My translation]

Within this context, there emerged a growing tension between three ecclesiological streams: a) the official (strictly white) *gereformeerde* missionary theology, with its underlying liberal ecclesiology and strict ecclesial forms; b) a number of white Reformed theologians, like Durand, Jonker, Beyers Naude, and others, who opposed Apartheid on theological grounds; and c) unofficial popular expressions of faith stimulated by a group of younger exponents of South African Black Theology, emerging from the political struggle (e.g. Boesak 1979:157; Loff 1979; Adonis 1982; Mofokeng 1983; Jacobs 1986:164). It is important to understand these tensions since they manifested themselves in the youth and student movements of the time.

On the one hand, a small, but significant part of our faith experience included a mixture of popular spirituality from North American black churches, which resonated with us culturally (Section 2.2.1.), and therefore also challenged the dominant official *gereformeerde* missionary religious self-understanding and forms of faith and engagement. These were expressed informally, for example at youth camps, in vigorous singing and dancing on the rhythm of *koortjies* [“choruses”]⁸⁷, “spirituals”⁸⁸ and freedom songs, along with a pietist spirituality of “giving your heart to Jesus” that required personal *getuienis* [testimony] and a strong emphasis on a puritanical personal life. This meant that when you were *bekeerd* [“converted”] you observed total abstinence from alcoholic beverages, smoking, the use of vulgar language, etc. These forms of popular Christianity were steeped in a deeply evangelical spirituality. Boesak (1966:77-79), as a theological

⁸⁷ These songs were usually highly rhythmic and two or threeline choruses sung repeatedly accompanied by the clapping of hands and sometimes rhythmic processions around the hall, in circles or different formations, depending on the leader. This style of singing was influenced by Pentecostal spirituality, although it was expressed in a less ecstatic tone and style.

⁸⁸ Biko (1978:47) is correct, in my view, when he said that ‘the so called Negro spirituals sung by the Black slaves... under oppression’ indicated their African origin. For us, apart from singing of these ‘spirituals’ in harmonising male choirs and church choirs, they were also sung at youth events and choir competitions, with the appropriate rhythmic processions, body movements and gestures.

student, lamented the fact that the DRMC was so slow in developing a youth association, but also the fact that it often only organised fun events for young people. He argued for a stronger “spiritual” component that would give direction in the development of the movement:

Wat help al die konferensies, die kongresse, jeugleiers-kursusse, goedbeplande jeugweke, as ons nie die dinge wat ons daar leer in die werklike lewe gaan konkretiseer nie...Dit bring ons tegelykertyd by die grootste gebrek in ons Christelike verenigingslewe: geestelike werk. Daarom is die Christen jongmens daar: om sy mede-jongvriend na Jesus te lei⁸⁹ (:79).

Indeed, the focus of the youth and student associations was at its heart, on this spiritual and evangelistic thrust.

On the other hand, since the late 1970s, under the influence of some student ministers and youth leaders, particularly from the University of the Western Cape (UWC) and various Teacher Training colleges, there emerged strong opposition to the *gereformeerde* missionary ecclesiology, which consciously found expression in South African Black Theology, through “relevant” Bible studies, political debates, stances and protests, mostly through the youth congress movement and other student movements. As I have indicated, the relevant youth associations in that context were the CJV and (to a lesser extent) the *Vereniging vir Christen Studente* [“Association for Christian Students”] (VCS) that operated “outside” the church. These movements shaped the social and political consciousness of church youth (Boesak 2009:157-158).

This shift took place because (as indicated in Section 2.1.1.), parallel to the struggle journey, these Christian youth associations remained in

⁸⁹ What does it help to have all these conferences, congresses, youth leadership courses, well-planned youth weeks if we don't concretise the things we learn in real life... It brings us to the biggest lack in our Christian associations: spiritual work. That is why the Christian young person exists: to leads a fellow young person to Jesus. [My translation]

dialogue with a wide array of student movements. As a result, youth camps, conferences and worship services increasingly became the space for “relevant” and “contextual” Bible studies. These were conducted by Christian leaders who were often jailed (and some even killed) by the security forces of the South African government. The structures and forms of *gereformeerde* as well as popular pietist spirituality, inherited from the missionaries, were openly challenged. More importantly, however, they were re-invented and reshaped into democratic spaces for youth imbued with the ethos of the congresses of the various liberation movements. As a leading voice⁹⁰ within (what later became known as) the first phase of South African Black Theology, Boesak was also the student chaplain for the DRMC in Bellville. He forcefully articulated the theological challenge within that context in a speech at the Annual General Meeting of the SACC in 1979⁹¹, which he also quotes at length in a recent publication (Boesak 2009). This speech followed on the turbulent period after the watershed 1976 uprisings of young students, as well as the death of Steve Biko⁹² in police custody in 1977. Biko was a key dialogue partner.

During his life of activism, Biko’s challenge to the church in South Africa, or what he called the ‘colonial-tainted version of Christianity’ (Biko 2006[1978]:60), became the key framework through which the growing alienation of youth and students from the institutional church are to be understood; it also shaped the contours of the first (formative) phase of South African Black Theology. While Biko was positive about the spirituality of the African community and the relevance and

⁹⁰ Boesak (2009:33-34) recounts a story from his first congregation in 1968, how he was challenged by the haunting question of a member, Aunt Meraai Arendse, which, together with his studies in the Netherlands, radically reshaped his theological outlook.

⁹¹ This speech was also published in *Black and Reformed: Apartheid, Liberation and the Calvinist Tradition* (Boesak 1984), but the reason, I work with the text in *Running with Horses* (Boesak 2009) is because in it Boesak himself gives some insightful and reflexive comments which are crucial for the interpretation of this speech.

⁹² As indicated (Section 1.3.1.), in Chapter Three, I will go into more depth on the challenge of Biko, as I look into his method and epistemology of understanding and explaining the Black Consciousness Movement.

adaptability of religion in general, he remained critical of the introduction of missionary Christianity in the South African context. His focus on religion needs to be seen as part of his understanding of the inherent interconnectedness between the political, economic and cultural dimensions of liberation and religion – which he sometimes calls the “spiritual” – there was to be no division between the religious and the rest of human existence on earth (Biko 2006[1978]:49). According to him, this changed when the missionaries came. This interruption divided the people and ‘religious difference’ became, at times, ‘internecine warfare’: ‘Stripped of the core of their being and estranged from each other because of their differences, African people became the playground for colonialists....’ (:60). Hence, for Biko, “Christianity” and “the church” – concepts which he uses interchangeably – need to be understood in terms of how they were introduced. As a consequence of this, he refers to South Africa as a country ‘teeming with injustice and fanatically committed to the practice of oppression, intolerance and blatant cruelty because of racial bigotry...’ (:60-61). He also notes the ‘bureaucracy’ of this church, which was under the control of white people. He laments,

This bureaucracy and institutionalisation tends to make the Church removed from important priorities to concentrate on secondary and tertiary functions like structures and finances, etc. And because of this, the church has become very irrelevant and in fact an ‘ivory tower’ as some people refer to it (:62).

His charge was, however, not primarily against the ‘white rulers’ in the church, but against the black ministers who allowed that situation of irrelevance to continue in the South African church. Sin is to allow yourself to be oppressed. For him, ‘This an untenable situation which if allowed to continue much longer will deplete from the already thinning crowds that go to Church on Sunday.’

As a theorist, Biko saw his role and that of BCM in the struggle to overcome white colonial racism in South Africa also as a struggle against its ideological basis, which meant a struggle against its theological justification. Of particular relevance for this study, is this dimension of the struggle against the ‘colonial-tainted version of Christianity’. This focus gives insight into the challenges raised by this cohort of younger generations and their agency, not only with regards to the reality of colonial racism in South Africa, but also a particular colonial expression of the Christian church. Biko contended with a conception of Christianity which was becoming ‘the monopoly of so-called theologians’. Biko therefore not only addressed the ‘rigid’ (:60), colonialist-tainted version of Christianity, but he also engaged a construction of theology that claimed universal legitimacy. He referred to it as the ‘tendency by Christians to make the interpretation of religion a specialist job’⁹³, which results in ‘appalling irrelevance of the interpretation given to Scriptures’ (:60); a Church ‘spoilt by bureaucracy’ (:61) ‘general apathy’ (:62), which will ‘deplete from the already thinning crowds that go to Church on Sunday’ (:62). In response to this, he proposed a new focus on a situational theology, i.e., Black Theology (:64, 104) to ‘bring back God to the black man (sic) and to the truth and reality of his situation’. This liberation from a monopolistic and elitist theology is, for him, authentically missionary and spiritual⁹⁴. As a situational theology, it explicitly calls for a deep understanding of specific contexts.

This challenge impacted on theological developments ever since, especially on the formation of South African Black Theology. In Maluleke’s (2008:117) words, ‘Black Theology (BT) was born, not

⁹³ Cf also “Black Consciousness and the Quest for a True Humanity” (Biko 2006 [1978]:96-108), where Biko speaks of the arrogance and ‘monopoly on truth, beauty and moral judgement’ by the missionaries which served to despise black customs and traditions in order to change the values in these societies (:103-104).

⁹⁴ Cf Biko (2006[1978]: 30; 34), where he explains what he means by ‘spiritual poverty’ and the role of Black Theology. In Chapter Three I come back to this key concept in Biko’s understanding of his challenge.

through the pen or mind of a solitary academic, but by a product of the self-same college student politics; inspired by SASO and born within the University Christian Movement'. The ferment and impulse for a new way of theological thinking and living out the Christian faith in a colonial context came from activists like Biko and captured the imagination of the youth and students, but also challenged ecclesial authority. Biko had a clear activist understanding of the role and calling of Christians and of the church. It seems clear that in this period, the church's prophetic witness and the participation of Christian youth in the mission to overcome racism were understood to be, at heart, an ecclesiological struggle. Mission (or witness) was to be not merely about the conversion of individuals or even political activism for the sake of positions, but about the fundamental transformation of a racist, colonial church and society. In that context, witness was understood to be the struggle against a colonial conception of church and mission, where non-theological factors –particularly racism, Eurocentrism and classism – shaped the understanding of the gospel, which in turn led to the particular structuring of the church and society. Hence, it was assumed that the transformation and ordering of the faith community that transcends the boundaries of language, ethnicity and racial identities would induce social and personal healing as well as societal transformation. It is from such a community that the kind of witness/activism would emerge which Botman (1997) calls 'world transformative discipleship'.

However, Biko's struggle was also against a conception of church and mission in which generational elitism shaped the reading of the gospel, which in turn led to a particular structuring of church and society. Biko spoke as a younger person and student leader. The formation of a faith movement that transcends the boundaries of language, ethnicity, racial and generational identities, but more so, which foregrounds the agency of a younger, black humanity would induce social and personal healing as well as transformation. This understanding suggests a missional

ecclesiology (Smit 2005:355-367) that aims consciously to transcend and subvert colonial and elitist *gereformeerde* missionary ecclesiologies forged in a particular context. The question for me is whether this agency from younger generations was taken up into the established institutions and formal theological trajectories. With the exception of perhaps Allan Boesak, Takatso Mofokeng, Mokgethi Motlhabi and Tinyiko Maluleke, it seems however that it was not always reflected on consciously, as a critical contribution to the development of a grounded Southern African ecclesiology, even within South African Black Theology. As indicated in Chapter 1 (Section 1.3.3.) Boesak delivered a classic speech⁹⁵ (1984:22-35) where the challenges from Biko clearly surface. Boesak (2009[1979]:44) said:

We had all heard Biko, and we all knew we had to respond. We were facing a new generation of young black Christians: politically astute, sensitive to what they were being told, knowing the dilemmas of the black church, and articulate in their anger, critique and aspirations.

This affirmation of and dialogue with youth and students was certainly influenced by Boesak's experience as a student chaplain at the University of the Western Cape (UWC) in the middle 1970s. In this speech to the leadership of the South African Council of Churches in 1979 he made it clear that it was out of the legacy of struggle that the reconceptualization of the black church had to emerge.

The key challenge for Boesak, then, was the changes in political consciousness of the youth and students since 1976. He responded directly to the challenge of the Black Consciousness Movement (BCM), as espoused by especially by proponents like Biko, but also, Barney Pityana, Sabelo Ntwasa, Bennie Khoapa and others. For Boesak, as

⁹⁵Cf also *The Road Ahead* (Boesak 1986:3-4) where he raises the crisis in educational institutions as well as churches of young people. He states, 'And since we said it, there is a crisis of major proportions. The fact is that we (as pastors) all of a sudden have to deal with a totally new generation of young people who no longer respect us and accept what we say, merely because we are in a certain position or hold a certain office'

Biko had warned, some young people had already left the church, by which he meant the various mission churches, in disappointment and disgust, whilst others stayed but with a highly sensitised political consciousness and with probing, critical ecclesiological questions about the nature and witness of the church. He summed up this challenge: 'It is my contention that the Black church does not yet know how to deal with this new generation' (2009[1979]:54). In that speech, called *The Black Church and the Future*, he outlined key points of an emerging black ecclesiology that was functioning already in the midst of the liberation struggle.

Boesak starts with the struggle with history, in particular black history, which, for him (as for Biko), is a history of degradation and humiliation caused by white racism. He links this history of struggle with the actions of what became known later as the African Independent Churches – those who 'walked out of the established, white-controlled churches to form their own churches' (2009[1979]:50), but then also, the more recent questions and agency of younger generations and student movements. This historical thinking was influenced in dialogue, to a large degree, with the ground-breaking work of James Cone in the context of the United States of America (USA). For Cone argued that, like the vigorous sermons and songs of the slave community, Black Theology⁹⁶ was born in the context of the black community, as black people in the USA were attempting to make sense out of their struggle for freedom and as younger generations and students felt that the Black Panther and Black Power movements (among others) articulated their experience in a racist society. Boesak (2009:50) concurs critically with Cone's thinking, arguing that it is out of this long legacy of anti-slavery

⁹⁶ For Cone (1999[1977]:43), '...black theology is as old as when the first African refused to accept slavery as consistent with religion and as recent as when a black person intuitively recognises that the confession of the Christian faith receives its meaning only in relation to political justice. Although Black Theology may be considered to have formally appeared only when the first book was published on it in 1969, informally, the reality that made the book possible was already present in the black experience and was found in our songs, prayers, and sermons'.

– and linked to this, the anti-colonialist, anti-racist struggle – that the black church emerged, as

a broad movement of black Christians, joined in the black solidarity that transcends all barriers of denomination and ethnicity. It shares the same black experience, the same understanding of suffering and oppression, and the same common goal of liberation from all forms of oppression. It is a movement deeply imbued with the belief that the gospel of Jesus Christ proclaims the total liberation of all peoples, and the God and Father of Jesus Christ is the God of the oppressed.

This notion of the black church as a ‘broad movement’ is of critical importance and this also informs the choice in this study to enter into a conscious dialogue with youth and student ministries as movements. Black theologians were deeply challenged by the youth and students’ movements of their time, being critical of the mission churches as expressions of colonialist exploitation. *Gereformeerde* missionary ecclesiology was, for them, deeply colonialist. Consequently they looked beyond the institutional mission churches or separate denominations and conceptualised a movement united beyond ethnic or racial essentialisms, united in solidarity in the liberation struggle⁹⁷. Boesak (2009[1979]) therefore explains that referring to the *black* church is not another form of ethnic or racial separation and exclusion. For him, white Christians who have understood their own guilt in the oppression of blacks in terms of corporate responsibility and who have genuinely repented and converted by also clearly committing themselves to this struggle for liberation are part of this broad movement, the “black church”. They are included, like anyone else, not as lords and masters anymore, but as servants; not as ‘liberals’, but as brothers and sisters. Yet for Boesak, in terms of the existing mission churches, there remained a crisis of authentic identity, i.e., of ‘white control’. This means not simply the administrative control but also ‘the predominantly white image of the black church: in style, in witness, in

⁹⁷ See also Goba (1983:47-64); JNJ Kritzing (1988:182-197).

commitment' (2009[1979]:51). The authentically black church, as a broad movement, must identify concretely with the community it serves; it must become part of that community, so that it may understand the joys, sorrows and aspirations of that community (:52). This is a community in a struggle, 'not merely against an oppressive political and exploitative system; it is also a struggle for the authenticity of the gospel of Jesus Christ' (:52). The question remains, however, whether the church has taken the challenge seriously, in terms of their congregations and ever new generations of youth and students.

In a second phase in the development of ecclesiological scholarship⁹⁸ in South African Black Theology, specifically related to my Reformed ecclesial tradition, Mofokeng (1983) explains in his book *The Crucified amongst Cross-bearers: Towards a Black Christology*, the meaning of a new missional ecclesiology emerging in an oppressive situation on the one hand and the struggle for liberation on the other. According to Mofokeng, for the church to be a blessing in the world, a sacrament, it needs a new self-understanding (identity), which sheds its inherent ecclesio-centric perspective:

The church exists in a horizon of salvific work instead of itself being the sole custodian and centre of salvation. It has its centre outside itself (Mofokeng 1983:58).

Therefore this ecclesiology is defined in terms of service to the entire humanity. The church is therefore a subject as well as an object of evangelisation, with the world as the subject. The implications of these are a dialectical relationship with the poor, a reconversion in order to become a church of the poor and also to find its place 'on the outside, like the poor it has to serve' (:59). This church of the poor, on the outside, cannot be neutral in situations of oppression; the

⁹⁸ cf. also Goba (1981), who in *Towards a 'Black' Ecclesiology*, draws on Sociology of Knowledge, to develop what he calls, 'a tentative framework for a Black Ecclesiology' (:55-59).

Christological dialectic of death and resurrection becomes the structure of the transformation of the church that is so critical for its new mission.

In reflecting missiologically on this black church, Kritzinger (1988:182-197) consolidates most of the reflections from South African Black Theology on this theme. He starts off with this 'highly critical' view of the existing visible church, because of the structural and theological subservience to the dominant white church'. This highly critical view is also because, in his view, it is 'reflecting the basic societal structures of racism, colonialism and capitalism' (:182). He defines this 'black church' not as one particular denomination, but in terms of a 'definite ecumenical commitment' (:183), as 'a commitment to strive for black unity for the sake of the liberation struggle' (:184). Yet this reconceptualization does not only take into account denominational divisions, but also the reality of divisions between a 'white, powerful and affluent' church on the one hand and a 'black, powerless and poor' church on the other (:184). In this respect, the Kairos Document simply speaks of a 'White church' and 'a Black Church' (Kairos Document 1986:1). This language, Kritzinger shows, relates for Black Theologians on how the church 'actually exists in society, and not in the first place in concepts derived from the Bible or church tradition' (:184-185). The challenge for black theologians was then to 're-evangelise the church', in order to become an agent of liberation. In this respect the 'black pulpit' of prophetic and critical sermons, but also what he calls, 'Christian pressure groups', played a key role. Yet, for Kritzinger, the question remains, as I suggested in Chapter One (Section1.3.3.) whether the transformation of the church actually took place. He concludes, 'It is clear that sermons alone are not sufficient to achieve this goal' (:185).

This emergent theology, in terms of the EATWOT trajectory (Section1.3.1.), inspired many of our younger ministers who

participated in our youth and student associations. It related to a cultural and political alienation, but also to liberation from the very rigid and oppressive *gereformeerde* missionary ecclesiological heritage. Boesak (1984:91) therefore speaks of the ‘painful paradox’ existing within this church between being black and Reformed.

The DRMC was gradually forced to wrestle theologically with this struggle tradition within its ranks (Kinghorn 1997:152-153). In this respect, a particular usage of the constructs “*kairos*” and “*status confessionis*” in the Southern African context is critical. From my own tradition, it has gradually gained strong importance and particular meaning in the ecumenical theological debates of the time (Nolan 1987:61-69; 1988:183; Saayman 2008:16-18; Vellem 2010:3). It meant more than simply the recognition of a theological difference, but a particular time⁹⁹ or moment of truth in the life of the church and society, where the integrity of the gospel is to be at stake, which called for the church to take a stand of faith. It therefore signifies a particular quality of time, for decision and action. Within this understanding of what became known as a cohort of ‘*kairos* theologians’ (Nolan 1994; Saayman 2008:18-19), it calls for a ‘reading of the signs of the times’ (Matt 16:1-4) at this particular period of time or at critical moments in society, where this new light illuminates the reading of Scripture and its meaning. Time, but also *timing* is therefore critical. It was also understood in these key moments of truth that certain arrangements within the church, including structural forms of church, which were earlier thought to be neutral and not an issue affecting the heart of the gospel, emerged as critical in themselves, challenging the integrity of the gospel.

⁹⁹ Nolan (1987:61ff) explains the different understandings of time, as *chronos*, *kairos* and *eschaton*, as guided by the theology of von Rad, where time as *kairos* is understood as ‘the particular quality or mood of an event’, where God’s presence in it is discerned, especially by the prophets.

Within the Protestant tradition, this *kairos* or moment of truth, as indicated, called for a state or situation of confessing again, i.e., the church is to be in a state of confessing, a *status confessionis*.¹⁰⁰ Smit (1984:14) explains that this is a rare but loaded concept that points to a serious situation. It already surfaced in the 16th century in relation to the question whether certain arrangements in the church are neutral. Subsequent to these, different suggestions have been proposed at various stages of church history, on the question whether a particular crisis moment in the life of the church should be defined as a *kairos* that called for a *status confessionis*. Smit shows that Karl Barth was of the view that the nuclear threat was such a moment, for the whole church, whilst in recent times, neo-liberal globalisation (Debrecen, 1997; Accra, 2004), the HIV/AIDS pandemic (S. De Gruchy 2006), the ecological challenge (Conradie 2009), as well as the struggle of the Palestinians in the Middle East, were presented as possible *kairos* moments. These developments inevitably impacted on our church's self-understanding and social mission.

Whilst popularly known as the *sendingkerk*, my church was initially understood as the missionary fruit of the NGK, yet, as indicated in Section 1.3.3, it started during the 1970s to engage in many of these ecumenical processes of discernment and then officially abandoned the concepts and distinctions between “*evangelisasie*” and “*sending*”, replacing it with the concept, *getuienis* [“witness”]¹⁰¹ (*Skema van Werksaamhede van die NGSK* 1978: 393, 534-5, *Skema van Werksaamhede van NGSK* 1982:375-377; 1986:192-196; 1990:145-149; Robinson 1984:49-59). This was done with the aim of creating a more integrated, multi-varied and differentiated understanding of mission. This journey of dialogue and discernment was influenced by the

¹⁰⁰Cf also Hendriksson, L, 2010. *A Journey with a Status Confessionis: Analysis of an apartheid related conflict between the Dutch Reformed Church in South Africa and the World Alliance of Reformed Churches (1982-1998)*.

¹⁰¹ Bosch (1979:170-171) shows how the concept ‘witness’ became central at the International Missionary Council conference in Tambaram, India in 1938, under the influence of the theology of Karl Barth.

aforementioned emerging theologies¹⁰², in particular South African Black Theology. The critical challenge of South African Black Theology was deeply debated within the church (*Skema van Werksaamhede van die NGSK* 1978:296-298; 1982:377-380; 1986:206-208), in dialogue with Reformed doctrine. In line with this tradition at the Synod in 1982, the NGSK discerned that a “moment of truth” arrived, in the context of the NGK’s theological justification of Apartheid through its *gereformeerde* theology, which was declared a theological heresy. The Synod of the DRMC in September 1982 adopted the *status confessionis* on Apartheid that had been declared by the Ottawa Assembly of the WARC in August 1982 (see De Gruchy & Villa-Vicencio 1983), and at the same Synod drafted a *konsepbelydenis* [“draft confession”], which in 1986 became known as the Belhar Confession.

This theological stream was broader than the DRMC, however, as was shown in September 1985 with the release of the *The Kairos Document: Challenge to the Churches. A Theological Comment on the Political crisis in South Africa* (Kairos Theologians, 1985). This document emerged in South Africa from the ecumenical church, or perhaps (more aptly) from the “prophetic church”, as the Kairos Document proposed. Nolan (1994:212) characterises the process of coming to these positions as ‘Kairos Theology’, a ‘challenge to the churches from below’ or simply, ‘theology from below’ (:213). With key signatories of the Kairos Document, like John de Gruchy and Willem Saayman, he argues that within this broad notion of Kairos theology one can identify the influence coming from the various expressions of liberation theology, like South African Black Theology, African Theology, Latin American Liberation Theology and Feminist Theology, etc. which have influenced this particular document and theological movement.

¹⁰² The Synod of the DRMC decided in 1982, also to initiate a study project on the Theology of Revolution/Liberation (Acta of DRMC 1982:653).

Hence, a unique witnessing self-identity slowly emerged. This was tempered by a contextualised Reformed emphasis and articulation, with the adoption of the Belhar Confession, in particular between the period 1982 and 1986. This emerging expression of the witness of churches in the period of struggle against colonialism¹⁰³ was, in the words of the Kairos Document, also influenced by the distinctions between ‘state theology’, ‘church theology’ and ‘prophetic theology’. These theological impulses, influenced by the dialogue with liberation theologies, produced a particular Reformed understanding of faith, church and witness that was articulated in the Belhar Confession. Whilst JW de Gruchy (1991:215) sees the Belhar Confession as a ‘creative Reformed response to the challenge of liberation theology’, Jonker (1994:166) traces the lineage from the Theological Declaration of the *Belydende Kring* [“Confessing Circle”] (BK) (1979) and the 5 articles of the Theological Foundation of ABRECSA¹⁰⁴ in 1981. As JNJ Kritzingler (2010:213) argues, one needs to see the actual formulation of the Belhar Confession as a coming together from different streams of a ‘uniquely South African Reformed tradition that had evolved over time’. In this, the Belhar Confession articulates a witnessing identity for the church in its visible, structural form on the basis of the belief that the ‘unity of the church should become visible ... so that the world may believe’, but also, that ‘God has entrusted to the church the ministry of reconciliation’, and that the church is therefore witness ‘in word and deed of this reconciliation’. In this tradition is also confessed that the God who has been revealed in Christ is ‘in a special way the God of the destitute, the poor, and the wronged’. These critical articulations imply that ‘the Church must therefore stand by people in any form of suffering and need...’ and should ‘witness and struggle against any form of injustice’ (Confession of Belhar 1986). This witness of the church, or what Robinson (1984) calls, the *getuigende kerk* [“witnessing church”],

¹⁰³ It might seem that I use the terms “apartheid” and “colonial” interchangeably and these are often used as such. Yet, I use it in a specific and technical way, and as these are critical concepts, for this study, I explain my usage more extensively, under 1.3.7.

¹⁰⁴ Alliance of Black Reformed Christians in South Africa.

was therefore shaped by a ecclesiological self-understanding in which the aforementioned notions of unity, reconciliation and justice were understood to be interrelated and to be embodied in the historical realities of ecclesial and social structures. Indeed, this confession aimed at responding, theologically and ecclesologically, to a particular racially defined white articulation of Reformed identity – which I have called *gereformeerd* – and against which this particular Reformed church wanted to be a *getuigende* [“witnessing”] church.

It is in this context of being formed, personally and ecclesially, within the tension – more appropriately, the ecclesiological split personality – between a *gereformeerde* missionary ecclesiology, a *black* ecclesiology and a *Belhar* ecclesiology that I started my theological studies at the University of Stellenbosch.

2.2.2.2 Theological studies and radical roots don’t mix

I started my theological training, from this context, at the University of Stellenbosch and was overwhelmed by the official European-centered *gereformeerde* theology. Jonker (1991:120), well-known systematic theologian at this faculty at the time, articulates this situation, after explaining his own theological development:

Dit beteken eenvoudig dat ek van huis uit op die Europese teologie georiënteer was. Om die waarheid te sê, baie van ons het tot kort gelede nie eens besef dat dit Europese teologie is nie. Dit was vir ons eenvoudig “die teologie” sonder meer’.

Of relevance for this study is firstly that the ministry experience where I was coming from was addressed in the discipline that was called *Sendingwetenskap*¹⁰⁵ at that time. Our churches were considered to be

¹⁰⁵ All these disciplines were taught in Afrikaans and the term used at the University of Stellenbosch was *Sendingwetenskap* [“Science of Mission”]. Since then it has been

the fruit, and still the mission field, of the white *gereformeerde* ‘mother churches’ (Robinson 1984:50) and our history was covered in the textbooks for mission. Ministry and any other involvement by members of the NGK with members of the black communities and churches was considered *sendingwerk* [“missionwork”].

This conception of mission did not adequately articulate my ministry experiences and challenges in the then DRMC, which had started conceptualising ministry and witness in terms of the Confession of Belhar. As indicated in the previous section (2.2.2.1), Robinson (1984:52-56) explains that witness – understood here as unity, reconciliation and justice – is embodied in the ongoing life of the church, as a *getuigende kerk* [“confessing/witnessing community”]. This community lives in the presence of various forces, identifying with struggles of the poor and needy, and so its life becomes a testimony. A divided church, or a church siding with the powerful, was therefore a contradiction of the gospel.

Church and Christian life on campus also reflected this dichotomy, being dominated at the time by the highly successful “mission week”, organised through the ministry of the highly prominent *Stellenbosch Studentekerk*¹⁰⁶. As black students, we tried to participate in the white and English-speaking Student Christian Association (SCA), but if we were looking for relevant ministry on the campus, it was not the Reformed congregations but the Catholic and Anglican student societies that deeply identified with the struggles of the communities where I

replaced by the term, Missiology. It would be fair to say that the professors tried to deal with the experience of black churches (as “their” mission churches) in a balanced and humane manner, yet it remained couched in the context of mission, mostly speaking and teaching *about* instead of *with*, as the reality of structural church unity remained elusive. As indicated in 1.3.2., the textbooks remained those from the Netherlands, whilst material from the USA also started to be used.

¹⁰⁶ Stellenbosch Studentekerk, can be literally translated as Stellenbosch Student’s Church and was an all-white Dutch Reformed congregation, which organised annually a campus-wide conference on Mission, from the 1980s to the early 1990s. At this event missionaries were invited to show and tell of their experiences, and Christian students were challenged to go to the ends of the earth to save the lost, or at least to do it in the local black communities and churches.

came from. In that period, which in the late 1980s and 1990s also ran parallel with the momentous release of political leaders and organisations, a new era dawned. The notion of the “black masses” started to fragment in favour of non-racialism, expressed in the UDF and later the MDM.

On campus a group of friends started an alternative, racially inclusive, Bible study group, but I also maintained our socially conscious, youth movement involvement off-campus. Here, in the context of our Coloured communities, and the struggles towards a new South Africa, I started and led a teenage action movement, which consciously explored the value of elements from the rich, black American religiosity, but also popular youth culture in local communities. This was developed to explore a new grounded spirituality, future leadership development and mission, against the traditional *gereformeerde* model and the resistance movement model. We called this small (but passionate) alternative teenage action movement the *Stellenbosch Tieneraksie* [“Stellenbosch Teen Action”] (STA). It interacted with various schools, churches and movements and aimed at responding to the challenges of a growing alienation and fragmentation of the popular youth resistance culture of the 1970s and early 1980s (Cross 1992:198). I come back in the next chapter to a deeper understanding of this period. This action group, mostly Coloured, also included a few Africans, but also at least two gay youngsters. It aimed at empowering teenagers with a sense of self-pride and confidence, experimenting with spirituality, popular culture and evangelism through community-wide “gospel festivals”, Hip Hop and dance groups, engaging in a post-denominational and confessional inclusivity. These experiences and choices, however, did not sit well with the aforementioned Dutch Reformed theological thinking of the day at the University of Stellenbosch, nor with the existing *gereformeerde* and anti-colonial models within the DRMC. It led to painful encounters with local CJV members, but also with church councils and local ministers. Even though its impact stretched beyond the immediate

context in later years, this movement as an organisation was discontinued after a few years, with many key leaders leaving their various mainline, formal churches and others simply staying at home. In a way, it seemed as if the dominant theological and ecclesial forces won the day, as demonstrated in the curriculum of the seminary where I studied.

Reflections on youth and congregational ministry was at that time dominated by the *kategese* [“catechism”] school (Richards 1975,1985; M.Nel 1983) within the NGK and the *Gemeentebou*¹⁰⁷ school in the Department of *Diakonologie* [“Diaconology”], influenced at the time by the growing field of Congregational Studies emanating from the United States and in particular the paradigm of *Strategiese Teologiese Beplanning* [“Strategic Theological Planning”] (Hendriks and van der Merwe 1990). Through these developments in the South African context and specifically at the universities that had agreements with the NGK, there was a growing emphasis on the building up of a local congregation as *ecclesia completa*¹⁰⁸, particularly through this *gemeentebou* school, whose key proponents were Professors Malan Nel and Jurgens Hendriks¹⁰⁹. Later some developments and modifications (Hendriks 2002; 2004) followed, especially under the influence of the Congregational Studies group (Dudley, Carroll and Wind 1991:183-198, Burger 1999:36, Ammerman 1998) and the Church Growth Missiology of Donald McGavran as espoused by the Fuller School of Missions, with proponents like Eddie Gibbs. A group of South African scholars teaching Practical Theology were developing local Practical Theological ecclesiologies, i.e., HJC Pieterse (1988) and Coenie Burger (1991, 1999). They were influenced by this *gemeentebou* school, but also shaped it to some extent.

¹⁰⁷ As indicated in Chapter one, *Gemeentebou* can be translated literally as Congregational development.

¹⁰⁸ *Ecclesia completa* is a Latin term that means a whole or full church.

¹⁰⁹ Apart from these two prominent proponents of the *gemeentebou* school, we also note contributions from HS Breytenbach (1992) and JS Kellerman (1993) from the Universities of Pretoria and Free State respectively, amongst others.

Hence, despite exceptional Reformed scholars and white fellow students, who were mostly very helpful, I experienced a sense of alienation, loneliness and disappointment in terms of my initial academic experience, since the curriculum remained focussed and attuned to a European, white heritage and context, despite moving away from a strictly *gereformeerde* theological heritage. On the other hand, however, the fact that I studied at the University of Stellenbosch, being its only black theology student at the time, and not at the UWC – the university initially created for Coloureds but evolving later into the “intellectual home for the left” – initially alienated me from my peers in the DRMC. Some felt that I was a “sell-out” to white NGK theology.

My experience of theology and the academy was not particularly relevant or helpful. It was an irritating, but necessary, means to get licensed to the ministry of the Word. Ironically, I became the first black student to graduate from the Faculty of Theology at the University of Stellenbosch and to be licensed by the all-white Dutch Reformed Church.

2.2.2.3 Pastor, with a heart for youth ministry

I started my first full time pastorate in Stellenbosch at the *Rynse gemeente* [“Rhenish congregation”] of the DRMC, where, apart from the pastoral duties, I was tasked with specifically focussing on ministry with young people in the community. In that context, we tried to nurture dialogue with younger generations, within what was a proud mega-congregation, steeped in a long and proud history and ecclesial culture and rooted in German missionary expansion during the 19th century (Neveling 1983; Durand, Fourie and Malherbe 2001). My experience in the CJV and (later) the STA played a key role in shaping my ministry in the community, but not meeting the pastoral

expectations of the church council and some powerful members of the congregation.

This type of community ministry in which I engaged took place in a specific context: we, as ecumenical bodies and the Black ministers' fraternal, had to address the challenges of drug abuse, gangsterism, violent crime and young people living on the streets, in the context of the much hailed Reconstruction and Development Programme (RDP) of the "new South Africa". Through ecumenical collaboration, we as a ministers' fraternal aimed to establish various structures in the community, like the gang violence team under the local peace committee and other institutions, like a Youth Outreach (YO) centre. More importantly, we aimed at establishing avenues for dialogue with young people, as they were trying to make sense of a history of alienation¹¹⁰ and a present reality of uncertainty. At the heart of the ministry with and of young people, I realised, is the competence of inculturation (Bosch 1991: 447-457; Bate 1993:264), which in that context meant a creative dialogue between the cultural worlds of the young people and that of the gospel story. My participation, as a new minister, in those conversations and struggles offered me the opportunity to gain an insider understanding – together with the young people and leaders as well as older youth workers – of a faith-inspired commitment and journey towards being witnesses to the kingdom at a particular time in a particular community.

However, as a young minister I had to participate in the Presbytery and Synod, where, in terms of the Belhar ecclesiology, the pressing matter of the unification between DRMC and NGKA was being discussed. That

¹¹⁰ A key study, published in March 1993 by the Community Agency for Social Enquiry (CASE) on youth in South Africa, suggested that 46% of Coloured youth, 45% of Asian youth and 44% of African youth, were considered 'at risk' of being 'marginalised' or 'lost'. Whilst that study was contested, it did raise serious concerns about the state of youth and formed a foundation for youth development policy later (*Challenge* 1993:2). I will come back in Chapter three to the way this type of research reframed "youth" and what this means in the broader context.

was a very complex process, and the church council of the congregation remained highly cautious, but it enabled us, for the first time, to engage with African colleagues together in ministry. Together with a few other DRMC church councils, we had serious objections to the legal and church polity processes followed in the unification process of the two churches. After the unification Synod in 1994, we relented and joined the new church. The church council felt that, even though there had been some serious legal problems with the process, the matter of church unification was a gospel imperative for our time.

Since the inception of the CYM in 1995, I was elected to serve in its Central Executive and I have participated in its formation out of the two youth associations, i.e., the MBB and the CJV (as indicated in Section 1.6.) of the two newly unified churches, the DRMC and the NGKA. That process involved dialogue with the Scriptures and the confessions, but also with the young people themselves. I developed a particular commitment towards hearing and taking seriously the voices of the young people (a cohort of which I was a part at the time), but also respecting their agency in constructing spaces for their mission against racism. This commitment, as I indicated in Section 2.1.2, is rooted in my previous participation in the CJV on local, presbytery and regional level, but also in my affirmation of a particular expression of Reformed theology, rooted in the Confession of Belhar.

Parallel to my participation in the CYM Central Executive, I then moved out of full-time congregational ministry to work full-time as the National Coordinator for Training in a missionary youth ministry called the Joshua Student Movement (JSM). That ministry was started as the Mission, Service and Outreach unit of UCSA, in the aftermath of the unification between the ACS and the ACSV. JSM focused on motivating and training young people for service amongst the poor and needy, and since 1997 they did that in partnership with various other youth, mission and development formations. The notions of unity,

reconciliation and compassion were central to those partnerships, especially in the wake of the unification of UCSA in 1997. As will be discussed in more depth in Chapter four, in the South African context that was the period of nation-building, the Reconstruction and Development Programme (RDP) and the Truth and Reconciliation Commission (TRC). As a ministry, JSM organised an annual conference called “The Joshua Experience”, followed up by short term mission outreaches, “Reconciliation Camps” and “Compassionate Days”, where youth from various racial, class and denominational backgrounds were exposed to the various poor communities in South Africa and where they offered to volunteer to work in those communities. During that period, a white colleague and I co-facilitated seminars for student leaders at the various universities in the Western Cape, focussing on leadership skills and role stereotype reduction in addressing racism. At the time I also started serving as an advisor to an international youth mission project, called Comrades, Artisans and Partners¹¹¹ (CAP).

After that involvement, I briefly served as a tent-making minister in a semi-rural congregation called Vlottenburg, consisting mostly of farm workers on wealthy Boland farms around Stellenbosch. I then relocated from the Western Cape to Gauteng, after accepting a call to serve as a tent-making minister in a small urban congregation based in Riverlea, Johannesburg.

When I arrived in Riverlea, I started working with what was known at the time as “marginalised youth” with the former Technikon South Africa (TSA). I coordinated and taught an *Integrated Youth work in Communities* teaching and research programme in the programme group of Public Management and Development. This work led to further

¹¹¹ This programme, also known as the Comrades Artisans and Partners (CAP) work camp, involves young people from partnering churches from various Northern and African countries in service projects, intercultural exchange and biblical reflection. These countries are South Africa, Namibia, Rwanda, Congo (Brazzaville), Sweden, Belgium, Netherlands and Germany.

academic work in the programme for Child and Youth Development and later in Missiology.

However, in order to focus more on the challenges faced by the church, it would be relevant to say more in a separate section about the current congregation of which I am part and its particular journey. I link this to the overall thrust of my study, i.e., discerning the emerging missiological ecclesiologies, but also reflecting on the kind of commitments and questions arising in this process.

2.3 The congregational journey

The Riverlea URCSA, which I joined as a pastor, is a congregation that, since the historic democratic elections on 27 April 1994 in South Africa, has undertaken various strategic processes, planning sessions and forged informal networks in its aim towards being a congregation that has come to terms with her history and being on a journey *vernuwing* [“renewal”], as they call it. This journey is understood in terms of her relationship to her *gereformeerde* identity, but also the needs of the local community and the shifts in the broader church community. In a sense, the auto-biographical shifts and contestations that I explained previously are now concentrated on the history of the congregation.

2.3.1 A local, colonial mission history

The Riverlea township is situated on the south-western side of the city of Johannesburg and came into existence as a direct consequence of Apartheid laws. Riverlea was created to be a Coloured township, separated from the white residential areas. In Johannesburg, racially integrated communities like Sophiatown and Vrededorp – as in the case of Cape Town’s well-known District Six – were torn apart by the Group

Areas Act of 1950, a law aimed at making way for 'whites-only' suburbs. The Coloured and African populations were displaced to the outskirts of the towns and cities – in the case of Riverlea to an area of toxic mine dumps, yet close enough to the centres of industry for residents to serve as cheap, exploited labourers (Adonis 1982:151-153). Older members of this community would, in pastoral conversations, recall how some of the houses in the older part of Riverlea, called "Extension", were still unfinished and the cement still wet when displaced families moved into them. In looking more broadly at the impact of these policies on family structure, Pinnock (1985:21-22) notes that although between 1950 and 1982 nearly 700 000 people were removed, these numbers do not reflect the extent of the tragedy involved. He describes it as follows:

In the older areas, most of these people lived within the matrix of communal families and long-established relationships. From here they were fairly arbitrarily selected by officialdom to be settled in the only accommodation available in the new townships: nuclear-family apartments. Community structures simply fell apart (Pinnock 1985:22).

It is in this context that faith communities struggle to regain and uphold a sense of dignity. Out of this struggle an engaged dialogue with the gospel emerges, in order to discern missional engagement.

The history of the DRMC, now the URCSA, on the Witwatersrand – but more specifically of the Riverlea congregation – needs to be read in the light of a particular social context, shaped by Colonialism of a Special Type but also the role and place of mission work. This particular perspective is crucial because previous accounts of this history (Smith 1980; Crafford 1982; van den Berg 1986) either downplay or simply ignore the colonial realities within which these congregations came into existence. I would argue with Mugambi (2004:156):

It is impossible to understand and appreciate contemporary African Christianity apart from its colonial and post-colonial background. The

modern Christian missionary enterprise has been an integral part of the imperial legacy in Africa.

These imperialist realities impacted directly on the ministry of the new churches that emanated from the missionary work (Saayman 2008b); it also called forth a barrage of critique and protest from within those churches. Crafford (1982:212) notes that the implementation of this range of Apartheid laws unleashed a storm of protest and contempt against the NGK, as the *kerk van die Boere* [“church of the Boers”] or *Apartheidskerk* [“Apartheid church”]. In the 1966 Synod of the DRMC a report was tabled that presented a scathing and bitter analysis of the impact of the Group Areas Act, in particular, on the ministry of the church. It is noted, amongst others, that congregations lost church buildings, had to resettle and develop new buildings from scratch, but also find a new sense of home and community.

In this context the NGK aimed at softening this violent oppression and, in particular through her mission policy, tirelessly aimed at justifying the cruelty, whilst simultaneously squashing the impulses of the spirit aiming at restoring and affirming the dignity of this people of God. The actions and decision of the NGK must be understood in terms of her mission policy within the context of the colonialism and consequent disruption of communities (Adonis 1982:103-129; Loff 1981; Saayman 2008b).

Where did the missionary work start in relation to this faith community? According to the recognised NGK authors of mission history (Gerdener 1958: 137-142; Smith 1980; Crafford 1982; van den Berg 1986), these churches came about primarily as a result of the mission work of the NGK. Out of these missionary efforts there also evolved a congregation called “Witwatersrand”. In the sources mentioned above, these missionary efforts are represented as highly “successful”. One has to concede that these accounts do refer to the

historical and racial demographics of the time. Crafford (1982:333), for example, explains that Coloureds migrated to the Witwatersrand as a result of the discovery of gold, while others had migrated to the “Transvaal” with various groups of *Voortrekkers*, as the introduction to what he calls *Kleurlingsending* [“Coloured mission”] (1982:333; Gerdener 1958:137, 143). This is important to understand, but Adonis (1982) relates the mission policy and mission work of the NGK, and of other mission societies operating in Southern Africa, directly to this colonial history (Section 1.3.2.). Further, the period 1956-1963, when most of the removal and dislocation of Coloured¹¹² communities took place, are ironically recorded as a phase of great ‘missionary revival’ in the NGK (Crafford 1982:323; Saayman 2008:19). Indeed, one can also argue that these efforts were shaped by waves of slavery, colonialism and the subsequent ideology of segregation, which preceded the official policy of Apartheid (from 1948). These waves shaped the reality and existence of these congregations. In this process economic interest – and consequently the superficial construction of racial identities – played a dominant role. The congregation of Witwatersrand’s ministry and development cannot be understood apart from the implementation of this history.¹¹³

Despite these circumstances, the relationship between the various communities remained open and supportive, and this offers glimpses of a unique missional identity in which support of one another was foremost. The forced relocation of African members to newly established townships like Meadowlands and Diepkloof (Adonis 1982:152) simply meant for the church council the challenge to form new *wyke* [“wards”] in these areas, which called for new ministry structures. A desperate

¹¹²The Group Areas Act (1950) also severely disrupted and destroyed black and Indian communities. This thesis however relates the story of one congregation, which was related to a specific community, which predominantly consisted of a Coloured community.

¹¹³ Cf Witwatersrand Minutes of Church Council, 5 Oct 1963 which state how the missionary often had to write to the Group Areas Council to acquire information and for new land to erect church buildings.

request by the Indian community, in those trying times, to utilise the church building for educational purposes was met with hospitality by the church council. The decision to accommodate that Indian community was, however, thwarted because at a later church council meeting it was reported that the Indian community needed official permission to gather in that area. Yet, these glimpses of resilience, hospitality and mutual support took place in a context where black communities were threatened with eviction and lived under severe stress. These interventions from the Apartheid state paved the way for the painful and deeply emotional selling-off of precious and sentimental houses of worship, as confirmed by the conversations that took place between the church council and the *Sendingkomitee* ["Missionscommittee"] of the NGK.

The *Sendingkomitee* was the official structure where contact between the black mission churches and the white church took place. These committees often took unilateral decisions on behalf of the black churches. The agents of the missionwork – the missionaries and missions personnel of the NGK – often served as a buffer between the crude implementation of the various Apartheid laws and the bitter resistance from the communities. Key decisions with regards to the growth and development of the black mission congregations either had to be approved by the *Sendingkomitees* of the NGK at Synodical, Presbyterian or Church Council level, or these decisions were simply taken unilaterally by the NGK bodies. It is in this context that congregations of Witwatersrand and (later) Riverlea were established.

Initially, out of the Witwatersrand congregation, there were efforts to hold Sunday school classes in the TC Esterhuizen Primary School. On a church council meeting in 1964, it was urgently requested that the meeting should consider acquiring a plot of land, where at least a tent could be erected to accommodate the growth. The missionary, *Dominee* Olivier, informed the meeting, however, how difficult it was to buy

property. At the next meeting, the same missionary informed the meeting that, with the help of the NGK mission secretary, at least 6 possible sites in Newclare¹¹⁴, could be acquired. In the same breath he then announced the selling-off of the houses of worship in Albertsville and Vrededorp. In many pastoral conversations with current members of the Riverlea congregation I heard accounts of their fond memories of the *grootkerk* [“big church”] in Vrededorp. It was the place where regular joint services were held for members of the various wards (and later congregations) from areas scattered across the Witwatersrand, coming together for Holy Communion, baptism and public confession of faith. That historic church building was also the place where the first meeting of the DRMC’s *Ring van Witwatersrand* [“Presbytery of Witwatersrand”] took place on 26 September 1952. That visible monument – which embodied such deep collective memories, which wove the faith community together and shaped their social identities for faithful living – was sold and later demolished.

The members who spoke to me about this agreed that the monetary gain from selling those properties, under state repression, could never compensate for the loss of dignity and the collective pain that accompanied those actions. In this too, the role of the missionary machinery of the NGK to dictate the direction of the DRMC and to acquiesce in the implementation of Apartheid legislation is glaring. The needs and aspirations of the leaders of the people were not taken into account; only the dictates of the system. In fact, the formation of new townships in terms of the Group Areas Act, which precipitated the selling-off of church buildings and the eventual *afstigting* [establishment] of various new congregations, cannot be properly assessed if the role of the colonial social engineering of the time is not properly understood. The NGK had no qualms about deciding on its

¹¹⁴Those 6 sites were, however, never acquired because at a later meeting (Witwatersrand Minutes of Church Council, 4 Feb 1966), *dominee* Olivier announced that they were no longer available, due to “changes in the planning process” at the local town council and that land had been allocated in Bosmont instead.

own when and where the *afstigings* should take place. The decisions of those meetings were simply reported to the black mission church for notification and implementation (Witwatersrand Minutes of Church council, 8 April 1964).

The *afstiging* of the Riverlea congregation followed the same pattern (Minutes of Witwatersrand church council, 14 October 1966). At the church council meeting of 24 Feb 1967, the practical implementation of the *afstiging* was discussed and the date for the planting, 19 March 1967, was set, to be held in the new Administration buildings in Riverlea. This, however, did not mean that the members of the church council simply accepted the state of affairs and quietly submitted to the paternalistic and oppressive ecclesial culture and practice of the NGK mission. There were bitter battles in church council meetings between the missionary and the church council members (Witwatersrand Minutes of Church council, 6 June 1964). In this respect, a rare official recollection of an analysis and critique of the system is found in an earlier document. At the meeting of 6 June 1964 with representatives of the *Ringsendingkommissie* [Presbyterial Missions Committee] of the NGK, Elder B LaBatte lucidly articulated the protest, but also the fears and concerns of members of the church and the community. As an elder he had long been advocating concrete social involvement in the poorest sections of the community. The words of LeBatte *om selfstandig te wees* [“to be self-sufficient”], is the key to understanding these efforts.

It would perhaps be too much to see in these actions the prototype of a growing consciousness of self-pride that was articulated much later in the well-known adage, coined within the Black consciousness movement, ‘Black man, you’re on your own’ (Biko 2006[1978]:108). Yet, these voices of protest, small and vulnerable as they might seem, certainly suggest that over against the agenda of the white missionaries and their *sendingkommissies* as agents of the colonial system, black visionary leaders of their communities recognised at an early stage the

calling to explore *om selfstanding te wees*¹¹⁵, or what Mugambi (2004:158) calls ‘quests for ecclesiastical selfhood’. They were willing to risk their ‘good relations’ with the *moederkerk* for the sake of a dignified future for their communities.

The compromise made by the church council that the newly established congregation would initially use the new Riverlea hall, still to be built by the Apartheid local government at the time, does not diminish these valiant efforts, but only indicates the extent of the forces they were up against. In the face of the onslaught of these forces – which included a paternalistic¹¹⁶ and oppressive *gereformeerde* missionary ecclesiology¹¹⁷ as well as the statutory and legalised Apartheid system – they remained dignified and endeavoured to build the resilience of their congregations and to support their vulnerable communities in the firing line of a vicious racist ideology. It is this ambiguity which continued to shape the missionary ecclesiology of Riverlea congregation in its further development.

2.3.2A planted congregation

The birth of the congregation and the first little steps were indeed prophetic in their own right, but also indicated the resilience in maintaining and sustaining dignity in the face of oppression. The church council attempted to build a vibrant, resilient community to counteract the impact of the *gereformeerde* missiological ecclesiology

¹¹⁵ See also Botha (1986:39f) who traces this *selfstandigheidsdrang* [“self-sufficiency urge”] very early in the self-understanding, or ecclesiology, of the DRMC.

¹¹⁶ Given the euphemistic rhetoric of “mother” and “daughter”, which characterised the relationship between the NGK and the various racially separated mission churches, one could also refer to this relationship as “maternalistic”. Yet, the decision-making and financial power was still resolutely masculine and the softer language articulating this relationship can be seen as a ploy to maintain the existing power relations.

¹¹⁷ In this respect, Mugambi speaks of ‘imperial missionary ecclesiology’ (2004:152f), which ‘rationalised colonial rule and justified the imperial subjugation of African nations.’

and forced community dislocations. That was done by developing communities within the community, to provide the space for self-governance and affirmation of a unique identity and ministry. It should, however, be noted that public and overt demonstrations against colonialism or Apartheid are invisible in the official DRMC discourse, yet it simmers under the surface in the form of a clear commitment towards serving the needs of the Coloured community in Riverlea and beyond, but also in the quest to be *selfstandig* [“autonomous”] and to invest in ensuring the future of generations to come.

The NGK *Ring van Linden* [Presbytery of Linden] was responsible for the finances of Riverlea’s full time minister. From the outset the matter of the calling of a minister in relation to the *Ring van Linden* was dealt with, as well as the urgent matter of a property and a church building, when the new missionary arrived. Practical arrangements with regards to the functioning of the associations and the ministry programme were also covered. Foremost among the ministry needs was the formation of a Youth Brigade, the acquiring of Sunday school material and the arrangements with regards to the preaching schedule, and the administration of Holy Communion and baptism. However, the matter of the calling of a minister – but at a deeper level the relationship with the NGK and the church buildings – were the most pressing. Apart from children and youth ministry, and preaching and worship, the issue of a minister was the key thread that ran through the history of the congregation. In this respect the influence of the *Ring van Linden* seems to have been dominant. One can see this influence in the calling of the first minister to the congregation.

At the first church council meeting the chairperson announced that the *Ring van Linden* was willing to pay for all the expenses and accommodation of the minister, on condition that it was a white minister and that the congregation gradually had to take over the

responsibility (Witwatersrand-East¹¹⁸ Minutes of Church council, 10 April 1967). This announcement must have come as a shock to the church council, seeing that until then the interim minister (also a missionary) had informed them that no conditions were set in relation to the involvement of the *Ring van Linden* in the formation of the congregation. Yet after the *afstigting* it was “requested” that a white person, i.e., another missionary from the NGK, should be called. Whether there were aspirations in the church council to call a Coloured minister or not, this strategy curtailed the quest for being *selfstandig*, through the self-government¹¹⁹ of the congregation. It indicates that the congregation was made to understand that it had to be subservient to the white *moederkerk*, the NGK, and its agenda. This however does not mean that all the white ministers were eager to serve as missionaries in the mission church, or that all the church council members in the mission churches quietly submitted themselves to this paternalism. In a show of protest, or at least of agency, a Coloured minister’s name also made the first nomination list, in defiance of this “request” from the *Ring van Linden*. He was, however, not called. The white minister who was called, declined and a new call was made at a later meeting, which was also declined. Subsequent to this there came an offer from the NGK to support a white theological student financially to preach in the congregation. This did not work out and eventually, at a meeting on 29 June 1967, Rev HA Rust from the Strydenburg DRMC congregation was called, and he accepted the call (Minutes of Witwatersrand-East, 29 June 1967). All the costs related to the transport, accommodation and subsistence of the new “missionary” were to be paid by the *Ring van Linden* and he was to stay in the white suburb of Florida.

¹¹⁸The name of the congregation was originally ‘Witwatersrand-East’ and although the exact date is not clear in the minutes, it was later changed to Riverlea.

¹¹⁹This practice by the NG Kerk goes against the Reformed principle that the local congregation from its inception or planting is fully church and that no other congregation or church may lord it over her. I come back to this in Chapter Five.

2.3.3 Missionary working towards a service centre

On his first meeting with the church council, Rev HA Rust explained that the congregation had not yet been able to secure property, except for a few books, an organ and chairs, which were gifts from the Witwatersrand congregation. He continued, however, that progress had been made on the matter of the church building. In the mean time the congregation met for worship in the rooms of the Town council buildings in Riverlea.

Nothing is reported in the church council minutes on this matter until the meeting of 3 March 1968, where Rev. Rust reported that he had applied for a site for the building of a crèche. At a later meeting (Witwatersrand-East Minutes of Church council, 1 June 1968) he called for patience with regard to a church property. There is then no mention of a property in the church council minutes until 1970. It is not clear why there was this silence, but subsequent correspondence and references in the minutes give some indication. On 3 April 1970, Rev. Rust read a letter from the NGK Mission secretary that referred to the threat of a possible highway to be constructed that would run through Riverlea township and how that could impact the acquiring of property by the congregation. At the next meeting, where the matter was raised again, it was indicated that the Mission secretary would be consulted and informed that the congregation urgently needed a building. The decisions with regards to a building were possibly discussed at other levels and decisions in this regard were probably determined by forces and structures beyond the congregation itself. The fact that the matter was simply reported to the church council, and that the Mission secretary was the key decision-maker and the mission machinery of the NGK the key determinant, fits well within the framework of how the system of the missionary, the *Sendingkommissie* and its functionaries formed a strategic buffer between a community standing tall and the ruthless onslaught of the Apartheid system. In a succession of meetings

the announcement was made that building plans were soon to be drafted, that the Town council had been approached for funding for the Crèche and that preparations were under way to comply with the health requirements. Gratitude was expressed towards *Dominee* Rust for his efforts to acquire a church building. In the context of erecting a building for the congregation, it is however significant that since the first announcement in 1974, the process accelerated towards the eventual building and inauguration of the new Centre, called the Alpha Centre (Witwatersrand-East Minutes of Church council, 31 January 1975). On the weekend of 18-19 Oct 1975, the Alpha Centre was opened, designed to focus on children and youth during the week and to serve as place of worship on Sundays, as a spiritual home for the congregation.

This was a proud watershed moment for the community and a culmination of the sacrifice and tireless fund-raising of the congregation. The role of the missionary and the NGK cannot be ignored in terms of the financial efforts. The building of this centre ‘for the Coloured youth’ was elevated by the NGK as evidence of the good relations that existed between the NGK and the “Mission church” (*Die Kerkbode*,¹²⁰ Nov 1975). The *Kerkbode* article stated that the Alpha Centre was an investment in the youth, but without any mention of the tireless efforts of the Coloured members of this community itself, it continued to give information on the sermon of *Dominee* PM Beukes. He spoke about a unity in which everyone in the church had their unique place and he hailed the contributions of the *Ring van Linden*, particularly its women members. For the *Kerkbode* author and editor in 1975 this centre was not simply an expression of altruism and compassion for the community; it served as a symbol of the success of the missionary efforts of the NGK and therefore a justification for their mission policy. Despite this, the congregation and its leaders were themselves the source of inspiration and sacrificial hard work, which made this home possible. The Alpha Centre has stood out through the

¹²⁰ This was the official newsletter of the DRC.

years as a space where hospitality and spirituality could meet and where the community could embody its hope. Centered around this building complex, the programme of the congregation remained structured around the strict and formal *gereformeerde* worship service on Sundays and a *biduur* [“prayer meeting”] on Wednesday evenings, whilst the various categories of members participated as members of the various associations, i.e., the *Christelike Sustersbond* [“Christian Sisters’ League”] (CSB), the *Jeugbrigade*, CJV and Sunday school for the children.

2.3.4 Vernuwing [“renewal”] after 1994

After giving this longer account of the history of the congregation between 1968 and 1990 under the tutelage of the white missionary, *Dominee* H Rust, I now move to the more recent history. Having become part of the URCSA in 1994, the Riverlea congregation consciously started in 1997 to explore what they called *vernuwing in die gemeente* [“renewal in the congregation”], under the leadership of the first Coloured minister, Rev Deon Botman (Riverlea Minutes of Church council, 3 August 1997). Amongst the leadership of the congregation the need was expressed to look further into and to implement care groups in the congregation. It was felt that it would be a strategy to help the congregation grow numerically. This focus was linked to the exposure of members of the congregation in the early 1990s to the numerical and financial success of mega churches in their surrounding urban context, like the Little Falls Christian Centre on the West Rand, the well-known Rhema Bible church in Randburg, but also the local Coloured variants, like Jesus Celebration Centre (JCC)¹²¹ in Industria

¹²¹In the community it is better known as *Pastor Freddy se kerk* [“Pastor Freddy’s church”], referring to a large charismatic congregation in the area led by Freddy Edwards.

and the Crystal Ministries International¹²², situated at that stage in Eldorado Park.

A minister from the congregation's partner church, the Fountainebleau NGK congregation in the *Ring van Linden*, Dr Arnold Smit, who was also a church consultant and well versed in the processes of *gemeentebou* and *Strategiese Teologiese Beplanning*, offered his services, to be paid for by the partner congregation, primarily to help the church council in a process of *vernuwing* (Riverlea Minutes of Church council, 3 August 1997). The congregational vision that was developed read: *Ons is 'n gemeente wat groei in geloof, liefde, getuienis*. ["We are a congregation growing in faith, love and witness."¹²³] (Riverlea Minutes of Church council, 12 Sept 1997).

Parallel to this process, the church council also felt the need for the training of leaders in the church, through various church growth materials and to expand the worship in the congregation towards *lofprysing* ["praise"], with more members to lead the singing, exploring the usage of more musical instruments and also CD's before worship services (Riverlea Minutes of Church Council, 3 August 1997). Initially it was felt that the normal structure of the worship services, with an organist, should remain intact, with the praise group teaching the congregation new choruses 'before the start of the service' (Riverlea Minutes of Church Council, 12 September 1997). Whilst the church consultant met with individuals and focus groups in the congregation to develop and popularise the vision of the congregation, the "praise and

¹²² This charismatic church, known as *Pastor Carl se kerk* ["Pastor Carl's church"], started in Eldorado Park, a large Coloured township to the south-west of Johannesburg and eventually relocated to the Aeroton industrial area. It is led by Carl Hendricks, who is well known in the congregation as "Johan". He stayed with one of the older members of the congregation in Riverlea, at that time as an amateur photographer.

¹²³ The formulation of this vision statement was later changed to read, *Ons is 'n gemeente wat daarna strew om as gemeente te groei in geloof, in liefde en getuienis en daar God alleen te verheerlik*. ["We are a congregation which strives, as a congregation, to grow in faith, love and witness and in so doing, to glorify God alone"] (Riverlea Minutes of Church Council, 5 October 1997).

worship team” was gradually replacing the organ player. A “revival” preacher and his team conducting campaigns were invited and they moved the congregation in the direction of a conscious *vernuwing* [renewal] identity. A minister from another URCSA congregation, Rev. Pieter Jooste, a personal friend of Rev. Botman, was invited to have a *geestelike gesprek* [“spiritual conversation”] with church council members and to conduct a *spesiale herlewingsdiens* [“special revival service”] in the congregation (Riverlea Minutes of Church council, 2 November 1997). In the following year (1998) that was followed up with a series of *toewydingsdienste* [“commitment services”].

In that process some members left the congregation and others distanced themselves from involvement in the congregation’s activities, as a result of the *vernuwing* (Riverlea Minutes of Church Council, 8 June 1998). Church council members were asked to refer the members who had problems with the *vernuwing* to the minister, who availed himself to deal with their concerns. Church council members were also encouraged to preach the gospel and to speak to those people about their relationship with God. Inactive members were also warned *dat hulle onder tug geplaas sal word*, [“that they would be put under church discipline”]. It seems that this challenge remained, whilst Rev. Jooste continued with training sessions in the course *Ontdek jou Gawes* [“Discover your gifts”], as well as his series of *toewydingsdienste* (Riverlea Minutes of Church Council, 14 November 1998). This process continued, even though the situation in the congregation was changing for Rev. Botman.

The relation with the minister initiating these processes was however severed because of difficulty with the combination arrangement¹²⁴

¹²⁴This arrangement stipulates that where it is impossible for one congregation to sustain a minister’s post, two or more congregations can go in a combination arrangement, where the combination congregations share the costs of the post. This arrangement can be suspended with notice and agreement from all the parties. The minutes of this congregation indicate since 14 November 1998 towards 4 July 1999, the struggles to come out of this arrangement with the Witwatersrand congregation.

(Riverlea Minutes of Church Council, 14 November 1998), but also some other deep divisions that started to surface (Riverlea Minutes of Church Council 8 December 1998), which led to the eventual departure of the minister, almost two years after the renewal process started. While deep scars remained, there was also the hopeful heritage of a congregation that embarked on a new journey, which set the basis for further developments.

2.3.4.1 A Charismatic congregation in growth pains

When I arrived in Riverlea in 2000 as the new tent-making minister, I had to deal with a deeply divided and, by then, charismatically inclined *vernuwings* congregation. Rev. Jooste, having left the URCSA denomination in the meantime and pastoring his own independent charismatic church, was still involved in conducting a series of services, with his ministry team of “prayer warriors”, “armour bearers” and a worship leader. The previous minister’s family remained members of the congregation, but eventually transferred their membership to a neighbouring congregation, along with some other members who felt let down by the church council when it called a new minister.

As the new minister, I aimed at maintaining the momentum of the transformation process in the congregation. This happened in terms of three key themes, which initially formed the aspects of the congregation’s journey of renewal, namely *strategiese teologiese beplanning*, the training in developing the small groups from *wyke* [“wards”] to cells, and the development of praise and worship in the congregation. Theologically these aspects could be referred to as *vernuwing*, in terms of discernment, *koinonia* or fellowship, and liturgy. In the next section, I deal with each of these aspects separately.

2.3.4.2 From *gemeentebou* to *vernuwing* towards missional

The congregational leadership, the church council, continued the longer term process of strategic planning with the aim to formulate the vision, mission and core values, i.e., the future direction of the congregation. Soon after my arrival we held a leadership weekend retreat on 17-18 November 2000 (Riverlea Minutes of Church Council, 8 October 2000), where storytelling took place, reflection on the core values of the congregation, but also some initial attempts at reconciliation and dealing with the deep rifts amongst the leadership (Riverlea Minutes of Church Council, 3 December 2000). The church council and members of various executives of commissions and ministry associations in the congregation met again to integrate the core values, as identified, into action plans. At these sessions the focus was still heavily on *vernuwing*, but this time in the context of the need for congregational reconciliation and unity. The dream of a bigger charismatic congregation, in line with charismatic church growth methodologies, remained an ideal for some prominent members in the church council and key leaders involved in the praise and worship ministry and associations. Another series of conversations was facilitated in 2002 by an outside consultant on community ministries, with a focus also on the broader impact and relevance of the congregational ministries in the particular community (Riverlea Minutes of Church Council, 3 February 2002). At this point three sets of new ministry clusters replaced the older committee structure of the congregation. The congregation, in line with the Integrated Ministries model envisioned by the URCSA General Synod, started talking about *congregational ministries*, i.e., children and youth ministry associations, women's ministry, now called the Christian Women's Ministry (CWM), but also the creative ministries (choir, praise and worship team, dance ministry) and *community ministries* (the crèche, a growing soup kitchen, a social worker, an unemployment programme). At that stage the transformations were still aimed at making numerical growth possible, yet a shift was developing towards a

caring ministry in the particular community, with some linkages with the Abraham Kriel Children's home, the then Randse Afrikaanse University and Technikon Southern Africa (Riverlea Minutes of Church Council, 18 May 2003).

We, as a congregation, were first introduced to the 'missional' concept via an invitation from the congregational consultant, Dr Arnold Smit, (Riverlea Minutes of Church Council, 17 November 2003; 23 Sept 2004), who had been involved with the congregation in the earlier *vernuwing* era. He introduced me and other colleagues from the URCSA to the newly established Partnership for Missional Churches in South Africa (PMCSA), which was facilitated by a US-based consultancy, Church Innovations¹²⁵, and represented (amongst others) by Pat Keifert and the Bureau for Continuing Theological Training and Research (BUCTER, now called *Communitas*) at the University of Stellenbosch. In the PMCSA, each partnering congregation was required to pay a predetermined consultancy fee to become part of the partnership and was invited to send representatives of their church council to an introductory meeting and training session at an NGK congregation in one of the former white suburbs. This congregation was called the "leader congregation" in the partnership, with the rest of us forming a local "cluster". The focus was on responding to a new "postmodern" context in which congregations steeped in the power of Christendom had fallen into the trap of ministry as maintenance. This partnership has grown substantially, with various clusters being formed in South Africa and Namibia. It is also linked to a structured MTh degree in missional leadership at the University of Stellenbosch, started in 2006 under the leadership of Prof Jurgens Hendriks (Dames 2007; Niemand 2010). Key 'emergent' proponents, like Brian McClaren, Allan Hirsch, Scot McKnight and Tony Jones, amongst others, have been invited to some of these congregations and maintain close ties to this partnership and the individuals involved.

¹²⁵<http://www.churchinnovations.org>

In 2007 I was invited by a South African colleague, who is versed in what I came to know as the “emergent church” conversation, to a consultation in Kampala, Uganda. Under the name of “*Amahoro*”¹²⁶, leaders and members from various emergent churches in the United States, as well as church leaders especially from East and Central Africa, gathered to discuss issues of post-modernity and the relevance of the emergent conversation for Africa. The aim was to start a conversation and build partnerships amongst, what were called, missional leaders and thinkers. The dialogue was again led by Hendriks and prominent personalities within the Emerging Church Movement in the US and mostly white churches, bloggers and communities in South Africa. It centred mainly on the question as to whether we are in fact dealing with a postmodern or a postcolonial ‘turn’, but also how, in a practical way, these churches could partner with African churches and community organisations. Further *Amahoro* consultations were held in 2008 (Rwanda), in 2009 (Johannesburg), in 2010 (Kenya) and in 2011 (back in Rwanda).

2.3.4.3 From wards to small Christian communities or cells

The congregation was, however, still divided into “wyke” (wards) as most of the other URCSA congregations were and the question was how to transform those into “cells”. The minister then started a small ‘cell/fellowship’ with some of the elders where relationships were built and where sharing of life and biblical stories took place on a weekly basis (Riverlea Minutes of Church Council, 2 February 2004). This sharing included the marriage partners of the various elders and was time for Bible study and sharing together. It was very uncomfortable at

¹²⁶ The direct translation of *Amahoro* from the *Kinyarwanda* language, is “peace”. This movement, largely funded and led by leaders and members of the emerging movement, presents itself to epitomise the African Reformation, cf <http://amahoro-africa.org>.

the beginning and not a lot of deep sharing took place. In fact, it stopped at times and then started again. After these sessions, the various elders were encouraged to do the same in the various areas assigned to them. As can be expected, those groups also functioned in a stop-start fashion. The vision of numerical growth disappeared, however, and soon the focus changed to being a fellowship and support group or, in some cases, a group for discussion and planning of various fund-raising projects.

2.3.4.4 Praise and worship

The other central dimension of the congregation's life is the worship service on Sunday mornings. Initially a gifted worship leader, who worked with Rev. Jooste was imported to Johannesburg and employed as caretaker, but with the main aim of establishing him as worship leader in the church. This plan worked well initially, as he quickly brought together a very talented team, but also connected well with the congregation, integrating newer songs sung by Charismatic churches, older *pinksterkoortjies* ["pentecostal choruses"], but also some older "*Sionsgesange*"¹²⁷. He also connected and networked well with some of the charismatic churches in the area (and beyond) and the congregation was able to draw in the required skills and resources for the equipment of the team as well as the congregation.

A new choir was started among members of the congregation who felt the calling to sing for the Lord, but who did not feel called to lead the praise and worship in front of the church. However, after a year he informed the minister and church council that a newly established charismatic church in one of the suburbs had offered him a position as

¹²⁷ This can be translated literally, as "Hymns of Zion". It became the official hymnbook of the DRMC in 1946. The commission that compiled it announced it as 'one of the means which God provided for the *Sendingkerk* ["Mission church"] to help it on the way of *self-standigwording* ["becoming autonomous"]' (*Sionsgesange* 1947).

music director and he eventually left with his family to join that church. Another young leader took over, but married the following year and announced that he and his wife felt that their “season at Riverlea was over” as they had been asked to help with the setting up and leadership of praise, worship and creative ministries at another new church in one of the Northern suburbs. One of the key members who had started the praise and worship ministry in the congregation and was responsible for the sound desk, then also expressed his desire to ‘grow more spiritually’. He also left with his family to join a charismatic church and later became a pastor there.

After this, the minister and the few remaining members started consciously to recruit younger, inexperienced members as a worship team. This meant that initially the team struggled with quality and consistency, with spiritual depth and maturity, and with confidence. Working with this situation, however, also afforded us the opportunity to develop relationships with these young people and we started to share experiences with them and we grew together, spiritually. Some came for a few weeks, others came and simply stayed for the fellowship and friendship, but slowly a deeper level of fellowship developed. Some members of that group later formed the core of the leadership in the growing youth ministry as well as serving the congregation on the church council. More new young people started to join the church through their involvement in “the team”. It seems as if such vulnerable spaces should be key focus areas while the more obvious and prominent signs of success are more elusive.

This insertion into the ever-widening field of missional ecclesiology can leave one bewildered as a pastor, but also as a congregation. For many pastors like me it becomes very difficult, if not impossible, to keep up with every new author, event or blog on missional church, hence the need for deeper reflection, unearthing the ecclesiological developments and contestations. The aforementioned narratives and largely

descriptive sections call for a deeper engagement from the perspective of the relevant missional ecclesiologies that are at play here. On an immediate level, it seems that from the reflections on my personal journey, but also that with the Riverlea congregation, one can deduce at least three key guidelines, as I tease out the key missiological ecclesiologies. *Firstly*, our missional ecclesiologies, as with our individual and social identifications, cannot simply to be deduced from Scriptural references, but they are also socially constructed. It would be critical to understand the relationship between these dimensions. *Secondly*, these missional ecclesiologies, as social constructions, are linked to each other in the sense that they are formed in the tensions, but also affirmations and influencing of each other. *Thirdly*, these constructions are not static, but evolve or erupt over time, but also in relation to new constellations of power. It would therefore be important, guided by these insights, to reflect missiologically on what I identified earlier (Section 2.2.2.1) as an ecclesiological split personality, in order to design a postcolonial African missional ecclesiology.

2.4 Missiological reflections on this journey

The forms and theories behind what we call “church” has largely been shaped historically by the contestation between what I identified as a particular colonial ecclesiology – which I call a *gereformeerde* missionary ecclesiology – and an array of interlinked anti-colonial ecclesiologies (Section 1.3.4 and Section 2.2.2.1) in Southern Africa. In my own development, but also that of the local Riverlea congregation and the URCSA as a denomination, this points to an ecclesiological split personality. To further complicate matters, Steve De Gruchy (2006:1), in struggling to understand this ‘numbness’ of the (prophetic) church in the face of the HIV/AIDS disaster, argues that this failure is due to the fact that public theology (or what he prefers to call ‘social theology in South Africa’)

is heir to a *divided* ecclesiological legacy, symbolised by [the] contrast between the *Kairos Document's* demeaning of 'church theology' and the *Belhar Confession's* concern for the integrity of the church.

Whilst one can see from this chapter, as confirmed by S. de Gruchy, that these two theological trajectories – which he simply calls Kairos and Belhar – are aimed in the same direction, it remains crucial to reflect on this dual ecclesiological heritage. Steve de Gruchy (2006:2) contends that these different ecclesiologies

have bequeathed a contested legacy to the post-Apartheid consideration of the relationship between church and social life – not because they understand society differently, but because they understand the *church* differently (:2).

As he surveys the churches' discourse on HIV/AIDS, he contends that churches have failed in their prophetic role and that to respond to this failure they need to address this divided ecclesiological legacy, by crafting a 'missiological ecclesiology'. It is therefore important to delve deeper into the challenge presented by these anti-colonial ecclesiologies. This particular theological trajectory, coming consciously from the South, presented a timely and welcome difference in theological method, but also in outcome – compared to the dominant *gereformeerde* missionary ecclesiology – and was embodied in the church's participation in the struggle against colonialism and the establishment of a post-colonial South Africa. It was therefore rightly recognised as a key African theological and ecclesiological contribution in responding to the needs and challenges of South Africa, but also beyond its borders. However, from the opening narratives of this study and from the dialogue presented so far, we need to go further. The question is: How,

in respecting the integrity of this heritage, but also opening up to new dialogue partners, should the church continue to serve God's mission today?

There is a long lineage of scholarly reflection within Africa on this 'mission-oriented' conceptualization of the church within the discipline of Missiology¹²⁸, which deeply challenged theological thinking in Southern Africa, but also continues to challenge thinking in Africa (Mugambi and Magesa (eds.) 1990; Bosch 1991:368-389; Onwubiko 1999; Katongole 2002:206-234; Saayman 2010:5-16). In this respect, I also referred in Chapter One to key contributions on the 'emergent gospel' (Section 1.3.1), in particular the theology emanating from EATWOT.

In terms of my immediate ecclesial context of the various *Nederduitse Gereformeerde* churches, one could also note as examples, as I indicated in Chapter one (Section 1.3.3), the studies of JJ Kritzinger (1979), *'n Missionêre bediening-op weg na strukture vir 'n jong kerk* ["A Missionary ministry-on the journey towards structures for a young church"], the dissertation of Adonis (1982), *Die afgebreekte skeidsmuur weer opgebou* ["The broken-down wall rebuilt"], which studied the colonial missionary ecclesiology of the Dutch Reformed Church and how it impacted on the self-understanding of the mission churches in South Africa, as well that of Robinson (1982), called, *Die Presensie van die gemeente in die wêreld in Sendingperspektief* ["The presence of the congregation in the world, from a mission perspective"]. These studies came in response to a specific colonial theology and ecclesiology that was developed in South Africa, which I highlighted in this chapter and called a *gereformeerde* missionary ecclesiology.

¹²⁸David Bosch and Willem Saayman developed an extensive study guide for students at the University of South Africa, already in the late 1970s (reviewed in 1988) on the relationship between church and mission.

In relation to Southern Africa, there was general agreement within two Protestant world ecclesial bodies, namely the World Lutheran Federation (1977) and the World Alliance of Reformed Churches (1982) that a particular moment of truth (or *kairos*) had emerged in the context of the mission or witness against racism. This moment of truth was not so much aimed at colonial racism or the implementation of the system of Apartheid in 1948 as such but specifically at the theological justification thereof through *Apartheid* theology and the type of *gereformeerde* missionary ecclesiology that was constructed on the basis of it. Indeed, whilst this colonial theological trajectory had a period of gestation (Adonis 1982; Botha 1984; Kinghorn 1984), it culminated in the publication of the report accepted by the 1974 General Synod of the NGK, under the title, *Ras, volk en nasie en volkereverhoudings in die lig van die Skrif* (1974). As indicated in this chapter, the ecclesiology emanating from this colonial theological trajectory dictated the ecclesial forms and practices to maintain the specific colonial exploitation in Southern Africa. From the colonial history of the Riverlea URCSA congregation, one can refer to the work, purpose and consequences of the *Sendingkommissies* and missionaries, the white NG *dominees*, which formed a tight buffer between the vicious motives and application of this expression of colonialism on the communities for the sake of exploitation and impoverishment on the one hand and the sometimes belligerent agency of those communities towards self-affirmation and *om selfstandig te weeson* the other hand. One can view the often painful establishment of the various independent churches or movements (initially referred to as *sektes*) or the rejection of the hegemony of *gereformeerde* practices by members of the churches as rebellion, or one could see these actions as an authentic quest for discerning God's action in the midst of a dominating, oppressive colonial ecclesiology. As indicated and suggested in the narratives, there were specific vulnerable – yet resilient – anti-colonialist theologies and ecclesiologies that contested this space.

Reflecting theologically on these alternative emerging discourses and practices, we can note, amongst others, the contributions of Mofokeng 1983; Goba (1981:47-59); Boesak (1984:22-35) and much later Mugambi (1991); Pityana and Villa-Vicencio (1995), Phiri and Nadar (2005), challenging the oppressive colonial ecclesiology. Yet, missiologically, it was in the Southern African context, Willem Saayman (2000:6; 2010:5-16) who explored this key trajectory from a broader missiological perspective and framed it in terms of a need to unearth (what he prefers to call) a missionary ecclesiology in research originating from the South¹²⁹. For Saayman, even though it is contested, these emerging missionary ecclesiologies are a sign of hope. In outlining the contours of this discourse until the 1970s, Saayman (2000) explains,

For a while the debate continued in a rather desultory fashion, producing concepts such as interdependence, reciprocity and partnership. But in the 1970s the call for a moratorium on the ending of Western missionaries (originating in the Third World, especially Africa) had burst like an unexpected bombshell, and since then there has never been any significant new development in the debate on missionary ecclesiology and, indeed, the debate has basically stalled.

Saayman highlights the significance of this debate,

The reason why I consider this to be such an all-important topic is my conviction that we are at the threshold of an exciting new era of importance for mission/Missiology, especially in the South or Third World. Unless the impulses of this important new era are caught up in a total revision of what had hitherto been considered adequate structures of a missionary ecclesiology, we will be missing one of God's most important missionary kairoi.

¹²⁹ The term 'South' is critical for this study and Saayman uses it here in a manner, which is more than merely indicating a geographical orientation or distinction. See also Wijzen (2005:143), who argues that these concepts also refer to 'various ways of conducting research'. I discuss this usage and explain my theoretical understanding in 1.3.6.

From this particular insertion, as articulated in this chapter, in order to engage these discourses in subsequent chapters, one can identify at least three ecclesiological streams emerging already, sometimes in parallel, sometimes contested. These three streams are *firstly* what I identified as a particular colonialist *gereformeerde* missionary ecclesiology, *secondly* a fragile yet resilient anti-colonial ecclesiology, and *thirdly*, also a contesting “success” ecclesiology, being forged in the post-Apartheid South Africa. It is this contestation and quest to overcome a particular colonial ecclesiology that remains the challenge for us today.

In further chapters, I wish to continue this quest, by aiming to understand the deeper dynamics of those movements, in particular those youth and student movements chosen for this study, which aimed at embodying a Belhar ecclesiology through the process of unification. I am aware of the fact that these movements, in particular UCSA and CYM, are not the only ones who have embarked on this quest and they are also not the only Christian youth ministries in Southern Africa or even the most “successful” in this quest. The reason I have chosen these organizations is firstly because of their regional scope and structures which include local branches or Bible circles. Secondly, as indicated in this chapter, because of my personal involvement within them at some point in their history, I have some inside perspective. Thirdly, as indicated earlier, I also argue that these movements have played a significant role in the witness to overcome racism, and through that, to the formation of a generation of prophetic ecclesial and public leaders, as well as members within mainstream churches in Southern Africa. Specifically within the former VCS and CJV, who were founding organisations of the UCSA and CYM respectively, we indicated the role of a particular emerging theological method in the development of their missional self-understanding and practice during the course of their involvement in the struggle against Apartheid. These stories and legacies will, however, have to be understood in terms of the current

post-colonial reality. It is my argument that the reflection on these movements – or rather the dialogue with these youth movements – will unearth new impulses and concrete dynamism and agency of a particular cohort of African missional youth movements, within or in close relation to mainline churches. It is this emerging youth theology that needs to be discerned, articulated and assessed in the quest for a Southern African missional ecclesiology.

In the next chapter I delve deeper into these impulses, by presenting and assessing a reading of the signs of the times, by the youth movements themselves, out of which I develop a postcolonial matrix for understanding the Christian youth movements later in the thesis.

3 TOWARDS A POSTCOLONIAL MATRIX FOR UNDERSTANDING UNITING YOUTH MINISTRIES

3.1 Introduction

As indicated in the previous chapter, whilst one already recognises various anti-colonial ecclesiologies, Saayman raises the important challenge of catching up the ‘impulses’ (2000:6) of this new era in missionary ecclesiology from the South – which for him, is a new *kairos*. In terms of my missiological starting points (Section 1.3.), I would discern impulses of this new era, to be emerging from within the praxis of those faith communities, who aim at embodying the Belhar ecclesiology, but also, who sense and respond to the on-going transformations (Section 1.2.2.), which for this study are the uniting youth movements. In Chapter two, I discussed my insertion as a researcher, but also that of these dialogue partners, in terms of the quest for an authentic redemptive praxis, or mission as the struggle against colonialism. There I highlighted and critiqued the contending functioning missiological ecclesiologies that shape this Southern African discourse. I identified a colonial missiological ecclesiology, which I called *gereformeerde* missionary ecclesiology, and contending with it, in a particular context, an array of anti-colonial missiological ecclesiologies, where, in my context, it was black ecclesiology, *kairos* ecclesiology. In dialogue with these there emerged a hybrid Reformed ecclesiology, which I call, for now, a Belhar ecclesiology.

From my opening stories in Chapter One, it seems however that we need to go further. Socially and ecclesially, it was hoped all traces of racism would be erased, from South Africa, after the much hailed first democratic elections in 1994 and the transition to the New South Africa. As some anecdotes that I will refer to later show, this however

didn't happen everywhere. The court case of the so-called 'Waterkloof four' (Rademeyer, 4 February 2007), which involved four white youths who assaulted a man and murdered another simply because they were black, ignited heated and emotional debates in the public media. These young men were described as 'religious'. After finally being found guilty for murder, they were however released from prison, after serving only three years of the sentence. In another story, in the middle of January 2007, four Coloured first-year students, were barred from a worship service and informed that they were not welcome (De Beer, 24 January 2007), because they were not white. Many Facebook groups¹³⁰ are formed with the explicit purpose of connecting white racist groups around the issues of resistance to transformation in the workplace and also what is often framed as "white genocide" on farms.

These stories are merely illustrative of new expressions of racism amongst younger generations, but these challenges are certainly not unique to South Africa. In 2005 the French government experienced a sprawling rioting among youth in Paris (Burleigh, 04 November 2005). The unrest, concentrated in predominantly African and Muslim neighbourhoods, highlighted the difficulties many other European countries face with regard to race relations in the context of migration. Castells (1997:84-97) in referring to the new social movements, refers also to the "American Militia" and the "Patriot Movement" in the US specifically, which includes a 'whole array of traditional, white supremacist, neo-nazi and anti-semitic groups...' (:86). Furthermore, during May 2008, in South Africa, a brutal eruption of what some call "xenophobic"¹³¹ violence, especially by waves of South African black

¹³⁰ Amongst others there is *Boere Krisis Aksie* (B.K.A.) [<https://www.facebook.com/pages/Boere-Krisis-Aksie-BKA/116298045063416>]; Stop Afrikaner Genocide [<https://www.facebook.com/pages/Boere-Krisis-Aksie-BKA/116298045063416>]; Pro Afrikaanse Aksie Groep [<https://www.facebook.com/pages/PRAAG-Die-Pro-Afrikaanse-Aksiegroep/106237542752243>]

¹³¹ Although the breakout of violence, in South African communities, in particular in May 2008, was called in the media and popular discourse, "xenophobic", some of us asked the question why it was only perpetrated by and directed only against *black*

men in urban centres, have challenged the notions of SA's "miraculous" liberation. Seemingly, these bitter anecdotes force researchers, in terms of the commitments as indicated in Chapter One and Chapter Two, to review our understanding of the notion of social transformation, whether it was framed as amongst others, as "liberation", "revolution" or a "divine miracle". It seems as if policymakers, but also our theologies, failed to take into account the link between the complexities of the constructions of social identity and the vulnerability of people and their environment (Tshaka 2010:134), as it shifts in a broader, globalised context. A deeper understanding of social transformation and the role of social movements calls for a broader horizon, i.e., a global framework.

In this chapter, I therefore take this challenge for discernment, on to a *deeper*, but also, a *wider* level. What I mean by this is that I argue that a discernment of current impulses assumes a deepening of our understanding of the praxis of the uniting youth ministries. These ministries, as social movements, aim to embody the Belhar ecclesiology, now within a broader context. This understanding and interpretation of social transformation and the role of social movements, is an important bridge towards a postcolonial ecclesiology. These impulses, I argue in this chapter, are embedded in the broader transformations taking place on the African continent and globally. This explains the *deepening* and *widening* of the scope, from local towards a Southern African, but also a global focus. In terms of this global focus, I appropriate critically the notion of Empire, to understand this global embeddedness. We can only understand the local (Riverlea) or regional (Southern Africa) in terms of the broader social transformations unfolding in Africa today. Equally, we need the local rootedness for understanding the global. The question in this chapter is, then, *how* are we to understand the praxis of the youth ministries as social movements, in relation to these (broader) on-

Africans. It seems as if this "othering" happens in continuity to issues of race, political trickery and an adherence to neoliberal globalisation. Cf Mngxitama (2008); Nel & Makofane (2009: 374-399); Tshaka (2010: 128-130).

going transformations taking place? This enables me to continue the dialogue with Christian uniting movements in subsequent chapters.

In addressing this challenge, in this chapter, I *first* argue for a shift from an emphasis on “analysis” of the context, towards “understanding” of the reality of social transformation. I show how this shift can help us towards the deepening of the dialogue and discernment, with the specific Christian youth ministries in subsequent chapters. The notions of dialogue and discernment assume for me an attempt at understanding, instead of analysing each other. Therefore, I focus on fine-tuning the missiological methodology of understanding the praxis of various youth movements, as they challenge, engage and induce social transformation and how that can inform our understanding of the youth ministries. Here, I remix this methodology into the missiological praxis cycle, as discussed in Chapter One (Section 1.3.1. and Section 1.3.5.), allowing the youth movements, as equal dialogue partners, to speak for themselves through their praxis. In this study, as indicated in Chapter one, I limit this dialogue to focus primarily on their official processes.

Secondly, I show how this methodology has developed in terms of the Southern African social transformation, as a part of the broader social transformations taking place globally. Whilst I reflect on the praxis of youth movements in various eras relevant for the Southern African context, as indicated, I show the deepening and broadening of the engagement with the youth movements taking place. This happens, in the light of a specific turn in globalisation, in the most recent era of what the sociologist Manuel Castells (2011) calls the “Network Society”. The focus here remains on the deepening and broadening of our understanding of the specific dynamics of social transformation, in order to better understand the praxis of the youth movements.

Hence, the chapter has a distinct theoretical texture, as I continuously fine-tune the epistemology and methodology, by arguing for and calling it later, a postcolonial missiological matrix, for the dialogue with CYM and UCSA, or simply a postcolonial matrix. The reader needs to bear in mind though that it is theoretical in relation to the concrete social transformations unfolding. These processes impact on our theories of social transformation and the roles of social movements (including youth and student movements) in it. This postcolonial missiological matrix, which resonates with a contemporary audience, therefore becomes important, in the subsequent two chapters, for what I consciously call “understanding” the praxis of these two youth movements. Firstly then, I explain this deepening of the dialogue from “analysis” to “understanding”.

3.2 From “analysis” to “understanding”

Social analysis, as being an inherent component of our theological method, was a critical contribution that liberation theologies made. Bosch shows how theology was influenced by ‘Greek spirit’ (1991:421), with ideas and principles considered to be prior to suprahistorical and supracultural and later by the Enlightenment paradigm, where theology as a science remained rational knowledge (:422). For Bosch, it was Friedrich Schleiermacher, who pioneered the realisation that ‘all theology was influenced, if not determined, by the context in which it had evolved’ (:422). He however is of the view that neither Schleiermacher, nor the proponents of modern hermeneutical methods, was able to transcend their own embeddedness, by their context¹³². The epistemological break came with a change in the location from which theology is done, i.e., the ‘underside of history’, now in dialogue with the ‘poor and culturally marginalised’ (:423). In this epistemological break there is an emphasis on the priority of praxis, where knowing the truth

¹³² See also Bosch 1991:438-440

in a dialectical mode (Bosch 1991:424). Bosch (1991:424-425) continues to outline the features of this new epistemology, as *firstly* a 'profound suspicion' of Western forms of knowledge, *secondly* a refusal to endorse the idea of the world as a static object. This is based on an understanding of a world that can be changed. The *third* emphasis in this epistemology is therefore on commitment to the poor and marginalised, in order to transform the world. Science is therefore being done *with* those who suffer, in order to act, i.e., participate in transforming the world. The method for keeping this epistemology together is by means of a hermeneutical circle, which begins with experience, with praxis, then reflection, with the relation between theory and praxis being one of 'intersubjectivity' (:425).

Holland and Henriot themselves, referred to in earlier chapters (Section 1.3.1.; Section 2.1.), root their proposal for social analysis in the pastoral circle, in the concept of praxis, as developed by Paulo Freire, in *The Pedagogy of the Oppressed*, and to the hermeneutical circle or method of interpretation, as explored by Juan Luis Segundo, in *The Liberation of Theology* (1992:8). Whilst affirming the value of this shift in the time it was introduced, this emphasis on social analysis, however also needs to be taken to a deeper level.

In using the word "understanding" and not "analysis", I agree with the distinction made by amongst others¹³³, the Chilean economist, Max-Neef between a "clinical" knowledge of knowing detail on the one hand, and then understanding, on the other (1994:120-122). Max-Neef sees analysis or a clinical knowledge as 'describing' and 'explaining' a phenomenon. Understanding however, relates to a more intimate relationship, leading to experiencing and gaining a deep sense of what he would call, 'enlightenment and wisdom'. He illustrates this distinction by using the example of doing research and getting all the facts about love. For him, it is however only in experiencing love that one may start

¹³³ Cf. also Biko's view of understanding (2006[1978]:29).

to gain a deeper level of understanding. Max-Neef states, ‘we can only attempt to understand that of which we become a part’ and what we ‘feel’ (:121).

This shift does not discount the important contributions from the various liberation theologies, but may take the journey deeper, as it resonates with what Bosch calls, an ‘intersubjective’ epistemology, in the search for a sensitive and creative dialogue with the contemporary cohort of younger generations, or in Saayman’s words “catching up”¹³⁴ the impulses of the new era. This is crucial in the development of a postcolonial missiological methodology, as creative and artistic discernment (Section 1.3.5.).

Affirming, but also taking my starting points in Chapter one and Chapter two further, this shift is also rooted in the Trinitarian theology of God’s work: whilst God’s artistic creativity is poured out and performed in all of creation, and Jesus’ incarnation affirmed this world as the arena of God’s loving outpouring of Himself, this shift also affirms the continuing presence and energy of the Holy Spirit, opening us to an always deeper revelation of God’s impulses. Kritzinger (2002) also shows how these notions of “understanding” and “discerning” form the epistemological heart of a missiological methodology, as articulated amongst others, by the apostle Paul. Paul shows in 1 Cor. 2:6-16, how the Spirit’s work is to be in searching and questioning everything, but also and intimately connected, searching the ‘depths of God’ (v10). Here, Paul’s pneumatology articulates a deeper and more intimate knowing, in relation to the presence of the Holy Spirit within the world, or what one can also call, “spiritual growth”. This spiritual growth is however more than a pious individualism or activist dualism, which inevitably prioritises the one or the other. It is also more than a modern, objectified and clinical “analysis” of the context, or social actors, out

¹³⁴Cf. practical theologian, Ganzevoort who speaks of practical theology as ‘tracing the sacred’ (2009:5-6).

there, in the quest for objective truth. This intersubjective epistemology resonates with Sobrino's (2005) reflections on the three dimensions of human intellectual activity, i.e., firstly 'getting a grip' on reality by being truly and actively involved in reality; secondly 'to take on the burden of reality' and taking charge to transform reality and thirdly, 'to take responsibility' for reality. For him also, this is 'letting ourselves be *enlightened* [my emphasis] by reality' (:10).

It remains however important to take heed to the warnings of Bosch as he affirms that whilst the 'historical world situation' has to be 'incorporated as a constitutive element in our understanding of mission', yet also noted,

this does not mean that God is to be identified with the historical process... there is in Christianity a revolutionary and creative strain which does not allow it to be reduced to a human, albeit Christian, project. The "new creation" Paul talks about irrupts not so much because of Christian involvement in history; it comes about through Christ's work of reconciliation (cf. 2 Cor 5:17), that is, primarily through God's intervention (:426).

In the sections that follow, I now turn to the way youth and student movements have been understood, and how insights from this reading can be remixed in this intersubjective epistemology, towards constructing a postcolonial methodology.

3.3 Understanding youth movements

The world often stands in awe at the power of masses of younger generations inducing social transformation. Sasha Constanza-Chock, Assistant Professor of Civic Media at MIT's Comparative Media Studies programme and a Faculty Associate at the Berkman Center for Internet and Society, states,

Young people are often key actors in powerful social movements that transform the course of human history. Indeed, youth have been deeply important to every progressive social movement, including the United States Civil Rights movement, the transnational LGBTQ movement, successive waves of feminism, environmentalism and environmental justice, the labor, antiwar, and immigrant rights movements, and more (2012:1).

From my South African context, Fiona Forde (2011) speaks of the well-known, and for some, controversial leader of the African National Congress Youth League (ANCYL), Julius Malema as,

hugely influential in South African contemporary life and regardless of what might become of him in the future, the part he plays today in dictating the course of the country is no small role. The second coming is at hand and it is he who is turning the tide with grand intensity (Forde [Kindle Edition] Loc. 239).

Irrespective of whether one would judge Forde's assessment as overzealous, or one's views of the African National Congress' disciplinary action against Mr. Malema as an individual, Prishani Naidoo, former president of the South African University Students' Representative Council in the late 1990s (2009:153-168) confirms how, what she calls, the 'invisible lighties', in an on-going tension between disobedience and discipline, has been a significant force in social transformation. This tension also gives a realistic perspective to the struggles within the ANCYL and Mr. Malema after 1994. These discourses however also take place within a broader context.

As indicated in Chapter 1 (Section 1.2.2.) further north in Africa, traditional and social media¹³⁵ have also hailed broad "youth

¹³⁵ Cf Talk Point: *What does worldwide youth discontent reflect?* [<http://www.guardian.co.uk/global-development/2011/aug/11/talk-point-youth-development>] ; *Bullets stall youthful push for Arab Spring* [http://www.nytimes.com/2011/03/18/world/middleeast/18youth.html?_r=3]; The

movements” in challenging oppressive governments in their societies, in what became known as the “Arab Spring”, but also other parts of the world. Manuel Castells (2011) also refers to movements in South-Korea, the Philippines, Thailand, Nepal, Ecuador, Ukraine, France and Spain, but one also needs to note the widespread “Occupy Wall Street” movement as fundamentally driven by student protests. I will come back to how these movements are to be understood in the current age. For now, one needs to bear in mind that whilst youth movements remain a critical force in transforming societies and faith communities, it is not a new phenomenon, as well as the attempts to understand it.

In reflecting on the youth scene in South Africa in 1986, Sonn (1986:3-10) shows how various observers, from Plato and Aristotle, to former presidents of universities, have tried to understand the youth movements of their time. He refers to Pinner, who in his study of Western European Student Movements identified in 1970, 5 “symptoms”, namely, 1) greater frequency of incidents like demonstrations, boycotts, occupation of buildings, violent clashes with police; 2) participation of greater numbers involved in these actions; 3) a more intense interest in ideological questions; 4) the use of new modes of action, i.e., occupation of university buildings and 5) the appearance of new, unknown student leaders, instead of the usual names. These “symptoms” can also be recognised in the various social commentators’ responses to what is happening in the aforementioned, most recent youth-inspired social upheavals.

Within theology there have also been studies¹³⁶ from South Africa, since the 1960s on various popular youth movements, mostly however as a way of containing or controlling them, or for “saving” and “reaching out”

Youth of the Middle-East (Slideshow)

[<http://www.nytimes.com/interactive/2011/03/18/world/middleeast/20110318-youth-slideshow.html?ref=middleeast#1>]

¹³⁶ See Bibliography of Smith (1974) on the dialogue between theology and popular youth movements, in particular the “Jesus People” Movement.

to the youth, “lost” in “political fanaticism”, “debauchery” and “mindless hedonism”. It seems however, as I argued in Section 1.2.2. that another response is called for - a sensitive and creative understanding which goes beyond the mere description of “symptoms” or a modern analysis which inevitably leads to an objectification of the agency of younger generations, upfront. Such approaches, it seems to me, fall short of Max-Neef’s, but also a Pauline pneumatology underpinning a relevant missiological methodology for discernment.

As a missiologist, Leffel’s approach (2007:45) in developing what he calls a missio-ecclesiology in dialogue with social movements, is helpful and in my view, resonates with the kind of methodology that I envisage. For Leffel, social movements are,

Non-institutionally organised human collectives that put meaningful ideas into play in public settings, that actively confront existing powers through the strength of their numbers and the influence of their ideas, and that grow in size and power by inspiring others to act, in order to create or to resist change (2007:48).

He shows how youth movements played key roles in the social uprisings as symbolised by the “revolution of 1968”, not only in attempting to change society, but also, in changing the forms and dynamics of social activism. Since then some social scientists of social movements (Mulecci 1996; Larana, Johnston and Gusfield 1994) started to speak of *new* social movements (NSMs) which go beyond classic, class-based social movements, as defined by sociologists of a Marxist orientation (Leffel 2007:46;52f). For Larana et al, this is ‘a provocative and innovative reconceptualization of the meaning of social movements’ (Larana et al. [Kindle edition] 1994:Loc.19). Within the context of understanding the Emerging Church Movement, Jones (2011:10-20) also works with a NSM framework. He studies the Emerging Church as a social movement in Western societies and states,

Be it the “hippie movement,” the environmental movement, the peace movement, or the GLBT rights movement, late-twentieth century movements were neither determined by social class nor were they primarily interested in economic redistribution. In fact, the emergence of the post-industrial middle class is in large part determinative of NSMs, for the middle class filled the gap between the proletariat and the bourgeoisie, mitigating the need for more radical social movements and redefining social movements as mechanisms for cultural reform rather than mechanisms for the redistribution of wealth (Jones [Kindle edition] 2011:11).

Leffel (2007:46) then refers to the helpful typology of Ray and Anderson (2000), which divides NSMs into political movements, consciousness movements and ‘cultural arms’, which challenge cultural ideas. Alongside this typology, I work with Castells’ definition of social movements. Castells speaks of social movements as ‘purposive collective actions whose outcome, in victory as in defeat, transforms the values and institutions of society’ (1997:3). For him, they are in themselves ‘symptoms of who we are, and avenues of our transformation.... (:3). These definitions are relevant for missiology, as it goes deeper than mere institutional restructuring or personnel change, into the shifting of values of society, but also, it makes the crucial link between the individual actor, the means and the outcome of the “purposive collective actions”.

In the next section then, I turn to one of the key social movements which impacted on the social transformation in South Africa directly. For some this was a student or youth movement, whilst for others, in terms of the typology of Ray and Anderson, one can see it as either a political or consciousness movement. A deeper understanding is therefore needed, through the reflections of one of its key leaders himself, and relevant for this study, his challenge to church and mission. I then address an understanding of youth movements, since

1994, and then, youth movements in the Network Society, in the shadow of Empire.

These shifts, which I broadly indicate respectively as between 1976 to 1994, 1994 onwards and the Network Society, are not neatly demarcated in terms of exact dates, but it relates for me to postcolonial theorist, Achille Mbembe's notion of the 'postcolony', as an 'age'. He speaks of an age as 'a number of relationships and a configuration of events - often visible and perceptible, sometimes diffuse, "hydra-headed," but to which contemporaries could testify since very aware of them' (2001:13-14). Consequently it represents symbolic shifts also in the understandings of youth movements, as I will show in this chapter.

3.3.1 Understanding youth and student movements since 1976

As indicated in Section 2.2.1, it was a wide array of political and consciousness-based youth and student movements which played key roles in social transformations in Southern African, over the last three decades. The name of Steve Biko has been mentioned already in this study, as one of the many key activist leaders of his time. Maluleke marvels at the age of Biko and his contemporaries, as they led this charge to overcome colonial racism. He states, 'Indeed, the revolution Biko led was a revolution led by people in their early twenties, most of whom were banned and restricted by the time they were twenty-six' (:117). For Hyslop (1990:79; 80), also, the centrality of student and youth movements in the South African conflict, influenced by BCM, has been a salient feature of the whole period ever-since 1976. Naidoo, herself a former student leader, states, 'the struggles of black youth against Apartheid are etched in the collective memory of South Africans in the world...' (2009:155). She speaks of the student movement, which Biko and BCM spurred, to be,

extremely critical and subversive of the status quo. The student movement also provided the space in which critical debates around race, class and gender took place in the liberation movement and a discourse of self-reliance and collective actions amongst black communities developed (:158).

Biko's challenge to the oppressive state, but also the ideology behind it, came in spite of his age, or because of his age, as it represents a particular understanding of the social realities and what was needed for fundamental transformation. Biko and BCM hence captured a particular mood and spirit on black university campuses, but also, he seemed to be able to articulate this back towards these young people and the authorities, whether in communities, the state or organised religion. The question is how Biko understood this and how he reflects on his own praxis and that of the aforementioned theological movements influenced by it? This question also grounds my search in the aforementioned intersubjective, postcolonial epistemology, for crafting an African ecclesiology through a dialogue with youth and student ministries, as movements.

The reflections and writings of Biko represent therefore a critical contribution to understanding the deeper dynamics of at least this stream of social movements. As suggested by Maluleke, amongst others,¹³⁷ Biko then, was more than merely an inspirational activist. He reflected on this movement, the BCM and wrote extensively, articulating the theory behind or better, *within* this struggle. As an "activist social theorist" then, Biko didn't struggle against colonialist theories, primarily for an academic audience and purpose. He self-consciously reflects and writes in the midst of praxis with his dialogue partners, those black students and youth involved in the SASO structures (Biko2006[1978]:18-19; Alexander 2008:159f), but also those involved

¹³⁷Cf. anthologies by Mngxitama, Alexander and Gibson eds. 2008; du Toit 2008; van Wyk 2007, from a wide range of authors reflecting on the legacy of Biko.

in the myriad of activities by the Black Community Programmes (BCP). In his understanding, he reflects and writes for the sake of the “liberation struggle”. Veriava and Naidoo (2008:234-235) concur,

To read anything of Biko’s writing is to become immediately aware of the labor of struggle... In Biko, this is a reading in search of “weapons” and writing to reshape them and forge new ones...

One of the “weapons”, for Biko, was, as already indicated, the notion of consciousness, which was for him a consciousness of being black, but also being part of the laity and the youth.

3.3.1.1 Black Consciousness

The key challenge for these intellectuals, or “activist-theorists” was in building a consciousness, black consciousness, in the face of structural and colonial racism. This consciousness around the source of their oppression was to be the foundation of the quest to unearth the full accounts of history, as a political and economic, but at a deeper level, a cultural, psychological and spiritual liberation. They didn’t see these categories as separated, but as all contributing to the culture and struggle for liberation. In this respect, they saw the unearthing of history, as critical for the process of developing the new culture, the ‘modern African culture’ (Biko 1978:45), not simply based on a fixated, pre-colonial past, or on colonialist constructions, but a culture that struggles in the present reality, in dialogue with emerging generations against new expressions of colonialism (Veriava and Naidoo 2008:241). It was a self-affirming and empowering culture.

For Biko, black consciousness, leading to the liberation of history towards this new culture, fundamentally responded to the ‘spiritual poverty’ (:30), where ‘the black man (sic) has become a shell, a shadow of a man, completely defeated, drowning in his own misery, a slave, an

ox bearing the yoke of oppression with sheepish timidity' (:31). He argues that this is the 'first truth, bitter as it may seem...':(31), that has to be faced, 'before we can start on any programme designed to change the status quo'. This struggle, for Biko then, was not merely instigating communal activities or political education aiming at entrenching an exclusivist resistance identity, but it was about consciousness towards constructing a liberating conception of a new humanity (:51, 96-108). In the context of this quest, it is critical to review Biko's understanding of blackness.

Blackness which was a critical concept for Biko, meant more than a superficial and romantic obsession with darker pigmentation (:52), or even ethnic essentialism, based on linguistic or ethnic divisions¹³⁸. In his context blackness was shaped by the particular political, economic, cultural and religious framework (:96), where it relates to a consciousness or political culture, forged in solidarity in the praxis or the struggle, towards a new humanity; it is, for Biko, a 'reflection of a mental attitude' and the commitment to 'fight' (:52), an 'emancipatory weapon' (Mbembe 2007:140-141; Veriana and Naidoo 2008:244). Yet, whilst black agency was foregrounded in a particular political context, and picked up within black consciousness political formations and South African Black Theology, in particular, to understand Biko's significance for this study, one also needs to take more dimensions of Biko's self-consciousness into account. In the presentation, referred to in Chapter Two, where he addressed a group of black ministers, one can see more dimensions of his agency, in particular his agency as being a layman and being youth.

¹³⁸ In an article called, '*Fragmentation of the Black Resistance*', Biko (1978: 36-42) argues against the divisions, as 'sectional politics' and 'part of the programme', which for him is a 'major danger... to be so conditioned by the system as to make even our most well-considered resistance to fit within the system both in terms of the means and the goals' (:40). See also Biko 1978: 66-67.

3.3.1.2 Being a layman and being youth.

This address by Biko is not the only place where different dimensions of his consciousness come to the fore. Yet, this paper is relevant for this study, as it touches on Biko's consciousness, as being youth, in relation to the institutional church of his time. It is an important bridge in my argument for a postcolonial epistemology, as the basis for a methodology in understanding youth movements. Biko starts his address here, with his 'insertion' or 'agency', by stating upfront and consciously, the two ways in which he personally differs from his audience. Whilst blackness remains fundamental to the movement that Biko inspired, here he foregrounds different dimensions to his agency. This different emphasis relates to his audience, which was a conference of black church ministers and pastors, organised by the BCP in 1972. Firstly, he introduces himself as a 'layman' speaking to religious professionals and secondly, he introduces himself as a 'young man talking to fairly elderly people' (Biko 1978:58). He understands his speech here, to be an attempt to 'close the generation gap', which is for him, fundamental in the re-examination of a situation which seems to be fast becoming 'obsolete in the minds of young people' (:58).

He see his role as speaking from the perspective of young people or at least those black students I referred to earlier, who participated in the activities of SASO and the young leaders within BCM¹³⁹. He also refers to those 'young blacks who continue to drop out of Church by the hundreds' (:34). Biko wasn't known for being an avid participant in church activities, yet, as indicated in Aylward Stubb's memoir of him, but also his in own writings, he had a particular understanding of faith and his participation in it¹⁴⁰. This indicates also how he understood this

¹³⁹ Leatt, Kneiffel and Nurnberger (1986) see the influences of BCM as the black nationalism from the US, African nationalism and 'the writings of non-African Third World Leaders', but also indicate a link with the student revolts of the 1960s in the West.

¹⁴⁰ See also Mangcu 2012

generation of students and young, of which he saw himself as a voice. Biko, as indicated in the previous chapter (Section 2.2.1), saw students and these young blacks as taking a critical and meaningful participatory role on campuses (5;16-17), but also in the communities, in liberating the country (8;19). In this address to black ministers, he states this more explicitly, as he refers to the role of youth themselves re-interpreting Christianity (62-63). This self-conscious voice (the voice of students and youth) aims at presenting a particular perspective and a different set of questions to the 'orthodox limitations' that undergird the practices of the church of the time, but also, it challenged the forms of social activism,¹⁴¹ which were only one expression, forged by an older generation. It seems that for Biko, different social audiences, but also conditions, influence the perspectives and questions of different generations. In this instance, he consciously speaks as a "layman" and as a "young person". In terms of my musical metaphor in Chapter One (Section 1.3.5), one can see his remixing of different samples, in order to respond to his dialogue partners, yet maintaining the thrust of the original "piece", which for him is total liberation from oppression. His understanding of "young" here is more about a social position in relation to the various generations, especially in relation to those in control of the social institutions of his time - in this case the ministers within the black church. "Young" again, is neither simplistically an age category, nor a developmental stage en-route to a universally valid status of adulthood, as represented by his audience (Section 1.3.5) of white representations of adulthood. For him, it represents a distinctive social category or class, whose perspectives, questions and interpretations (also of adulthood) are to be heard and respected, as it is shaped, also, by a particular understanding of the context.

¹⁴¹ See Biko's critique of the role of older political formations and configurations in "*Black Souls in White Skins?*" and "*Fragmentation of Black Resistance*" (2006[1978]:20-43).

3.3.1.3 Contours of a postcolonial understanding

For Biko, these dimensions of his consciousness, where blackness, but also, the notions of “laity” and “youth” articulate the alienation and exclusion from sense-making and decision-making, are the reasons why they are leaving the institutionalised “colonial-tainted version of Christianity”. His own life-story and that of his compatriots in the social movements of his time, show different ways and spaces, where this excluded and silenced class express their own reading of the context, but also faith traditions, even though it is not articulated within the official structures of church and theology. The question is whether this generation (or their children), who has left this colonial version of Christianity behind them, has ever been engaged as equal dialogue partners, in terms of this agency. How would such a dialogue be reflected in our methodologies within missiology?

Biko, being black, youth and a layman, concludes this exposition of his consciousness, then with this important challenge, not only for the churchleaders present, but also for those researchers, i.e., the interpretation or the ‘re-examination of Christianity’ (:103). This is the hermeneutical challenge for what he calls, the ‘appalling irrelevance of the interpretation’ of Scripture by professionals. He suggests an alternative, a reading strategy which is communal, but also, rooted in the perspectives and questions from young people of the emerging youth and student movements of his time. Indeed, ‘Young people’, he states,

nowadays would like to feel that they can interpret Christianity and extract from it messages relevant to them and their situation without being stopped by orthodox limitations. This is why the Catholic Church with its dozens of dogmas either has to adjust fast to a changing world or risk the chance of losing the young constituency. In various aspects, this applies to all Churches in the Christian world (:62-63).

The review of Biko's challenge above helps us to distinguish various dimensions of his consciousness, which is relevant and helpful for understanding more contemporary youth movements, including CYM and UCSA. One has to concede that although Biko might not have seen the BCM as an explicit Christian movement, neither as the only ideological stream which shaped the social transformation of South Africa, however, I would argue, that his articulation of, and reflection on this stream of youth and student movements, a key force within the social transformation in South Africa, remains a critical bridge towards remixing the notion of a postcolonial matrix for the understanding of youth movements. This will help to answer the question, later in the chapter, how we are to understand youth and student movements after 1994 and in the current context.

In concluding this section, what Biko sees as "understanding" then, is in line with the thoughts as indicated earlier in this chapter, forged in participation in this struggle, a struggle for rereading and recovering history (:105-106), in dialogue with an ever new set of partners and circumstances. A contemporary of Biko, Barney Pitso Moseneke (1995) that this relatively new and different emphasis on an epistemological level, has been influenced by Western social scientific developments, yet he maintains and argues, that the primacy of the (Southern) African liberation struggle, but also inculturation discourse of the oppressed and marginalised from the South, has superseded the Western occupation with detached, rational explanations, in dialogue only with the educated philosophers. This is where dialogue with the black oppressed, but now also with struggling youth and students, comes to the fore, as a decisive break with colonial epistemology. As indicated in previous chapters, it was particularly the proponents of South African Black Theology that carved out the implications of this epistemological break with a colonial epistemology and mission theology. Their reflections clearly stood in the anti-colonial tradition, but it seems from the discussion on Biko here in Chapter three, that the

contours were already present, towards the “postcolonial”. It is therefore important to take it further, beyond the anti-colonial mode, in order to remain true to his intention of forging authentic liberation, i.e., his ‘quest for a true humanity’ (Biko 2006[1978]:96-108).

Sugirtharajah’s work as a postcolonial biblical scholar helps to take these thoughts further. He shows that what is new in current anti-imperial contestations, i.e., the shift from an “anti-colonial mode”, is that a postcolonialist understanding seeks to go beyond mere essentialist, binary and contrastive ways of thinking, which remain prevalent in the anti-colonialist tradition. A postcolonial understanding would seek a ‘radical syncretising of each opposition’ (2003:15). As indicated earlier, we can recognise this already in the thinking of Biko, as he reveals various dimensions of consciousness and identity, cultural exchange and mixing, in an attempt to forge a critical and ‘profitable syncretising’ (Sugirtharajah 2003:16; Mangcu 2008:2-3). For Biko, both the colonised and coloniser are in need of liberation, towards a new humanity. For the colonised, this means radical liberation from the structural and spiritual poverty that leads to self-hate and dependency, towards transformative praxis. For the coloniser, this means liberation from imperialist, racist identifications, representations and institutions (Mangcu 2008:2-3). As indicated in Biko’s praxis, one can also see the salience of various and more complex dimensions of identifications, as he keeps in tension the different streams of contestation. The postcolonial turn as argued here does not, however, become a new umbrella term for all that is black, youth, feminist or which-ever point of entry. Punt warns that this postcolonial turn, does not mean a new hegemonic paradigm or label taking over.

The use of postcolonial as a catch-all can make it impervious to addressing the specifics of the past as the present, and so become an imperialist metanarrative itself...it is given with the dialectic of colonial and imperial experience that projects of resistance and emancipation are disparate

rather than harmonious, diverse rather than uniform, postcolonial (2003:62).

As introduced in Chapter One (1.3.2), I argue in a postcolonial framework, for questions being asked, beyond an anti-colonial or resistance set of binaries, where now we aim to understand the finer nuances of the contestations and varied interactions between the colonised and coloniser, as indicated in the term 'postcolony' (Mbembe 2001). The one cannot be understood without the other, and our readings of texts, but also the context, as a text, are done together, but aware of the gaps, collusions and contestations (Sugurtharajah 2003:16; Maluleke 2004). As Biko suggested, the history of the silenced, the voice of the 'empty shell', which in his argument are the perspectives and questions of the black, the laity and the young people, etc., need to be heard in dialogue with that of the dominating categories, i.e., the white, the ministers and professional theologians, or the older generations. The distortions of history, based on power configurations, are addressed through the retelling of the histories and tradition of, and by those that were silenced, but also, in the face of the agents and narratives of the powerful. Further, as Biko suggests this process does take on communal modes of interaction, where again the notion of inter-subjective dialogue comes to the fore. Understanding youth and student movements, within a postcolonial framework, indeed becomes a communal, but also an exercise in solidarity.

The question is of course, whether these perspectives have been taken seriously in the aftermath of the well-known advent of the "New South Africa", symbolised by the first democratic elections of 27 April 1994. This is the question I turn to in the next section, as I continue searching for and developing a postcolonial methodology for understanding youth movements.

3.3.2 Understanding youth movements after 1994

The CYM and UCSA, as youth and student movements, were born in a period where in Southern Africa, but more specifically South Africa, they were faced with the need for fundamental social transformation (Terreblanche 2002:371ff, Ramphela 2009:13-27). Biko, having been killed in police custody in 1977, could not respond to it in a direct manner. In her reflections on the social transformation unfolding in South Africa, another contemporary of Biko, Mamphela Ramphela (2009) however refers to Biko and BCM's message of 'psychological and cultural liberation of the mind of black people as a critical precondition for a successful struggle for political liberation' and states, it 'remains a major challenge of South Africa's transformation' (:16). It is also noteworthy that Wilson, at a conference organised by the Ecumenical Foundation of South Africa (EFSA) in 1993, on transition and transformation, indicated that he 'feels the spirit of Steve Biko hovering', saying, 'just as there was a Black Consciousness need in the 1970s, we need a sort of economic consciousness now' (1994:116).

At this conference, under the theme, '*Transition and Transformation: A Challenge to the church*', which like many other conferences at the time, was organised to discuss the South African transition, various leaders from the ecumenical fraternity gathered at a time of 'great expectations', to respond to what Koegelenberg, the organiser of the conference, called, 'the opportunities of a time of fundamental change in our country' (1994:3). This conference, as a 'platform for grassroots projects, educational programmes as well as some of the major funders of development projects for church-based programmes as well as secular Non-Governmental Organisations', aimed at offering 'an opportunity to share ideas, challenges and resources' (:3). There was a joyous welcoming of the "New South Africa", yet with many embracing the "new", there were also muted cautions as well as resistance. It is

noteworthy that no youth or student organisations were on the programme or in the subsequent reports. Whilst the South African speakers, now mostly older staff members of ecumenical organisations and denominations, (some of them contemporaries of Biko) now spoke glowingly about the new opportunities and the possible role of “the Church”, it was Max-Neef, who refers to the ‘younger generation’ (1994:35).

Max-Neef opened his contribution with a statement referring to these most important challenging processes of transformation, as the ‘opportunity to re-invent society’, and then his reference to the younger generation, is one of a confession to “them”. He states,

My tendency when I am with them (the younger generation - RWN), is to ask their forgiveness, because it is very clear in my mind and conscience that my generation, as well as preceding generations, have probably been the greatest destroyers in human history... We destroyed enormously, and that means that the relationship between my generation and the younger one is a very special one. My generation does not have the moral authority to stand up and say to the younger generation: look, young men and young women, this is the past for which we have worked and we hope you will follow and honour it. On the contrary, I beg the younger generation: for Christ’s sake, do not follow our path! (:35).

He continues then to speak to the younger generation directly,

The great challenge for the younger generation is that you have to re-invent a society with more generosity, understanding, tolerance, happiness, humour and love. Your generation has to invent a life that will become a life really worth living (:35-36).

It is, in my mind, the tension between this challenge, according to Max-Neef, caused by the *greatest destroyers*, but also the *great charge* to ‘re-invent a society’ accompanied by the hovering ‘spirit of Steve Biko’, which has inspired and haunted youth and student movements in the “New South Africa”. In this unfolding, one also has to keep in focus the vision and the promise articulated by the first president of this “New South Africa”, Nelson Mandela when he said,

As we set about building a new South Africa, one of our highest priorities must therefore be our children. The vision of a new society that guides us should already be manifest in the steps we take to address the wrong done to our youth and to prepare for their future (Mandela 1995).

In what follows in this section, I first delve into the social challenge, of the “great destruction” to which youth and students’ movements aimed to respond, and then secondly, on their own understanding, in the context of the charge, ‘to re-invent’ innovatively, a particular society, as we indicated already, from a particular legacy.

3.3.2.1 Understanding the legacy

The radical transformation of society was indeed a daunting challenge for the “New South Africa”. The legacy, defined as internal colonialism or colonialism of a special type, was political and economic. Yet, as intimated, it was also culturally and spiritually left behind, in the words of Max-Neef, by the “greatest destroyers”. On the one hand, in reflecting on the origins and significance of the youth and student movements from 1976-1987, Hyslop (1990) shows that it was not only the inspirational leadership of individuals like Biko and others, but more importantly a specific set of dire economic, institutional and demographic configurations, that led to the revolt of youth at this time. He shows how under-resourced educational institutions, under Apartheid policies, were not able to adequately handle the growth in the

sheer numbers of especially African and Coloured students since the 1970s, but also, that a struggling economy could not provide sustainable employment opportunities for post-school youth (Hyslop 1990:82-85; Chisholm 1992). These structural factors are confirmed by Terreblanche (2002:371-415) and Thomas (1994) who show the decline in the South African economy since 1974 and parallel to that, the rise in structural unemployment in the period 1970-1995. Terreblanche notes, 'Unemployment is also higher among those younger than 25 years; in 1995 no fewer than 65% of Africans between the ages of 16-25 years were unemployed' (:374). This *structural* argument, for understanding the genesis and development of youth and student movements, was, however, not the only framework used in this discourse around the time of the first democratic elections in South Africa. Wilson and Ramphela (1989:174ff) identified (black) children to be one of the most vulnerable in Southern Africa, in the Second Carnegie Inquiry into Poverty and Development in Southern Africa, alongside women, the elderly and disabled. They name three underlying causes of what they call, 'this wasting of young children' (:175), i.e., 1) the absence of adequate income, 2) the instability of family life due to the migrant labour system and 3) the absence of adequate pre-school facilities in black communities. Yet, whilst they report on these structural realities, which led to widespread malnutrition (which in turn, affects the development of young people) they also highlight on a deeper level, what they call, the 'famine of the mind and of the spirit, which is perhaps more serious' (:175). These reflections go beyond the structural argument. They explain,

Indeed, one might well argue that the spiritual destruction, though less visible than the bodily wasting of attrition, is even more damaging. Children are the most vulnerable victims of poverty in South African society and they must be the primary target group in any developmental strategy (:176).

In addressing these challenges, Wilson was correct in calling for a new 'economic consciousness', in the context of the structural realities, yet Ramphele added to the challenge what she calls here, the 'spiritual destruction' and later, the action in the 'spiritual realm' (2009:17). In this later reflection, on the transformation that unfolded in the 1990s, Ramphele calls for a deeper level of understanding the challenge. She states, 'laying the ghosts to rest entails transcendence' and that the challenges of transformation were more than the 'material issues in the socio-economic and political domains'. She continues, 'human beings as the main actors in history are framed in significant ways by spiritual and psychological impulses that go beyond material needs' (:17). Ramphele continues here the understanding of Biko on the notion of 'spiritual poverty', as the deepest challenge to respond to. This is also connected with the 'hovering spirit of Biko', but the question is whether this is how youth were understood in the 'New South Africa', especially in the youth research literature.

3.3.2.2 Being youth in the New South Africa

It seems that, as already referred to (Section 1.3.6), one can note a shift in the language and perspective on youth and subsequently, the understanding of youth movements. Whilst some scholars (Wilson and Ramphele 1989; Hyslop 1990; Chisholm 1992) refer to the agency expressed in the activism of youth and student movements in shaking the country, they suggest the possibility that this was futile and that the social costs were more than the benefits. Wilson and Ramphele clearly show intimations of a new conversation and explain,

In the end stones were no match for whips and bullets; solitary confinement and terror could break practically any courage; student movements could not stand up against military organisation. Yet despite

this vulnerability these young teenagers shook the country. The cost was nevertheless high... (:176).

Their assessment of this high cost of political agency of young people and students speaks of 'an almost irretrievable loss' (:177). In the subsequent literature we also see the shift towards a new language. Here, however, youth is referred to as the "lost generation", "lost", and in need of "development". Bray, Gooskens, Kahn, Moses and Seekings (2010:28-29) in particular, show how the literature on children and youth in South Africa shifted in emphasis from an almost exclusive, 'primary focus' on participation in political activities of the 1980s and early 1990s (Straker 1992; Seekings 1993; Ntsebeza 1993), i.e., structural, towards a response to the aforementioned moral panic over a 'lost generation' (CASE 1993; Van Zyl Slabbert et al 1994). The former agency of the "activists" and "comrades" was now a threat, them becoming a "menace" to society in particular, to the much hailed political transition (Bray, et al 2010:28). The youth are now objects of policy decisions, but also of criminal justice and social welfare programmes. In line with this moral panic over the "lost generation", in this social welfare framework, one can observe the new upsurge in media portrayal of youth "gangs". Chisholm points to a distinction emerging in this period, between what she categorise as, 'organised youth movements', 'unorganised youth' and 'urban youth gangs' (1992:4). She explains,

The emergence in the 1980s of the 'comtsotsi', youth engaged in anti-social behaviour and who attempt to justify their behaviour as legitimate political activity points to a blurring of the lines between organised youth movements and gangs. In addition to the social, economic and political problems they face, youth organisations in the 1990s confront problems including inexperienced leadership; the rising of the comtsotsi phenomenon; an influx of new and undisciplined youth; as well as a generally confusing political terrain where on the ground nothing significant has changed and yet political violence is no longer openly condoned by the leadership of the movement (1992:4).

Cross also argues that the 1990s sees the fragmentation of the 'youth resistance culture' of the late 1980s, towards a 'youth in reconstruction culture in diversity' (1992:198). These reflections played a key role in adopting a new language and framework for understanding youth movements in the "New South Africa". It seems, however, that this notion of "reconstruction" label only existed in the minds of politicians, as a new configuration of youth movements emerged *under* the radar of government and official control (Naidoo 2009:166).

Despite the institutionalisation of many of the political and student organisations in the statutory institutions, like the National Youth Commission, as well as in university student structures, to become "organised youth movements", there remained the continuing brewing of student movements, in amongst others, the quest for access, finance and the transformation of Higher Education institutions (Naidoo 2009:156-160). Naidoo shows how the once radical youth and student movements within the Congress and Mass Democratic Movement (MDM) tradition, like the ANC Youth League, the South African Students' Congress (SASCO) and the Congress of South African Students (COSAS), as referred to in Chapter Two, gradually were transformed from being the 'radical layer of youth in society', which was 'extremely critical and subversive of the status quo' (:158), towards, 'more "responsible" and "constructive" forms of engagement' (:159). Naidoo explains,

Over time, as organised youth were drawn into representative forums for negotiation and policy formulation around transformation, and lucrative opportunities for individual advancement... disobedience became less likely and a whole new terrain of engagement was actively supported and moulded by 'a new type of youth' and youth leader, most often produced by and from within the youth structures of the Congress tradition. A glance at the ANCYL's website reveals an interesting picture of just how far youth have come from the days of armed struggle. Here you can get the

latest tips on the right designer labels to wear, how to decorate your home, what cars to buy in order to become 'babe magnets', and what lifestyle to aspire to (:157-158).

Those within the student movements who continued their resistance against the ANC's directives towards what she calls 'transformation according to the neoliberal agenda' (:163), were now labelled as 'ultra-left', 'counter-revolutionary' and 'undisciplined' (:165). The consequence of this authoritarianism of the Old Left movements and because of that, the silencing of dissent, was that critical members moved out, 'unable to find space for their views within the traditional formation', whilst others 'joined or participated in the formation of new social movements emerging to fight other effects of the implementation of neoliberal policies' (:165).

One can indeed observe, since the 1994 elections, new protest movements against various government and institutional policies, but also community protests, against a wide array of local issues (Pillay 2003:283-313; Bond 2004:10-11). Related to the media depictions of the "lost generation", one can think of organisations, like the Western Cape Anti-Crime Forum (WCACF), People Against Gangsterism and Drugs (PAGAD, but also the resurgent Treatment Action Campaign (TAC), Landless Peoples Movement, Anti-Privatisation Forum (APF), various new religious alliances and what some would call right-wing formations. It would therefore be important, in the light of these, to recalibrate our tools of enquiry in understanding these responses, as one cannot simply lump all of these movements together.¹⁴² In the next section, then, I continue the exploration for sharper tools of enquiry in attempting to understand this emerging reality.

¹⁴² See Bond 2004:23-27, for an example of a typology of various ideological currents and movements and organisations related to that.

3.3.2.3 Sharpening the tools of enquiry

What is needed is a review of the tools of enquiry or what Badsha calls, 'reworking our *understanding* of South African culture and identity, both under Apartheid as well as its more contemporary shapes' (2003:131 – emphasis added). She confirms that in 'both the popular and academic imagination, post-Apartheid South Africa is a radically different place, yet, argues convincingly that one could not completely discard categories of race and resistance 'in trying to make sense of the new' (:132). She makes it clear, however, that these lenses - related to a specific set of political and economic policies before 1994, the structural, but also the welfare framework after 1994 - are not the only ones adequate anymore. In using the title, "*Old Skool Rules/New Skool Breaks*", Badsha shows, through the contestations within a particular expression of youth culture, i.e., the 'Hip-Hop scene', how 'the past and the present are in constant negotiation and that it is within this negotiation that many of the most exciting and creative innovations often occur' (:132).

I would argue that this is a further working out of the early contours of a postcolonial framework, which we saw as a prototype in Biko (3.3.1.3), now worked out more fully, within a new context of transformation. Badsha speaks here, self-consciously, from the heart of youth culture, of what she calls, 'change and innovation' that 'forces one to think in more complex terms than a simplistic black/white contrast and to read the rich layers of meaning from seemingly simple, but always complex interactions and performances.' (:133). Through a case study of what she calls 'a moment of spontaneous performance that I witnessed between members of the TVA6 graffiti crew', she shows how these complex interactions, happens where,

... youth identities are not created by breaks with the old and then suddenly new ones appear instantly. They instead overlap and are

negotiated constantly, both in a spirit of playfulness and sometimes of conflict, making it difficult to make strict or clear divisions between old and new skool (:135).

She places this discourse between the old and the new within the framework of the kind of ‘changes that the South African youth culture has had to adapt to since the early 1990s’, and the transformations ‘facilitated by the breaking down of the Apartheid legislation and the way this has also facilitated the ending of the isolation that was imposed on South Africa by the international community’ (:136). For her, the shift that Naidoo refers to is

Rather than it being about a break between the old and the new, it is about having to renegotiate identities in the context of much more rapid change and easier flow of information and meanings... Before 1990, youth culture was constrained by the limitations imposed on it by the Apartheid state, and it was much harder for youth to plug into the global youth scene and the commodities of youth culture were much harder to procure....As South Africa opened its borders and trade sanctions were lifted, the commodities of youth culture became more accessible to more people. Seemingly overnight South African youth had far greater and easier access to information and influences from international youth culture (:136).

Naidoo (2009:153-168) also affirms this renegotiation and innovation, and also places it within an important *broader* framework. As indicated earlier, Naidoo was deeply involved in student movements, in the 1990s and helps us to link these innovations with the philosophy and praxis of Biko and the BCM. She is clear that what she calls, a ‘neoliberal world economy and political arena’ (:154), driven by the values of ‘neo-liberal macroeconomic framework’ (:162), in the ANC-led transitions in South Africa, was impacting directly not only on the continued reproduction of social inequalities, but also on the silencing of the ‘lighties with lus’ (her term for the youth and student movements). She states,

Armed with a vision of a transformed higher education system and society, the student movement offered some space for the intellectual pursuit of alternatives to capitalism and neoliberalism and for the production of graduates and leaders who would not merely accept and entrench the logic of neoliberalism. Sadly, however, this potential was to be closed as the duty to govern taken by the ANC demanded the production of academics and policy-makers who would not question but rather facilitate the entry of neoliberalism into the country (Naidoo 2009:159).

Whilst this demand for 'duty to govern' academics and policy-makers, has been a key feature also of theological developments since the 1990s, it is important to engage the questioning of the entry of neoliberalism. This 'entry of neoliberalism', is also indicated in the rest of the continent, with regards to the role of youth and student movements.

It is in this context that the argument from social scientists like Johnson, Larana and Gusfield ([Kindle edition]1994) and Tarrow (1998), for a new paradigm in understanding social movements, becomes relevant. Johnson et al show that in the 'student movements of the 1960s' (:Loc.43), was already the seed, which actually 'heralded the first challenges' to the classic paradigms on interpreting social movements (: Loc.52; Leffel 2007:45-46). These classic paradigms in studying social movements focussed on 'theories of ideology', i.e., the structural argument and later 'theories of organisation' (:Loc.20). Yet, here one sees a shift towards what Badsha proposes, a deeper reading of the rich layers of negotiations. Here a cultural framework, where the innovative creation of meaning and identity comes to the fore, as well as the design of alternative spaces for living out these emerging cultures that Biko alluded to. The repressive and outdated forms of sense making, but also of resistance, are re-imagined in terms of the limitations and opportunities, not defined primarily in terms of ideology, structural and class realities. The upsurge in a focus on local issues, related now to strategy, organisation, but also, collective identity against the

globalising logic of sameness and ideological loyalty, now becomes critical in the understanding of social movements. Johnston et al (:Loc. 261) state,

...the grand tradition of the Left has both been an integral part of how generations of activists have thought about themselves and a transcendent view of what society could be. This tradition was internalised into one's social identity; it was lived in one's daily contacts and through the content of that interaction. Although ideology, grievances and collective identity are analytically separate, there is a strong relationship between them, one that has been muted in the past but has been brought into the theoretical foreground by NSM research.

The traditional theories of social movements did not emphasise the link between grievances and identity as relevant to explaining movement formation, but it makes sense that the link was there...(:loc 253).

They show how this shift is also influenced by the feminist movement, about the 'politicization of everyday life', and the creation of alternative spaces, which were prototypical of NSM's. These insights go beyond mere contours, but provide now the embodiment of a postcolonial understanding of these new social movements.

3.3.2.4 Embodiment of a postcolonial understanding

In continuity with the emphasis by Biko on the role of consciousness, within specific political, economic and cultural liberation, one can observe, within the "New South Africa" now facing a broader neo-colonial reality, the re-emergence of the cultural. Johnston et al (:Loc. 287-296), explain this shift.

This shift [to microstructural factors - RWN] also tends to lay bare the role of cultural content since continuity arises not only through the persistence of organisations but also through the shared meanings and beliefs of movement members. Its significance for current research on social movements might contribute to overcoming its structuralist bias and to

framing research within the perspective of an “interpretive sociology”. This “epistemological reframing” would permit a deeper approach to the study of social movement formation that draws on the latent, non-visible, cognitive dimensions instead of visible and political aspects.

These perspectives, in particular the epistemological reframing towards the cultural, and the motivations of the social actors, have been taken up, as indicated, by Leffel and Jones, in the context of missional ecclesiology. Leffel (2007:53) argues,

Movement studies thus began to consider the *rational* process through which social actors interpreted their social contexts, framed their messages, organised their activism and pursued their interests through public protests. This shift in theoretical orientation provided a new framework to interpret the meaning of the new social movements that became prevalent during the 1960s and that continue today.

In this respect Leffel identifies three key variables, which I would suggest in addition to the emphasis on consciousness and identity,¹⁴³ are the important facets of a social movement, namely its context, organisation and ideology. He then outlines his Interpretive or theoretical framework to interpret movements. These he names as,

- 1) opportunity structure,
- 2) rhetorical framing,
- 3) protest strategy,
- 4) mobilising structures,
- 5) movement culture and
- 6) participant biography.

¹⁴³ Leffel agrees on this dimension, but rather speaks of the ‘personal, or biographical, orientation’ that brings into focus the ‘individual and collective agency’ (2007:57f).

As indicated, Jones understands the Emerging Church Movement (ECM) as a new social movement in being 'a source of cultural reform and a place of belonging' (Jones 2010:11-12). Whilst warning against the danger of overdetermining the power of (sociological) theory, he shows seven (7) key characteristics of NSM's, which make it relevant for understanding, not only political and class based movements, but also a faith movement, in his case, the ECM. For him these NSM's, *firstly*, transcend class structure and membership, as in the case of the ecological movement. *Secondly*, these movements embody a 'plurality of ideas and values', whilst *thirdly*, these ideas and values often centre around the personal, symbolic concerns of identity and status. In this respect, a *fourth* characteristic is the fact that NSM's also include as critical, in social movement formation and activism, the behaviour of individuals. This is because there is, *fifthly* a shift from structural realities to also include what Jones calls, 'the most intimate aspects of human life: sexuality, habits of consumption, and careers' (:16). This broadening, but also deepening of scope is because of what Naidoo earlier alluded to in terms of the growing disillusionment with the traditional Old Left forms of resistance, but also the deepening cynicism that Biko warned of. Jones shows that from 'popular culture venues like *Saturday Night Live* and the blogosphere' to 'anti-globalisation protests at the G8 Summit, World Bank, and International Monetary fund meetings' younger generations express their discontent. Hence, in pointing to a next *sixth* characteristic, it is not surprising that Jones speaks of the new forms in which NSM's organise themselves, 'in contrast to cadre-led and centralised bureaucracies of traditional mass parties'. Here the emphasis is on a myriad of diffuse and decentred, local, organic cells and forms, which are connected loosely, in a solidarity network. The communication and the links between these, happens via 'advanced forms of technology and mass communication as a mobilizing tool and conduit to alternative forms of media' (:18). In this respect he highlights *lastly*, the role of social media in relation to presidential campaigns, but importantly for this study, also what he

calls, 'the revolts around the Iranian presidential election of 2009 and 2010,' as examples of the 'proliferation of social media' (:20).

Whilst Jones' appropriation of the insights from NSM research, may seem repetitive, bearing a distinct North American bias, it does help to connect concretely a NSM frame of reference, to the social transformations unfolding globally in terms of the Networked society. In the light of this connection and connectedness, it is therefore important to remix also the understanding of youth and student movements, from a Network Society perspective, in order to finalise my postcolonial proposal for a methodology in understanding youth and student movements.

3.3.3 Understanding youth and student movements in the Network society

The eruptions in some North African countries, as indicated in the narratives in the introductory part of this chapter (3.1) and further discussed in this section, already suggests the need for a broader framework for understanding what is happening amongst social movements. This also links up with the opening narratives, which drive this study, i.e., younger generations on the move, beyond our cherished institutional and social boundaries. If we take the broadening of the framework for understanding seriously, as suggested by Badsha and Naidoo, but also, the theologians Leffel and Jones, in the previous section, then one needs to take into account this notion of neoliberal globalisation, specifically on how it relates to the upsurge in connectivity and high tech networking. Whilst new social movements in Africa cannot be properly understood, apart from taking into account the history of the development of successive waves of slavery, colonialism (and internal colonialism), also now, as suggested by Naidoo

and others, one needs to remix the notion of neoliberal globalisation, and what Castells calls 'informationalisation'. For Castells we are living in a different world from the one of the industrial age, which formed particular movements, but also theories for social transformation.

In the post-colonial context, the confluence of neoliberal globalisation with corporate capitalism, which Castells calls the 'information technology revolution and the restructuring of capitalism' (Castells 1997:1), has exacerbated the challenge of transformation in South Africa. It seems, from various other studies (Terreblanche 2002; Sparks 2003:170-219; Bond 2004) that in the haste towards post-independent political deals, but also, the restructuring of global capitalism, South Africa, like many post-colonial governments in the Southern African region, failed in adequately dealing with the challenge of a deeply colonialist system, which continues to restructure itself in order to reproduce inequalities. Mandaza (1999) also argues convincingly that the kind of reconciliation exercises¹⁴⁴ that accompanied the end of white settler colonialism (in the case of South Africa, colonialism of a special type), 'serves largely a political function, facilitating the necessary compromise between the rulers of yesterday and the inheritors of state power, within the context of incomplete decolonization' (:79). He argues that this post-colonial policy and ideology, in colluding with neoliberal globalisation, becomes increasingly untenable as the social demands of the mass of people grow bigger and louder, in an economy that remains narrow-based and of a colonial nature (:81; Terreblanche 2004; Tshaka 2010:132).

Currently we are living in a time when society and religious communities, are therefore confronted with new forms of racism, or identity politics, but also conquest, through structural and military

¹⁴⁴ See also the series of publications from Maluleke (1997a, 1997b, 1999) where he shows how South Africa's Truth and Reconciliation Commission industry played into this elite transition (Terreblanche 2004, van der Westhuizen 2008) and the silencing of dissent.

violence in the broader context of this particular expression of globalisation. Castells (1997:69-72) also describes and attempts to understand then the role of the newer and what he prefers to call 'identity-based' social movements. For him then, 'Our world and our lives, are being shaped by the conflicting trends of globalisation and identity' (:1) and therefore these new social movements, can only be understood in terms of their responses to globalisation and 'informationalization' (:68), i.e., the Network society. This perspective will be the focus of this section.

It needs to be noted, though, that this chapter is not a full blown treatise of all the technical, economic debates related to neoliberal globalisation and, intimately related to that, the Network society. It remains, however, important to draw together some of the areas of consensus in the ecumenical discussions, which are relevant for understanding the aforementioned new challenge, but more so, to discern the impulses of the times. I do this here, in order to locate insights from various social sciences, in terms of the question: how do we deepen and broaden the discernment process, for a better understanding of the signs of the times, a better understanding of the new social movements of our time? In this respect, I start directly with the most recent actions of youth movements in North Africa and what became known popularly as the "Arab Spring".

Since the end of 2010, some northern African countries experienced widespread social eruptions, leading to the resignation of the presidents of Tunisia, Egypt and Libya. Various social commentators¹⁴⁵ indicate the role of the younger generations in leading this "Arab Spring", using

¹⁴⁵ Cf Marshall (2011) *Are we witnessing the start of a global revolution: North Africa and the Global Political Awakening*.

<http://www.globalresearch.ca/index.php?context=va&aid=22963>; Ingram (2011) *It's not Twitter or Facebook, It's the Power of the Network*.

An activist on Twitter, with the twitterhandle @wedaddy, posted on 30 January, in the midst of the uprising in Egypt, 'RT @wedaddy: Dude, this is the Internet Generation, having fighter jets overfly them is the wrong way to scare em. #Jan25'

extensively the networking power of the new social media technologies. It is shown that these new technologies were used to connect, inform and organise these social campaigns, but at its heart, they argue, one can indeed speak of a new “global political awakening”,¹⁴⁶ around issues of increased social insecurity, growing economic inequalities, but also, a deep discontentment with unresponsive (post-colonial) governments, and multi-lateral institutions. How are we to understand these new social movements?

3.3.3.1 Unmasking the Network Society

In his analysis of the “Arab Spring”, i.e., the uprisings of youth movements in North Africa, Chomsky¹⁴⁷ links this directly to what some call the “New World Order”. He argues that one cannot understand the social realities of North Africa and the Middle East (and the rest of the South) apart from the reality of this World Order. In his analysis of these eruptions, Chomsky is cautious of any predictions, but speaks of it as moments of ‘revolt against the Empire’¹⁴⁸ and surmises that they are daunting but, ‘are sure to have long-term consequences’. He explains,

I mean, the problems that the protesters are trying to address are extremely deep-seated, and they’re not going to be solved easily. There is a tremendous poverty, repression, a lack of not just democracy, but serious development. Egypt and other countries of the region have just been through a neoliberal period, which has led to growth on paper, but with the usual consequences: high concentration of extreme wealth and

¹⁴⁶ As indicated, in footnote xii, I use Andrew Gavin Marshall’s notion of the ‘Global Political Awakening’, to suggest a new conscientization taking place, in this emerging global context.

¹⁴⁷ Chomski (2011)

http://www.alternet.org/story/149786/chomsky:_why_the_mideast_turmoil_is_a_direct_threat_to_the_american_empire/?page=entire[Accessed 3 Feb 2011]

¹⁴⁸ See Duchrow (2006:391-394), giving an overview of the notion of Empire. For him this understanding centres around the paradigm of the Roman empire, which in turn, is built on the model of Hellenistic empires (:391). See also Botha (2011:133ff.) who speaks of at least 60 ‘intentional empires recorded in history’.

privilege, tremendous impoverishment and dismay for most of the population. And that's not easily changed (Chomsky 2011).

He then opens up the anatomy of this current networked system, what he calls the US 'military-industrial complex'¹⁴⁹, or for him, simply, the 'US Empire'¹⁵⁰.

Japanese sociologist, Ichito, concurs and states, 'My basic contention ... is that empire is the appropriate concept to help comprehend the global situation since the end of World War II' (2006:348). Former director of International Affairs at the World Council of Churches, Koshy (2006:335) also notes that the notion of empire was once controversial, and especially restricted to left-wing critiques of US hegemony¹⁵¹. Terreblance concurs, 'During the Cold War the concepts of empire and imperialism had negative connotations in accordance with Lenin's theory of imperialism' (2009b:31). This has however changed. Now they suggest, and agree with Ichito, that these concepts are mentioned frequently in the mainstream media and political discourse and prominently so. They note that one even finds that in the on-going debates¹⁵² on whether this is an appropriate term, some use it with a sense of pride, even amongst those Americans considered "conservative".

¹⁴⁹ This notion of the 'military-industrial complex' is not the creation of Chomsky, but used by the then President of the United States of America, Dwight Eisenhower, in 1961, framed as the "defence" of USA interests. For Chomsky, this foreign military policy has not changed ever since, but has been entrenched.

¹⁵⁰ It needs to be noted here that when Chomsky refers to the US Empire, he is not speaking of individuals or the American population in general, but refers to a specific policy framework and institutional arrangements, which are arranged according its own logic, often referred to by political leaders in their speeches, as "our interests". Here the analogy with South Africa's racist system, called "*Apartheid*", might be helpful. Whilst this system was crafted by people and the policy implemented by people and the benefits accrued to people, yet as an ideology and political-economic policy, it gained a life of its own. Therefore, it was also a solidarity between the black victims of the system, but also various other (white) individuals benefitting from the system, which enabled its demise.

¹⁵¹ See also Hiebert 2009:49-51

¹⁵² See Wasserloos-Strunk (2009:73-82) who gives an overview of the debate on the word 'Empire' within the Reformed community and how American participants were keen, whilst the Europeans were more cautious.

Analytically, Ichiyo continues to draw a critical distinction between ‘imperial’ hegemony and ‘imperialist’ hegemony. For him imperialism involves three moves, *firstly*, strong powers (or powerful nations) subjugate the majority of the world population under them as their respective territorial colonies, which is the period we referred to often as ‘classic colonialism’; *secondly* these powers fight each other for the redivision of their spheres of control. This happens through armed conflicts and full-blown wars; and then *thirdly*, the stage where these wars lead to one power being victorious and emerging as the hegemonic power, laying down the rules for everyone and serving their common interest by keeping the oppressed colonies subjugated, in a form of what is called, ‘neo-colonialism’. In Ichiyo’s view, the era of imperialism ended with the rise of the USA, to the hegemonic position, after World War II. Terreblanche concurs,

The devastation caused by the two world wars, by exchange rate instability during the interwar period and by the Great Depression, created a dangerous power vacuum in the Western world that could not be ignored by the USA in the years immediately after the Second World War. The “outbreak” of the Cold War in 1947 created for the USA both the opportunity and the challenge to fill the “power vacuum” by creating a new “world order” in at least the non-communist parts of the world (Terreblanche 2009b: 31).

This imperial hegemony went through different phases entrenching its position through its Western allies and various multilateral institutions. This transformed the global economic paradigm from initially a *social democratic*¹⁵³ form of capitalism, which forged a new consensus between capital, state and labour, towards in the 1980s the re-

¹⁵³ Terreblanche shows that the post-war social democratic capitalism was a system where a democratically elected state was no longer in a subsidiary position in relation to capital. They were committed to building welfare states, aimed at full employment and addressing poverty, as well as control over the international flow of capital (2009a:4). He shows that the period between the 1950s and early 1980s became known as the “Golden Age of Social Democratic Capitalism”.

emergence of “neoliberal”¹⁵⁴ capitalist globalisation. This happened under the administration of President Ronald Reagan (1981) in the USA and Margaret Thatcher (1979) in the UK, under the slogans of “There is No Alternative” (TINA) and “roll back the state” and “leave it to the market” (Duchrow 2006:392; Terreblanche 2009a:5-6; 2009b:33-39). Neoliberal capitalist, globalisation, therefore, didn’t happen by chance. Van der Westhuizen explains,

...it is very much the result of political and policy decisions made by powerful elites to advance and defend their interests. [Neoliberal-RWN] Globalisation is not a benign and neutral process but - for the time being at least - ideologically driven in the service of the rich and powerful, globally’ (2009:1).

The collapse of the Soviet Union, in the late 1980s, brought a new found triumphalism for this neoliberal form of capitalism and the US Empire was unassailable and ready to be exported also to the new territories, via economic, cultural and military means. Despite a growth in emerging economies, like Brazil, Russia, India, China and South Africa (BRICS) and what Duchrow (2006:391) calls, ‘sub-empires’ like the European Union (EU) and Japan, the period since the 1990s has seen the unabated explosion of the US Empire, economically and militarily.

In going deeper in understanding the role of empire, one can recognise the two faces, i.e., the face of *global militarization* and of what one could call *neoliberal capitalist* globalisation, which are interrelated (Ichiyo 2006:353). On the one hand, the military forces of the empire act as the “global cop”, with the specific aim to maintain the “law”, “order” and “security” of the global market. Examples of the new challenges also relate to the much publicised, “War on Terror”, i.e., a US-backed

¹⁵⁴ As a result of amongst others the Egypt-Israel war, the powerful influence of OPEC on the oil price and the Iranian Revolution (1979), the 1970s were problematic for the USA, which then abandoned the ‘post-war social democratic consensus’ and implemented the neoliberal policy focussed on ‘privatisation, deregulation and the retrenchment of the welfare-state’ (Terreblanche 2009a:5).

military invasion of Middle-Eastern, oil-rich, countries, in particular after the tragic and devastating 9/11 attacks on the World Trade Centre in New York, and its military headquarters of the Pentagon. Terreblanche states that these tragic attacks not only led to the USA demonstrating its global military power in a triumphalist, unilateral manner, but mainly 'to use the situation to rewrite the rules of the global economic game' (2009b:41). This analysis however goes back deeper, to what Chomsky referred to as the 'military-industrial complex' and the rise of the high technology revolution. On the one hand, he describes the military industrial complex in terms of the role of the military in 'defence' of USA economic interests and, particularly since the 1950s, the oil interests in the Middle-East. In this instance, the role of this military policy was to control the cheaper sources of energy from the Middle-East, in favour of USA companies.

Chomsky, however, also refers to another important role that the military, in particular the Pentagon, played since then. He argues that the Pentagon financed, what became 'the next phase of the high-tech economy at that time: computers, micro-electronics, shortly after, the internet' (Chomsky 2011). What happened was that through public military spending the public was paying the costs and absorbed the risks of this research in the quest for military technology, whilst the eventual profits were privatized, 'in the case of computers and the internet, after decades.' Castells ([Kindle Edition]2011) concurs. After showing the direct link between state spending and military interests in Western Europe, he states, 'Even in the US it is a well-known fact that military contracts and Defence Department technological initiatives played decisive roles in the formative stage of the information technology revolution; that is between the 1940s and the 1970s' (:Loc. 2561). Castells concludes, 'Thus, the state, not the innovative entrepreneur in his garage, both in America and throughout the world, was the initiator of the information technology revolution' (:Loc. 2587).

The underside of empire is then expressed through this new militarization, fuelled by a multi-billion dollar technology, but also the arms industry and the covert role of secret armies, destabilizing countries and regions fending for “domestic interests”. The nations on which soil these wars are fought, is therefore confronted with the faces and bodies of child soldiers or rogue states, controlled by mercenary activities. One sees the continuation and upsurge of bloody wars, fuelled by this multibillion dollar arms industry, which claim no social responsibility and have become the private armies of post-colonial despots and billionaire investors.¹⁵⁵ In these examples the involvement of young people has been noted in being the footsoldiers, sustaining the violence or military insurgence, but also traders and consumers of products, all for the benefit of the shareholders, in totally different countries and regions.

In line with the reflections of Badsha and Naidoo in the previous section, this becomes the context within which youth have to renegotiate meaning. Jeffrey and McDowell (2004:131) also state,

The sheer speed of neoliberal economic and social reform in many parts of the globe has effected profound changes in young people’s experiences. Nations are implicated in a changing global order in which government disinvestment in welfare measures, transnational economic competition, high rates of unemployment, and economic recession is increasing pressures on parents and young people.

The devastation left in countries is not only seen in the desperation of young people, but also in an upsurge in forced migration. In terms of this understanding, then, we may speak of the movements and the

¹⁵⁵ Journalist James Brabazon tells the grizzly story of the role of mercenaries, supported by the CIA and financiers like Mark Thatcher in various African countries, particularly in West-Africa. With regards to the plot to overthrow Equatorial Guinea, in 2004, he states, ‘What was not reasonable, and certainly not moral, was the hegemony that the plotters’ manifesto sought to visit upon a country. By forming a company to run Equatorial Guinea.....what the conspirators sought to achieve was straightforward contractual control of an independent nation-state... The language of their document was casually racist; their agenda explicitly colonial’ (2010:373).

growth of immigrant communities in the North and, related to that, the upsurge of xenophobia and racism, as well as the return of right-wing or nationalist political movements.

Further, one therefore witnesses an upsurge in protest, with incidents of violent clashes between authorities against mostly youth and student movements in the USA itself, and various other Western European countries, in the struggles for human rights and ecological justice at global meetings of the G8-leaders and World Economic Forum (WEF). Yet, as with the new youth movements in some Northern African countries, we can see different kinds of movements, which are organised around social media networks. The most recent upsurge in what popularly became known as the “Occupy Wall Street” movement started from the USA, in the aftermath of what Terreblanche (2009a:3) calls, ‘The Second Meltdown of the Ideology of Market Fundamentalism’. In this case, young people and students, in the midst of their own personal debt crisis and government interventions to “rescue” multi-national corporations and investment banks in this meltdown, started to identify themselves on social media platforms, as being part of the 99% of the population who, they argue, are not directly responsible for these economic woes. Their activities are mostly organised through social media platforms, like Twitter and Facebook, but also hackers who attacked government websites. These activists position themselves against what they call “the 1%” of the superwealthy, who seem to be buffered from the impact of the economic meltdown through the named government interventions.

Whilst for Terreblanche, this economic meltdown signalled the collapse of the ideology of ‘market fundamentalism’, also called the ‘ideology of neoliberal globalism’ (2009a: 3), what is significant is the impact of these activists on a local level through physical occupations of sites and arrests, but also the global scope of these new social movements through their social media and hacking campaigns. Castells (2011)

explains the background of this shift in terms of the notion of “counterpower” in the Network Society,

...wherever is domination, there is resistance to domination, be it political, cultural, economic, psychological, or otherwise. In recent years, in parallel with the growing crisis of political legitimacy, we have witnessed in most of the world the growth of social movements, coming in very different forms and with sharply contrasted systems of values and beliefs, yet opposed to what they often define as global capitalism (Castells 2011:1).

For him, this counterpower takes up different forms in terms of their political and cultural realities in this phase of ‘techno-economic globalisation’ (1997:3), or the Network Society. He explains,

At the same time, because power relations are structured nowadays in a global network and played out in the realm of socialized communication, social movements also act on this global network structure and enter the battle over the minds by intervening in the global communication process. They think local, rooted in their society, and act global, confronting the power where the power holders are, in the global networks of power and in the communication sphere (Castells 2011:1).

The new site of social transformation, for Castells then, is not merely the official nationalist political parties or even civil society (1997:8-9,11), but it is global, being fought on the terrain of information and communications technologies, that purports to take precedence over human life and the preservation and integrity of the environment. He posits,

the constitution of subjects, at the heart of the process of social change, takes a different route to the one we knew during modernity, and late-modernity: namely, subjects, if and when constructed, are not built any longer on the basis of civil societies, that are in the process of disintegration, but as prolongation of communal resistance. While in modernity (early or late) project identity was constituted from civil society (as in the case of socialism on the basis of the labor movement), in the

network society, project identity, if it develops at all, grows from communal resistance (:11).

Castells clearly argues that identity, as a source of people's meaning and experience, and at the root of building subjects, are socially constructed. He distinguishes three forms and origins of identity building (:11), namely, 'legitimizing identity', introduced by dominant institutions to extend and rationalise their domination; 'resistance identities', generated by those who are in a position devalued or stigmatized by the logic of dominance and then, for him, 'project identities, where the social actors, 'on the basis of whichever cultural materials', construct a new project identity, which redefines their position and pushes for the 'transformation of the social structure'.

The role of technology like social media then, or what Castells calls, 'mass self-communication' (2011), is as a tool and medium, to build this autonomy and confront the new configurations of power on their own terms. Yet, these networking technologies are more than mere tools; they also constitute the new movements, which suggests that without these means, the new movements would not have been conceived. In this, it seems that it is pertinently younger generations who are on the forefront of street battles with security forces but, more and more, also the battles on the internet.

These symptoms find their source in this pervasive, yet consciously networked system, the empire, which binds the North and the South, rich and poor, together in its logic. When one speak then of the impact of technology, of a hyper-tech culture, but also, its impact on new syncretistic religions, built around communal havens, or plausibility structures emerging in the North, then these cannot be understood as detached from the economic doctrines or better dogmatism, that drives the Network Society. This implies that the push and pull factors, behind new waves of immigrants, the increasing politics of fear and identity,

but also waves of youth discontent in the South, are intimately tied; it is a product of this pervasive system. One cannot understand new youth and youth movements apart from these networked realities. The question is now how ecumenical communities and theology responded to this reality.

3.3.3.2 Christian response, in the context of the Network Society

From the aforementioned, one can conclude that what faces the academy and church communities then, in the North, is interconnected with the rest of the globe, the South. The understanding of the logic of this system, in the face of the real threat of annihilation as a consequence of climate change, is critical. Whilst the local issues and entry points might differ, it is this deeper protracted crisis that calls for a renewed faith response, and indeed a response as nothing less than a deep global solidarity and continuity with the struggles for freedom, human dignity and justice.

Smit (2009) presents an overview of the engagement of faith communities with this expression of globalisation, in particular the Reformed community, under the title “Covenanting for Justice” and notes,

Almost all confessional communities and ecumenical bodies are deeply concerned about the negative effects of globalisation today, but their responses have all been based on their own particular theological convictions and their own ecclesiological traditions. It is no wonder that the Ecumenical Movement launched a three-year project attempting to bring these diverse ‘ecclesiological entry points’ together in what was eventually called a common ‘spirituality of resistance’ (:3).

Whilst one has to concede then that various ecumenical world bodies don't have an "official" theology and that various ecclesiological traditions speak from their own insertion, one could rather speak of an ongoing "ecumenical debate". Smit shows that a broad consensus or better, solidarity has emerged over the last two decades. In this the witness of churches read the signs of the times in terms of what they would term "neoliberal" globalised world order, driven by an ideology of empire. Both the former World Alliance of Reformed Churches (WARC), (now called the World Communion of Reformed Churches), and World Council of Churches (WCC) took significant stances on global empire, in terms of its challenge to the global Christian community. The WCC released a document called, "Alternative Globalisation Addressing People and the Earth" (AGAPE), in 2006, whilst the WARC released what became known as the "Accra Confession" in 2004.

Within the context of this study, the current global economic processes have been assessed from the perspective of the Reformed tradition through a process started by WARC which formally commenced in 1997. At this gathering, the General Assembly of WARC, in Debrecen, Hungary, this world Reformed community called for a *processus confessionis* ["process of confession"], aiming at studying/recognising, educating, confessing and acting in the light of the economic and ecological implications of this social globalising force (Smit 2002:114). At this Assembly already, a very relevant theological analysis was presented as a basis for further reflection and practice. It was concluded that the current economic ideology and reality endangers life as God intended it to be. God's vision for the world is prosperity, peace and justice and a world where life is enjoyed and celebrated. From a Trinitarian perspective it was argued that God is the source and sustainer of life in fullness, for all. There is a need for a critical self-reflection whereby the idols of greed and power are unmasked; the market is not divine and that the church must engage in the economy

so that the economy needs to be regulated and reformed by the quest to serve God's creation for the well-being of the whole cosmos. This vocation, it was stated, is the essence of our mission in the particular time and space and this life with all its riches is a gift from God. Within this context the affirmations of the tenets of faith, in terms of the various historical confessions, are also relevant and need to be asserted and summarised succinctly in the belief and confession that Jesus of Nazareth is the Lord of all life.

In this respect, therefore, the choice for a holistic understanding of mission and spirituality implies concrete historical choices in terms of the principles of this rule of Christ for contemporary economic challenges. This means that everything that happens needs to be analysed in terms of the question whether the reign of God, the rule of justice for the poor and oppressed, is served. In terms of the Belhar Confession (1986) the choice to 'stand where God stands', namely on the side of the poor and oppressed, is relevant and calls for obedience and concrete witness in this context. This belief hence leads to a faith praxis that aims to transform this world, i.e., this economic reality. This witness and action towards the transformation of the world but also the church in her economic dealings, is a key missionary challenge and therefore an integral part of discipleship within this tradition. It is this life, i.e., of discipleship and world transformative action, that needs to inform every component of personal, social and church life. It is therefore in this context that the Accra Confession was born.

In line with this journey, the WARC convened in 2006, amongst others, a consultation on *"Theological Analysis and Action on Global Empire Today"*, in Manila, in the Philippines. They open their final declaration called, *"An ecumenical faith stance against global empire for a liberated earth community"*, with the sentence, 'It is widely and commonly

recognised that the global empire is a reality of the 21st century that must be reckoned with' (2006:433). This engagement, they state, is 'deepening and widening with increased theological, prophetic and spiritual discernment' (:439). The consultation affirmed the US Empire to be a key reference point for discerning our faith, as it is based on a gospel, which is contrary to the historic Judeo-Christian tradition. This "false gospel", they argued, sanctions the appropriation of riches from the dominated countries for the benefit of the power centre. They also show that empire is reaching out to establish unilateral control over natural resources around the world, even if this means going to war or destabilizing legitimately elected governments (:436). It also notes that empire uses religions to justify and provide the ideology for conquest and that Western Christianity has been closely related to empire since the Roman Empire and has thus spread throughout the world and is now being used to provide ideological legitimisation for today's empire.

Further, this faithful response also brings patriarchy and empire in relation, as they note that today we see, in addition to the complex oppression of women through the ideology and practice of imperial patriarchy, the vicious use of rape and violence against women as a military tactic of domination. In this respect, they refer to the "neo-colonial wars" in Kosovo, Afghanistan and Iraq, in particular, and link this directly to the gender ideology of patriarchy, as pivotal to all domination hierarchies in human society and in the communities of all living beings.

But the consultation also juxtaposes the rising empire with the reality of hope, even, in the midst of empire. It affirms a new language, as it refers to 'new forms of Latin American solidarity that are emerging as people rise up to take control of their own resources, affirm their identity and pursue policies of economic justice, explicitly rejecting the dictates of the global neoliberal market economic and US cultural hegemony' (:438). Authentic faithful ecclesiology, in the shadow of

empire, re-imagines egalitarian communities which recognise and affirm the other, as sisters and brothers together being birthed and sustained by mother earth, but more so, spiritually born into one kinship. Christian communities today, in terms of this alternative, need to again recognise and affirm the agency of God's move, whether it be, amongst others, in the Middle East, where the people of Afghanistan and Iraq, 'are resisting the occupation and imperial domination of their land' (:438). Theological scholarship and faith communities need to recognise, around the globe, a 'resurgent peace movement' and 'new and growing civil society actions for peace and justice'. The consultation therefore states,

If the rise of the global empire is the defining sign of our times, it is counterposed by people's visions of a civilization of convivial life of all living beings. These visions are rooted in people's experiences of suffering and struggle, which contain revitalised wisdom from their philosophical, cultural and religious traditions of past and present... Many African, Asian, Native American and Pacific original peoples' cultural and religious wisdom provide reservoirs for the foundation of visions of a new civilization. Such movements are signs of hope, rising among the communities of people in solidarity with all living beings... (:438-439).

These positions are certainly not a blueprint for all countries, regions and church communities. Whilst we have to risk a clear unambiguous stance, also in our theological labour, in my view, one cannot simplistically associate an evil empire with one political system or nation. We all share the responsibility to search ourselves, our personal lifestyles, but also the policies of our governments, as to whether we live in terms of this kinship, received from Jesus Christ, as well as the calling towards obedience. Yet, these reflections by ecumenical bodies do suggest a new frame of reference, language and praxis for the challenges communities face. Church communities and academic scholarship need to discern their actions in the light of this challenge. The current quest for a global solidarity and agreement on a just and

communal globalisation, but also on environmental justice, against neo-liberal capitalism, provides the opportunity for renewed research, communal biblical studies and joint action, in solidarity. It is this ‘new solidarity with all living beings’ that is perhaps at the heart of taking the legacy of struggling youth and student movements into the future; but also taking research on Christian youth ministry to a global scale. The question left for this chapter, then, is what the implications of these are for our methodologies for the study of youth.

3.4 Remixing a postcolonial missiological methodology for understanding youth and student movements

Within the literature in the disciplines of Practical Theology, Systematic Theology, Youth Ministry¹⁵⁶ or even Missiology, at least in Southern Africa, there remains a lack of a deeper and broader framework for understanding these newer expressions of youth and student movements, in their quest for a mission towards unity, reconciliation and justice, in this new post-colonial context. Despite the key role that youth and student movements played in the ecumenical movement, as well as the transformation of societies, this is not a key issue within Missiology. Whilst there continues to be a plethora of research output on the anti-colonialist liberation theologies, or now public theologies, which fit into Naidoo’s scheme, as “duty-to-govern” academics, but also various practical proposals for church in the new South Africa which is understood to be a postmodern context, studies into postcolonial realities and therefore also faith communities transcending these binaries remains scarce. The actions and reflections from youth and

¹⁵⁶ Youth Ministry, as an academic discipline is still in its infancy, having been forged within the discipline of Practical Theology, under the rubric of Christian Education. The establishment of the International Association for the Study of Youth Ministry (IASYM), an interdisciplinary international society, with its journal the Journal for Youth and Theology (JYT), inaugurated a new self-understanding suggesting a growing interdisciplinary and autonomous body of knowledge and methodologies.

student movements from the perspective of the various new social movements inducing social transformation, however, provide an important alternative, what I argued for in this chapter, as a deepening and broadening of our methodology.

In this chapter, therefore, I have shown the deeper dynamics of youth and student movements, as part of the bigger cluster of new social movements, to be providing not only the initial *contours* of a postcolonial understanding, but also the *embodiment* in actions of social transformation. This is an assessment within the framework now, where the indications of more nuanced identifications raised by Biko are foregrounded, i.e., generational perspectives and questions, but also, the question of the liberation of the texts from a reductionist, academic or clerical monopoly, even in anti-colonial theologies. This assessment opens the way for an appreciation also for the agencies of new producers of youth movement culture, as critical dialogue partners. The journeys of these youth and student movements but also the “creative innovations” of Badsha, in a new post-colonial context, is critical in a deep understanding of the current on-going struggles of uniting faith-based youth movements, as the critical basis for constructing the much needed missional ecclesiology in the post-colonial context.

In line with a postcolonial framework, then, what is suggested is an interpretation where the traditional binaries of oppressed and oppressor, or white/black, rich/poor, etc., is transcended towards, in the words of Biko, ‘a quest for new humanity’, now addressing the realities of neoliberalism. Within this framework one would re-imagine social transformation in terms of the critical importance of a socially constructed and hybrid consciousness, beyond essentialist, ideological and structural confines. Yet, in this new imagination, one can continue to affirm the value of anti-racism and anti-colonialist epistemologies, but also, we need to affirm a broadening of focus, in line with an

intersubjective dialogue. In this broadening, the cultural dimensions of struggle, in the quest for new communal spaces, become crucial. The roles of integration into other networks and loyalties, including the various social media platforms, already eclipse the influence of only a neoliberal frame of reference. It is in this observation that the broader transformation towards what Castells calls the Network Society is to be understood. Lastly, I have shown that within the Network Society or a distinct age of Empire, the local struggles, often as struggles for identity, are connected with global networks, reimagining identity and social spaces.

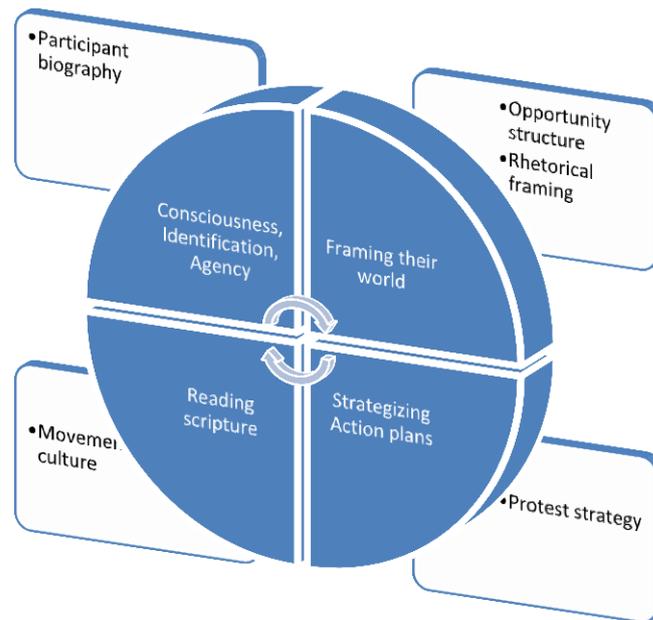
These multi-vocal innovations, sometimes perceived as ill-discipline or rebellion, may not simply illuminate the life-experience of younger members against the “older members” of Gods family, but, Dean (2003) suggests, also broaden the capacities of the whole faith community in reflecting more fully the character of the missional triune God. Some of the brightest and most influential leaders of these youth movements already seem to be “lost” to this formal church, youth ministry and academia, roaming somewhere in the “world”,¹⁵⁷ whilst others confront (and transform) their worlds, as indicated, in the new youth and student movements, recently. Those who are not so mobile in a spatial sense already resorted to other forms of migration, away from institutional forms of faith, experimenting with different sources for spirituality or meaning within the changing environment.

Within churches, the lack of a more sophisticated set of tools to read and understand these complex innovations, led to a ‘rhetoric of despair’ in the face of the perceived lack of youth activism, which has

¹⁵⁷Jacques van Rensburg (2006) a youth pastor, who worked in London at a company facilitating the integration of young people into the world of work in the United Kingdom, opines that their South African clients, coming from various population groups, invariably want to find a place or group of belonging to reflect on their experiences and broadened horizons. They want to be involved in the critical questions of the day, but are seemingly constrained by the ecclesial self-understanding and practice that seems to be dated and alienating to the time and context in which they live.

characterised the youth ministry of black South African churches and student movements. The popular explanation in South Africa of the 1990s was the assertion that “the struggle is over” and that the church (and youth movements!) can now return to its “normal spiritual business”. The question is, whether the participation of Christian youth in popular struggles against “the system”, as indicated in Chapter Two, and understood in Section 3.2.1, was then an aberration or was it an expression of authentic Christian witness, within a particular context where political activism was foregrounded? If the last-mentioned is the case, and earlier (Section 1.2.1) I argued that it is, then it follows that engaging the particular theological methodology which guided and sustained this praxis, is still relevant for the purpose of unearthing afresh the authentic expression of a youthful, but also ecclesial missiological praxis today. In Chapter One (Section 1.3), I indicated the missiological praxis cycle to be my starting point, affirming the critical importance of the dialectical movement, between insertion, social analysis, theological reflection and action plans.

This is also the way this study has been structured. Yet, the aforementioned broadening and deepening suggest another dimension to the missiological praxis cycle. This dimension, in line with NSM research, speaks of the importance of the *opportunity structure*, the *rhetorical framing of their world*, *protests strategy*, *mobilising structure*, *movement culture* and the *participant biography*. These components are not in a particular order and I argue, in line with the missiological praxis cycle, then for a multi-dimensional matrix for understanding youth and student movements, remixing these components into the missiological praxis cycle. Schematically this remixed matrix might look like this.



The dimensions of the missiological praxis cycle can be seen in this diagram, but also, the dimensions from a NSM perspective. As indicated already in Chapter One, and again in this chapter, this is a missiological study, not a sociological or cultural anthropological study, hence this chapter, fundamentally, argued for a deepening and broadening of the praxis cycle, to also take into account the insights from youth and student movements as new social movements. In this remix, one can trace the basic structure from the genius of the praxis cycle, yet, also the new moves, and improvisations in a Network society. This is a shift from a framework towards a matrix, where different dimensions interact, but also the various movements, which now keep in tension, consciousness, framing of the world, reading of the bible and strategizing action plans. In all of this I, but more specifically the networks in between, one can detect a “go-between”, connecting, spirituality.

In the next chapter, I present an understanding of two South African youth movements, in the light of this matrix. I do not simply tell the stories, but relate the story of these movements to the challenges that they self-consciously identified at inception, and how they framed and

reflected on how these challenges unfold. In this I try to discern the impulses of their times. This is done with the aim of identifying themes, patterns and commonalities inherent in these. The concepts used will be clarified in terms of their own conscious and unconscious reading, relating it to the macro forces that are being viewed and analysed from the bottom, i.e., the local context. Through this I identify and understand these social forces in terms of the narratives of the uniting movements, but also understand these movements in terms of the social forces. This is a creative tension which is crucial in my quest to understand the uniting youth movements.

4 UNDERSTANDING UNITING YOUTH MOVEMENTS

4.1 Introduction

In terms of the postcolonial matrix developed in the previous chapter, in this chapter I now turn to the specific uniting Christian youth movements, to understand their praxis. This will be done in order to discern the impulses for creating a grounded missional ecclesiology for a specific African context in the following chapter. As will become evident, I focus more on the Christian Youth Movement (CYM), as indicated in Chapter One, because the UCSA work mostly with children in primary schools and teenagers in high schools. As indicated in Chapter One, the CYM was called the Christian Youth Movement from its inception in 1995 until 2008 and since then, the Christian Youth Ministry. In this study, I limit myself to this period of calling itself a youth *movement*, whilst for UCSA, for the sake of comparison I chose the same time scale. UCSA remains important for this study, as it represents a merger between an Afrikaans white youth ministry and a predominantly Afrikaans, Coloured youth ministry. Whilst the immediate context of the study is black churches, and black townships, the unique Southern African history, challenges one to view the context from a broader perspective, and therefore it remains critical to add this dimension to any conversation about missional ecclesiology as a Southern African church for the future. There is another more compelling reason for the narrative for UCSA.

Whilst CYM stand in the lineage of the missionary youth associations, established for the mission churches (Section 2.2.2.1), the Student

Christian Movement (SCM), which is the mother body of UCSA, has since its inception, impacted the church and played a key role in the sending of thousands of students all over the world. It has a direct and long lineage of ecumenical and mission influence on the church, via this worldwide, Student Christian Movement (van der Merwe 1996:18-21), which is embodied currently in the World Student Christian Federation.¹⁵⁸ Boyd (2007) opens his account of the history of witness by the Student Christian Movement, by stating,

Young people have been at the heart of most of the great movements in the life of the Christian Church... The Student Christian Movement (SCM) - with its varying names in many countries - and the World Student Christian Federation (WSCF) of which it is a part, can claim to be one of the major movements which have changed the course of the Church, and enriched its life, in the past three centuries (:1).

This is significant. In writing up the history of the WSCF, former leaders within this movement, Potter and Wieser, now both former leaders also within the World Council of Churches, frame its origins in the 19th century, in terms of “the great century” of the expansion of Christianity throughout the world’ (1997:1). Whilst it was given birth in the context of the missionary expansion, it continued to influence the establishment of the ecumenical movement. The church, therefore, cannot ignore the impact of Christian students’ movements. The history of the Southern African affiliation of CSA, has been captured in the centennial publication by van der Merwe (1996) entitled, *Jesus is Koning: Die verhaal van die Christen-Studentevereniging van Suid-Afrika*. [Jesus is King: The story of the Christian Students Association of South Africa]. Yet, one also experiences this story, in many local “kringe” [circles] of Bible study on school grounds, high energy camps, branch meetings and youth outreach teams, called, “*Diensjaar vir Christus*”

¹⁵⁸<http://www.wscfglobal.org/>

[Service Year for Christ], or at some point simply called Mission Expedition (MXP).

In a particular community in Southern Africa, one might find in the rhythms of a particular local URCSA congregation a particular group of its members, called the CYM, who gather at a regular time and day during the week. Some might come together dressed in a particular way, i.e., the males in a black suit, with a white shirt and black tie, with a little CYM lapel pin on the jacket, whilst the women are dressed in a distinctive black and white uniform, i.e., a black skirt, white blouse and black “klap” over the shoulders, with a black beret covering their hair.

In other congregations, the members who gather for these weekly meetings are dressed informally, with perhaps a distinctive t-shirt bearing the CYM logo. These meetings usually consist of prayer, vigorous singing with the rhythmic clapping of hands, and some form of ‘programme for the youth’. Usually, members also attend the particular congregation’s worship services regularly. One might also meet these same members in bigger gatherings, where the participants would debate matters with each other and write up the outcomes of these in various documents.

As discussed in Chapter Three, however, we have to probe more deeply into the meanings of these anecdotal practices and symbols. In this chapter, I do this through the particular postcolonial matrix, as developed in Chapter Three, where I argue that the various theological meanings of, for example, notions like “faith”, “church”, “witness”, etc., are embedded in their praxis. The focus of this chapter is not simply to rewrite this history. I aim at a particular postcolonial missiological understanding of the praxis of these uniting youth ministries. Further, I delve into these dimensions by following the shifts indicated by the movements themselves since their inception towards the most recent

developments in 2008. As a participant, the danger exists of a one-sided or distorted description, due to the possibility of undisciplined bias. I would argue that reading the narratives of these ministries, from within a particular framework, however, does provide the possibilities for new insights, even for an interested participant. In any event, I have already argued in Chapter One why the notion of an objective, neutral observer cannot be maintained in any form of scientific research and have shown in Chapter Two what my own biases and commitments are. It remains for the reader to judge whether I have remained sufficiently self-reflexive and critical on these biases throughout this study or whether I have imposed a hagiographic stamp on the subject matter. As shown in Chapter Two, I would concede that in my attempt to “understand” the movements, I do it from a position, where I am in a direct, if not sympathetic relationship with them and therefore, the study tends to a large degree, towards a self-critical engagement with my own missiological and ideological frameworks. This I do, aware of and in dialogue, not only with these two Southern African movements, but also with scholars worldwide.

Consequently, the data I use here, but also the questions I ask, might be slightly different from the way it has been done in previous accounts.¹⁵⁹ Here, I try to understand the praxis of these movements, in terms of the remixed postcolonial matrix, about firstly the complexities of the consciousness, identifications or agencies of these movements. This relates to the notion of biography from the NSM perspective which, in summary, means how they speak of and reflect on themselves, but also on whose behalf and with whom and how they define their boundaries. Influenced by this is then the question, how they frame and

¹⁵⁹ With reference to UCSA, one can refer to the publications of van der Merwe 1996; Conradie 1999, whilst scholarly work on the CYM has not been adequately done, except for an article by Matsaung (2006:123-141) which assesses the CYM in terms of youth participation in church governance and my own (2010:187-205) where I addressed the question on youth in the mission against racism. This study however represents the first of its kind, being done consciously, from a postcolonial social movement perspective.

understand their world rethorically, i.e., what are the challenges or opportunities, they “see” and respond to and in terms of this, thirdly how they read the Bible, constructing and projecting their missionary calling, their movement culture and their own role. Lastly, in response to these, I ask the question about how they strategized and structured their action plans in the aforementioned period.

These reflections are captured in this chapter, which is structured with a broad overview of the road towards the unification at the start, and some summative reflections and conclusions, focussed on the theme of a relevant ecclesiology at the end. In practice, the chapter unfolds as follows: I first present a narrative description of the processes leading up to the formation of the movements. In a next round, I then focus more deeply on the various dimensions of their agency or conscious identifications, their framing of their world, their reading and interpretation of Scripture and in terms of the aforementioned, how they strategized and structured their action plans. In every instance, I first give the findings from the UCSA, and then on CYM, with some extended reflections and commentary.

4.2 Towards unification

Being a para-church youth organisation and not officially part of a bigger denomination,¹⁶⁰ one can observe from the onset that the unification processes to form UCSA, happened with much less official processes than as with the CYM. In this regards, it doesn't mean however that the issues were less emotional and important. It does however point to the salience of a different organisational structure and organisational culture, in addressing these matters. The UCSA's

¹⁶⁰ This however does not mean that the Student Christian Movement, from its inception, didn't have a very close relationship with the NGK. Van der Merwe (1996:120) shows how it was almost exclusively ministers of this church who played leadership roles, since its inception, in 1896, even though there were also contestations of the place of the association in relation to this church.

processes might also seem less complicated, because it was supported by full-time administrative staff, but also a different organisational history and heritage, to build on. UCSA was initially one undivided organisation, hence the merger was seen as a ‘re-unification’ (van der Merwe 1996:235-236), which was not the case in CYM. I start with this re-unification narrative of the UCSA.

4.2.1 UCSA

Van der Merwe (1996) explains how the South African Student Christian Movement (SCM), was birthed in the context of the 19th century revivals, within various Dutch Reformed Churches in South Africa, which led to the establishment of the various youth associations.¹⁶¹ As indicated, initially the Student Christian Movement (SCM) was one, undivided organisation, although since 1940, van der Merwe speaks of a separate “department” for Coloureds within the broader SCM (:77). The various racially defined student associations, however, came about through a process which started in 1951 and culminated in 1965 (:117-119; Conradie 1999:42-61), when the Christian Students Association was separated and the *Afrikaanse Christen Studentevereniging van Suid Afrika* (ACSV), the Students’ Christian Movement of South Africa (SCM) for Africans, the Students’ Christian Association of Southern Africa (CSA) for the English-speaking white students, and the *Christen-Studentebeweging van Suid-Afrika* (CSB),¹⁶² [“Christian Students Movement of South Africa”] for Coloureds, were established as separate associations. This happened under pressure from amongst others, the Dutch Reformed Church (NGK), but then also in terms of the particular social context of the time (:117), i.e., the National Party ideology and policy of Apartheid. Conradie (1999: 46-59) names 6 factors contributing to the split as,

¹⁶¹ Cf. also Terblanche 1966:10-15, M.Nel 1983: 93-98; Conradie 1999:18f.

¹⁶²Cf. Conradie (1999: 61) who shows that they later changed their name to *Vereniging vir Christenstudente* (VCS), or Association for Christian Students (ACS).

- ‘the black-white issue’,
- ‘closing the laager’,
- ‘The WSCF’,
- ‘The doctrinal issue’,
- ‘Pressure from the NGK’ and
- ‘Pressure from the Broederbond’.

This is however overcomplicating the fact that the separation, in 1965 was, in essence, about the application of the ideology and policy of Apartheid and the theological justification thereof by the NGK. The WSCF noted as a factor here, relates directly to its theological and political opposition to the Apartheid theology.

The ACSV (since the 1990s simply called the “CSV”) continued since the separation in 1965, existing in a very close relationship with the NGK, as an exclusively white Afrikaans students association, and severed its ties with the WSCF (van der Merwe 1999:123-124; M Nel 1983:316; Potter and Wieser 1997:219). The VCS, as a Coloured association, on the other hand, had a close relationship with the NGSK, with many of its ministers and leaders being formed through its ministry and leading it. Yet it remains important to note that the VCS never reported to this church officially, and existed more ecumenically, continuing its affiliation with the WSCF. Both were Afrikaans in their official medium of ministry, shared a close affiliation to the Reformed tradition, yet functioned as separate organisations, since the split in 1965 (van der Merwe 1996:212).

The process of the unification between VCS and ACSV to form UCSA (VCSV) started with a historic meeting on 24-25 January 1992 in Stellenbosch, between the various student bodies, including now also

the Students Union for Christian Action (SUCA) and Scripture Union (SU). At this meeting it was agreed on a 'firm intent for unification' (van der Merwe 1996:235) and the various stages were set out. It was affirmed,

We repent of the unbiblical division that occurred in 1965. We commit ourselves to the vision of united ministry/movements in schools and tertiary institutions for the sake of our Christian witness in the world (van der Merwe 1996:235).

I come back to the self-consciousness expressed in this statement of intent, as well as the manner in which its calling was framed. This meeting and the process that was forged there was referred to as the 'Stellenbosch initiative' (:236) and a working committee consisting of representatives from the various associations, was to meet together and pave the way for unification. However, the predominantly African Student Christian Movement (SCM) called for a moratorium on the process in 1993. The VCS and CSV, however, moved ahead in 1995 to meet together and plan for the unification between the two associations. They called it a 'two-phased unification' process. The first phase of the unification would be to form UCSA, as a result of the merger between VCS and ACSV, on the one hand, and on the other hand, the Students Christian Organisation (SCO), as a result of unification between the predominantly African SCM and the white, English speaking SCA. The second phase or stage envisioned was to be the unification between UCSA and SCO.

Formally, unification negotiations between ACSV and VCS took place in 1996, on 9-10 February, 1 May and 6-7 June, which culminated in a timescale for unification, a joint draft agreement and a unification conference which happened in 1997.

4.2.2 CYM

The CYM came about as a result of the unification at a founding congress, held from 8-12 July 1995, in Bloemfontein, between the youth association of the predominantly African NGKA, i.e., the *MBB*, and the smaller organisation called the *BMM* and youth association of the predominantly Coloured DRMC, the *CJV*. I come back later to the meaning and significance of the names of these organisations. Here, as associations which were part of these churches, however, one could note that the key personalities in the establishment were mostly ministers involved in the church commissions, i.e., the General Synodical Commission for Christian Education, who were Revs Nico Koopman, Themba Nyatowa, Jimmy de Wet, Petrus Makoko, Herbert Koaho, Philemon Moloi, Morris Makgale, Llewellyn MacMaster, but also, the various leaders from the youth associations,¹⁶³ the *CJV*, *MBB*, and *BMM*, i.e., Mr. Chris Kilowan, Jabulani Mngomezulu, Llewellyn MacMaster, Brendan Ficks, Siphon Khessa, Lucky Buthelezi, Lihle Ngobese, Masarele Maletle, J Nkwanyana, and PJ Magopa.

These associations functioned, alongside other associations (Section 2.1.2.1.), in terms of the polity documents of the two churches, the *Kerkorde* ["Church Order"] and their own *Reglement* ["Regulations"]. In terms of this polity, they were under the supervision of these Synodical Commissions, which in the case of the NGKA was the *Algemene Jeugkommissie* ["General Youth Commission"] (*AJK*) and in the case of the NGSK, the *Sinodale Kommissie vir Christelike Onderwys en Opvoeding* ["Synodical Commission for Christian Education and Nurture"] (*SCOO*). The associations of the NGKA were not organised on

¹⁶³ These associations, as indicated in Section 2.2.2, were inherited from the mission history of these churches, i.e., the *Christelike Jongeliedevereniging* (1859) ["Christian Youth Association"], *Christelike Jongelingevereniging* (1874), *Christelike Stewersvereniging* (1887) ["Christian Endeavour Union"] and the *Studentevrywilliger Beweging in Suid-Afrika* (1890) ["Student Voluntary Movement in South Africa"].

a General Synodical level, but only on the Regional Synodical, Presbyterian and congregational levels. Plans were underway towards integration and establishing a General Synodical structure, but seemingly, it never materialised (Agenda and Acts,NGKA 1983:123,364; Agenda,NGKA 1987:157-158; Agenda,NGKA 1991:156). The association of the NGSK was organised on General Synodical level through a *Hoofbestuur* [“National Executive”]. On the other hand, whilst the NGKA was organised on a General Synodical level, with Regional Synodical structures, the NGSK was not.

At the Synod of the NGSK in 1994, it is reported that there were various meetings between these two Commissions to strengthen unity (Agenda,NGSK 1994: A16/7). In the case of NGSK, the youth associations were directly represented on the SCOO, which seemingly was not the case in the AJK. The AJK’s report to the General Synod of the NGKA, 1991 refers to the first joint meeting on 24 April 1991 at Krugersdorp, where the implications of the planned unification for the youth work were discussed and specific recommendations formulated (Agenda,NGKA 1991:158; Koopman 1993a:14; 1993b:12; Agenda,NGSK 1994:A16/7). The youth associations, called the *diensorgane* [“service organs”]¹⁶⁴ in the NGSK were also encouraged to develop on local level contact with their counterparts in the NGKA. It is not clear from the reports and minutes of the General Synod of the NGKA whether the same encouragement applied.

In line with the aforementioned process, then, the CJV held a General Congress, 26 June to 2 July 1993, in Pretoria, where “unification” was a key discussion point under the theme “*Challenges facing the youth in a Uniting Church*” (Agenda,NGSK 1994:16/12). At this congress Coloured

¹⁶⁴ Since 1982, the NGSK implemented a wide ranging process of replacing the various associations with a *Diensaksie model* [“Service or Ministry action model”] (Agenda, NGSK 1982:294). It seems however that the unification process has eclipsed these developments (Koopman 1993a:14) yet, there might have also been other reasons why in 1994 this process was abandoned (Agenda, NGSK 1994: A16/3-4; A16/13-14).

young members from the NGSK, a small African delegation from the NGKA, but also one white representative of the white AJK of the NGK attended and participated together. This congress, in line with the unification processes of the NGSK and NGKA, was focussed on a 'new youth structure for the proposed new church', but interestingly, also focussed on the 'marginalised youth in South Africa' and the 'spirituality of our young people' (Koopman1993c:9; Agenda NGSK 1994:A16/13). This interaction led to the youth congress' unanimous commitment to what became known as a '2 phase unification process' namely, firstly the unification of the NGSK and NGKA, and then secondly, between the rest of the racially and ethnically separated NG churches (Koopman 1993b:12). This congress conceptualised this intention by framing it in missiological terms stating, '*Dit is die oortuiging van die kongres dat die eenwording van die NG Kerke 'n magtige getuienis van versoening in 'n verdeelde land sal wees*'¹⁶⁵ (Die Ligdraer, 2 August 1993).

Koopman, then chairperson of the SCOO, reflects on the historical significance of this, by writing,

For various reasons this conference gave me hope for the future: Our youth is blessed with wonderful skills which are demonstrated in their ability to arrange a national event of this magnitude so effectively. Their discipline, loyalty to the church and love for Jesus Christ, struck me. The theme and contents of the conference reflects the spiritual growth of our youth, but it also indicates that our youth is grappling with the most important issues of the day. And very important, they are not discouraged, they are hopeful about the dawning of a new unifying church and a unified South Africa. May the young members of the church encourage all of us (1993b:10).

The founding Synod of the new URCSA, in April 1994, then mandated its first General Commission for Christian Education (GSCE) to form

¹⁶⁵ ["It is the conviction of the congress that the unification of the DR Churches will be a mighty witness of reconciliation in a divided country"] (My translation)

one unified youth “organ”. This task was to be executed by an Interim Committee, consisting of representatives from the various executives of the MBB, BMM and CJV. The representatives of this Interim Committee met regularly (Report of Interim Committee 1995) after the synod in April to consider the transitional regulations on the basis of the guidelines accepted by the General Synod in 1994, as well as the existing regulations of the various associations. Consequently, a draft constitution was developed on the basis of these regulations of the various ministries, which was then sent to the various congregations, MBB, BMM and CJV branches, but also to Presbyterian and Regional structures for discussion and input (Report of GSCE to Uniting Youth Congress 1995). The responses and ideas from the young people in the church, as well as the official structures, were then discussed as the basis for the formation of CYM at the founding congress, 8-14 July 1995, in Bloemfontein.

4.2.3 Reflections:

Whilst one can note the crucial importance of these high profile, national meetings and the negotiations about the wording of the regulations, the various reports on the aforementioned meetings, however, also give insights into the times of prayer, worship and Bible study (Koopman 1993b:12; Agenda,NGSK 1994:A16/7).

On the one hand, the unification process of the CYM, followed the model as agreed upon between the NGSK and the NGKA. To a large degree this model for unification, often called the “organic model”, was discussed, negotiated and refined within meetings of Moderaments, General Synodical Commissions, Judicial Commissions, with critical input from legal advisors. In this confluence of deliberations at various meetings, but also, the prayer, worship and Bible studies, one finds the forging of a new understanding or social identity in a particular context.

In line with the remixing of the praxis cycle, with the research on new social movements from a postcolonial perspective, I've developed the postcolonial matrix, to enable us to go deeper into the questions, firstly starting with what this new consciousness, identity or agency of these youth movements with regards to church, would be. This is then what the next section deals with.

4.3 Consciousness, Identifications and Agency

4.3.1 UCSA

UCSA, starting as a new students ministry after the unification had to wrestle with the question as to who we are and who we want to be, given our unique history, but also the particular set of circumstances. Through the official documentation, various newsletters, but also various web based sources, I found that the complexity in terms of the themes emerging, was not so much that new themes started from scratch, with the one neatly following after the other; rather it was the mixing of many themes interacting, influencing each other and also being carved out, in response to, or sometimes in contestation against, the other. How we are to understand this lively, organic reality missiologically is a critical question, which I will attend to in the latter part of this chapter. As already alluded to, it is however important to keep the metaphor of remixing in mind, as these various themes are performed simultaneously as one act within the one praxis of UCSA, even though here I might distinguish it for the sake of understanding and communicating it. In this section, then, I name these themes, separately, one after the other, yet the reader needs to remember that in the one, we also find present the others, albeit in the background.

To understand themselves, but also communicate themselves, UCSA speaks of itself, as a *uniting* ministry, but also, as a *youth* ministry *crossing borders*, or being at the cross-roads, like the biblical figure Joshua, or in *transforming* itself to “*Maak Jesus Koning*”, [make Jesus King]. In this, UCSA sees itself as seeking and doing the will of God. Indeed, this is a mouthful. I now deal with these themes, one by one in the next section, starting with perhaps the most fundamental way in which UCSA describes itself, by its name, i.e., as a *uniting* ministry.

4.3.1.1 UCSA, as a uniting ministry

UCSA is self-consciously, and most obviously, a *uniting* ministry or movement. By choosing the name, *Verenigende Christen-Studente Vereniging van Suider-Afrika* [“Uniting Christian Students’ Association of Southern Africa]” (Minutes of National Conference, 20 April 2007), the leadership, elected on the various structures and the staff, participating at the various workshops, meetings and conferences towards the merger between CSV and VCS, wished to indicate that, as witness to the world, they want to walk a *eenheidspad* [“road of unity”]. They would often speak of being on this road and how this influenced key decisions and difficult processes with regards to structuring and appointment of staff. Yet, this was the road that was decided upon, with a strong and clear motivation, or sense of calling. In motivating this *eenheidspad*, Rev Collin Goeman, then chairperson of VCS *Hoofbestuur* [“National Executive”], spearheading the unification with Dr Vic Brink, Rev Don Sauls and Cassie Carstens, speaks of an *evangeliese opdrag* [“evangelical command”] to be one. He explains,

Natuurlik, ek dink, met die gees van die tyd het dit baie te doen gehad, demokratisering van die land, die, daar was 'n groot aandrang dat die Apartheid strukture eintlik heeltemal moet val en ons kan nie meer

voortgaan daarmee nie. Ek dink dit het natuurlik ander stukrag gegee, maar ek dink baie sterk was die evangeliese opdrag gewees, die kwessie rondom, dat hulle een moet wees. So, uhm ... ek dink dit was een van die sterk motiverings...

This meant, for Dr. Vic Brink, then Head of Administration of CSV at the time of the merger and afterwards, a deep repentance from the sinful separation, according to the Bible, but then also a commitment to this *nuwe pad van eenheid* [“new road of unity”]. As these two key leaders would state, most would be clear that the existence of UCSA, as such, is a hopeful sign for broader possibilities for unity, especially in the 1990s in South Africa. This was a significant sign for the time and Brink also makes it clear that the process started before there was any political pressure to unite. However, this name is also significant in another way.

Whilst these two movements united to form UCSA, they were also aware of the outstanding challenge with regards to the unification with SCO, and therefore they chose “Uniting” as the name, instead of “United”. Whilst the commitment was made in the “Stellenbosch Intent”, by describing the process as a *eenheidpad*, they indicate that unity is not a destination, but an ongoing challenge. At the moment of unification, however, it was the immediate challenge of organisational unity, and specifically, the unity between *racially* separated organisations, that came to the fore. This was however not the only way that UCSA expressed its consciousness, identifications and agency.

4.3.1.2 UCSA, as a youth ministry

UCSA see its role in working primarily with young people. It remains important, as I will indicate later, for the leaders and the staff to state

that they feel called towards this youth ministry. In this respects, it is significant that these young people, who are mostly learners in primary and high schools,¹⁶⁶ are being called, either, *die jeug* [“the youth”] or *maats* [“mates”], mostly by the members from the former VCS and on the other hand, *die kinders* [“the children” or “the kids”¹⁶⁷], mostly by the members from the former CSV. Although this difference is fading, because of a cohort of new staff members and officials not cognisant of the the history, it still is reminiscent of the various ministry cultures from the VCS and CSV. For VCS, the youth gathered in camps and highly structured and formal conferences, as *jeugmaats* or simply *VCS maats*, electing leaders and being mentored by the “uncles”.¹⁶⁸ In the CSV ministry model, however, it was (mostly) older full time, staff members, identified as youth workers, who would see and minister to the young people as the *kinders*, in terms of the para-church models of the time, like Scripture Union, Youth for Christ and the North American organisation called, Young Life, amongst others. This is however never seen as a negative view of these young people, as this ministry has mostly been done passionately and with a deep commitment to their calling to the youth; here, it is simply an indication of the reality that

¹⁶⁶ Whilst UCSA calls itself a students’ ministry, its biggest work is with primary and high schools, not so much with tertiary institutions. This has not always been the case with regards to both VCS and ACSV, as both these organisations had numerically big ministries on the various Afrikaans speaking university campuses and colleges, albeit separated by race. Since unification however, this focus has mostly been captured through the Holiday and Beach ministry division within UCSA, whilst various efforts so far to re-organise a strong tertiary presence has been low-key.

¹⁶⁷With VCSV and the former ACSV being a predominantly Afrikaans organisation, there is no translation in usage within the organisation for *kinders*. Whilst a direct translation into English might be “children”, I have however also heard, at camps and outreaches some staff and volunteers would rather prefer “kids”, instead of “children”. This has a particular *cool*, but perhaps more accurate, American ring to it, as some of the staff have worked in summer camps in the US, or in missionary organisations, like *Youth With A Mission* (YWAM) on short term outreaches or for discipleship or children and youth work training. The mostly American term “student”, in youth ministry literature, is however not so prominent in UCSA language. This is specifically preserved for tertiary ministry.

¹⁶⁸ The “uncles” were highly respected older members of the former VCS, often (though not exclusively) teachers and lecturers at schools and universities, who were former members of the “vereniging”, but also ministers and pastors from various churches. These “uncles” alongside the (mostly female) teachers at local branches, formed the bedrock of volunteers who guided and equipped the youth. Another category of volunteers, emanating from the former VCS, are the “Golle”, which is an acronym for *Gemeenskap van Oud Lede* [“Community of former members”]

different ministry cultures influenced the way UCSA worked with the youth. These different styles, crucial as it is, had a particular theological, but also social background, which needs to be explained.

The background to the difference in ministry style relates to some degree to the separation in 1965, and therefore also to particular ideological and theological choices that flowed from this. As indicated in 4.2. whilst the ACSV discontinued its affiliation with the WSCF, the VCS continued its affiliation. Related to these decisions, the WSCF took particular positions with regards to racism, but also the theological justification of Apartheid by the NGK (Potter and Wieser 1997:190-191,219; Boyd 2007:99-100). As a consequence of this, the VCS also developed a clear separation in their stance to the NGK theology, its *gereformeerde* missionary policies of the justification of Apartheid, as I already indicated in Chapter Two (Section 2.2.2.1). Within Afrikaner and NGK leadership, this was interpreted and dismissed, as a shift to a liberal social gospel, in contradiction to the evangelical faith. This is relevant, as VCS's ministry style developed with a stronger emphasis on mission as liberation from Apartheid, hence a strong democratic culture and choice to work with students from the poor communities. This however did not mean that the emphasis on evangelism died down.¹⁶⁹ The key space within which VCS aimed at addressing this emphasis on evangelism was through its annual national camp. Yet, as indicated in Chapter Two, here the focus was on developing "relevant" Bible studies, where key leaders in the liberation struggle, like Dr AA Boesak, aimed at a deepening of the reflections through conscious political engagement and interpretation of the Bible.

¹⁶⁹ In the Outside Witness process, held in 2008, of which I share in more detail later, various leaders within the former VCS shared how mostly on camps, they *gee hulle harte aan Jesus* ["gave their hearts to Jesus"]. One long standing member of the National Executive, Mr Colin Mintoor, links this experience directly to his involvement with VCS, but also his subsequent political stances.

On the other hand, whilst ACSV, continued also as an interdenominational student ministry, and therefore focussed not so much on doctrinal or political matters with the NGK, its ministry style was focussed on developing state of the art tools to minister to primary and high school students from mostly middle-class and upper middle class families. This doesn't mean that ACSV didn't minister to poorer schools. What it does mean is that because of their resource base in middle-class communities, as ministry, they were able to attract full-time youth workers and professionals whilst extending their resource base, in terms of facilities, including amongst others, campsites and office infrastructure. This structured the youth ministry model for ACSV, as indicated, in terms of the para-church models of ministries like Youth for Christ, Scripture Union and Young Life in the West, and with a strong focus on the employment of youth workers. Brink notes that for a long time this ministry was embedded in what he calls, the philosophy that religion and youth ministry must be *pret vir kinders* ["fun for the kids"] and therefore ACSV became one of the leading youth ministries in South Africa, with regards to a high tech, but also high infrastructure ministry.¹⁷⁰ For him the key question is, *hoe bied jy godsdiens aan dat dit pret is vir die kinders* ["how do you present religion, so that it is fun for the children"]. As a youth organisation, he states they were in a privileged position in that they had campsites, and could organise outreaches and cycle tours, etc. While you do the *pret* things, also *slaan jy die geloofspykers in* ["you hit in the nails of faith"] and challenge the *kinders* through a *geloofsgesprek* ["faith conversation"]. For him, this will remain a challenge, even though for high school children things shift a lot, because the greatest amount of their time is taken for socialising, hence the challenge to 'infiltrate' their

¹⁷⁰ Brink tells the story of how CSV was the first youth ministry to put up a multimedia, laser show, where various industry professionals in terms of sound, lightning and high-tech expertise impacted the young people, at a *fees* ["festival"], at the DF Malan Centre, in Stellenbosch. However, he makes a clear distinction between youth ministry with *pret*, which he propagates on the one hand, and youth ministry as *vermaak* ["entertainment"], which he is against. For him *pret* means that youth people enjoy ministry, through energy that they themselves generate, whilst *vermaak* means that the energy comes from the outside; like a "plug and play" gadget.

socialisation networks. In Brink's view, those youth workers who gets this infiltration right, are the ones who will be successful and those who don't get it right will miss the youth of today.

He, however, notes that since the unification, one of the ways he was challenged is to realise that there are other ways in which young people are impacted and that it is not always through the model that he and many of the staff at the former CSV thought it would be. Whilst, in his view, they thought that they would bring a wealth of programmes and resources to the ministry, and would be welcomed because of that, it soon dawned on at least him, that there are other more pressing matters to be dealt with. In this respect, he notes the crucial role of social matters to youth ministry and dealing with diversity, within the body of Christ. In any case, within the new UCSA, the passion to reach "young people for Christ" remained.

Indeed, the attempt to transcend the difference in ministry style, because of the history, is not simplistically made by ignoring the difference and history, but by creatively interpreting and re-voicing or remixing the motto of the organisation to *Maak Jesus Koning* ["Make Jesus King"]. This christological focus, however, does not take away any of the growing pneumatological emphasis that I've experienced is evident on the various camps and even leadership meetings. This means that invariably, members and staff, would refer to the Holy Spirit as the source of their strength as a ministry. It is interpreted in terms of the challenges of the day, i.e., the ministry to young people, in a spiritual atmosphere, where seeking the will of God, through prayer, reading the Bible and praise and worship became crucial. Whilst these practices became more prevalent through the influence of UCSA's growing relationship with Charismatic churches and churches, movements and leaders, it can also be seen as an authentic quest for

following leads from the Holy Spirit. Either way, this new emphasis has shaped many young people, who've been at conferences and camps, as well as youth workers, whether they be voluntary or paid.

However, in addressing the real differences, one has to give the leadership credit for consciously and purposefully implementing specific processes, in transcending the divide and in search of the will of God, by forging a new vision and new culture, *kruiskultuur* ["cross-culture"].

4.3.1.3 UCSA, as "cross-culture"

The notion of borders, and crossing them has been running through the self-understanding of UCSA since its inception. In 1998, the year after the merger, the annual theme called *kruiskultuur* ["cross-culture"] sums up this understanding as articulated in their vision. Through an array of Bible studies and activity guides, called *Die X-Faktor* (1998) ["The X-Factor"] (Brink and Brink 1998) themed banners and T-shirts, the notion of UCSA, embodying *kruiskultuur*, was propagated throughout the organisation, and the ministry teams of youth, called the *Diensjaar vir Christus* ["Service Year for Christ"], played a key role. This emphasis on the *cross* as well as *crossing*, is again interpreted Christologically, with the symbol of the cross of Jesus Christ as central to address cultural difference, and the cultural shocks that came about as a result of the merger and the "New South Africa". It is also a very innovative play on words, with the notion also of influencing youth culture, where the cross of Jesus is now central, inducing a new subculture. Brink and Brink in *Die X-Faktor* (1998) explain,

Die CSV en VCS het in 1997 verenig om die VCSV te vorm. Die vereniging sal in 1998 grond toe geneem word-na die takke. Die woordspeling wat ons

wil gebruik is: **kruis-kultureel**. Ons wil julle uitdaag en toerus om binne die nuwe uitdagings in ons land die eerste treë te neem om mense van ander kulture te leer ken en waardeer.

En laastens wil die VCSV die gewone kwessies van jongmense hanteer en daarom vir julle help to *cross barriers*. (:6)

I will come back to how the biblical message was understood later, but here it is important to note the link with this consciousness as being part of a cross-culture, with the biblical figure of Joshua.¹⁷¹ Brink and Brink (1998) explains in the opening introduction of what UCSA wants to achieve in 1998, '*Ons gaan in die eerste kwartaal kyk na die eienskappe van so 'n subkultuur. En ons kruis die spreekwoordelike Jordaan (soos Joshua en God se volk) om te wys waarheen die VCSV op pas is.*' (:6)

UCSA also aimed at forging and being this *kruiskultuur* consciousness, through cultural diversity workshops amongst the leaders and staff members, through camps, and conferences where story-telling, reconciliation workshops and diversity training, aimed at cementing the unification process. In this respect, Brink speaks of a “mini-TRC”, whilst other leaders involved in the process would also refer to it as human relations training. Don Sauls, the Organising Secretary of the VCS, at the time of the merger and after that, the first co-Executive Head, with Cassie Carstens, however, lament the fact that this process was not taken further because of budgetary constraints, which suggest that the challenge to forge a new culture, even a *kruiskultuur*, is not easy, and certainly not a once off event. One therefore finds that the consciousness continued to gradually shift from seeing themselves as a

¹⁷¹ In the *Die X-Faktor* they also include a guide on how this new generation can follow the life style of Joshua (:8), which ties into the initial partnership with the Joshua Student movement, the missions and service organ of UCSA, which, in the period 1996-2000, aimed at exposing, mentoring and equipping young people for community engagement.

new culture, driven by the vision of unity or now, stepping into a new land. There were more pressing matters which relate to staff appointments, the composition and over-all impressions of experiences at camps and conferences, as well as the economic factors, which impacted the costs for the youth and parents to be involved maintaining a particular model of youth ministry. The maintenance of the overall infrastructure related to the appointments of staff and all of this depend on finances. Whilst it became difficult, if not impossible for young people to sustain the ministry through camp fees and membership levies, this situation was compounded by a shrinking supporter system, in the form of old members paying monthly through a debit order system. All these challenges related to the question of the transformation of UCSA within, but also towards the community it was witnessing to. How would UCSA respond to the challenge of transformation?

4.3.1.4 UCSA, creating transforming encounters

In the period after the turn of the millenium, it seems as if the understanding of UCSA as a uniting, but also as a youth ministry, with a *kruiskultuur* has slowly shifted towards the discourse of transformation, i.e., the UCSA discussions not only changed lives, but also changed an organisation and changed communities. Of course, the notions of UCSA as a youth ministry, now being driven by the leading of the Holy Spirit and the centrality of the cross, remained central. However, leaders and staff started to refer more to the shifts in the emphasis from the youth ministry, only operating in the high-tech model with performers, towards a shift “back to the basics”. This narrative, I already indicated earlier (Section 4.3.1.2), was a growing yearning to be led by the Holy Spirit. Whilst this shift took place in the context of discerning God’s will and prayer, one also senses a tension

building up within the organisation, amongst staff members as well, what I so far called the “leaders”, i.e., members of the various provincial and national executives. The changes in personnel in these structures over the years seemingly didn’t address the deep rooted need for fundamental transformation within the organisation, what one could call a “spiritual” transformation, or transformation guided by the Holy Spirit.

A conscious, in-depth conversation on the future of UCSA was sparked by a discussion document, submitted at the National Executive meeting in Nov 2007, by senior staff members on the challenge of transformation within the organisation, but in general, their experience of working within this organisation. This was an honest assessment, or better discernment, of their experiences. It came in the year when UCSA should have celebrated the 10 years of being re-united, but became a very emotional critique of the post-unification process. In this document it is stated that transformation, as it was implemented, was viewed as one of the major stumbling blocks for “spiritual”, but also professional growth within individual staff members, but also the organisation (Discussion document 2007). There was a dearth of people still “searching the will of God”, and still praying for the future of the organisation. The National Executive Committee read this document and wanted to engage in a dialogue on these matters with the senior staff, to be able to discern a way forward for the organisation (Minutes of National Executive Committee, 23 November 2007).

In these sessions of dialogue, which happened over the weekend of 1-2 March 2008, it was stated that UCSA stood at “*a critical cross-roads*”. The symbolism of the *kruis*, the spiritual journey and the *pad* surfaced again as significant, showing how these symbols run deep in the UCSA institutional psyche. Key challenges are seen from the perspective of

being “on the road” which God, through his Holy Spirit, has called the organisation to, but also, through the cross, as mixed up with discipleship. One can speak of a faith or spirituality of the road, but more so on or off the cross-roads. At this juncture, it was hoped by the staff members, that UCSA had to search more for the will of God through prayer and Bible study, but also through listening to the voices of sisters and brothers, in the organisation. The process of listening to each other, though a methodology called *Outsider Witness*¹⁷² further helped to clarify the issues and to be enabling them to hear each other.

Out of this process it emerged that on the one hand there are especially some Coloured members within the National Executive, but also amongst the staff of the organisation, who felt that some white members view the challenge of transformation, and in particular the needs of the young Coloured youth, to be of lower priority. On the other hand, white members within the National Executive, as well as some staff members in the organisation, maintained that one of the major challenges within the organisation is the obsession now of Coloured members with race and with social transformation, which translates in the organisation as *koppetel* [“counting heads”]¹⁷³ These Coloured members, it was felt, are still bitter about the past and have not yet dealt with their own pain and resentment over Apartheid. It was felt that it’s time to forgive and forget, and to move on.

¹⁷² The Outsider Witness is part of a narrative therapy, where participants share their stories and struggles (victories), in a setting where a third party listens appreciatively. See,

http://www.narrativepractices.com.au/pdf/Outsider_Witness_Common_Questions.pdf for an overview of the Outsider Witness

¹⁷³This expression, often raised by the white participants, expresses the discontent with an approach to transformation within the organisation, to simply mean a statistical exercise i.e., “counting heads” in line with Employment Equity requirements, irrespective of factors like competency, sense of calling and personal conduct of the people.

Indeed, amongst staff members and executive members, there seemed to be a tension between the understanding of transformation on a personal, spiritual level and on the other hand, transformation as an organisational policy for employment equity. In this context, it emerges that economic considerations became more and more critical. However, it was recognised here that this situation is not simplistic anymore, in terms of the racialised nature of inequality in Southern Africa - more young people from the white community are getting poorer, but also, it was pointed out, younger people from black communities are beginning to have more access to wealth and opportunity, and as seen on national camps getting deeper into spiritual transformation issues, now driven by mostly Charismatic preachers. Whilst some members maintained their responsibility towards a particular poor child, the co-chairperson, at that stage Rev Peter Grove, who came from the former VCS, responded to this debate by stating,

We will have to make a shift to a more inclusive accent I hear CM speaking too exclusively about the brown child. We cannot continue to think like this... we need an inclusive approach. But I hear him: the *bruin* life experience is not always taken up in the new UCSA program planning. But we are making progress; I was at a recent National Camp and experienced some very fruitful programs.

What is of note, is the fact that these shifts evidently moves UCSA into uncharted territory, where the well-known identifications are not what they used to be. The emphasis here on a deeper level of spiritual transformation, towards an “inclusive accent”, is a critically important theme. But, what also remains important is to unpack this inclusivity and Charismatic pneumatology, still in terms of the real life challenges of the students they work with. What would these real life, but also spiritual transformations mean for these young people and how would UCSA respond, as it understands itself?

Most recently, the UCSA then started to project itself, as *skep lewensveranderende ervarings vir jongmense* [“passionately creating life-transforming encounters”].¹⁷⁴ It seems to me that this theme is in line with the consciousness of being at the cross-roads of transformation, where it not only impacts the organisation itself, but also the spiritual lives of the young people they work with. These transformative encounters also connect with a particular understanding of mission, which transcend earlier notions of crossing borders to save the others, whether they be the racial, linguistic or religious other. However, one needs to see and understand this formulation within the way USCA “sees” and understands their world. Hence, later in this chapter I come back to these themes, through an understanding of how UCSA frames this agency in terms of her context. As this study is, however, focussed on a specific tradition, I will now move “closer to home”, in terms of the initial questions to see how CYM constructed its consciousness, given the same context, but with a different and unique historical trajectory.

4.3.2 CYM

In turn, in aiming at understanding their calling as Christians, the origin of CYM also made explicit reference to their calling, as they listened to the Word of God, in their context. This also means that one can find conscious references to their identity and agency. The key themes that emerged gives insight into these questions. Firstly I will address the most obvious question of the motivations behind the decision on *a particular name*. Further I show how they were seeing themselves as a *uniting* movement, transcending separatist identities, being the official voice of *the youth*, a *congress* movement, and most

¹⁷⁴ The Afrikaans translation is that UCSA or VCSV ‘skep lewensveranderende ervarings vir jongmense’ (<http://www.vcsv.co.za/cgi-bin/giga.cgi?c=487>)

recently, a *networked space* for diverse identifications. It is in terms of these key themes that I will discuss the consciousness, identification and agency of CYM, subsequently.

4.3.2.1 Constructing and contesting “CYM”

As indicated, on a formal level the name Christian Youth Movement/Ministry, or simply known as “CYM”, replaced the names *Mokgatlo wa Ba Batjha* [“Association for Christ’s or Christian Youth”] (MBB), *Batjha Mmusong wa Modimo*¹⁷⁵ [“Youth of the Kingdom of God”] (BMM) and “*Christelike Jeugvereniging* [“Christian Youth Association”] (CJV), which symbolised and expressed the ethnic and linguistic difference and separateness. At the Founding Congress in 1995, various names were proposed for the new uniting movement, whilst it is significant that the Southern Transvaal MBB region proposed to the Congress that the name of the new movement be M.B.B or *Mokgatlo wa Bodumedi ba Bokreste* [“Association of Christ’s Members”] (CYM Minutes of Founding Congress 1995). The Congress however did not accept this proposal and affirmed that only the English translation was to be the official name.

Initially there were attempts by various regions and branches to translate the new name “Christian Youth Movement” into the various official languages spoken by members, for example, *Christelike Jeugbeweging* and *Mokgatlo wa Ba Batjha*. One could interpret this as a form of localisation, but also, on the other hand, perhaps also a way of falling back into the existing linguistic patterns of colonial thought. It seems more accurate to see these attempts as an integral and healthy part of the complexity in interpretation of the decision of the Founding Congress, but more deeply the consciousness of this youth movement.

¹⁷⁵This movement functioned as youth clubs (Koopman 1993b:12), which were established mostly in the Northern Transvaal and Southern Transvaal Regional Synods of the NGKA. (Agenda, NGKA Suid-Transvaal 1988:164).

This meant the attempt to affirm the realities of various and varied identifications in uniting a youth movement. Even through the language chosen, for the name was English¹⁷⁶, the new name, CYM, seemingly symbolised or attempted consciously to symbolise a shared identity amongst others. Another possible reason for this choice was that English was a second or third language for the vast majority of members and therefore was to be learnt in order to start a new shared experience. A common language had to be agreed upon to be able to communicate – a language which was to be a new, learning experience, uniting all the members.

Whilst the name, CYM, like URCSA, was seemingly accepted by the majority of members and the rest of the URCSA, it however remains a question whether the decision for the name being only in English, or it being the official language of communication, given the multi-lingual reality of this new church, was resolved or accepted. One still found in subsequent reports to General Synods the prevalence of Afrikaans in the official documentation, but also, in the discussions, the preference for isiZulu, Sesotho and Setswana, depending on the demographics of the regions.

Another development that illustrated this tension, was the fact that after the Founding Congress, a new MBB was started and eventually accepted within the Southern Transvaal Regional Synod, in 1999, on the basis of the proposed name at the Founding Congress, *Mokgatlo wa Bodumedi ba Bokkreste* (MBB). At a Central Executive meeting, 26 Aug 2000, Rev Makgale reported on this matter, indicating that the new MBB gave the reasons for this development, to be their struggle, as older people, to ‘be with young people in terms of language and dress code, leadership (culture)’ (CYM Minutes of Central Executive

¹⁷⁶This decision for an English translation, was also in line with the decision of the General Synod in 1994, as endorsed by the GSCE that English be the official language, even though translating services would be available if necessary (Report of GSCE to the Unifying Congress of the URCSA 1995; Agenda, URCSA 1997:487-488).

Committee, 26 Aug 2000). The new MBB was now positioning itself as a mission/witness movement, 'which could also include young people', but one which is inclusive of all ages. As I will show in the next section, one of the recurring themes in the narrative of the CYM is the insistence to be the only official youth movement within URCSA.

Hence, it is critical that one has to look more deeply at the question whether this new name shifted the consciousness from racially, but evidently also, linguistically, ethnically, and generationally separate and divided youth associations, towards that of a postcolonial social movement, within the dynamics of this particular context. Whilst one can concede that at least in terms of the official name change, there was a definitive move towards re-imagining a new collective identity, which transcends the narrow ethnic and race based, i.e., colonial identifications, the questions remained about what lies behind these decisions, especially as I observe and try to understand the various contestations for power within the movement, but also within the broader ecclesial and social context. Within the broader South African context, the struggles for linguistic rights link up with a new form of identity politics, in the context of a particular expression of globalisation. It seems then that the question of identification and agency, beyond the changing of names, challenges a deeper engagement. In the case of CYM, it points here to the four interacting themes, identified, which broadly directed the movement, namely, firstly and flowing from the previous discussion, CYM as *unification of colonial ecclesial identities* beyond the colonial script, secondly, CYM, as *the voice of the youth*, thirdly, CYM, as a *congress movement* and fourthly, CYM as a *networked space for diverse voices*. These different themes flow not as a chronological development of distinctive phases, even though the emerging social context in South Africa, with the various key dates, did impact on these and one could not understand these apart from their relevance to this historical process. I would however contend and will show that as a mix and remix of themes, these are intimately

connected into each other; it flows into each other at various stages of its development and the challenges it had to respond to. It is therefore natural to start with the self-identifications, linked to the particular colonial ecclesial identities, that flowed into the broader stream, called CYM.

4.3.2.2 CYM as unification of ecclesial identities.

From its inception, CYM perceived itself as part of a bigger narrative of unification, more specifically ecclesial unification. Being part of the NGSK and the NGKA, and later the URCSA, CYM is evidently the part of *church* unification. The Founding Congress gathered from 8-12 July 1995 at the then University of Orange Free State campus under the very hopeful and significant theme, ‘*A Uniting Youth in a Uniting Church for a Uniting society*’ (CYM Minutes of Founding Congress 1995). Being part of the newly formed Uniting Reformed Church in Southern Africa (URCSA), one can expect that “unification” be a key narrative, with Rev L Appies, the scribe of the General Synod of URCSA, as opening plenary speaker, setting the tone. He calls this Founding Congress an ‘historic event a fruitful encounter which we believe is another brick in the wall - URCSA... and affirmation of the well-being of the URCSA’ (CYM Minutes of Founding Congress 1995).

Yet, the CYM identifications and agency were not simplistically constructed at this Founding Congress, in 1995 or received falling from the sky or even the podium, it was understood as being influenced by earlier developments within the specific ecclesial context as well as the broader social history; a time, in the 1990s where “unification” between racially separated communities and institutions, was a key narrative. Whilst an earlier emphasis might have been to understand and contextualise themselves, in terms of a black youth resistance and working class cultures and struggles of the day, i.e., a struggle against

colonialism, but also the colonial-tainted version of Christianity, here the emphasis was on forging a consciousness, in the pursuit of ecclesial unity. It is critical to note that nowhere in the official documentation may one find any direct reference to the racial categories introduced through the colonial laws, and later, continued in the laws of South Africa, after 1948 and 1994. Hence, the decisions as recorded by the youth commissions of the unifying churches, but also the narratives in the speeches at these congresses, indicate that serious attempts were made to see themselves in terms of, but also, to support an ecclesial unification process of two formally racially separated, colonial-tainted churches. CYM saw itself in terms of, but more specifically as an outflow of, this ecclesial unification, but a key contributor to its fullest embodiment. In this respect the Belhar ecclesiology, as referred to in Chapter Two, was formative.

Appies, scribe of URCSA therefore tells or perhaps invokes the unification story as a way of illuminating the self-understanding of the Founding Congress as being part of a church (URCSA), 'looked upon by many as the promise of reconciliation, unity and liberation/justice' (CYM Minutes of Founding Congress 1995). This is the imperatives of the Belhar ecclesiology. He continues,

To understand this (the calling of URCSA to be the "promise" - RWN) we simply have to look at our history....

The event of 14 April 1994 when the NGKA and DRMC united to form the URCSA was the first step of bringing an end to Apartheid amongst the family of NGK in South Africa. It was in essence a vindication of the truth of the gospel of JC [Jesus Christ - RWN]. It was a testimony to the history of struggle of breaking down the walls a story of seeking the truth, of seeking justice of building community - in essence: a STORY OF LOWE (sic). God's love and telling history in the midst of our nation through this small but important sign of unity and that on the eve of the first Democratic General Election (CYM Minutes of Founding Congress 1995).

Also, in the CJV National Executive report to this Congress, one hears the same “unification” narrative. On speaking about its ‘historical background’ towards 1995, they remember,

It was also at this congress [in Upington, 1991 - RWN] that the youth re-affirmed its support and strong desire for the unification process in the Dutch Reformed church family. Members were fully prepared and willing to accept also the difficulties that would arise out of this unification process.

It was therefore in this spirit of unification that the 1993 congress was held in Pretoria. At this congress members from the former Dutch Reformed Church in Africa (NGKA) were invited to attend. The communion service on the Sunday morning was a triumph in unification when pastors from the three sister churches conducted the service.... This congress was to be the last one of the CJV as it existed as the CJV, ever committed to the unification process, accepted that there would be one new youth organisation in the new church that would be established in April of 1994 (CYM Minutes of Founding Congress 1995).

Leaders, like Brendan Ficks, involved in the process then speaks of this becoming one, of this period.

Ons, van 'n NG Sendingkerk point of view, het ons al lankal gepraat oor die goeters, ons stem dik gemaak en ons moet een word en so aan. So, ek kan onthou, daai tyd toe, hoe opgewonde ons was, hoe honderde kilometer ons gery het om die goeters te laat gebeur. Dit was baie excited, exiting goeters. Ons het een geword in neëntien vyf en neentig, die jeugbediening (Ficks 2011).

Chris Kilowan states,

Ek meen die idee was deur hierdie jeug groeperinge bymekaar te bring sal ons op 'n manier vir die gemeenskap kan sê Ok kyk as ons dit op, ek meen, m.a.w. as kerk gee ons nou die leiding, ons gee die pas aan en, ons vat die eerste stap om die mure ons opgebou het af te breek, die rassisme onder ons groeperings...(Kilowan 2011).

The MBB regions of the then Natal, Alexandra (Eastern Cape) and Phororo also make clear references to “unification”, as ‘keen to be participants in the process’ (CYM Founding Congress 1995). From this perspective, one needs to see CYM then, through this unification narrative of overcoming these colonial ecclesial self-identities, entrenched by Apartheid.

Whilst this theme seems dominant in the Founding Congress, it remained prominent in subsequent processes, but also, the unification process was contested, within the CYM. As one indication of this, the themes chosen for the subsequent gatherings of CYM in the Southern Transvaal mostly focus on this narrative. The Regional report of Southern Transvaal, in 1999, outlines a series of congresses, conferences and discussions dealing with the matters of unification amongst the former MBB and CJV. The themes of these gatherings are telling, i.e., “*Unity*” (Conference 1996), “*Reconciliation with Christ is a breakthrough*” (Regional Congress 1997); “*Onwards with the process of Unity*” (Conference 1998), then the “*Preparation for National Congress of 1999*” (and Nov 1998) (CYM Minutes of General Congress 1999). It is also in this region then that the new MBB was established in 1999. One can view this as an on-going challenge to deal with the structural unification, or on a deeper level, with inclusivity in a context of growing diversity (see also the discussion in Section 3.3.1.5).

Further, the reports from the new Regional Executives of Northern Transvaal, Free State/Lesotho and Cape/Namibia also reflect this struggle (Agenda, Founding Congress 1995). The reports give indications of fierce election battles, on representation from the various associations as well as intense debates between young people, ministers and executives at these gatherings, where matters like the legality of the constitution, the form and status of uniform, again the issue of language and worship styles emerge, pointing to a deeper engagement

with the implications of unification (CYM Minutes of General Congress 1999). Kilowan the first chairperson of the Central Executive Committee argues that they recognised the contestations for this new narrative from early on,

Ons het opsetlik die ouens gemix en so aan, so die die, worsteling rondom die grondwet daar in Bloemfontein, die worsteling rondom die ouderdom, die worsteling rondom uniform, al die goed. Ek dink vir my was dit net kodes gewees, kodes van 'julle wil hê ons moet opgee en julle is nie bereid om enigiets op te gee nie'. En in 'n sin was dit waar, hulle was reg gewees, want ons het die CJV reglement gevat en ons het dit probeer herskep in 'n CYM reglement. Omdat daar was nie 'n MBB reglement (Kilowan 2011)

Also when the General Congress took place in Durban, in 1999, they continued the reflection on the movement through the lenses of the theme, *“Unity in Christ, Unity in Action”*. Rev TE Ngema, Chairperson of the Regional Commission for Christian Education, in Kwazulu-Natal, opened the congress charging the young people to rejoice in the hope, celebrating what has been achieved so far, as well as exploring the new millennium possibilities of developing a new common language in church and society (CYM Minutes of General Congress 1999). In his opening address the outgoing chairperson, Chris Kilowan, however, reflected on the questions of whether CYM has made a successful break with the past and whether the promises and commitments at Bloemfontein still hold. He urged delegates to ‘remain focussed on the reasons for them being there, and to strive to make the unity in Christ a Unity in action. This is our responsibility.’ (CYM Minutes of General Congress 1999).

The congress noted what one could call the “growth pains” of the movement, in terms of the challenges of practically adhering to the new constitution. In the process of struggling to constitute as a meeting, Rev MS Makgale, representative from the GSCE, refers in a proposal to the ‘reasons beyond our control e.g., the problems encountered by the

church' (CYM Minutes of General Congress 1999). The Congress also decided to stand in solidarity with those regions and members especially in the Free State and Phororo, who now bore the scars of unity. This congress speaks of the implications of unification as the 'real-life witness of struggle for faith' (CYM Minutes of General Congress 1999) by these regions. It is important to understand these struggles in the light of how the unification unfolded within URCSA and the role and place of a new NG Kerk in Afrika after 1994. I therefore discuss now the background to these struggles.

In the aftermath of the Unifying Synod, in April 1994, the NG Kerk in Africa, a remnant of the former NGKA, self-consciously broke away and legally challenged the unification process, because of what they argued, were serious church polity and church property concerns (Die Ligdraer/Ligstraal, 22 July 1996:1-2; Acts, Agenda and Decision Register, Upington Synod, 2001:121-122,134-137; Keta, Hoffman and Ramolahleli 2007:36-53). This led to many bitter court cases and sometimes physical conflict, over the ownership of congregational properties. Many CYM members attending this congress were therefore in the middle of this conflictual situation. These processes articulated the complexity of the tension of inclusivity against a sense of marginalization within the fundamental social transformations that were unfolding. Seemingly it is not simplistically about racial identifications or the unification between two monolithic blocks (NGSK and NGKA), in terms of the understanding of faith, church and witness. The CYM, in the development of her own forms and role, started to experience these tensions in her midst. In this respect the issue of singing and revivals also surfaced at congresses, where members from the MBB specifically would prefer and pursue a specific style of worship whilst members from the former CJV would prefer a different, informal style. Spontaneous revivals at night, with singing, preaching and testimony during congresses, from members of the former MBB would happen, whilst members of the former CJV would simply spend time

together. This complexity is also illustrated by the fact that although the CYM also started participating in the unity discussions with the NG Kerk, NG Kerk in Afrika and Reformed Church in Africa in February 2003 (GSCE Minutes 2003:2;UCSA Agenda for Synod 2005:419,420), this has not yet materialised or led to deeper engagement with the youth ministry work within either of these churches.

One can therefore ask whether this journey of unification or the specific model has been successful, in the light of further developments within the church and therefore also the movement. It is, however, not the focus of my thesis to evaluate the unification process. In this section, I refer to this process, though, in order to show how this particular narrative of unification also shaped the consciousness and agency of CYM, which saw itself initially as a unification movement within a particular ecclesial model. Yet, the praxis of CYM, with regard to its consciousness, is even more complex and fluid than this. CYM was also understood in more ways than being the ‘unification of colonial ecclesial identities’, it was also ‘the voice of the youth’. It might sound tautological and perhaps a commonplace to state that CYM is also a *youth* movement. What is important though is that, giving perspective to the complexities, on-going contestations, but still continued importance of the narrative of unification (which I further discuss in Section 3.3.1.5.) is the reality that this part of its name, as Christian *Youth* Movement, was also a key narrative, understood in a particular way.

4.3.2.3 CYM, as official voice of the youth

Whilst one can understand the work with young people in faith communities or secular institutions to mean older people or professional institutions working *for* or *on* (the problems of) young people, this was not primarily the way CYM saw itself as a youth

ministry. This relates to the contestation on the meaning of “youth”, as a narrative which continues to shape CYM. This narrative is seen in the way the documents tell their stories, which form the remix of the CYM story.

One of the ways in which members, official documents as well as reports towards an outside audience, would speak of self is, as “the youth” or “the only official movement of the youth”, with “no age limit”. From the inception, one finds in the reports of the former MBB to the Founding Congress, the insistence that there be ‘no age limit’ for the membership within the new movement (CYM Minutes of Founding Congress 1995). Whilst “youth” could be interpreted to relate directly to age, here there is a self-conscious resistance against an age limitation, which suggests, at least in terms of these reports, a reductionist interpretation. From these proposals, it seems that the members of the movement are “youth”, irrespective of their age. MBB Northern Transvaal states this tension, in a report to the Founding Congress, in terms of the role of some ministers in relation to the “youth”,

PROBLEMS WITH PASTURES (SIC)

Some of the ministers in our region do not take care of whether MBB is improving or deteriorating, instead they discourage some of the old members not to continue in this movement. Even today they are still preaching age limit in the MBB. (Ibid.).

A resolution was accepted which simply stated, ‘The congress requests all ministers: a) to respect the voice of *youth* [italics mine] in all the churches in the URCSA’ (CYM Minutes of Founding Congress 1995). This tension was highlighted in a different way within the CJV, yet one can trace the same narrative of being the representatives of the youth. From the CJV, as recorded in its report to the Founding Congress, comes the story of how ‘the youth’ demanded ‘greater control over their own organisation’ in order to indicate ‘to the church that it had an agenda and mind of its own’ (CYM Minutes of Founding Congress 1995).

This 'greater control' was gained through 'the youth' taking 'full control of the national executive and its activities by making a clear break with its past'. This report tells of what was understood to be an important heroic incident in this story of becoming "the youth" or "the voice of the youth". The report continues,

This [the demand for greater control - RWN] was most graphically illustrated in the decision of congress [in Kimberley, 1981 - RWN] that the CJV would not participate in the centenary celebrations of the church inter alia over the church's decision to invite the then State President to the opening ceremony.¹⁷⁷ This decision on the part of the youth also heralded in a period of heightened strain between the church and the CJV (Ibid.).

Here the strain is between 'the youth' and 'the church', yet the same dynamic applies as with 'the ministers', in the MBB Northern Transvaal Report (CYM Minutes of Founding Congress 1995).

These narratives of resisting 'age limit' for CYM membership or asserting 'greater control' are, as indicated, not new and it is a narrative that goes much deeper. In this usage of the term "youth" it is not understood here, in a chronological (age) sense, neither as a problem to be solved, but as a particular sociological category or even social class, who are organised, have distinct perspectives and contributions to make, in a particular cultural, but also ecclesial tradition. In terms of this tradition, CYM speaks of "the youth" as a social position in relation to the church and societies where the members of these organisations come from. It seems, in terms of the tension indicated in the named reports, between the then MBB and the 'ministers', or between the CJV *Hoofbestuur* and 'the church', to be a contestation of power, between

¹⁷⁷ Cf. also Skema van Werksaamhede van Sinode van die Nederduitse Gereformeerde Sendingkerk in Suid-Afrika (1982:266). The report of the SCOO to the Synod explains that when the NGSK was planning for their centenary celebrations in 1981, from the side of *die jeug* ["the youth"], there came protests against the invitation to and presence of the then State President PW Botha at this event, as well against the "celebrations", in the light of the way the church was established, as a racially separate denomination. The CJV eventually distanced itself from this event and boycotted it.

those in the ordained ministry, ‘the ministers’ or ‘the church’ on the one hand, and then the various associations. These associations were led by elected lay leaders, representing the agency of members, organising themselves around the narrative of “youth”, as in this context, a particular expression and embodiment of their faith. Originally introduced by a particular missionary ecclesiology, as indicated in Chapter Two (Section 2.2.2.1), they have gradually been transformed into spaces, often organised on the basis of a strict democratic ethos and a strong sense of autonomy, for the development and expression of lay leadership and ministry, where different modes of acknowledging and appointing leadership are embraced, but also, where new expressions of serving the gospel emerged.

Linked to the category of “youth”, reminiscent of the challenge of Biko, as indicated earlier (Sections 3.3.1.3 and 3.3.2.2), this narrative also points to the possibility of the oppression or at least exclusion, of the narratives of different generations and classes within the church and society. What is meant by “youth”, here, is socially constructed and an expression of a collective consciousness and agency. In terms of this framework, being licenced and ordained as the minister by “the church” and being called to a congregation, does not automatically translate into leadership or any form of control, within these associations. Within CYM, you must first be a member and then you may be elected at a constituted meeting, into any leadership position. The suspicion amongst the members of these associations, led by mostly very competent and articulate lay leaders, was that ordained ministers and the official structures, referred to as “the church”, was aiming at suppressing their agency. From these reports, there seemed to be a strong sense within the constituting associations of the CYM, that in the past this was done through individual ministers and structures like the meetings of the Synods, as well as the AJK and SCOO, supposedly speaking and acting on behalf of “the youth”, yet being dominated initially by white missionaries, the *dominees* and later, by the black

ordained ministers, strictly following the dictates of the *gereformeerde* missionary ecclesiology. This explains why from the above mentioned reports of the MBB, one finds the reference to the ministers as being a “problem” to “the youth” and the insistence that there should be “no age limit” for membership within the CYM. The insistence for “no age limit” for membership in the CYM, makes sense then, as a response to the aforementioned suspicion that voices and questions of different generations, but also, the creative energy and critical contributions of layleaders, are purposefully being silenced or, at least, controlled within the church.

In line with this tension then, “youth” is also not seen within CYM, as the objects of the well-meaning ministry or mission by the church, ministers or even older youth workers, nor merely a chronological age category. Youth is understood to be the agents of this work, ministry or mission, which finds its scope in the church and the rest of society. This tension is therefore built into the memory of CYM, who self-consciously wants to be a specific voice or the movement of an “unordained”, different generation of Christians, within the church. In this understanding, “the youth” has this important contribution and expression of Christian faith, which has traditionally been suppressed for the sake of older generations, but also, formalistic institutions related to the colonial mentality, where the white *baas* [“boss’] or *sendeling* [“missionary’], the *dominee*, thinks, speaks and ministers on behalf of the perpetual children, who are there to be seen, but their voices not heard.

On the basis of this agency, therefore, one witnesses CYM getting involved in broader youth policy development in the transformation of the *church*, as well as *ecumenically* and in *government processes*, as, self-consciously the voices of the youth (Report of CEC to GSCE meeting, 17-19 February 2003; URCSA Agenda for Synod 2005:424).

The report of the former CJV to the Founding Congress, also clearly articulates this role of their national executive,

It is generally expected of the national executive to represent the interests of the youth at the highest possible levels within the church and also on ecumenical bodies... Furthermore, the national executive makes important inputs into the synodal commission responsible for the youth. In this way it is assured that the church remains involved in youth development and the youth remains involved in the development in the church (CYM Minutes of Founding Congress, 1995).

4.3.2.3.1 *Being the voice of the youth in URCSA*

With regards to the URCSA, given the particular history as indicated, this journey of representing ‘the interests of the youth’ has however not been easy. From the documentation, I would refer to one example, which I discuss in the next paragraphs.

The CYM National Executive was invited in 1996 to participate in the strategic planning processes of the URCSA, as organised by the Executive Committee of the General Synod for 12-14 June 1996. At this meeting, all the permanent commissions of the General Synod were to gather, in order to develop a vision for the church, but also a process of restructuring the church (VGKSA Skema van Werksaamhede en Handeling 1997:61-72). The report from this process to the General Synod in 1997, consequently reports on a growing understanding of URCSA with respect to the role of young people in the decision-making structures of the church. This reporting was done under the heading of “*Gender and Generational Equality*” (:66). Here it is stated that the composition of the permanent commissions were to be reconsidered in order to include women and youth. This decision was then referred to the Commission of Order, who was to prepare the processes for the forthcoming General Synod in 1997, towards this “gender and

generational equality” and inclusivity. Also, the report of the GSCE to the same General Synod states the following under the heading: “Youth groups’ contribution Synod 1997” (:202-203),

Christian Youth Movements (CYM), Brigade, CKB and Teenager groups are an integral part of the URCSA and wishes (sic) to act in such fashion. In planning the next Synod [General Synod 1997-RWN] the following roles for youth members can be identified.’ (VGKSA Skema van Werksaamhede en Handeling 1997:202)

These roles were specified for young people, as,

- ‘stewards’ to ‘perform a number of administrative and logistical functions’,
- be ‘facilitators for both bible study and the reports that will be dealt with at synod’ and then,
- as ‘leading of songs and choruses at synod’.

These roles relate to the kind of skills, but also unique contribution, it was felt that members of CYM would bring to these meetings. On the one hand, it was the administrative skills, related to the organising of meetings, but also, on the other hand, it was the style of singing and worshipping which relates to the earlier reference to praise and worship and revivals. A particular mode of “praise and worship” and experiencing the power of the Holy Spirit was discussed at the General Synod of 1997, where the question of Reformed identity was dealt with, in dialogue with the CYM National Executive (VGKSA Skema van Werksaamhede en Handeling 1997:524; 594-626).

Further than this supportive role, under the heading, ‘Participating Synod’ it was also recommended that, ‘A representative from National and Regional Executive can be allowed to be non-voting delegate with full right to participate in the activities of synod’ (:203). There is, however, an evident contradiction with the formulation of this recommendation. Therefore, at this General Synod in 1997, the

Temporary Commission for Christian Education (:451-452) changed this recommendation in order to implement greater involvement and participation of what they call, 'youth groups'. They argued that the recommendation did not 'guarantee direct representation [of youth and women - RWN]' (:451). The original recommendation was interpreted to be a contradiction, as 'full participation' would assume voting rights as well. The matter was then referred to the Permanent Law Commission to prepare the necessary legal amendments to be ratified by the following General Synodical Commission (:451).

Again, the Commission of Order, i.e., the commission preparing for the next General Synod to be held in 2001, was tasked to implement this key issue. This decision, motivated by the General Synod's talk about 'Gender and Generational equality', was however never implemented. Consequently, the CYM report to the GSCE in Feb 2003 states,

One of the biggest disappointments and indeed setbacks to meaningful participation in the church for the youth was however the October 2001, General Synod. The mere verbal invitation to the General Synod was followed up with an unbearable situation where the youth organ's representation and presence at the General Synod were never being formally acknowledged and were relegated to observer status within the ranks of day visitors (Report of CYM to GCSE, 17-19 February 2003).

It seems, at least from this reaction, that this movement felt that, despite their participation in the strategic planning processes, there was not enough 'meaningful participation in the church'. The question can therefore be asked, what would the notion of 'meaningful participation' mean, within a Reformed ecclesiology? This is a question to be discussed in the next chapter. For now, this narrative indicates the complex journey, in representing, how they understood to be, 'the interests of the youth'. This was, however, not the only space which was explored for this kind of engagement.

4.3.2.3.2 *Being the voice of the youth ecumenically*

Ecumenically, this period also represents a time of consolidation in terms of the CYM's role as the voice of the youth. The CYM decided at the Founding Congress to 'explore affiliation with the All Africa Youth Assembly' (CYM Minutes of Founding Congress 1995). In this respect Alec Mopeli also represented CYM at the Harare WCC General Assembly (CYM Minutes of National Executive, 31 July 1999). Members of the Central Executive also participated in consultations of the South African Council of Churches (SACC) Youth Forum, organised in 1999, 2000 and 2002 (URCSA Agenda for Synod 2005:424; URCSA Agenda for Synod 2008:474-5), whilst the various regions participated in the events and programmes organised by the various provincial council of churches. Further, members of executives also started to get involved in the preparation and organising of various youth exchange projects between URCSA and her ecumenical partners in Sweden, Congo (Brazzaville), Rwanda and Belgium since 1996.¹⁷⁸

Alongside the various ecumenical partners and institutions, on a broader societal level the CYM started to play its role in joining other youth organisations, involved in developing youth policy for the South African society, through involvement in the practical preparation and organising of the first Youth Parliament and Summit in June 1996, but also the negotiations towards the development of the National Youth Policy, which were submitted by the end of 1997 to the office of the then president, Nelson Mandela, by the National Youth Commission. Whilst these policy making processes might fall within the scope of Naidoo's notion of 'duty to govern' redefinitions of the youth movements (Section

¹⁷⁸ Since 1996, ecumenical youth projects include a CAP work camp for young people in Belgium (July 1997), Youth Pastor's Exchange Seminar, in Sweden (May 1998) and further CAP work camps in Cape Town (July 1999), Rwanda (July 2001), Sweden (July 2004), Congo Brazzaville (July 2006), Belgium (July 2008) and South Africa, Lesotho and Namibia (July 2010).

3.3.2.2), this is not where its role stopped. In this respect CYM, as the voice of the youth, also took its stand with broader social justice movements on the issues of supporting the aims of the Jubilee 2000 movement, lobbying for the cancellation of Third World Debt, committing herself to programmes supporting the economic liberation of Africa, to the fighting of the scourge of HIV/AIDS, as well as the rising tide of drug abuse on communities, so endemic of a section of our society that is losing hope (CYM Minutes of General Congress 1999).

References to “the youth” or “the only official youth movement” are therefore a self-conscious assertion by CYM to living and articulating the experience of a particular generation or social class, within the particular church, but also policy framework. Yet, whilst CYM attempted to influence policy in this regards and one can still question whether this has been done successfully, or whether it has led to practical campaigns “on the ground”. Yet, apart from these engagements in meetings and preparing policy documents, one can also see this embodied in the formal organising of branch meetings, conferences and congresses, the financial self-sufficiency and self-administration, but also, as a consequence of this organising, in the decisions at congresses. Through creating this space, the CYM speaks of its corporate self interchangeably as ‘representing the interests of the young people’, ‘the only authentic and official youth movement in the URCSA’ and of its constitution, as being ‘developed by the youth for the youth’ (CYM Minutes of General Congress 1999). Therefore CYM also express itself as a congress movement.

4.3.2.4 CYM, as congress a movement

Alongside the aforementioned themes, CYM’s consciousness and identification are also shaped by the narrative of being, what I would call, a congress movement. One reads this narrative already in the

report of the CJV to the Founding Congress, especially in Section 3, 'Activities', which is focussed on the activities of 'branches', 'circuits', 'regional executives' and 'national executive' and this flows into the new broader CYM consciousness (CYM Minutes of General Congress 1995).

The various themes chosen throughout the years, relate largely to the organising and gatherings of the various youth congresses, meetings and conferences. The executives tasked with organising these events would reflect on their journey and decide on a "relevant" theme for the upcoming congress or camp in order to capture the mood, but also to shape the agenda. The significance and role of these congresses as gatherings of young people from branches all over the region, is critical in understanding the story of CYM. I call these the rituals or rhythms, representing concentrated times of worship, small group biblical reflection, but also reporting, giving insight into their contextual analyses and debates (Nel 2010:192f). This is where the youth gather now as "delegates" and "observers" to grapple with what it means to be a Christian and being young, in this church and in society. Related to this is another very important symbol in this process, namely the unifying constitution.¹⁷⁹

As indicated earlier, one of the key elements of the journey towards the Founding Congress was the drafting, discussions and debates about the constitution (CYM Minutes of Founding Congress 1995¹⁸⁰; VGKSASkema van Werksaamhede en Handeling 1997:191). This draft constitution was discussed and deliberated at workshops, conferences and camps, and in branches and CYM's work is, after the adoption at its congress structured according to this constitution, where the roles and responsibilities for these expressions of CYM are clearly spelled out and regulated. From the aforementioned reports, submitted since the Founding Congress in 1995, one can read the importance of the then

¹⁷⁹ See the Church Order and Regulations of URCSA (2008).

¹⁸⁰ See specifically Report on Tentative Constitution MBB Southern Transvaal 1995:4 and Report of the MBB Northern Transvaal 1995.

concepts, as articulated in the constitution, for example “meetings”, “structures”, “branches”, “Presbyterial Union Executives” (PUE), “Regional Executives”, “National Executive”, later called “Central Executive”, etc. Whilst the language from the former MBB focussed on “members”, “congregations”, “circuits”, “executives”, but also key terms like “uniform”, “membership fees” or “subscriptions” and “fundraising”, one finds in the stated report and reflections in the church newsletter from the former CJ Von the Founding Congress and Synods, an equally important emphasis on the constitution, here called the *reglement*, but also the *strukture* [“structures”], related to *takke* “branches” *ringe* [“circuits”] and *streke* [“regions”]. Here, the emphasis is less on a formal uniform or external symbols, but more on the ability to organise these meetings, in terms of strict constitutional precepts of the *reglement*.

CYM, at least from this perspective, sees itself and lives itself out as structures. Youth or “the youth” are referred to here, primarily as “members”, “delegates” or even the position within the movement, i.e., “chairperson”, the “treasurer”, etc. From at least one report it reflects on the lack of ‘Discipline’, which is explained in terms of ‘the question of uniform, membership fees and fulfilment of the constitution...’ and it is stated further,

Problems within ourselves (The Executive Committee)

Some members of the executive never attended even a single meeting since elected during the 1990 congress. We do not know whtehr ther ae (sic) still in our church or they have joined the ZCC or other new churches of today, because leeters (sic) are send to them asking a respond telephonically or in writing. (CYM Minutes of Founding Congress 1995)

Subsequent gatherings of CYM are, in terms of this theme, focussed on the skills in organising of congresses, conferences or meetings, and in relation to the branches, the organising of “programmes”, camps and “workshops”. The Founding Congress, in fact, decided that in the recess, a strong focus should be on the building of the uniting youth

movement, which was understood to be the transforming of itself from the structures and mind-sets of the past, i.e., the race-based, colonial structures towards structures as a being together, i.e., being a uniting movement (VGKSA Skema van Werksaamhede en Handelinge 1997:196).

A key part of this process, this report to the General Synod continues, was the challenge that new CYM Regional executives were to be constituted, through the planning of Regional Congresses, Presbyteries as well as local branches. The constitution was to be the guidelines for these processes. The first phase was therefore characterised, internally by the organising of meetings, in particular prebyterial and regional congresses (CYM Minutes of General Congress 1999). In a sense this period resembles a “reconstruction and development programme”¹⁸¹ for the CYM, putting in place a process of restructuring and transforming of colonial, racially conditioned organisations and developing herself, as well as, developing new skills in a unified South African church. I will come back in more detail to how CYM understood her context, but in order to understand this emphasis, one needs to see this in the light of the fact that this happened at the time of South Africa’s constitutional transition, also with the adoption of the new constitution in May 1996. Also in the same year 1996, the macro-economic contestations and eventually shifts, gathered momentum in the shift from the RDP towards the Growth, Employment and Redistribution policy framework, also known popularly as GEAR (Terreblanche 2002:108-121; Sparks 2003:193; van der Westhuizen 2007:243-246).

Within the new CYM also, one, however, also reads in the minutes and reports to the subsequent congresses itself, that this narrative came

¹⁸¹ I use the notion of ‘reconstruction and development programme’ or RDP here in reference to the African National Congress’ (ANC), what Sparks (2003) calls ‘election manifesto’ (:192), which was presented as the policy framework launched before the first democratic elections in 1994. This policy framework was however abandoned in 1996, in favour of GEAR. CYM didn’t speak of itself in these terms, but one can see the correlation with what was happening in the broader political context.

under pressure. Since the 1999 congress, the minutes of congresses, (CYM Minutes of General Congress 1999, Minutes CYM of General Congress 2003, URCSA Agenda of General Synod 2008) recount how various congresses struggled with complying with the constitution, with regards to the official constituting of meetings on the one hand, and the practical struggles of structures and delegates, with financing the structures as prescribed by the constitution. All the CYM congresses, since inception, struggled to constitute a “proper” meeting strictly in terms of the constitution. This happened, in terms of the minutes of these congresses, due to the fact that there is no database of all the members, but also, many delegations either don’t send in proper credential letters as prescribed by the constitution, or they don’t send it in time. Many members often arrive sometimes only after the first day of registration and the constituting of the meeting, because of financial constraints (CYM Minutes of General Congress, 1999, CYM Minutes of General Congress 2003).

A key sub-narrative in this struggle throughout the history of CYM relates to the “payment of levies” in order to maintain this institution and its operations. This narrative is a legacy from both the CJV and the MBB. Yet, in the congresses subsequent to the unification, it continued, growing stronger as a key narrative. The financial reports, presented at congresses by treasurers were mostly not accepted and delegates engaged in long debates on “the problem” that members and structures don’t pay their levies. At the General Congress of 1999, it is stated,

The report (of the treasurer - RWN) is not accepted and referred back because of some mathematical and accounting errors. The congress express her dismay at the manner in which business is conducted, whilst bearing in mind that we are a growing church, unanimously calls for the highest standards with respect to our financial management (CYM Minutes of General Congress 1999).

Congresses then proposed leadership development as a key means of addressing these challenges and strains. At the same General Congress the following was decided,

Noting the need for a National Youth Leadership Development programme, Congress resolved that:

5.1. The National Executive Committee be mandated to conduct research into appropriate leadership development model for the CYM.

5.2. Based on the results of the research the NEC must arrange for the compilation of a National Youth Leadership Development training manual that can be used by Regions to train and develop young people in leadership positions (CYM Minutes of General Congress 1999).

Whilst specific leadership development programmes were proposed at these congresses, they remained couched within the framework of maintaining structures, i.e., complying with the constitution. This was conceptualised on the basis of the assumption that the membership either doesn't know the constitution or, in terms of the earlier reference, are "undisciplined" in not complying. Within this framework of leadership development, subsequent congresses emphasised leadership workshops to discuss and teach members the constitution. The background of this is the decisions of the General Congress in 1999. This congress decided,

6. Congress noted with concern that some branches are not adhering to the constitution of the CYM and resolves that,

6.1. Each regional executive must arrange workshops to explain to branch executives that the CYM constitution was developed by the youth for the youth and that it has been approved by the General Synod in 1997.

6.2. Each branch represented at this congress commits itself to the constitution as it currently stands and as it might be amended by the delegates to this congress.... (CYM Minutes of General Congress 1999)

When CYM spoke at its gatherings, or in communications to the newspapers and Synods, then of "stewards", "workshops" or "leadership development", the meaning of these are in terms of the limitations set

by the constitution, as well as decisions by congresses, i.e., “leadership development” as the training of executive members to fulfil their constitutional duties and responsibilities, ‘in leadership positions in their regions’ (CYM Minutes of General Congress 1999). Even when CYM started the practice, to include a group of “stewards”, who was to be young people from the hosting region, again, they were to help to make the congress efficient, and because of that, to grow in certain skills defined by the institution. This initiative highlighted the commitment to the development of not only a leadership core, as executives, but all the members of the movement, but still, in terms of the institutional needs.

One could ask the question as to what lies behind this narrative. Whilst the existing economic realities from black youth and communities, in terms of the system of Colonialism of a Special Type or Internal Colonialism, as discussed in Chapter Two (Section2.2.1), played a key role now also in faith communities and started to manifest itself also in the “new South Africa” (Section3.3.2.3), one also needs to take into account the historical legacy of the white *Moederkerk*’s ecclesiological impact on the *dogterkerke* (which would include the youth associations). The question can be asked whether the *gereformeerde* missionary ecclesiology which places a strong emphasis on formal, constitutionally directed meetings as well as expensive administrative systems, can be sustained at all, given the economic realities of the black communities. The skills levels of the ministers elected at these meetings and not appointed on the basis of technical or financial expertise, was inadequate for the type or organisations inherited. Neither the type of institution that was to be maintained, as prescribed by the constitution, nor the basis upon which it is built, i.e., a particular ecclesiology, was ever questioned with regard to the question of relevance for this community’s needs, but more importantly its theological credibility.

A deeper ecclesiological question to the CYM is whether this model can be justified in terms of a Belhar ecclesiology, where the notions of unity, reconciliation and justice do not necessarily imply the maintenance of this edifice. These analytical questions can also be asked with regards to other ways in which the theme of CYM, as a congress movement, came under pressure. The CYM purports to be structured according to the constitution and the Church Order of the URCSA, yet in reality this ideal is under pressure. The question is whether this “congress movement” consciousness and ideal, as articulated and expected in the constitution, can be sustained in this particular context and in the light of further change in the membership.

This brings me then to a theme that has gradually gained strength in the light of these on-going strains and developments. This last narrative I am to discuss was perhaps not so evident in the first phase of the development of the movement, yet it emerged slowly, impacting the previous three. In a sense it exploded within a specific context and thus challenged the opening up of new networks and spaces.

4.3.2.5 CYM, as networked space for diverse identifications

Whilst new executive committees from CYM, focussed on transforming and consolidating the movement as an embodiment of ecclesial unification, but also, as being the voice of youth and building a congress movement, more importantly, the Central Executive also started to stimulate and facilitate the process of the strategic planning within the CYM. In this sense, this is another dimension of each of the previous three themes, grappling with the question of how to bring these together in synthesis. Can CYM be a unifying youth movement, and how would one give expression to all these narratives in terms of the new realities in the Southern African context. This quest was

already identified in a decision by the General Congress in 1999, which states,

2. It is with concern that Congress has taken note that within the CYM there still is resistance to the changes that are required to transform it into one movement from the previous three organisations.

All the delegates at congress commit themselves and their branches, councils, presbyteries, commissions and regions to the continuous transformation required and resolve that:

2.1. All branches will include in their programmes opportunities to discuss with each other the constantly developing world within which the CYM operates.

2.2. Presbyterial and Regional Executives will develop programmes of action to assist branches to explain that changes that are required to ensure that the CYM becomes and remains a vibrant dynamic and relevant organisation in the URCSA representing the interests of the young people to the best of its ability.

2.3. The CYM at all levels will develop opportunities to expose all young people to the Word of God which should indicate to them that as Christians we cannot stagnate at one point of our personal and organisational development (CYM Minutes of General Congress 1999).

I will come back later to this awareness of the 'growing developing world' and the exposure of young people to the word, but here already, I see a new deeper and more humble search, as the sense of realism in terms of the task, but also in the light of the challenges, of the new millennium. As indicated in the previous section in the strains on the various themes, one can observe the impact of economic and social constraints on the members who struggled with rising unemployment, restructurings and retrenchments of companies linked to the broader shift in the economic policies as indicated in Chapter Three. These structural realities and linked to it rising education costs, affected the internal CYM economy of all the structures which were traditionally and in terms of the constitution, based primarily on the system of levies

from individuals and local branches.¹⁸² These challenges influenced executive committees' reflections and planning processes on the mission of the movement. One can also see the impact of the regional economy on the function of the URCSA, in terms of the clustering and amalgamating Synodical Commissions since 1996. Strategic planning and restructuring became the key narrative within the URCSA since the late 1990s and this emphasis has been sustained up to 2008 when a new model of "Integrated Ministries" was now in full operation (URCSA Acts, Agenda and Decision Register 2001:173-189). This focus for the various commissions was also expected from the General Synod. I come back to this in the last section of this chapter.

The CYM executive committees since 1997, in various meetings hence endeavoured to put a strategic planning process in place, to focus on the challenges, as described (Report of Central Executive Committee CYM to GSCE, 17-19 Feb 2003; Process document for General Congress 2003). The aim was also to refocus its role at executive committee level, to being responsible for policy making and strategic management (CYM Minutes of Central Executive Committee, 26 Aug 2000), instead of mere operational planning of congresses. In May 2001 a strategic session was held in Johannesburg, where for the first time a steering committee from Namibia was present, which shifted the focus, from a South African to Southern African focus (CYM Report of Central Executive Committee CYM to GSCE, 17-19 Feb 2003:2). The strategic session now focussed on an analysis of the 'growing developing world' and because of that, the challenges that young people faced, now in *Southern Africa*, but also in the new millennium. Out of this process, a vision started to emerge of the CYM being "Leaders in Christian Youth Development in Southern Africa". It was resolved that the various regional congresses

¹⁸² See in Minutes of Founding Congress of 1995, the Report of Ad Hoc Resolution Commission to the Congress of the CYM 1995 and Second Report of Ad Hoc Resolution Commission. See also Sub-Regulations 25.1 (Regulations governing the Christian Youth Movement-CYM Constitution, in URCSA Church Order and Regulations 2001:121-122).

be allowed to review their own contexts in the light of this process, and further that the challenges for youth in terms of inclusivity and representation should be taken to the forthcoming General Synod. This thinking should inform the organising and format of the next General Youth Congress in 2003 (CYM Minutes of Central Executive Committee 15 March 2003).

The consciousness that CYM is now part of the broader reformed community reflecting, in preparation for the 24th General Assembly of the World Alliance of Reformed Churches (WARC) to be held in Accra Ghana, on its theme, “*Fullness of Life for All*” (Report of Central Executive Committee CYM, 17-19 Feb 2003:2), as well as the SADC community’s context of economic and political development, were beginning to inform thinking and planning at this level (Process Document for Regional Congresses CYM 2003). The realisation was that restructuring (transformation) of self, church and society were an integral dimension of its Belhar spirituality and identity (Report of Central Executive Committee CYM 17-19 Feb 2003:3-4; Process Document for General Congress 2003).

When the General Congress was organised for June-July 2003, the executive members were ready to engage in the strategic processes that emanated from the aforementioned journey. This congress represented the biggest up to that point, in numbers, indicating the growth, as well as representation, including for the first time the fully constituted Namibia region, being led by Rev Leon Husselman. This growth again caused some logistical problems for the organisers with regards to registration and the constituting of the meeting, but also an attempt was made towards a new format for this gathering, away from the hereto strict formal congress format (Process Document, 2003). The key focus was therefore *firstly* on strategic policy assessment of the organisation within the SADC region being facilitated by Mr Chris Kilowan, whilst *secondly* Dr Nico Koopman, facilitated Biblical

reflections related to the WARC theme and *thirdly* Rev Morris Makgale led spirituality sessions with early morning prayer sessions, a praise and worship team and sharing the Holy Communion on the Sunday. It was different emphases and modes of discernment running parallel with each other, with the organisers and the executive hoping for interaction and a blending of insights, imagination and commitment. The facilitation by Chris Kilowan was done mostly in small groups, with facilitators, allowing the young people to speak for themselves. The outgoing chairperson, in his keynote address, focussed on the fact that this congress was aiming at reframing mission, youth ministry as well as being church, in the light of the challenges of Southern Africa (CYM Minutes General Congress 2003). He argued that CYM needs to allow the word to reflect on their lives and start to dream again, imagine again and take on the task, which must have global implications. The focal points of the process of Mr Kilowan enabled the congress to Contextualise, Reflect, Experience, Internalise, Visualise, Crystallize, Propagate and Commit. Presentations were made by youth workers. There was, however, tension with regards to this new format, away from an emphasis only on meeting procedures, as some delegates who participated previously in the CJV, MBB and BMM, but also the ministers involved in the Synodical structures, felt uncomfortable with it. Clear divisions and tension could already be observed in terms of younger members attending congress for the first time, who struggled with the “congress movement narrative” of older members and the newer members, who felt comfortable within this complexity, hoping for more “praise and worship” and now finding space to act and speak out, whether it be in the lively worship sessions, Biblical reflections or small group discussions. On many occasions, the executive, who now saw their role as facilitators of a complex dialogue, had to explain the new space, which aimed at keeping in tension various voices, but also streams of discernment. It led to a growing awareness of the diversity within the movement, and a key focus on what became known as “internal unity”.

Within the CYM the question of “internal unity” has become a hotly debated issue, more so at the subsequent General Congress in 2007. The then chairperson, Molefe Morake, noted in his chairperson’s address, that the challenge of racism and dealing with diversity, still haunts the movement (CYM Minutes of General Congress 2007). The problems (again) with regards to the constituting of the congress, this time, however, led to a dispute over the elections and the legality of all the decisions taken at the congress (Makgale 2012). The congress was called off and members left, confused and the CYM in disarray (CYM Minutes of General Congress 2007).

In the aftermath of this General Congress then, vigorous and often bitter debate raged, now primarily via email and later, to a lesser degree, on the then newly discovered social media website, Facebook¹⁸³ amongst young people, ministers, youth leaders and former youth leaders, of which some of them were now also living in various countries. One participant, also a former member of the CYM executive, calls it, ‘probably the first open (cyber) discussion we’ve all seen around issues and concerns with regards to the church (URCSA) and the CYM’ (A.Rabie, email correspondence, 19/07/2007). This was initially mainly a debate amongst Coloured members of CYM and, as indicated earlier, was sparked by the dispute¹⁸⁴ at the General Congress, which led to it ending in confusion as to the status of the decisions and the elections.

¹⁸³ See <http://www.facebook.com>

¹⁸⁴As indicated in the interview with Makgale (2012), close to the end of the congress, at the election time, questions were raised from the delegates on the status of one of the candidates who was nominated for election. The election official, a prominent minister and former executive member of CYM, and now a member of the church’s executive, then requested that the credential letters of the all delegates be presented, but then also, that the legal status of the whole meeting be reviewed. On the basis of this revision, he concluded that the congress was not properly constituted and then he “declared” the election process and the congress null and void. After this, many delegates left the meeting and the congress ended unresolved. At the General Synod in 2008, this matter was raised again and the General Synodical Ministry for Congegational Matters, was tasked with organising a General Congress (URCSA Acts of General Synod 2008).

Initially questions were asked about what actually happened. For many participating in the informal email discussion, this was for some, about the structures under pressure from newer generations. One participant, who attended a CYM General Congress writes in an email,

I WOULD LIKE TO ADD THAY BEING A FIRST TIME VISITOR TO THE CONGRESS, I WAS REAL SHOCKED AT WHAT UNFOLDED THERE. IT WAS LIKE ATTENDING A PARLEMENT (sic) MEETING AND NOT A CHURCH FUNCTION... (H. Mogaecho, email correspondence, 10/07/2007).

He adds further,

BY THE WAY... HERE IS A CLIP OF SOME OF THE DRAMA THAT UNFOLDED AT THE CONGRESS.. (H. Mogaecho, 10/07/2007)

Others however indicated that behind these administrative and constitutional challenges were layers of unresolved matters, as intimated already in previous sections - built up over the years. One former leader writes,

What happened this weekend is “most embarrassing”, a tragedy and a low-point in the history of the CYM and URC. I feel however that we must be carefull to point finger or to look critically at the weekend or even the current executive. What happened this weekend, is symptomatic of a deeper *kwaal* [“disease”]. The CYM failed as youth ministry!!!! There is no dynamic vision, the standard of our leadership and administration has dropped drastically. However, it did not happen overnight. For years we cover up for incompetencies of certain structures, persons, etc. Every congress are just held to listen to a few bad reports, one or two *flou* [“weak”] debates, and to elect a new executive-then we sing and dance happily towards the next congress. We waste money, energy and time of our young people and church.

IT IS TIME FOR RADICAL INTERVENTION (B.Ficks, email correspondence 09 July 2007)

Through this debate, between July and October 2007, often referred to popularly, as “*e-congress*”, various different identifications within and loyalties to the CYM, emerged. Some (older) participants, steeped in the liberation struggle as shown in Chapter Two and closely tied to this, the memory of CJV as congress movement (like me), remained loyal to and invoked this older CJV culture and identity. One former executive member in the CJV and subsequent to that a member of the moderamen, writes.

The fact of the matter is that we who come out of the CJV-tradition within the NG Sendingkerk, had a very strong forum/association- to the extend that I don't believe that other members of the so-called NG Kerk-familie have experienced.... Because we all believe this and know, is it therefore understandable that the seemingly ‘dis-integration’ of the CYM is such a painful observation and experience. (L.MacMaster email correspondence, unknown date)

For others, also now in various senior management positions, in private and public corporations, held strong views on the corporate governance of the organisation and called for what one could call, a “corporatist management paradigm-shift” for the youth ministry practice, but also in the church. This thinking remained broadly within the narrative of CYM as congress movement, with a different slant: the problem is not with the constitution, but the skills of the people involved. Here, the functional and organisational emphasis is shifted from a *political* organisation, within the framework of the congressmovement of the 1980s, towards now a push for *corporate managerialism*, in terms of what Naidoo referred to as the entry into neo-liberalism (Section 3.3.2.2). CYM is to shift from a political and subversive narrative, towards an economic and more specifically corporatist narrative. These participants felt that the church can also be analysed as a corporation and because of the lack of competence amongst the office-bearers, is not doing enough to ensure efficiency and effectiveness.

Yet, a growing number of younger voices also emerged. They expressed their alienation from this corporatist language, but also from the “old school” language and style of the “comrades” and older CJV “maats” mentality. These younger voices hoped for an affirmation of their own unique needs, but also their own articulations of spiritual transformation and community. They articulated a new language, being born or schooled in the “new South Africa”, where the older “struggle” language and working class cultures, were seemingly unknown.

A young leader, from one of the subregions, first raised these concerns. He writes,

Its good to hear and to see that the *ouer garde* [“old guard”] still feels so strong about the youth...

Of all who participates in this email congress is it most probably me and Nicky the closest to the youth, precisely because we are still involved and we come out of the CJV especially in the late 80s and early 90s.

The CJV era when many of you were in the youth, differs *hemelsbreed* [“as heaven’s breadth”], from the generation of today; what was important for us, doesn’t even bother the children, have we though of what the CYM feels about everything, even what happened at congress? (Q.Williams, email correspondence, 11/07/2007)

He then asked an array of questions but also the key question whether young people can still identify themselves within the CYM, given the shrinking numbers. Then he raised new ‘relevant issues’ that young people struggle with. He mentions issues like teenage pregnancies and drugs and noted, in his view, self-consciously as a layman, not a *dominee* or a highly learned person, that ‘90% of our young people don’t know the structure of the CYM or the URCSA or they simply don’t care’. Another youth leader he refers to raised in a email later the issues more pertinently. She writes,

The ouens [“guys”] in the branches are not interested on die heen en weer se verskille [“the differences to and fro”], all that they seek is a tuiste

["home"] a place where they can be themselves and speak over mxit, over the praise and worship leader and the secretary *wat vry* ["who makes out"] over *okappyp* ["hookah pipe¹⁸⁵"].... (N.Ellers-Zoutman email correspondence, (11 July 2007).

She continues later, when she threatened to leave the e-congress,

Ouens ["Guys"] please come to earth and speak the language of the young person...

I may sound hard and angry and frustrated, but you know what, I am. Because the *maats* ["mates"] come to me and expect answers from us, the *maats* that they see, not a non-existent central exec or anti-youth *ds* and church council members or former members of CJV, MBB or BMM, no to us the CURRENT leaders of CYM. (N. Ellers-Zoutman, email correspondence, 23/07/2007).

Ellers-Zoutman and Williams here articulate the frustrations of newer generations and a new sense of exclusion within the "structures" and language of the dominant institution. These participants speak of being born into a new struggle, against exclusion in church, but seemingly, in terms of the students' struggles, as indicated by Naidoo, also exclusion from educational and economic prospects. Whether this sense of exclusion is real or imagined is a question for the next section, i.e., how they framed their context. What is crucial, however, is the voices articulating a different experience of being "youth" emerging, but also, which are challenging older narratives.

This conversation initially excluded the African young people, even those younger members of CYM, who don't have a strong MBB memory. As the weeks went on, it however morphed back to an email list, which discussed the passing on of ministers, but also various constitutional interpretations. Yet the narrative of 'internal unity' and how to address the challenge of different identifications became more prominent. This

¹⁸⁵ The hookah pipe is very popular amongst Coloured and Indian young people, in South Africa, as a regular pass-time and alternative to the smoking of cigarettes.

also started to surface reports of the General Congress in 2007, in terms of the official documentation and reports, indicating that the executive was observing the absence of the now called “Coloured” members and branches, at official gatherings, in some of the regions, but also on the other hand, their domination in certain regions where they were stronger numerically (Minutes of General Congress 2007). The Central Executive Committee, wrestled also with a spate of resignations, especially from the Coloured members, yet aimed to maintain the vision of a uniting movement through close ties with the formal structures of the church, i.e., the GSCE.¹⁸⁶

Indeed, it seems that whilst the mission of unification, reconciliation and justice remained high, and unification took place structurally, on another level the salience and calling towards a deeper and broader reconciliation, but also the quest for justice in terms of various key identifications and generations emerged. It was, so it seemed now, a long journey inside. In the brief telling of this story of this eruption of “*e-congress*”, one can see the exploration of new spaces for social interaction, but also, the way in which shifts in the spaces around CYM, also influence its development of the narratives that shaped its understanding, agency and consciousness. Here local themes come to the fore, but also a deepening, again in terms of the “spiritual”, i.e., matters relating to “praise and worship”, the “spiritual growth” of teenagers. It is therefore, in line with the postcolonial matrix, critical to see these narratives in terms of how the CYM also framed its world rhetorically. In following the methodology, as indicated in the introduction of this chapter, I however first focus briefly on UCSA and specifically how they framed and understood their situation.

¹⁸⁶Later called, the Congregational Ministries Task Team, which was the new name in terms of the Integrated Ministries Model.

4.4 Framing and understanding their world

In terms of the postcolonial missiological matrix, this section asks questions about how these movement understood, interpreted, but also (from an NSM perspective) framed issues rhetorically. This framing relates issues in terms of a broader frame and this frame is articulated in their official stances and the way they speak about these issues. For both CYM and UCSA I was able to “read” this especially in their official documentation, yet I also probed deeper into my hunches through the reflections of those leaders who were involved in the unification and initial building of the movements. In this instance I view the reflections of UCSA as important, given the fact that this was a unification including a predominantly white ministry. As indicated in Chapter One, this perspective is crucial in terms of the unique realities in Southern Africa. I then start with how this ministry and leaders framed and understood their world.

4.4.1 UCSA

When Goeiman speaks of the *gees van die tyd* [“spirit of the time”], he makes it clear that UCSA remained conscious of the times they were living in, whilst also, as I will show later, they also searched for the will of God in all of this and how they structured the movement. This framing, and how it was articulated, expresses different emphases that were not uniform. At some points, one can argue for a conflict in how the *gees van die tyd* was discerned. It seems, however, that there is general agreement that the initial formation of UCSA can be articulated in terms of being called to be a witness, in a *uniting country*, but later, of being compassionate to *the poor and needy*, but then also, becoming *aware of the transforming, but also, diverse, complex nature of the youth world*. In the subsequent sections we shed more light on these themes.

4.4.1.1 In a uniting country

At the formation of UCSA, they saw, like the CYM, their existence in terms of the quest for dismantling the primarily Apartheid shaped christian ministries of the time. When ACSV reflected on its future vision, one of the goals they identified was, unity within the separated SCM groups (van der Merwe 1996:211). As already indicated, this was understood to be a particular witness for a specific time. Cassie Carstens, first co-Executive head of the new united movement, already states in the early 1990s,

Ek is daarvan oortuig dat ons nooit weer so 'n tyd sal beleef nie-so 'n belangrike, so 'n intensiewe tyd nie. In die volgende vyf tot tien jaar sal ons 'n omskakeling van baie dinge sien. Ons is van God gestuur met 'n taak en opdrag in hierdie wêreld... Die ACSV moet die evangelie uitdra in hierdie tyd, en help vorm aan die nuwe Suid-Afrikaen die nuwe wêreld. (van der Merwe 1996:208)

This sense of being sent is expressed, as indicated in Section 4.2.1, also in terms of the intent to repent of the 'unbiblical division that occurred in 1965... for the sake of our Christian witness in the world' (van der Merwe 1996:235). This focus area, was raised by Rev Colin Goeman, in the context of the pressure to unite. He felt that there was quite a strong pressure to unite. He refers to this as the 'democratisation of the country' and the *groot aandrang dat die Apartheid strukture eintlik heeltemal moet val*["big pressure that the Apartheid structures actually¹⁸⁷must eventually fall totally"].

¹⁸⁷ My translation in English (from the original Afrikaans) can be ambiguous. With the word "*eintlik*" the speaker could have meant "eventually" meaning that "in due time" these structures would fall or as I indicated in the text, "actually", which, in my view, means that there should be real and fundamental dismantling of the structures. My choice is based on the word "heeltemal", which links up with his emphasis instead of a mere temporal meaning.

It is within this context then, that UCSA wanted to be a specific type of witness. They clearly didn't want to go along with the *gees van die tyd*, but still felt that the issues of the day were relevant for their ministry and wanted also to continue to speak and live the will of God in these issues, through the structural unification of the associations, but also the conscious building of relationships between mostly Coloured and white Christians. Casterns explains this tension,

Ons moet eindlik terugkeer na wat altyd 'n belangrike deel van die ACSV tradisie was, naamlik getuienislewering op verskillende gebiede. Ons moet weer dit wat ons in die Bybelstudie leer, gaan doen en gaan uitleef. Mense en kinders-en lede van die ACSV-kan nie rus op die toewyding van lank gelede nie. Die wêreld verander tog gedurig, en elke nuwe situasie vra 'n nuwe toewyding.

Keeping this tension between the contextual pressure, and the mandate from the Bible, Goeiman (2011) also states,

...97 het ons toe nou maar besluit dis tyd dat VCSV die saak afhandel. Die motivering dink ek, wat rerig gelei het daartoe dink ek is werklikwaar vanuit die Skrif jy weet. Ek dink dit was 'n baie sterk, ... as ek dink, dit was die jare gewees waar daar baie klem op die, op die probleem gelê het van aparte verenigings, wat volgens ras geskei was. Nou moet ons ook onthou dat, die geskiedenis ook maar so geloop het dat die verenigings geskei was, as gevolg van die Apartheid beleid.

However, one realises that, whilst the structural merger of the associations took place, as well as efforts made to respond to the context of strained relationships, it was felt that it did not address the continuing theological differences. Don Sauls (2011) reflects,

Nee, ek dink, soos jy weet, van die VCS se kant af, ek meen dis die hoek waarteen ek dit benader, ...was daar miskien die ding van, dat 'n mens die, die, hele faithvalue ding man, van mense se geloof en se dieper teologiese verskille geonderskat het. Dis die groot ding vir my, as ek nou, jy weet, terugkyk...

Throughout the period after unification, between 1997 and 2008, one sees this ongoing tension in a diverse context. This is expressed as a '*verdeelde identiteit*' ["divided identity"], but also that the context is '*uiteenlopend*' ["divergent"] (Minutes of Executive Committee, 23 November 2007; Report of Outsider Witness, 1-2 March 2008).

Of course, in this respect, they could not escape the reality of poverty and inequality. Whilst unity in the country was the main issue, the realities of the poor also came to the fore and this was also the way in which her world was framed, this was done in relation to the UCSA's partnership with the Joshua Student Movement, as the witnessing and service division.

4.4.1.2 The poor and the needy

The UCSA made another critical shift, where they explicitly aimed at serving the needs of the poor and needy. In this regards, one can refer to the work of the Joshua Student Movement (JSM), and its ministry to, but also with the UCSA itself. Even though it was framed within the well-known Joshua 2000 vision, driven by the broader Global Consultation on World Evangelisation (GCOWE) process, still it was aimed at taking seriously the local context of Southern African communities, with regards to poverty and need. JSM explains themselves in their brochure as 'a mobilisation and networking agency', which 'works with existing mission agencies, non-governmental agencies and local churches to lend a practical helping hand, through

young people today.’ Its slogan was to ‘Mobilise, Encourage, Train and Engage the youth to be relevant to the Poor and Needy and to reach our to a broken world’ (Brochure for JSM Marketing).

In terms of this understanding then, the UCSA saw JSM as an organisation which aimed to serve organisations to mobilise young people to get involved. This involvement is seen as, with ‘other people and to reach out to them with words and deeds’ (Brink and Brink 1998:12). The question is then asked of the young people,

Ervaar jy deernis (compassion) vir mense (met verskillende behoeftes) maar weet nie wat om te doen nie?

As jy iets wil doen en van jouself en jou tyd wil gee, wil die Joshua Studentebeweging jou die geleentheid gee om wel ‘n verskil te maak. (:12)

The notion of poor and needy is framed here in holistic terms, where no specific needs are identified. Needy in this context could be understood personally, i.e., praying for ‘own needs’, but also ‘the needs of their friends and the lost’ (Brochure on Joshua Triplets). Whilst the question could be asked whether the structural, i.e., political, economic and cultural realities were taken into account, in terms of a contextual analysis, here the understanding was framed by the close relationship with mission organisations like the Love Southern Africa (LSA) movement, in the late 1990s, as well as the AD 2000 and Beyond movement, as indicated earlier, as framed by the Joshua 2000 vision.

Bosch (1991:419) refers to evangelical literature which ‘vibrates with contributions on “world evangelisation before the year 2000”’. He notes a series of conferences specifically from 1980 in Edinburgh, called a “World Consultation on Frontier Missions”, which formulated the goal of, “A Church for Every People by the Year 2000”, and in 1989 it culminated in the first “Global Consultation on World Evangelisation by

AD 2000”, convened in Singapore. Van der Merwe (1996:222) shows that the CSV got involved in 1994 through a missions conference, called Love Southern Africa (LSA) and through this, the AD 2000 movement. In 1995, such a conference was held in Pretoria, organised by the World Mission Centre and UCSA, at which a commitment was made *‘dat elke persoon in Suidelike-Afrika die geleentheid sal kry om die evangelie voor die jaar 2000 te hoor soos dit deur woord en daad verkondig word.’* [“that every person in Southern Africa, be given the opportunity to hear the gospel before the year 2000, as it is preached through word and deed.”] (:222). Here thousands of learners were trained for outreaches.

Whilst one has to agree that the CSV and later UCSA influence did come through in terms of framing the challenges in terms of racial reconciliation and community service to poor communities, the critique of Bosch (1991:419-420) remained,

As Glasser (1989) has argued, however, this entire project, and its fascination with the year 2000, is highly questionable. It proceeds from the doubtful assumptions that the world economy will become ever more buoyant, that parachurch income will skyrocket, and that the main bearers of mission in the coming decades will still be Western-type mission agencies. More important, however, are the theological flaws in this philosophy, particularly this kind of evangelism appears deliberately to ignore the growing poverty and injustice in the world.

In subsequent processes the need to redefine the ‘poor and needy’ in terms of the real economic realities became more and more important. This, however, finds resonance more and more in the planning processes, with regard to the finances of the movement. In the Finance committee it is stated, *‘Armoede het die afgelope 10 jaar gestyg. Ons moet die uitdagings van ons tyd identifiseer.’* [“Poverty has escalated over the last 10 years. We have to identify the challenges of our time”]. (Minutes, Finance Committee, UCSA, 13 Nov 2007) and later, *‘Daar is*

nog nie 'n resessie in Suid Afrika nie, maar ekonomiese omstandighede is nie rooskleurig nie' ["There is not yet an economic recession in South Africa, but economic circumstances are not good"] (Minutes, Finance Committee, UCSA, 11 Nov 2008).

The framing of the world in terms of the AD 2000 movement made way for a greater emphasis on transformation, as the organisation more and more grappled with the need for internal transformation, in terms of the promises at unification, but more so, a context where transformation, was expected.

4.4.1.3 Transformation.

At their reflections on the 10 years celebration, in 2007, the UCSA made much of the *transformasie proses* ["transformation process"]. Van der Merwe (1996:237) speaks early on about the *transformasie proses*, in the context of the re-unification process between 1992 and 1997. This takes place at a time, in the 1990s, when transition and transformation were a key narrative within the country. Van der Merwe (1996:206-207) states,

Die mens van die negentigerjare bevind hom in 'n tydvak van totale verandering. Politieke verskuiwings en strukturele vernaderinge op byna elke gebied van die samelewing is aan die orde van die dag. Dinge wat gewoonlik 'n volle leeftyd neem om te verander, is besig om met spoed te gebeur. Daar is gesagsverskuiwings op baie gebiede. Die ACSV is deel van hierdie veranderde tyd en nuwe uitdagings.

The key narrative in van der Merwe's framing of the ACSV's world is *verandering* ["change"]. This is confirmed by the sermon by Cassie Carstens, who states,

As 'n mens skielik blootgestel word aan veranderde omstandighede lei dit tot onsekerhede en nuwe waardestelsels moet ontwikkel word. Veranderings en verskuiwings het dus 'n invloed tot by my hartkeuses.'
(Minutes of Hoofbestuur, ACSV 1990)

Colin Goeiman is of the view that one of the key considerations and fears from the former VCS was, at unification, whether the members from this association would be able to play any role within the new united organisation. The VCS, as an organisation was poor and a volunteer-driven association, hence the issue of finance was from the inception a critical issue when it relates to staff issues (Goeiman 2011). He stated,

Die ander groot vrees regtig was dat ons vrywilligersbasis, eintlik redundant sou raak, en dat as daar met uh, op daai stadium, net met personeel gewerk word, dat daar nie regtig aandag gegee word aan die vrywilligers nie

As a result it was agreed that three representatives, nominated from each association, were to serve on a working committee with Don Sauls and Vic Brink to be the convenors (van der Merwe 1996:237). Hence, for members from the former VCS, in alignment with government's policy on transformation, it meant very specifically matters referring to representation in terms of staff appointments and the affirmation of volunteers in the ministry, the culture of the organisation, but then also, how in a very concrete way the matter of finances would be handled. For members of the former CSV, however, transformation or

what they preferred to call, *verandering* [“change”] or *om ‘n verskil te maak* [“to make a difference”] was personal and spiritual. It comes from prayer and, in the words of Carstens, a *‘hartkeuse’* [“decision of the heart”].

This was then framing which defined many of the processes and tensions within the organisation. Much of the tensions in terms of the different understandings, but also, as Sauls noted, different theological traditions were discussed in previous sections, yet it does emphasise the growing complexity in how their world is framed. Within the CYM as well, one can observe these realisations more and more.

4.4.2 CYM

Whilst CYM mentions its context explicitly in some statements, decisions and the way it wrestled with the understanding of its calling in the world, one can also see implicit modes in which the framing of this world illuminates its praxis. One of the more explicit references to this we see at the Founding Congress, where the decision was made to,

mandate the NEC to gather information on current social, ecological, religious and economic issues, in the light of the confession of Belhar, which challenge the Christian Youth today. This information should be disseminated to all levels of the CYM, to stimulate discussion and the formulation of action plans (CYM Minutes of Founding Congress 1995).

In this section, I focus on the first part of this decision, i.e., how CYM framed the ‘current social, ecological, religious and economic issues’ whilst the reflections in the light of her theological heritage, named here simply as ‘Belhar’, will come later.

From the onset, CYM was projected as existing in relation to the challenges facing South Africa. Rev L. Appies speaks at the Founding Congress of being a ‘sign/symbol of what our country [South Africa - RWN] should become - a fellowship of brothers and sisters’. (CYM Minutes of Founding Congress 1995). The question is how this relationship has been framed ever since. In this, and linked to this challenge from Appies, I will focus on themes where the CYM speaks of being there “for a uniting society”, yet also recognising a “growing and developing church and society”, i.e., growing in complexity, and lastly of finding her place and role within a “Southern African and global community”.

4.4.2.1 For a uniting society

Within the narrative of being an expression of ecclesial unification, CYM sees this as responding to a broader context of unification. The phrase “for a uniting society” comes from the theme of the Founding Congress of the CYM, formulated explicitly as, “*A Uniting Youth in a Uniting Church, for a Uniting society*”. In an article in preparation for the Founding Congress, Koopman explains the rationale behind this theme. He writes,

The unification of structures is important (where is it more important, precisely as within the torn NGK-family?) because it helps to bring people closer to each other... Hopefully *maats* [“mates”] will leave the congress with an experience that they are better equipped to live out the unity for which Christ died: “one of soul, one of mind” (Phil 2:2). As people who are one like this, can young people make a contribution to the establishment of a uniting society, as part of the Uniting church, in service of God (1995:11)?¹⁸⁸

¹⁸⁸ This is a direct translation from the longer Afrikaans article. A smaller paraphrased English version of this article is also published on the same page.

CYM was conceptualised and eventually framed within the specific context of imaginations and the negotiations towards the “new South Africa”, which was to be a united, non-racial, non-sexist society. In his reflections on the “eCongress” in 2007 Koopman again refers to this narrative. He states,

Together (in unity with God and in unity with each other) we can materialise the cherished ideal of a new Sout (sic) African society as articulated at the launch of the UDF in August 1983: We want one, united, undivided, non-racial, non-classist, non-sexist, democratic SA where peace and justice reign supreme (Koopman 2007).

The Preamble of the Constitution stated this vision to be ‘a united and democratic South Africa...’ (The Constitution of the Republic of South Africa 1996:1). This narrative of unification impacted many institutions ranging from sports bodies, educational institutions, NGO’s as well as churches. The definitive date for this narrative was 27 April 1994, which was the date when the general election of South Africa for the first time included black voters on one voters roll. Two other key events were the inauguration of former Rivonia trialist and president of the once banned African National Congress (ANC), Nelson Mandela, as the first black president of South Africa, on the 10 May 1994, as well as the adoption of The Constitution of South Africa, on 8 May 1996. Govender’s poetic language articulates this narrative.

In April 1994 the world witnessed the birth of a new nation when over 20 million South Africans voted in the first ever democratic elections. Three centuries of bitter conflict, race hatred and oppression came to an end. Our people stood patiently and peacefully together on the streets, in the valleys, on the hills, in cities and towns to make their marks for peace. The labour pains of four years of hard negotiations and the midwifery of a substantially free and fair election gave birth to a healthy baby. That baby of democracy was baptised and christened on Tuesday 10 May 1994 when Nelson Mandela was inaugurated as the first democratic president of the new South Africa (1995:151).

Linked to this narrative was also the notion of the “miracle” of which Govender and others (Boraine 1995:xiv; Sparks 2003:vii-viii) speak of in glowing terms. South Africa was held up as the miracle birth¹⁸⁹ to the world and many of the institutions including Christian organisation, like URCSA and CYM, were to also fall in line with this narrative.

Whilst other concepts like “reconciliation”, “making a break with the past” and “transformation”, “reconstruction and development” as well as the notion of a “rainbow nation”, became the defining language for this narrative in South Africa, within the CYM, the key challenge was then to be another sign of this unifying society - to be united in Christ, united in action and to be “one”, as stated in the themes of the congresses 1999 and 2003. Upon reading the official documentation and articles on the formation and movement building in the late 1990s, one can make the observation that reference was to be less about the context of youth or even of the communities, whilst the focus was on the unification of structures within. The notion of an ‘internal transformation’ also gained strength, but this tied in with the notion of being a “sign” or a “symbol”, instead of perhaps an activist engagement with the external world. On the other hand, the embracing of the narrative of unification within South Africa, of the middle to late 1990s, could also mean that CYM’s relation to the context was one of affirmation, i.e., embracing the “new South Africa”. The report of one the Alexandra District MBB speaks of the ‘New Committee which stands in rainbow colours and we have no problems’ (CYM Minutes of Founding Congress 1995).

Yet, this euphoric embrace of the rainbow unification within South Africa was to be challenged as the movement continued the journey of movement building in this specific context.

¹⁸⁹ Govender (1995:132) and cf. also Tshaka (2011).

4.4.2.2 In a growing and developing church and society

Since the National Congress in 1999, in assessing the journey of CYM, there was a recognition that the CYM was operating within, what was called, a “growing and developing” church and society (CYM Minutes of General Congress 1999). Rev Morris Makgale, in addressing the question of the constituting of the congress, makes mention of this reality and it is recorded in the minutes, as the basis for constituting the congress as such. In the meeting of the Central Executive after the congress, the meeting states as follows,

The congress was also described as more relaxed as compared to the previous one, there were indication of growth and development, the two groups coming together on an understanding. (CYM Minutes of Central Executive Committee 1999:4).

In the report to the GSCE in February 2003, “development” is now brought into relationship with young people, where the role of the GSCE meeting was to be to ‘play a strategic role in serving the development of young people’, but also notions of ‘faith formation of young people in Southern Africa’ (CYM Report of Central Executive Committee 2003).

The same language one also finds in the deliberations of the General Congress of 2003 where the keynote speaker, Rev Morris Makgale, refers to the South African situation of ‘Development and Sustainability’ (CYM Minutes of General Congress 2003).

4.4.2.3 Integrated into Southern Africa and a global community

Linked to this aforementioned narrative of “growth and development” is the deeper understanding of this evolving complexity, from the perspective of the integration of the region, but also the world into a globalised community. Already at the Founding Congress, Appies

introduced this perspective of the transition unfolding in South Africa. In unpacking what he calls, 'Our transition...' in terms of the RDP, aiming at 'attending to the basic needs of the deprived, exploited people...' he asks the pertinent question,

How is this objective to be achieved in the context of a world economy which tends to promote once again the powerful at the expense of creating more and more human misery and destroying irreplaceable resources....(CYM Minutes of Founding Congress 1995).

He continues to speak of the URCSA congregations who are living out their faith in,

a culture that is radically and rapidly changing (sic). A culture that is influenced by and interconnected with a world that is going through a paradigm shift.

That is: - society rearranges itself/ its world view basic values/ its social and political structures-these key institutions, its art. (CYM Minutes of Founding Congress 1995).

He links this culture change to what he calls, the 'information revolution'. At the 1999 National Congress, one hears the same framing of the world of CYM through the report from a delegate to the Assembly of the World Council of Churches in Harare. In this respect the congress decides to support the Jubilee 2000 campaign for the cancellation of debt, but also to explore programmes towards the 'economic emancipation of Africa' (CYM Minutes of Founding Congress 1999).

In reporting to the GCSE in 2003, reference is now also made to 'a situation of chaos, despair, pain, suffering and life characterised by injustice.....', but also the 'South African and Namibian peaceful transition towards democracy and reconciliation... in a time where, globally, it would seem as if (sic) the powers of military might and injustice seem to prevail' (Ibid).

4.5 Reading the Bible

In understanding the praxis, one also needs to ask questions about the sources for understanding themselves and the framing of their world. In terms of the postcolonial missiological matrix, I defined this dimension as relating to the questions, *how* they read (and use) the Bible, in constructing and projecting their missionary calling, naming their movement culture and their witnessing role. In this respect, as a researcher I had to make a choice in terms of the sources available and the kind of depth of analysis. It was therefore not possible to go in deep exegetical analysis of each of the Bible studies or sermons available. The key question was, for this study, which dominant Biblical metaphors and images functioned strongly, as they discerned the course of their ministry.

Whereas in UCSA there was more Bible study material available, I found in the minutes and published sermons related to CYM, some distinctive themes, as it related to the main thrust of this study. Again, I will start with the discussion of UCSA and then move to CYM.

4.5.1 UCSA

From its inception, UCSA aims at grounding her actions on the Bible and leaders would often refer to the Bible as the motivation for their actions. Meetings would invariably start with a reading from the Bible and a sermon or at least some reflections together on the text. UCSA's understanding, relationship and therefore usage of the Bible, here, cannot be seen separately from its broader affiliations and historical development as an association. In a preface to a WSCF publication, *Bible and Theology in the Federation*, Jean-Francois Delteil explains this relationship,

The relationship between the WSCF and the Bible is of a different kind. It is – as you will read in these pages – more like a love story which involved everyone individually and collectively, theologians as well as lay people. It had its moments of quiet, obedient submission, its moments of conflict and misunderstanding, its moments of struggle and corps-a-corps resulting sometimes in temporary rejection, or in blessings and passion (1994:1).

It is therefore not surprising that one finds during the aforementioned process of structural unification, references to the Bible, in particular the prayer of Jesus in John 17:21, i.e., ‘that we may be one’. In this respect, members from VCS also saw the decision to enter into the unity process, as a step of discipleship of Jesus Christ, or of ‘carrying the cross’. It needs to be noted however that apart from this Bible study material, there is also a very strong preaching culture within UCSA, although, in distinction from CYM, and the URCSA church culture, the sermons here are not written out or published, like the Bible study guides and Activity guides. In this respect the UCSA has a strong oral culture, where popular, motivational preachers, like Cassie Carstens, Bill Price, David Molapo, were preferred and listened to, sometimes for hours. These sermons are embedded in times of praise and worship, as well as dance productions developed by *Diensjaar vir Christus* teams. It is then in terms of these three focus areas that I reflect on the readings of the Bible in UCSA, starting off with the emphasis on the cross.

This biblical symbolism of the cross came out strongly in the Bible studies, in articulating the call, but also the fears and price, of entering into the merger. Whilst these symbols spoke of sacrifice, it also speaks of commitment and obedience in the context of following Jesus. After the merger in 1997, the new Bible study material was developed which would serve the process of the merger. In this respect, I have already referred to the focus on the cross in particular through the Bible study of *Die X-Faktor*. I already explained this understanding in section 4.3.1.3 in terms of what the UCSA wanted to achieve after the merger.

Here I wish to highlight the theme that also surfaced in the Bible studies, namely to ‘take the unification in 1998 to the ground-to the branches’ (Brink and Brink 1998:6).

In these studies, it was noted that the characteristics of *kruis-kultuur* [“cross-culture”], were actually the characteristics of the followers of Jesus (:7). The participants were challenged not to go with the stream, but to stand up, take a stand for what they believed and to start to live according to who they are in Christ (:7). In this respect the focus was on the life of Joshua, in line with the work of the JSM, as discussed previously (Section 4.4.1.2). The process of this Bible study was as follows. The participants were to read a verse from the Bible, on Joshua, with a leidraad [“clue”], for example:

<p>A</p>	<p>Josua het God met sy lewe aanbid</p> <p style="text-align: right;">Josh 5:13-15</p> <p>Josua was naby Jerigo. Toe hy sien, staan daar ‘n man voor hom met ‘n ontblote swaard in die hand. Josua het na hom toe gegaan en hom gevra: “Is u aan ons kant of aan ons vyande s’n?” “Nee,” sê die man, “ek is die aanvoerder van die Here. Daarom is ek hier.” Josua het diep gebuig en vir die man gesê: “Wat wil u aan my, u dienaar, sê?” Toe sê die leëaanvoerder van die Here vir Josua: “Trek jou skoene uit, want die plek waarop jy staan, is ‘n gweyde plek.” Josua het dit gedoen.</p>
<p>U</p>	<p>Hy was nie bang nie: hy was uitsonderlik en het voor die hele volk sy saak gestel.</p> <p style="text-align: right;">Josua 24:14-16</p> <p>“Beton dan nou eerbied aan die Here en dien Hom met opregtheid en met trou. Sien af van die gode wat jull voorvaders anderkant die Eufraat en in Egipte gedien het, en dien die Here. Of as julle dit nie goedvind om die Here te dien nie, lies dan vandag vir wie julle wil dien: die gode wat julle voorvaders gedien het anderkant die Eufraat, of die gode van die Amoriëte in wie se land julle woon. Wat my en my familie betref, ons sal die Here dien.” Die volk het</p>

	geantwoord: “Ons dink glad nie daaraan om die Here te verlaat en ander gode te dien nie.”
--	---

(Brink and Brink 1998:8)

Then the question was asked whether Joshua would have qualified for the characteristics of being part of *Kruis-kultuur*, with an application, in the form of a table, to be completed.

Karaktereienskap	Ek wil en gaan...	Ons kring....
X-clusive		
X-ample, etc		

(Brink and Brink 1998:9)

In the next study, the focus is on crossing the river Jordan (like Joshua). Again the same pattern is followed with a verse from the Bible, and the question, now what was the promise for Joshua and later, what the promise was for you, as an individual to be able to pursue the plan God has for you.

These examples indicate the way that the Bible was studied in order to address the challenges that UCSA grappled with. What is important is the notion of “entry into the new land” as the initial defining metaphor for the discipleship in the “New SA” and the new uniting movement, but also, in line with this, the crossing of borders.

4.5.2 CYM

As indicated, from its inception the practices of Bible study, worship, but also written out and published sermons of various preachers and reflections (Section3.2.2.) on its praxis, consciously shaped this movement in specific ways, but more specifically, in how her calling was to be understood. Being an inherent part of a highly structured

Reformed church, the Bible is acknowledged as very important in the CYM. Koopman explains this important emphasis and its purpose,

It remains important that the URCSA also focus internally that the unity is not just structural, but that the people inside the structure, are one. This matter will be emphasised at the congress. Bible studies, discussions and evening programmes, will aim at helping young people out of different backgrounds to learn to speak to one another, to learn to tell each other's stories, to appreciate and get to know each other, building relationships, and practice unity in diversity (1 May 1995:11).

CYM therefore also included this importance of the Bible in its constitution under the heading of the 'Foundation' (Reg 2), but also under the 'Goal' (Reg 3.1.) and 'Religious functions' (Reg 22.2.1). Under 'Foundation' it is stated, 'CYM is based on the Bible as the unfailing Word of God...' (URCSA Church Order and Regulations 2005), whilst under 'Goal' it is expected that every member is to, 'live in compliance with the will of God according to the Holy Scripture' and the 'religious functions' within the branches simply list activities like Bible study, Bible quizzes, etc. with the aim, 'to mould and intensify the spiritual lives of the members'.

These formulations were translated and taken over directly from the regulations of the CJV of the former DRMC (NGSK Die Kerkorde en Aanvullende Bepalinge 1990:121). Here, it has not been revised since 1974, where then, under Regulation 17.2, the work of the CJV was for the first time included in the Church Order (NGSK Bepalinge en Reglemente 1975: 118-119). What has changed is that the words, 'and the doctrine that the church confesses...' was added in 1990 (NGSK Die Kerkorde en Aanvullende Bepalinge 1990). It is an important question as to how these formulations and the additions later, were understood in the three decades since its inclusion (or even before this inclusion!) or whether it shaped the way CJV (and later CYM) read and interpreted the Bible. The inclusion of the reference to the confessions, after the

adoption of the Confession of Belhar in 1986, cannot be without meaning. That is however not the focus of this study, but what is important is the fact that these questions were not raised in the debate whether to stay with the existing formulation and what it would mean for *how* the Bible would function within the new movement. If Bible study was to remain a critical practice within the movement, it is important also to ask *in what way* it was interpreted, and *for what purpose*. Again, this important task is perhaps much broader, yet crucial for further study.

For now, one can observe that in interpreting the Bible for understanding their calling as CYM since 1995, there was, not surprisingly, an emphasis on “unity”, but then also on the “prophetic calling (of youth)” and These themes relate to the reading of specific Biblical texts, within the movement’s history. The various Biblical reflections at the gatherings of CYM, but also on its praxis, in the church’s newspaper are unfortunately sketchy, as some of it is worked out in detail, whilst others was summarised by the relevant secretary. These cannot, however, be read apart from the aforementioned dimensions of its praxis, i.e., its self-understanding and the framing of its world. It is therefore no surprise that the notion of unity functions strongly also in this respect.

4.5.2.1 Called to be one

In line with the various themes chosen for the specific National Congress one finds that the Biblical texts as well as the focus are centred on the specific themes. Hence, the notion of unity and related themes is dominant. At the Founding Congress in 1995, Appies worked with Luke 6:39-42 as well as Romans 14. He starts with an outline of what he calls, ‘our transition’. In this he presents as indicated previously, a particular framing of the world, in particular the South

African transition. This is followed up with the retelling of the story of the 'Uniting Church', which leads to a reflection on the challenge for the church itself to go through its own transformation, in order to 'fulfil its mission'. He preached in this section,

We are aware of our differences (language, culture, history). We are aware of the alienation forced upon us.

But we are also aware and very much aware of the grace of the Lord who called us to his/her mission, who called us to be one. (CYM Minutes of Founding Congress 1995)

The material on the Biblical reflections at the 1999 National Congress is sketchy, yet one reads that Rev T Ngema, challenged the CYM to 'rejoice in hope, to march forward because we are conquerors in the Name of Jesus, exploring the possibilities of developing a new language.' (CYM Minutes of General Congress 1999). The awareness and realisation that the unification journey was not that smooth and also the pain, as referred to in earlier sections, gives context to this more sober challenge. Yet, it remains a question as to how the Biblical reflection informed or challenged the deliberations and decisions of CYM. One doesn't find direct links between the decisions and constitutional amendments and the Biblical reflections.

A more conscious effort was made in 2003 to integrate also the Biblical reflections, with the deliberations and the form of the movement, in terms of its constitution. The Congress then was structured in such a way as to keep four streams of activity, in dialogue with each other, i.e., the Bible Study, a 'change management process' and 'Worship and prayer' (CYM Minutes of Central Executive 2003). Even through this process, the notion of one-ness and unity was crucial, but what was also emerging was the reality of another tradition. This was perhaps part of a focus on the relation between the internal focus on unity, and internal transformation, on the one hand, but also on the other, its expression "outside" of CYM, i.e., in

church and society. Further, this shift in emphasis was perhaps due to the growing realisation of the complexity of the process. It however has a deeper historical root.

4.5.2.2 Formed by the Holy Spirit, to be prophetic visionaries

Reflecting on the Founding Congress Rev LL MacMaster, who was directly involved in the organising and deliberations at the congress, published a sermon in the church newspaper, under the heading, ‘*Profetiese jong mense het ‘n visie* [“Prophetic young people have a vision”]’ (MacMaster 1995:9).

MacMaster opens with a telling reference to the theme of the founding congress, i.e., “A Uniting Youth in a Uniting Church for a Uniting Society” and *wy* [“dedicate”] his message to the young people of the URCSA. Reading from Acts 2:14-21, he then speaks of his own experience when he reads this text, an experience of excitement, life and the movement that took place on that day, which, for him, must have been something very profound. *Iets was aan die gebeur ! ... En ewe skielik was daar opwinding in die lug* [“Something was happening... All of a sudden, excitement was in the air”] (MacMaster 1995:9). He then tells the narrative of how the people responded and the explanation of Peter, invoking the word from the prophet Joel, that God, being faithful over his promise, has poured out his Spirit upon all people. The emphasis on all people is important for MacMaster, but more significantly, the specific reference here to “sons” and “daughters” and “young people”. For him, in a society which tends to marginalise and ignore children, daughters and older people, God brings them into the picture. They are now first, to prophesy, to make known to others God’s will, and to strengthen and comfort people in their faith. They, these children, young people and old people will see visions and be people with vision, God’s vision for the world. This outpouring of the Holy

Spirit is part of God's work until the second coming of Christ and, for MacMaster, it also happens today.

He then moves back to what he simply calls, "Bloemfontein".

En wanneer jong mense uit verskillende agtergronde in Bloemfontein of waar ook al byeenkom, ervaar 'n mens hoe die Heilige Gees werk om vooroordele af te breek en skeidsmure plat te slaan; hoe die Gees verskilpunte in groeipunte omskep en mense saamsmee tot 'n wonderlike eenheid wat die omstaanders en die skeptici "verras en verbaas"¹⁹⁰ (MacMaster 1995:9).

For him then, these young people will go back to their congregations and homes, aware of what has happened, i.e., the "outpouring" of the Spirit, they go back as prophets, yet with what he calls, 'a feeling of ambiguity' - with courage and fear, enthusiasm and shyness, boldness as well as humility. Those who take up this task and responsibility as prophets, in all honesty, will experience this. This is the reality to follow the Lord Jesus Christ in church and society. As prophets, they are also ministers of reconciliation, a costly reconciliation, not for political gain, but a reconciliation which also calls for confrontation, awareness of their own mistakes, being formed by the Holy Spirit towards the image of Christ. For him, this people with vision will in humility and dependence on God, carry and live the message of hope, where young people, because of a lack of vision and dreams destroy themselves through liquor, drugs and '*losse sedes*' ["loose morals"]. Through this endeavour, to be carriers of light, the word of life will be carried out and those young people will be drawn to Christ and a meaningful life.

¹⁹⁰ My translation: ["And when young people out of different backgrounds in Bloemfontein or wherever, gathers, then one experiences how the Holy Spirit works to break down prejudices and throw down dividing walls; how the Spirit transforms points of division into growth points and mould people together towards a wonderful unity, which surprises and confounds bystanders and sceptics. "]

MacMaster concludes his sermon with the assertion that young people have a particular place within the church. According to this text, they are not the church of tomorrow, but now already part of God's plan, the fulfilment of God's promise, part of the outpouring of the Holy Spirit and the church should acknowledge the contribution from young people now already, and the role that they can and should play. But also, young people should allow the Holy Spirit to use them inside and outside the church, with the required responsibility and commitment to build up the church for the Kingdom of God and to the glory of the Lord.

One can say that his sermon, here, gives a theological grounding for what one could call a Holy Spirit formed, prophetic tradition within the CYM. In reference to the narrative of being a sign of unification, this sermon however goes further, in articulating also being the unique 'voice of youth', within the church and society, but more pertinently, as, through the Holy Spirit, a prophetic voice with vision. Rev TE Ngema in 1999, also refers to CYM as 'people with eyes to see, to be visionary and people leading the way' (CYM Minutes of General Congress 1999:11), whilst in feedback from the small group Bible Studies in 2003, now led by Dr N Koopman, again reference is made to Acts 2, in particular verse 17 (CYM Minutes of General Congress 2003:6). Here, again the Holy Spirit is central, as the source of achievement, as 'Youth can be moved by the Holy Spirit... God empowers us open our eyes. We are God's representatives'. Koopman, however, introduces here the concept of "Theovision", as a critical contribution to adding content to the up to now, vague reference to vision. Theovision is vision inspired and shaped by God the Creator, the Liberator, Jesus Christ, but also the one who empowers, the Holy Spirit. In anticipation of the General Assembly of the World Alliance of Reformed Churches (WARC) the following year, in Accra, this vision is now linked in reflecting on texts, like Isaiah 58 and

John 10: 10-18,¹⁹¹ with Abundant Life and breaking the chains of injustice. But this was not the only way in which visionary leadership was conceptualised within the CYM.

4.5.2.3 “Please transform us...”

The notion of “transformation” appears often in the Biblical reflections of CYM, in relation to unification, but also being formed as a prophetic visionary. It is therefore no surprise that the Bible study of the General Congress in 2007 used the theme, coined in the context of the Assembly on the World Council of Churches in the same year, which was, “Through Your grace Lord, please transform us”. For CYM this new voice however has an earlier root, but also a specific appropriation in its own context.

As already indicated, Appies in the very first sermon states that what he calls, ‘the social transformation in South Africa’, is actually the work of God. He explains, ‘God made “good news” in South Africa and it is focussed at the masses of poor and pressed (sic) of this country’ (CYM Minutes of Founding Congress 1995). For him, the social transformation unfolding, as he explains earlier, in terms of a specific political, economic and cultural transition, is already God’s work, and what is a prerequisite for this transition to become transformation, is ‘for one we NEED the capacity to look with new eyes...’. Here, he also alludes to the notion of vision and being visionaries, as articulated later by MacMaster and Ngema. Being visionaries here, means to view the ‘birth of a democracy in South Africa’, within the broad interconnected shifts that are taking place in the world, and to which the church (and the CYM) has to come to terms. It is the mission of the church, i.e., coming to terms with this ‘new thing which God is creating amongst us’ by going through transformation itself.

¹⁹¹Cf, also ‘Process Document for General Congress 2003.

Whilst there were sermons by Rev Morris Makgale in the morning prayer sessions at the 2003 General Congress, which focussed on personal change and but also that ‘the Youth/CYM [are] to develop and sustain the Church of Christ’, the notion of transformation is given more content in the Bible Studies led by Dr Nico Koopman. As indicated, in the previous discussion here, he focuses on Theovision and Abundant life, which are themes closely tied to the broader ecumenical movements, journey to Accra. It therefore is understandable that in 2007, a more explicit connection is made with broader ecumenical themes. In this Bible study, I was asked to reflect on this theme, but approached it using the ‘Pastoral Circle of Social Transformation’ (CYM Minutes of General Congress 2007:2). In working with the Biblical text, of John 4: 1-11, a key question now is what are the hidden stories of this woman, why the “surprise’ of the disciples and what and how did Jesus cause transformation of the woman, but also his disciples. In terms of “Spirituality”, the questions are asked, how can we open up conversations with [hidden] ‘samaritan women’ in our communities, but also with the surprised inner circle, i.e., how can we (CYM) start relationships and build friendships with strangers.... This is, in terms of this study then, how CYM can make a difference, i.e., how can transformation become a reality through grace.

The question is how these reflections, but also the aforementioned dimensions led to the transformation of CYM itself, i.e., how her own life was impacted. Whilst the Biblical reflections, in themselves, give important insight in her reflections and the role that the Bible plays in her praxis, one also has to push through to the way the action plans were implemented.

4.6 Strategizing Action Plans

4.6.1 Introduction

From one perspective one could argue that the various voices, as discussed in this chapter, come together or culminate in the action plans of the movement. It is however not that simplistic to think of this dimension of the movement to be at the end of a process. It's much more complicated. In this section I focus on CYM as the key bridge towards reflecting specifically on the way URCSA responded to the post-colonial challenges. This however doesn't mean that I have left UCSA behind. The insights from both CYM and UCSA, in previous sections remain crucial for the purpose of this study, yet, being specifically a youth movement within URCSA, the greater relevance is self-evident.

Much of CYM's strategizing, planning, movement building, drafting and rewriting of her constitution, took place as a response to immediate problems identified in its attempts to make the aforementioned narratives a reality. Yet, it is also true that these structural processes also informed or at least shaped their self-understanding, framing of their world and how they studied and lived out the Bible. In a way this is illustrated, more than in any other way, by the role and function that its constitution played. It is therefore appropriate that we start here.

4.6.2 Our constitution and building structures

Youth accepts new structure with joy

BLOEMFONTEIN- There were (sic) scenes of joy and celebration as it was announced that the proposed constitution of the new Christian Youth Movement (CYM) of the URC had been accepted by the National Youth Congress. The movement substitutes the old CJV, MBB and BMM.(Die Ligdraer/Ligstraal, 31 July 1995).

This was the way the church newspaper of the URCSA, welcomed the new youth movement, as they opened their report on the Founding congress and the historical significance of this event. The adoption of this constitution evidently plays a critical role in the memory of CYM, but also in its on-going structuring. One can say that CYM exists in and through her constitution. In all of the official documentation, i.e., minutes and reports, one finds reference to “our constitution”. Most of the debates, training programmes and action plans are centered around “our constitution” and in terms of that “getting to know” and “building our structures”. Therefore, one of the ways in which challenges are framed, is to state that the members ‘don’t know the constitution’, whilst most leadership development workshops are aimed at teaching members the constitution and how executives are to align their operations according to it. The question is how is this emphasis to be understood?

In announcing the details about the Founding Congress, Koopman refers to the draft-constitution and states that discussion and finalisation of the draft constitution will happen at this congress. The matters dealt with under this will be amongst others, the name of the movement, how regions are to be divided, age limitations, the composition of executives, etc. He therefore urges members to discuss this document and to come up with proposals. This document was to articulate the structure of CYM.

The Report of the GSCE to the Founding congress (CYM Minutes of Founding Congress 1995) also provides details on the background, but also how this document played a key role in, what they called, the ‘Unifying Congress of the Youth of URCSA’. They explain,

The Commission (GSCE) was granted the mandate to draw transitional constitutions and “reglemente” for the new Youth Movement. This has to

be done according to the guidelines adopted/accepted by the General Synod;

This was draft (sic) by the Interim Committee and it was sent to all congregations; MBB and CJV branches; RUB's and Regions for discussion and response;

All these responses together with the constitution itself will serve before this Congress for final discussion and possible acceptance/adoption. Only after it is accepted with or without changes, then the General Executive of the New Youth "Movement" could be elected through normal democratic procedures (Ibid.).

One has to note however that apart from the MBB of Northern and Southern Tvl, most of the MBB regions and BMM's, nor the report of the Youth Organiser make any specific reference to a constitution. This is perhaps due to the fact that these associations did not exist on a national level and therefore did not have a unified set of regulations. The MBB of Southern Tvl however did submit a 'Report on Tentative Constitution (MBB Southern Transvaal Synod)', which outlines key proposals for the constitution (CYM Minutes, 1995).

It would not be possible to go into the detail of all the constitutional debates, at all the congresses and meetings, since 1995. What is, however, important is the critical issues that arose out of this choice to structure the action plans of the CYM according to this legal document. One of the first major issues that the first National Executive had to deal with was the question whether the constitution drafted and eventually adopted at the Founding Congress was in fact, legally binding, before it was ratified at the General Synod in 1997 (VGKSA Agenda, Skema van Werksaamhede en Handeling 1997:196). In an article that I wrote as the General Secretary, the first of a series on CYM's development in *Die Lidraer/Ligstraal*, I refer to the 'excitement and expectation' amongst members 'to establish and build our young movement', but also this issue, namely the 'confusion as to whether the constitution is already a valid and legally binding document.' (1996:7). This was due to the fact that some

ministers and church councils argued that the CYM could only be implemented after the General Synod approved the constitution in 1997.

One needs to understand this challenge in the light of the challenges surfacing within the URCSA on the juridical basis for the unification from congregations in the Free State and Phororo regions (VGKSA Agenda, Skema van werksaamhede en Handeling 1997:20). In the period 1995 to 1997, a group of congregations and ministers in these regions argued that the procedures, followed by the NGKA in the unification process were not in accordance with their own church order. This specifically relates to the adoption of the Confession of Belhar and the question whether the NGKA was dissolved legally, before entering into the unification with the DRMC to form the URCSA (VGKSA Agenda, Skema van werksaamhede en Handeling 1997:45). These matters then started to impact on the issues of the property of congregations and led to bitter court cases, and eventually the formation of a new NG Kerk in Africa, which understood itself to be the continuation of the former. In a way the unification between the DRMC and NGKA therefore led to two churches, i.e., the URCSA and now the new NGKA.

These developments within the unification did impact on the insistence within the CYM and the rest of URCSA on a legally binding document for the unification of the youth associations, but also, it does explain why the meticulous debates and decisions about constitutional matters had become one of the defining ways in which CYM concretised itself. Yet, I would argue that this is not simply for the sake of itself, but also serving another flow, expressing the urge to realise her uniting, but also prophetic vision and transformation. This flow is the point of the next section.

4.6.3 Movement building

As suggested, CYM's insistence on a legally binding and meticulously crafted constitution, whilst the constitution is critical, as such, it also aims at building the movement. The ideals as indicated in earlier sections cannot only live in the constitution of the CYM. One author to the church newspaper writes, under a pseudonym "Where is the new church?" in 1996,

It is now almost two years since church unification has taken place. However I don't see much of the new church... To a very high degree we are still separate. Now my question is this: is the URC only a unified church on paper? (Die Ligdraer/Ligstraal, 3 Feb 1996).

When CYM speaks of the "constituting of regions", or workshops towards the establishment of branches and PUE's, when it is drafted, discussed, negotiated and reported on in the minutes and the constitution, then the aim is to build the movement. In the article referred to earlier, I stated,

On seeing and hearing what is happening in the different regions, we are experiencing the vibration of our members working and struggling through the ruins of the past to establish and build our young movement (Nel 1996:7).

Hence, in the period between 1996 and 1999 one sees the emphasis on this movement building, through the organising of various regional congresses, the constituting of PUE's, etc. This process is articulated in the reports to the General Synods from 1997 onwards. In the Report to the General Synod, in 1997, it is stated

As a matter of urgency the CYM is aiming to build the unity on regional, circuit, but most importantly on local level (branches). We need to stress the importance of developing the capacity of young people to address these challenges themselves through the process of locally identifying the needs

as addressing them... (VGKSA Agenda, Skema van Werksaamhede en Handeling 1997: 196).

A strong emphasis in this phase is therefore the fact that a region, or any other structure has been constituted, and the elections of the executives involved has taken place, in order to build the various levels and “structures” of the movement. Another key component is Kilowan, the outgoing chairperson then in 1999 made an assessment, and concludes that ‘CYM has not made a successful break with the past’ and that the ‘promises and commitments at Bloemfontein were not kept by the members and structures of the movement.’ He then urged the delegates, to ‘strive to make unity in Christ a unity in action’ (CYM Minutes of General Congress 1999:1). The congress also took note, ‘with concern’ that within the CYM there still is resistance to the changes that are required to transform it into one movement, from the previous three organisations.’ A new commitment is then made to the ‘continuous transformation’ and that the ‘constantly developed world’ within which CYM operates, be included in the programme, but also that Presbyterian and Regional Executives develop programmes to assist branches to explain the changes that are required to make CYM become and remain a vibrant dynamic and relevant organisation within URCSA (CYM Minutes of General Congress 1999).

The notion of movement building, i.e., establishment of structures, lines of communication and funding streams, here evidently remains important, but with a different emphasis. Now that the structures are in place, there seems to be the realisation, evidently due to the new framing of the world, the reflections on the Bible, but then also, the challenges within URCSA, that the journey and transformation required, is much more complex. CYM’s emphasis on movement building requires a much more complex process, in order to continue to respond to the transforming and shifting world in which they find themselves.

It should therefore be clear that the now emerging emphasis on strategic planning was a mode of, on the one hand, continuing the crafting of an appropriate constitution, but also of building the movement. Here, however, one sees a slightly different emphasis and perhaps more explicitly than previously, on transformation.

4.6.4 Strategic planning, as restructuring practices

The different emphasis is evident in the references to “strategic planning”, “restructuring”, “change management” and a conscious visioning process. Reporting in 1997 to the General Synod, the CYM makes reference to this emphasis,

The CYM has been involved in the strategic planning process of the General Synodical Commissions with regards to the church as a whole. It is affirmed that these (sic) involvement of the youth on this level needs to be acknowledged as well as enhanced. The youth are ready and willing to pay its part in gearing our church for the future’ (VGKSA Agenda, Skema van werksaamhede en Handeling 1997: 196).

After the General Congress in 1999, the Central Executive took a decision to continue this participation, through the chairperson, vice-chairperson and secretary (CYM Minutes of Central Executive, 31 July 1999), but also that some of its meetings be changed to a ‘strategic session to focus on the restructuring of the CYM’ (CYM Minutes of Central Executive Committee, 26 Aug 2000), and that the General Congress in 2003 would be structured along the lines of a ‘change management process’ (CYM Minutes of Central Executive, 15 March 2003). The Report of the Central Executive Committee (2003) makes clear the scope and focus of this process. It explains,

The CYM Exco, in line with the broader strategic planning process within the URCSA has to clarify her position role as well as strategic thrusts for

the movement for the next 3-4 years. The CYM sees herself as an organ within the broader body who creates an environment within which creative processes can be developed for youth, youth leaders and workers- as well as youth pastors. The eminent process of downsizing and amalgamation within the broader public witness domain, would indeed have to be reconsidered in terms of the question whether it will strengthen the youth work of phase it out. This poses serious challenge to the existence of this vibrant movement within the URCSA and provides that backdrop to the strategic process within the movement.

The broader context of this process is the preparation for the 24th General Assembly of the World Alliance of Reformed Churches in Accra, Ghana 2004, under the theme: "That All may have Fullness of Life (GSCE Minutes 2003).

The process is further explained in detail through the "Process document for General Congress", which was to be discussed at the various Regional congresses. In this document, based on the WARC theme, *That All may have fullness in Life*, coming from John 10:10, the 'situation of our youth in our world and our church' is outlined in terms of global, i.e., the 'important challenges, globally that face young people', the methods and strategies that youth put in place to deal with these, including movements of Christians, the impact of youth action upon these situations, but then also the significance of the global gatherings, like the World Summit on Sustainable Development for young people. The document also refers to regional challenges of HIV/AIDS, violence, the significance of the African Union, NEPAD and how these impact on young people. Subsequently, it focussed on the local questions, where crime and the economy collide and collude, HIV/AIDS, opportunities for further study and skills development and also the impact of these on the morale of young people in communities. The document then comes back to the Biblical reflections, and then through an emphasis on "youth development", "faith formation" or "Christian formation", presents various implications for a revision of the CYM constitution, i.e., for a new action plan. The focus now shifts to the aim to form the church youth to become "spiritually mature", with an

emphasis on “responsibility towards creation”, service groups becoming “ministry teams” and a closer link with “ministries of witness”. In terms of restructuring CYM, it proposes another format for its General Congress, where the upcoming one would be focussed now on “youth leadership development” and “strategic policy assessment”, with the mandate for “restructuring and transformation” of the organisation within “our SADC region”.

Whether this congress succeeded in this lofty vision is an important question. It seems as if the members attending the General Congress struggled with the new vision. The minutes of the congress mention how the new ‘working schedule’ was explained and facilitated, but also the concerns by delegates, as well as ‘an appeal that the executive must take control of the congress’ (CYM Minutes of General Congress 2003:5). The Executive responded by explaining the new process, yet also apologised for the ‘areas where they failed the congress’, as the ‘procedures are still a new and learning experience, therefore a plea for patience...’ (:6). It seems as if this congress experienced the difficult struggle between a search for a break with the past in terms of her practices, but also the inertia of existing practices. Transformation and the ‘break with the past’ seemed easier on paper than to institutionalise it.

This same challenge surfaced again when the General Congress gathered in 2007. Here however the tension spilled over in opening up a deep rift, when the institutional requirements, in terms of the constitution on paper, but also a memory of past practices, became unbearable for the kind of dynamism and flexibility that the movement needed, in order to respond to her new context. The urge for a fundamental transformation, in terms of the radically and rapidly changing world in which CYM lives and grows, but also the shifting composition and growing diversity pushing from the bottom-up, fractured the movement beyond the point of what it started out to be, or

perhaps better, beyond what it could ever have imagined. This process however, did not take place in a vacuum and the question is how are we to understand this within its own context, in the Southern African context (Chapter Three), but also, in the URCSA itself. This challenge of strategizing did not take place in isolation and relates to the journey of URCSA itself. It is on this basis that I will now turn to the restructuring within URCSA.

In order to understand these processes, within their immediate ecclesiological framework, but also as a bridge to the next chapter, where the missiological ecclesiological implications will be worked out fully, I now turn to the way URCSA itself has wrestled with embodying a Belhar ecclesiology. The next section, and last in this chapter, hence presents an overview of post-unification, URCSA's restructuring journey, itself. Whilst it is directly related to the CYM process, I do however deal with it separately.

4.6.5 Reconstructing a post-unification URCSA

The URCSA, like the aforementioned uniting youth movements, since its Founding Synod starting 14 April 1994, embarked on a broader conscious process, which aimed at restructuring this new church, in terms of the unification narrative. I will not go into the detail of this narrative, except to argue that the CYM's unification narrative, in particular, followed and was influenced by what was happening in the rest of this church (Section 4.6.1.3). One could also argue for the reverse, i.e., that CYM's experience and journey also influenced that taken by URCSA (Section 4.6.1.3; Agenda, *Skema van werksaamhede en Handeling* 1997:196). Either way, the process was complex and influenced from many sources. Named explicitly, the Founding Synod or URCSA, adopted the following proposal taken over from the Dutch

Reformed Mission Church (DRMC)'s process of restructuring, as referred to in Chapter Two.

The moderation and service commissions of the DRMC in SA request the synod of the URC in Southern Africa as a matter of urgency, to decide on a process in which the content of this report (Restructuring of Ministry) can further be discussed and the necessary action steps be taken. This should be done in cooperation with the service commissions of the church.' (VGKSA Agenda, Skema van Werksaamhede en Handelinge 1997: 135),

4.6.5.1 Renewal and restructuring, with a congregational focus

The implementation of the post-unification, restructuring process within URCSA was referred to the Commission for Restructuring of the General Synod. This commission understood its role, to guide and support Regional Synods and to determine the policy of the URCSA, with the focus on congregational ministry (:135). They indicated certain points of departure for the restructuring, namely, that,

- * structures must serve and enhance the unity of the church
- * congregations must be involved in the development of new structures
- * structures must focus the church on the world and facilitate the church's mission
- * structures must enhance the partnership of men and women. (:135)

They reiterated that the Founding Synod also decided that, what they call, 'congregational development', was to be the strategy for the restructuring of the URCSA, and they identified two phases in this strategy namely, a 'visioning phase' and a 'restructuring phase'. Hence,

they made certain decisions, of which one is central to understanding their work,

...the Commission decided that renewal and restructuring should not be imposed by synods and presbyteries on congregations. Congregations should rather be the point of departure and focus of renewal.' (: 136).

This process of 'renewal and restructuring', with congregations as the point of departure and focus, they called: "*URC: TRANSFORM AND UNITE*". This programme was to include an awareness programme to make members aware of their own calling, gifts and unique contexts, but it also focussed on assisting congregations in discovering their specific ministry. Dames (1995:8), member of this commission, wrote a letter to *Die Ligdraer/Ligstraal*, in which he explained this process to be part of 'radical restructuring' and 'renewal', more than the 'usual story of our own Church and its people' where change is only an idea. He states about the report of restructuring, in 1994, to be dealing with,

the struggles of members, church councils, presbyteries and the synod over matters like the role of the believer, the offices, congregational, presbytery- and synodal structures, the Women's Ministry, CSB, the CJV, catechism and Brigade. (:8).¹⁹²

Dames then surmises, 'Basically it brought to light a major disquiet with regards to church life and structures. Up to today many of us

¹⁹² This is my translation from his Afrikaans letter, hence the reference to the Afrikaans associations, the CSB, *Christelike Sustersbond* ["Christian's Sister's League"]) (CSB) and CJV. The CSB, as indicated in Chapter Two, was one of the associations within the former NGSK. Again, it is significant that this letter was in Afrikaans and refers to these, which pose the question whether this trajectory remained locked into the narrative of the former NGSK. In Chapter 2 I also refer to the 'renewal' narrative, introduced by Rev Deon Botman in the Riverlea congregation, whilst there was a very active movement, called, Revival Prayer Forum (RPF) mostly in African congregations, from the former NGKA.

share this common experience on one or the other form' (:8). After referring to the decision of the Founding Synod of URCSA, he then explains the visioning process, as a prerequisite for structural change, and how the matter has been making progress in the Cape Regional Synod. For him, this commission aims and plans to present the matter of restructuring to the rest of the church community and he then promised more conversations on this journey. This journey of visioning and conversations, starting from congregations, however, seems to flow into (or against) another process.

The report of the commission at the General Synod in 1997, continues that their second meeting took place at a 'second strategic planning meeting' of all the commissions.....', now 'organised by the moderation'. On this process we come back in the next section, as it became central to this story, but also in a way, it overshadowed the work of this commission. This clash of operations is seen in their report and how they interpreted the processes at the second strategic session. They report, (most probably based on their experience at the second strategic planning session), 'There is very little knowledge in the church about the decisions made by Synod concerning restructuring and the role of the Commission for Restructuring' (VGKSA Agenda, Skema van Werksaamhede en Handeling 1997:136). At their third meeting 18-20 November 1996, facilitated by Dr Michiel van der Merwe, of the *Buro vir Voortgesette Teologiese Opleiding en Navorsing* ["Bureau for Continuing Theological Training and Research"] (BUVTON), now called *Communitas* at the University of Stellenbosch, attended by representatives from the various regional synods and commissions, they ambitiously identified seven (7) key performance areas (KPA's), namely culture, tradition and identity, the process of restructuring, communication, utilising our resources, administration and finance, church order and structures and lastly theological reflection (1997:137-140). They also appointed a steering committee to direct the KPA's and the goals set for them. They

also did a survey of what had been done in the regional synods up to 1997, but found that it was only in the Cape Synod, where the process of restructuring was well established. This, seemingly, was basically where this narrative of 'renewal and restructuring', at least as coordinated and articulated by the Commission for Restructuring, at General Synodical level ended.

4.6.5.2 Strategic theological planning towards Integrated Ministries, from the General Synodical Commission

As indicated, there was another concurrent process, initiated by the General Synodical Commission. It reports on it to the General Synod in 1997,

Die ASK beveel aan dat 'n Strategiese Sessie, waar al die Permanente Kommissies van die Algemene Sinode bymekaar kom, as 'n jaarlikse instelling in die lewe van die Kerk georden word.

39. Verantwoordelikheid vir Strategiese Proses:

Die ASK het geoordeel dat die verantwoordelikheid vir die Strategiese proses by die Dagbestuur berus. (1997:31)

It's not clear from the report when it started, but in their report on what they call, *Algemene Sinode Strategiese proses* ["General Synodical Strategic Process"] the *Dagbestuur* ["Executive Committee"] then states,

Die Dagbestuur het die intense behoefte beleef aan 'n besinningsgeleentheid om die post-eenwordingsproses in diepte te bekyk en met konkrete beplanning vorendag te kom. Vandaar die besluit om 'n 'retreat' te hou waartydens minstens die Dagbestuur en sameroepers van kommissies deel van sou wees. (1997:61).

This report continues later, 'Die Algemene Sinode word dus al meer gesien as groeipunt wat nie alleen onsekerhede uit die weg moet ruim maar veral nuwe identiteit en visie moet vloei' (:61). This decision led to the first strategic planning session, 28-30 Nov 1985, now under the facilitation of a consultant from a major financial institution in South Africa, SANLAM, Mr Jan Erasmus, at Blouwatersbaai Conference Centre, in the Western Cape. In a subsequent report to the General Synod, this meeting is referred to as the 'starting point of the strategic process on transformation and the integration of ministry structures' (URCSA Agenda 2001:95).

Out of this process the following vision was developed:

By the year 2000 the URCSA wants to realize unity, reconciliation and justice within and outside the church as living witnesses of its message. This calling we want to fulfill in our society at large by way of our various services and the equipping of the believers to be witnesses unto the world. (:62).

In a very practical way, plans were formulated which aimed at making this vision a reality, under the following headings, namely,

- Church-unity (URCSA),
- Church-unity (Reformed churches),
- Second General Synod,
- Stewardship declaration,
- Permanent Commissions;
- Gender and Generational Equality,
- Prophetic responsibility,
- Policy formation,
- Visioning,

- Family,
- Ecclesial ministry and
- Communications and Symbolism.

The argument was that, out of this process, the new URCSA would now restructure its synodical structures, presbyteries and congregations. At subsequent General Synodical Commission (GSC) meetings, in Bloemfontein (19-22 October 1998), Keetmanshoop (23-25 November 1999) and Durban (14-17 May 2001) now, an Ad hoc commission reported on their work on consulting various other churches, namely the Christian Reformed Church in North America (CRCNA), the Presbyterian church in the USA (PCUSA), but also the various synodical structures of the URCSA themselves. At the GSC meeting in Bloemfontein in 1998, the notion of “Integrated Ministries” (IM) surfaced for the first time, under direction of the new commission, initially called the “Ad-hoc work group”. The Ad-hoc work group was constituted and tasked with drawing up a discussion document for another strategic session. Now, the focus is on assisting the General Synod ‘om in die proses self tot ‘n effektiewe, verskraalde, geïntegreerde en koste effektiewe bediening to omvorm: ‘n moontlikheid is 4 of 5 "clusters" wat ons bedieningsvelde kan dek’ (URCSA Agenda 2001:24).

In the process of finalising this document, the Ad-hoc work group was to look at existing models from other churches in similar situations, namely, in terms of economy and being Reformed, but also to consult the various existing commissions and members of the GSC and after 1999, also wider. At the GSC meeting in Keetmanshoop (1999) it was decided that this process should aim at the restructuring of the synodical structures, i.e., up to now called Commissions, specifically to be more effective and cost-saving (URCSA Agenda 2001:51). It is also stated that this model must be developed in such a way that fair

representation and cost-saving, as well as effective service, should be realised for congregations. Herein the ministry focus of the Church Order was to be understood as a basic starting point. More and more, we now see the contours of the new envisaged IM model gaining shape. Proposals ready for 'reglementering en implementering' at the General Synod in 2001, were envisioned. This workgroup then reported to the General Synod in 2001,

The AC (Ad-Hoc Commission) combined the fundamental focus on the Church order of the URCSA for foundational theological and structural guidance, with the results of the GSC's strategic discussions and contributions from within the church at large (URCSA Agenda 2001:95).

Furthermore, on how it conducted its work the workgroup reported,

The AC's report was adopted for further discussion in the broader Church. Since April 2000 the AC further tested the reception of the proposed transformation process on the levels of regional synods and of the permanent Synodical commissions.... In October 2000 Report 1.... was sent to regional synods and the synodical commissions as a 'very important discussion document.

An accompanying letter requested the role players to test the transformation process and the adopted resolutions to the document on all levels of church life. The AC again in early May 2001, requested various individuals, congregations and presbyteries to respond to the directives in its Report Two (2), after the initial rounds of responses has been taken into account. This was done to ensure that the widest possible interaction of the church informs the decisions of the URC General Synod in October 2001. (URCSA Agenda 2001: 95-96).

At the GSC meeting, 14-17 May 2001 in Durban, just before the October General Synod meeting, a report of IM Ad-hoc Commission,

then, already came with practical proposals for groups/clusters, namely 'Public Witness', 'Worship, Service and Liturgy', 'Auxiliary Commission' and GCC/GCM. This General Synod of 2001, in Upington then, on the basis of this report decided to,

adopt the principle of the integration of the URCSA's ministries and 2) to refer the finalization of the process and the proposed model back to GSC for refining, taking the remarks from the different joint sessions and plenary into account, with the aim to finally implement the integrated model at the next synod (URCSA Acts, Agenda and Decision Register2001:48).

It also needs to be noted that this General Synod decided that information regarding the integration of ministries was to be disseminated at congregational level before the end of 2001. (URCSA Acts, Agenda and Decision Register 2001:94).

The period between 2001 and 2005 was a period where the Task Group (TG) focussed on 'taking the model to regions', so that the General Synod in 2005 could implement it. The GSC meeting in 2003 decided that the IM Model, was to be taken to the Regional Synods, by way of holding workshops. The IM Task Group also understood their task as visiting regional synods 'to explain the model and its application' (URCSA Agenda2005:405), but also, to 'positively serve the dissemination and reception process of the IM model'. The IM Task team, of the GSC reported at the General Synod of 2005, that they had to deal with 'impediments', but that the IM model could nevertheless be workshopped with sections of the church and tested on various levels (:387). These 'sections' included the Cape, Kwazulu-Natal and Northern Synods, as well as the presbytery of Wellington and the congregation of Zionskerk in Paarl (:405-406). They then also state, 'in the light of the

interaction with general and regional Synodical structures...’, they are positive that the model can be implemented at the 2005 General Synod, as well as on the levels of the regional synods, presbyteries and congregations, albeit over a long period of time and with the relevant regional roleplayers to deliberate the best practical way possible in a particular region (:389). The General Synod meeting in Pietermaritzburg, then decided that the IM Model should be implemented (URCSA Acts2005:129), with the report of the Task team to serve as guideline for the implementation. It was also decided that the General Synod was to give ‘clear guidelines and strongly recommends that Regional Structures discuss and initiate a process to implement the IM model, taking into account the specific realities in its Regions’, that a booklet be published in the official Synod languages and that a group of facilitators be trained, who will be able to explain and facilitate the IM process at regional and local level (URCSA Acts2005:129-130). How are we to assess this process, in the light of the findings so far?

4.6.5.3 Towards a critical assessment of the post-unification restructuring

The post-unification process of restructuring the URCSA (and the CYM) set some unique challenges to her self-understanding, but then also, to how it was structured. On the one hand the church had to deal with two distinct (if not more) different ecclesial identities, embedded in particular ecclesial cultures and structures. To compound this situation, the church was also positioned in the midst of fundamental social transformation, in South Africa, initially constructed as unification and reconciliation, but later as transformation, but also within the immediate context of the region (Southern Africa) and then globally. The manner in which CYM and UCSA framed her constantly developing world, provided the evidence for this. The process that was

followed within URCSA seems to have started already at the Founding Synod of the URCSA and was mandated to the Commission for Restructuring of the General Synod, which developed a map in May 1995. This map took congregations, grappling with their own realities, as the starting point. The understanding was that the General Synod (and its commissions) was responsible to develop policy focussed on and for the sake of congregational development and transformation in relation to their own contexts. Presbyteries, Regional Synods and the General Synod were to serve this focus.

The Executive Committee, however also started a process of strategic planning, later in 1995, which superseded the work of its Commission for Restructuring. Out of this process the vision 2000 developed and then the proposed IM model, which from the aforementioned focused primarily on cost-effectiveness and efficiency. One can conclude that the critical needs in maintaining the institution eclipsed the visioning journey emerging from congregations, or an ongoing engagement with the constantly changing context. This process, emanating from the Executive Committee, involved the General Synodical Commissions from 1997 to 2005 and the various Permanent Commissions, later, in terms of the IM model, called "Ministries".

The Task Group's report to the General Synod in 2005 makes much of a process where 'structure follows strategy follows vision' or stated it in terms of the reformed heritage that 'confessions find their embodiment in Church Orders which again find their embodiment in the structuring of the practical ministries of the church' (URCSA Agenda 2005:404) and are at pains to explain this journey in these terms. Yet, the report of the Ad-hoc Commission to the General Synod in Uppington 2001 adds as subheading under Integrated Ministries the key slogan, 'Theologically accountable, effective, affordable' (URCSA Acts, Agenda ad Decision

Register 2001: 173). In reality, this process has left the Vision 2000 behind. This vision statement doesn't function at all in this new ministry model; in either case, this vision statement was focused ambitiously on the year 2000. What played a bigger role were the immediate management and maintenance challenges of the Executive Committee, or what one can also call “top management”, under the facilitation and pressure from corporate restructuring. Restructuring in this context promised cost-saving and leaner general synodical structures, but it did not necessarily lead to dealing with the contextual challenges that the church struggled with, in terms of the post-colonial context of the Southern African communities. This process remained strictly a management process, which kept in place the existing deeper layers of dichotomies between the church and world, the ordained ministry and the laity, corporatist management and theological vision, which didn't touch local congregations, remaining captive of a colonial ecclesiological heritage, as discussed in Chapter Two. If anything, this process merely entrenched a top-down, maintenance ecclesiology, aiming at maintaining the *gereformeerde* missionary ecclesiology. The question at this stage of the study would be, what insights from this postcolonial understanding of the CYM and UCSA, can be fruitful in constructing a postcolonial missional ecclesiology within this context.

4.7 Key impulses from a postcolonial understanding of CYM and UCSA

My dialogue with CYM and UCSA aimed at teasing out or detecting important impulses, in order to construct a postcolonial missional ecclesiology. In this chapter, I show how both CYM and UCSA started their journey in terms of the compelling vision and imperative to be a movement with a specific calling to witness in terms of its immediate context. This calling was understood as structural unification, but also, to be a youth ministry or movement, which consciously articulates and

responds to the experiences and contributions of younger generations of followers of Jesus Christ.

Yet, as I have shown, this was also done in terms of the particular ecclesial and youth ministry models of the time. UCSA wanted to be a para-church youth ministry, and CYM, a congress movement. In terms of the UCSA, one can name the role of adult youth workers in terms of the particular para-church models that shaped their understanding, but also the ministers and adult volunteers, mostly educators, who played such a key role in leadership positions, yet we continued the models upon which we were formed in faith. For the CYM, I have shown the direct relationship with the Synodical structures and ministers leading these. Whilst the tension and struggles between the non-ordained leaders within the CYM against “the church”, in terms of its *gereformeerde* missionary history, is an important narrative within the CYM, as a space for “the youth”, this movement continues to structure itself in terms of the immediate ecclesial forms and, in this respect, remains a continuation of what happened in the past. CYM, in this respect, maintained a congressmovement model, which was a mere *adaption* from the missionary association models. All of this, within UCSA as well as CYM, was however done, never questioning the maintaining of the separateness between youth and adults within the body of Christ. These association models, emerging from the 19th century missionary expansion, and adapted in ever new contexts, were however due to come under pressure. These models were to become more and more unstable, due to pressure from these social realities, but also theological insights. I first address the social pressure.

From this dialogue it emerges *firstly* then, given the current shifts that are taking place within the Southern African context, and the entry into a specific form of globalisation, in the light of what Castells calls the current “informational and technocratic revolution”, that the world is becoming more complex (Section 3.3.2 and 3.3.3), and with that also

our conceptualisations of “youth”. While both CYM and UCSA affirm the social construction of the notion of “youth” and identity, the question is whether this is also taken to its logical conclusion in terms of the current pervasive reality of neoliberal globalisation and the Network society. On the one hand, it emerges that the unification narrative, from colonial identifications, cannot be reduced to racial or ecclesial identifications, although these do form the complex mix of what we mean by “youth”. The constantly developing reality, which I referred to, with Castells as the Network Society, also suggest new blends. In terms of these blends, one can refer to the challenge that both UCSA and CYM had to respond to as creating ‘new deeper transformative encounters’, but also ‘networked spaces for diverse identifications’. This emerging tension, or what some would call chaos and complexity within these movements, has put intense strain on its ability to continue maintaining a semblance of unity, in terms of the formal structures as dictated by the constitution, but also, the expectations of older members and the mother bodies. Whilst the issues of race cannot be discarded, this complexity points in my mind, to a deepening of the discourse, or as Badsha suggested, a renegotiation. The postcolonial notions of remixing, hybridity and racial syncretism now become critical. One of the key questions for the next chapter, then, is how this deepening can contribute to a postcolonial ecclesiology.

Secondly this challenge is therefore not simply a matter of more leadership training in terms of the existing models, or of more financing of human resources; what it points to is much deeper and theological. In this respect, it resonates with the challenge that White (2005) aims to address, as he proposes ‘a transformative youth ministry approach’, through ‘practising discernment with youth’. White affirms the agency and social construction of youth, yet shows how churches and what he calls, ‘popular youth ministry’, has bought into a ‘seduction or an abstraction from its own sense of place’ (:4). He explains the root

problem of contemporary youth ministry and the need for a truly transformative youth ministry as follows,

Abandoned by its proper guardians - those more representative of its particular theological traditions and social contexts - youth ministry was left to roam from pillar to post, from parachurch organisations to youth ministry resource organisations-cum-corporations that eagerly accepted the role of surrogate parent-supporting, educating, and forming the imagination of local congregations, and ensuring the survival of youth ministry. The responsibility of developing theory and practice of youth ministry shifted away from congregations, denominations, and their theological centres to these distant authorities (:4-5).

On the one hand, White argues that this 'surrogacy' has left congregations ill-equipped to negotiate the problems and possibilities of adolescents in their particular contexts', and it has also 'left the adolescent's feet cold' (:5). It has left the young disciples of Jesus Christ 'ill-equipped to engage the powers and principalities that encompass adolescent life'. I will come back to White's proposal for a transformative approach in the next chapter, yet here it is important to see the parallels with the dialogue with UCSA and CYM. Whilst the youth has become disciplined (or ill-disciplined) members, delegates, even consumers of the products and programme offerings of the organisations, the question remains whether the formation into a body of Jesus Christ, or individual disciples transcended the particular institutional and social heritage, as indicated in Chapters Two and Three. For Biko the fundamental challenge of 'spiritual poverty', in all its complexity, was much more than organisational maintenance, be it a Christian organisation or political. Hence, for him, the pending collapse of these institutions was inevitable, as youth move elsewhere in the quest for a society with a more human face.

It therefore makes sense, *thirdly* that the dialogue also points to a new quest for understanding the Holy Spirit. Whilst the emphasis has been

on the sovereign God, through the *gereformeerde* heritage, that shaped both movements, but also later Christological either on Jesus Christ, as the personal Saviour, or Liberator, this dialogue shows a search for the experience of the Holy Spirit. This has been shown to be in the narratives of “spiritual growth”, “spiritual transformation”, but also the forming of youth as prophetic witnesses with a “theovision”. This emphasis is relevant, for these movements, for the need to address the notion of spiritual poverty, but also the transformation of the world. In this regards, one sees the attraction of the Charismatic and Revivalist traditions, but also a reclaiming of practices of prayer, praise and worship, as well as spontaneous witness, to be critical in a journey of “seeking the will of God” in order to be prophetic witnesses. These practices are not new, and, in terms of Castells’ assessment, there is a real danger of fundamentalism; yet this reclaiming of these happens here in the context of greater economic tension and financial constraints on the ministries. Hence, the resurgent questions on finance and how to respond to the needs of young people and students in a particular economic climate.

A *fourth* insight that arises for me, in the dialogue or better, as a question, is the lack of signs of what I would call, “African consciousness”, at least in this dialogue with the official processes. Whilst these movements remain African ministries, one could argue that they don’t need to state this clearly. Further, at least in CYM there is formal participation in the African ecumenical organisations, like the South African Council of Churches and the All African Conference of Churches. The question is however for me whether this translates into practical involvement and reimagining of itself explicitly, in terms of the challenges faced by the continent, i.e., with regards to violent conflicts in various regions, or the persistent matter of migration, xenophobia or what some would call, “Afrophobia”. How would the CYM and UCSA’s current practices aim at understanding and responding to these matters? Whilst in the South African context, it was only in May 2008

that these realities came to the fore, it remains, however, important to see that these eruptions had a period of gestation. This was the period when internal unity issues were important for both movements, yet, so it seems, on the outside, the continent was reeling under the impact of these brutal eruptions. It is therefore important to ask this question, on the perception of an inward countenance of these movements, as we develop a postcolonial missional ecclesiology.

Whilst in terms of the intersubjective epistemology guiding this study, a postcolonial dialogue assumes a thorough and respectful understanding of our dialogue partners, it doesn't end there as our insights from this dialogue here remain preliminary and open to ongoing critique. Understanding the deep layers of transformational encounters with each other also calls for relating that to a broader community in which we are embedded. It calls for an iterative movement, or better a remixing, between new expressions and the old, where the power of the gospel is experienced afresh. It is this movement that will be entered into in the next chapter as I remix ecclesiology.

5 MISSIONAL ECCLESIOLOGY REMIXED

5.1 Introduction

The stories of the movements of young people, transgressing and re-imagining boundaries, challenge church as we know it. This study aims at understanding these stories through a creative and sensitive dialogue, with these movements. Through this dialogue, it was affirmed: uniting youth movements live in, but more importantly, are deeply shaped by a world of greater complexity. Whether it is in terms of how they see themselves, how they frame their world, read and use the bible, but also, in strategizing their action plans, there is a new world emerging, which is intensely complex.

In Chapter Four, it emerged how an initial uniting consciousness is challenged by the realities of ongoing and often disruptive transformation, towards variety, shifts, various networks interacting, but most of all, as they would frame it, being on a journey of the cross, under the direction and formation of the Holy Spirit. Coming back to my musical metaphor, this can also be understood as an ongoing remixing of the old and the new. Observing from a distance though, this might seem strange, conflict-ridden, chaotic, even perceived as a tragic, institutional collapse. Yet, at a closer interaction, aiming at understanding and discerning these impulses, in terms of God's action, it remains important to be open to God's transformative encounters within these movements, amongst and with our younger sisters and brothers. Their praxis might seem to deny any coherent structure, in terms of our inherited frameworks, which I indicated in earlier chapters to be the dichotomy between a resilient, colonial *gereformeerde* missionary heritage, but also an array of anti-colonialist alternatives, yet it remains critically important to attempt to understand these

impulses, now in a post-colonial context, in terms of their own dynamic. The postcolonial praxis matrix, which I developed and applied in Chapters Three and Four respectively, is an alternative methodology appropriate in the Network society. The question for this chapter is relating these impulses to the quest for a particular African missional ecclesiology. How would these wild, yet what I would suggest, creative impulses inter mix with and through this, transform the existing dominant and functional missiological ecclesiologies, as espoused, in particular in my theoretical starting points, as indicated in Chapter One (Section 1.3.4), but also, as embedded in our narratives, as in Chapter Two?

In addressing the challenge in this chapter, I present *firstly* the impulses emerging from a postcolonial understanding of these uniting youth movements, now remixing these towards forming the key dimensions for a postcolonial ecclesiology. As indicated, I focus on CYM, as relevant to the immediate challenges posed from my opening narratives, yet never discounting the important narrative from UCSA. Within a very inter-related context, the insights from UCSA give another important angle and perspective to understand these signs of the times. *Secondly*, I critically relate these key dimensions to the key contending missiological ecclesiologies. CYM and UCSA already struggle to embody these impulses and this struggle provides some key contours at transcending the dichotomies between what I earlier identified as the ecclesiological split personality inherent in the contestation between a colonial *gereformeerde* missionary ecclesiology and the anti-colonial ecclesiologies. I take up the challenge to make the shift towards the notion of a particular postcolonial African missional ecclesiology as S. De Gruchy (2006) suggested, as even the anti-colonial ecclesiologies carried within them, a spilt ecclesiological heritage, which prevents the church from responding adequately to the challenges today. *Lastly*, I conclude this chapter by proposing contours of an African missional

ecclesiology, relevant for this Southern African context. I now start with the impulses emerging from my dialogue with the uniting youth and student movements.

5.2 Impulses from uniting youth movements

It would be presumptuous to assert that through this study, I have come to a final and conclusive understanding of the two uniting youth movements. But that was not the purpose of this study. The dialogue developed and captured is done through one methodology, i.e., my postcolonial praxis matrix as developed in Chapter Three, and as conceded, it remained skewed towards the CYM as the immediate context of the researcher. Further, in the few reflections that will follow, the one thing that should be clear to the reader, is the fact that youth as movements are in the midst of a mobile, networked culture, which is being remixed as it reshapes the self-understanding, key issues, readings of the biblical texts, but also the way these movements realign their strategies. These are ongoing complex improvisations which articulate in ever new forms. In the next sections I present these creative impulses by describing these movements *firstly* as complex, yet networked spaces for diverse identifications; *secondly* as being a journey of ongoing transformation; *thirdly*, this journey, shows a distinct deeper appreciation for being guided and formed by the Holy Spirit. Whilst I recognised *fourthly* the lack of an explicit Afro-focus, even a silence, one must recognise that this takes place in a context of resurgent Afrophobia, or as some argued convincingly, Negrophobia. This silence is therefore not innocent. I would argue it is embedded in this context, yet that the pneumatological emphasis finds resonance within the broader African community and gives the appropriate perspective for an emerging postcolonial ecclesiology.

These impulses, as will become clear, cannot be separated; in this remixing with existing scholarly discourse (missional ecclesiology), these emerge in the next section as the various (pluriverse) dimensions of the same emerging postcolonial ecclesiology. Yet, for the sake of understanding its complexity and inner dynamics, I distinguish these and start from the first one, moving to the next, etc.

5.2.1 Complex, networked space for diverse identifications

The uniting youth movements started with a strong sense of consciousness, identity and agency, in terms of the racial and political unification of the various institutions in South Africa, including their ministries. This has taken place in terms of a specific formal, constitutional model, which related to the immediate social context of transition, but also the ecclesiological, church polity and missionary heritage, as argued for, in Chapter Two (Section 2.2.2.1). Yet, on the basis of the dialogue in Chapter Four, one has to affirm also an ever growing realisation of the complexity of this consciousness and calling. It seems, from the journeys of both the CYM and UCSA, that identity here is not simplistically to be defined in terms of the racial classification systems constructed and imposed by successive colonial administrations. The struggles of the movements show their socially constructed nature and therefore, the changeable possibilities of the various identifications. Younger people would identify themselves in terms of newer identity markers, which tie them to social benefits and interest, but also, the agency in relation to a globalised youth culture.

This is an important shift to take into account and does relate to a broader shift in identifications, or what I would argue for, a deepening on the existing conversation on race. Postcolonial historian, Achille Mbembe's theoretization is helpful in understanding this and he calls

for a crucial changing of discourse in the South African context on race and identity. He writes,

Since Biko's death blacks in South Africa have secured equal citizenship rights. The constitution outlaws racial discrimination. Today there are significantly more blacks in the middle and upper classes than there were 30 years ago. In the words of a black female entrepreneur, some have more than one luxury vehicle. They own more than one home and can afford private school education for their children, who own cell phones.... The meaning of race and the nature of racial identity are now far more complex and ambiguous than they have ever been. Who is 'black', 'Afrikaner', 'white', 'Coloured', or 'Asian' is no-longer entirely pre-fixed. The discourses in which South Africans represent race relations are changing..... (2007:142)

This reality, is affirmed by Soudien (2007), who, on the basis of extensive ethnographical field work amongst adolescents, concludes that although race remained a major factor in shaping the South African social life, 'it has had to change in response to a number of developments' (:118). He then proposes that at least two dominant identity categories are emerging in the Southern African context, namely 'identities of possibility' and 'identities of challenge' (:119-123). In my view and on the basis of the shifts in terms of identifications taking place within the uniting youth movements, as presented in Chapter Four, I would however argue that this scheme is too simplistic. It doesn't take into account how factors, like generation, organisational myths, regional dialect, religion and local community cultures play themselves out and influence each other, within institutions. Also, Soudien, but also the CYM and UCSA, don't take into account broader categories, for example, gender, sexual orientation, or disability. To illustrate this, feminist theologians involved in the Circle of Concerned African Women Theologians argue convincingly, in a collection of essays, published under the title, '*On being church: African women's voices and visions*' (2005), the need to engage the gender dimension of exclusion and marginalisation by powerful elites as well.

It would therefore be crucial to explore how the re-invention and mobilisation of essentialised (ontological) identities, by hegemonic, powerful interest groups and post-colonial governments, function within the current emerging social power structures, as elaborated in Chapter Three. As it happened in the colonial imagination, this identity politics, on the basis of essentialised identities, whether it be tribal, linguistic or national, is often the means of marginalising the other and forging, not simply innocent new identities, but new expressions of injustice.¹⁹³

The reality of these new identifications therefore, doesn't mean that, in terms of the Belhar Confession, the issues of unity, reconciliation and justice, at least in the social sphere, is dealt with. Mbembe is clear:

...despite their undeniable progress in some areas, black South Africans are still seeking to realise fully the freedom, equality and prosperity the South African constitution promises ... we have to remind ourselves that the moment when South Africa will be able to recognise itself as a truly non-racial community is still far away (:138-139).

He argues that this state of affairs is as a consequence of what he calls, 'two defensive logics', i.e., 'black communal victimhood' and 'white denialism', which collide and collude. These two defensive logics foster, for Mbembe, a culture of 'mutual resentment which isolates freedom from responsibility and seriously undermines the prospect of a truly non-racial future' (:139). From the heritage of anti-colonial theologies and ecclesiologies, in particular those in line with South African Black Theology, questions need to be asked, from local and diverse spaces, about the inherited (and cherished) identifications or often essentialised readings of Biko, through the lens of ontological blackness. This lens can lead to black communal victimhood. Biko, for Mbembe, however,

¹⁹³ See Nel and Makofane 2009:374-399, for our argument on how various elites in post-colonial African context reshape and mobilise ethnicity and history as identity markers within the context of a neo-liberal economic project.

did not endorse ‘an exacerbated sense of victimisation and disempowerment’ or what he calls, ‘nativism’. Where there is a recreation and consolidation of the ‘mental ghetto’, the ‘lethal device white racism used so effectively in order to inflict maximum psychic damage on the soul of black folks’, or the repeat of the ‘sorry history it pretends to address’, then Mbembe speaks of nativism. Against this, he speaks of Biko’s notion of black consciousness as standing in the tradition of black nationalism, which promotes,

black self-determination, racial solidarity, group self-reliance, various forms of voluntary racial separation, pride in the historic achievements of persons of African descent, a concerted effort to overcome racial self-hate and to instill black self-love, militant collective resistance to white supremacy, the development and preservation of a distinctive black cultural identity, and the recognition of Africa as the true homeland of those who are racially black (:141-142)

Related to the other defensive logic, called, ‘white denialism’, and in the quest to address racism, he points to ‘a major revision of South Africa’s white supremacist ideology’ (:142). Mbembe states, ‘White supremacy is no longer a matter of asserting the “natural inferiority” of blacks...’ (:142) He continues to outline three ways in which specifically the defense of a new ‘racial inequality and stratification’ is articulated in the current context. There is *firstly*, a ‘contest over the moral legitimacy and appropriateness of policies of redress’, which in the South African context refers to policies of Affirmative Action, Land Restitution, but then also, as we have shown in the journey of UCSA, resistance against transformation and economic questions. The belief is that the ‘law should neither mandate social equality, nor attempt to eradicate conditions of racial inequality and the legacy of past victimisation.’ *Secondly*, Mbembe argues, that ‘the apology for racial inequality is gradually couched in the rhetoric of rights, fairness and equality’, thus it is hoped that the real material difference amongst racial groups is ‘protected, preserved and the imperative for justice and redress

indefinitely postponed'. *Thirdly*, for 'many beneficiaries of the past racial atrocities, reconciliation means that blacks should forget about South Africa's fractured past and simply move on'. This, I would argue, cannot be a basis for true unity, reconciliation and justice, also within faith communities.¹⁹⁴

In dealing with this reality, Mbembe then continues to draw a relevant distinction between the notions of 'communal nationalists' and 'black solidarity'. He explains communal nationalism as the belief that all black people should act unanimously under the leadership of a "big man", and the tendency to reduce all forms of black disadvantage to racial oppression or white supremacy. This is another expression of nativism. 'Black solidarity' however means, for him, being rooted in the commitment to equal rights for all, a commitment for all voices to be heard, and to protect the legitimate interests of all minorities. Later he concludes,

If black solidarity is to serve as a political resource in the broader quest for life and racial justice it must be firmly rooted in a moral commitment to racial reconciliation and equal justice for all. Only such a commitment can enable South Africa to become an Afropolitan nation in which race as such, is no longer the basis for modern African nationality. Freedom for black South Africans will be meaningless if it does not entail a commitment to freedom for every African, black or white' (: 147).

Mbembe's reflections on the deepening of the race discourse, as also suggested by the experiences of the CYM and UCSA, is echoed in the work of Mangcu (2008). His work is an important contribution to the question of how to take this 'Afropolitan' vision further. He concurs with Mbembe and also identifies the 'rise of racial nativism', which he, in turn, defines as,

¹⁹⁴ See also Botman 2002:177f.

the idea that the true custodians of African culture are the natives. The natives are often defined as black Africans because they are indigenous to the country, and within that group the true natives are those who participated in the resistance struggle. And even among those who participated in the liberation, the truest natives are those who are on the side of government. By dint of their authenticity these natives have the right to silence white interlopers or black sell-outs. (:2).

Mangu shows that this phenomenon goes against the long tradition of what he calls, 'racial syncretism', which 'has always characterised South African political and intellectual history'(:2). He continues to show this syncretism in the traditions of Pan Africanism, as well as Black consciousness. Against racial nativism or racial essentialism, he argues convincingly for blackness as a political choice (:16), aiming at the creation of a non-racial society, which is underpinned by Biko's notion of a 'joint cultures of communities' or 'modern African culture' (Biko 1978: 50-51). These insights also interrupt, puncture and challenge whiteness (Kritzinger 2008:103). Kritzinger shows how, through the notion of hybridity, the 'hegemonic white identity of colonialism' can be deconstructed to form identity 'which integrates the divergent impulses that shape life and community in post-Apartheid South Africa' (:104). He draws on the work of Melissa Steyn, who points to the possibilities and reality of 'blended, blatantly contradictory, and complex' (2001:147) forms of being white. In this respect, I would differ in arguing that this remixing by definition, not only relativises the notion of 'white', but also foregrounds the fluid reality of different shades of mixedness, encountering new power relations within post-colonial Africa.

This racial, and what I would add, cultural syncretism is relevant to make sense of the complexity and hybridity, or what I referred to as the ongoing remixing emerging from the interactions within, but as indicated in Chapter Four, within UCSA and CYM. Whilst I would concede that within the context of the quest for post-colonial African

Renaissance dealing with the scourge of economic and political dislocation and violence amidst the global neoliberal and networked economy, what is needed is moral vision, I would also add that this needs to take place on the basis of this re-imagining or remixing of the identifications for community. This mode of understanding the content and dynamism of our relationships, would induce new (hopeful) kinds of institutions and new communities. This will be built upon the reality of racial and cultural syncretism or remixing, which affirms and values the diversity of identifications and may choose the best from the varieties of identifications, from which we came, but also, which are inevitable in the Network Society. This kind of remixing is articulated in terms of ‘opportunities for mutual service’ and ‘enrichment’ through the Belhar Confession, when it speaks of the unity within the church. It states,

We believe... that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, *opportunities for mutual service and enrichment* within the one visible people of God... (Belhar Confession 1986 - emphasis added)

As discussed later, a postcolonial ecclesiology would start here, but also, be further shaped by a theology of *oikos* [“home”], which goes beyond exclusivist ecclesiologies. In this regards, Bosch (1979b:4) stated,

Because of the work of the Holy Spirit something of Jesus’ definition of community also became a reality for the early Christian church. Here was a community which made people to stand in awe because these Christians behaved in a way which refutes all conventions of the time, Here was people brought together and kept together which according to all laws of logic should be strangers and enemies of each other.

For now we also need to refer to the way the narrative of being guided and formed as a journey of transformation.

5.2.2 Journeys of ongoing transformation

Ongoing transformation is the reality of these ministries. The framing of their world, in terms of “transition” and “transformation”, but also, as an ongoing evolving reality, impacts internally as well. This explains the references to being “at the crossroads” (Section 4.3.1.4.), or being “a growing, developing movement” (Section 4.4.2.2.). The notion of “transformation”, however, hints at being deeper than mere personal change, political or formal organisational restructuring. Transformation here refers to a deeper challenge and reconfiguration of merely the visible. From this dialogue with UCSA and CYM, it seems as if transformation is to take place on the level of theologies and therefore the conscious and unconscious images and models for church, where being “at the cross-roads” becomes the church’s ongoing reality.

Within Youth Ministry scholarship, related to ecclesiology, Ward (2002) refers to this ongoing reality as ‘liquid culture’ (:2), in line with Castells’ reference to the “flows” in the Network Society as a ‘flexible and constantly changing environment’, which impacts on technological developments, organisational change, economics, and social structures. This forms the basis then for Ward’s proposal for a ‘liquid church’¹⁹⁵. This metaphor, for Ward, doesn’t speak of a church that “floats upon” a constantly changing environment, but it,

starts from the positive elements in the new, fluid environment and tries to work with these and make them part of the way forward for the church.... To be liquid church means that we are able to combine with water to become fluid, changeable, flexible, and so on. We need to embrace and

¹⁹⁵ See also Sweet (1999), who, in this context, prefers to use the metaphor of ‘fluid’ or ‘aqua’ culture and therefore, the Aqua church

internalise the liquid nature of culture rather than learn to sail through it.
(:3).

I come back to Ward's ecclesiology, and how one is to interpret it in terms of the understanding of the uniting youth movements. M.Nel (2001:9-10), however, speaks of '*radikale verandering*' ["radical change"] and 'revolution'. He states,

The revolution that youth ministry puts on the table, is not of a *verbygaande* ["incidental"] nature, which draws the attention of individuals and eventually also the churches on youth, inside, but specifically outside homes. This revolution continues daily. Some societies, for example the South African society, experience only now something of the industrial and youth revolution which hit other countries, in the middle of the 19th and 20th centuries, respectively.¹⁹⁶

Whilst these reflections resonate with the ongoing changing, i.e., "growing, developing" environment I found in the CYM and UCSA, yet one also needs to bear in mind the continued salience of power structures, as is still manifested in political and economic interests and contestations. Hence, I also referred to challenge by White (2005) as he proposes, what he consciously calls, 'a transformative youth ministry approach'. White states,

Popular youth ministry in its worst forms leaves young disciples ill equipped to engage the powers and principalities that encompass adolescent life, fostering instead an abstract Christian identity that knows little of the wounds or blessings of their particular world. There is no such thing as Christian discipleship in general, but Christian faith and practice require incarnation in particular times and places. For too many Christians, their faith is held as a romantic abstraction focused on deep personal beliefs or a world beyond, but ignores how the Spirit is working within history, and how all of creation (including their neighbourhood) is groaning for transformation. (:5)

¹⁹⁶My translation from the original Afrikaans.

Within the CYM and UCSA, there is indeed a stronger resonance with a transforming reality (Sections 4.3.1.4; 4.4.1.3 and 4.4.2.2) and therefore the notions of 'transforming mission' (Bosch 1991). M.Nel argues that revolution is a fundamental ongoing reality and key narrative, which also challenges its deeper missionary theological frameworks. However, I would not use notions like "radical" or "revolution" in a metaphorical sense. Whilst these notions remain important, in terms of the theological heritage which influenced me and the faith community where I come from, it cannot be "softened" as a 'romantic abstraction'. These specific forms of social change need to be defined clearly and, as White argued, in terms of 'particular times and places'.

Further, I have shown (Section 4.8) the challenge is not simply to be couched in terms of the existing separation between "the youth" and "the church" or "ministers", via the existing missionary association models, which in terms of White's argument, are the 'surrogate parent' (:4) of the youth. White has argued convincingly that this "surrogacy" failed not only youth, as disciples of Jesus Christ, but also the church, of which the youth is (supposed to be) an integral part (:5). Youth, as shown in the CYM and UCSA historical and theological trajectory, has been disciplined first to be the passive objects of missionaries, then to become members and disciplined delegates and functionaries of meetings, but also, mostly in the case of UCSA, the consumers of the products and programme offerings of the organisations. Their faith is either expressed or lived out in terms of being obedient receivers of a pure gospel, or towards mere compliance to the organisational needs - their witness in this sense serving to maintain the institution. The demands, but simply the reality within which they live, however challenge this. Therefore, in line with the proposal by White, it suggests a deeper theological engagement, or discernment.

The starting point is for a theological journey of transformation, which would be an integral dimension of a postcolonial ecclesiology, at least

within a reformed tradition, is a covenantal theology of children and youth. Here I would speak with M.Nel (2001:2-22) of a theological definition of children and youth. At the General Synod of URCSA in 2005, a study report speaks rather of 'a theology of childhood' (2005:271). The report states,

For a Reformed church attempting to integrate Calvinist impulses with contemporary African realities the answer to these questions can best be sought in a contextual covenantal theology. It is as a covenant community that the church of Jesus Christ gathers together to celebrate the meal of salvation and to baptise infants into membership of God's pilgrim people (:271).

Whilst this report was written with the aim of guiding this church in deciding on a process of implementing and facilitating the serving of Holy Communion to children, it has value for this discussion on the covenantal theology also of youth. On the basis of a brief context analysis it concludes, 'URCSA needs to take a new look at the way it treats its youngest members, in terms of the challenges posed by the quickly-changing context in which we live' (:272). It then moves to a section on 'Scriptural perspectives', indicating how the Reformed tradition, with the emphasis on the unity of God's covenant of grace in the Old and New Testaments, affirms infants as part of the covenant community. This is why infants should be baptised and may join in celebrating the Holy Communion, but also participate in teaching (Ps 8:1-2; Matt 11:25), by being a blessing to the household and community (Ps 128:3-4), by learning and internalising the stories of the faith tradition (Deut 6:7), and in the New Testament, by making the presence of Jesus a reality (Matt 18:5; 25:40). This report might be brief and does not go into any exegetical depth in any of these Scriptural references, yet, it presents a key shift in the reading of the place of children and youth in the community, through the lens of the covenant. Here they are affirmed within the covenant community to be taken seriously and appreciated as persons in their own right (:273).

Youth, within the covenant are, therefore, neither members of a separate surrogate association “outside” of the real church, neither consumers of products, nor delegates of a congress; they are fellow sisters and brothers, fellow pilgrims with the people of God, and also fellow witnesses of the gospel. These reflections cut at the heart of the *gereformeerde* missionary ecclesiology, with its inherent liberal, collegialism, where members join an association by their freedom of choice. Within the covenant, we all come home and as we do this, we are on a pilgrimage of creating a warm home for all. It is in this that we are all formed and reformed. Within a covenant ecclesiology, catechism cannot be seen as a separate education system running alongside associations and the church proper. The URCSA report indeed, speaks of the ‘faith development of the new generation of believers’ as an *organic* and *holistic* process (2005:277). The whole congregation becomes the space for the baptised members to participate in, share and receive the gifts of grace, in and with the world. This is an ongoing journey of transformation and reformation. What is critical therefore is to get further clarity on the definite reformational emphasis in the way the uniting movements discern their calling and structured themselves. This emphasis on reformation is not random, it is embedded in a broader shift, within African Christianity, which is leading in a particular direction, and exposes specific blindspots in our Southern African *gereformeerde* ecclesiological heritage. For at least, CYM and UCSA, a renewed emphasis on the “spiritual”, or what some would call the “power of the Holy Spirit”, in guiding and reforming these movements, provides further insight into this impulse towards a postcolonial ecclesiology. Restructuring, or better reformation, in this sense, flows out of being guided and formed by the Holy Spirit.

5.2.3 Guided and reformed by the Holy Spirit

Those who study African Christianity, not just its youth and student movements, but in its broadest expressions, invariably note that this expression of Christianity embodies a resurgent, strong and unique pneumatology. This is also prevalent in UCSA and CYM. Whilst I am not narrowing these expressions of African Christianity down only to African Independent Churches (AICs), it is however critical to note that Anderson¹⁹⁷ categorises AICs from a missiological perspective, as, 1) 'Ethiopian' and "African" churches, i.e., those who 'do not claim to be prophetic nor to have special manifestations of the Holy Spirit, 2) 'Prophet healing' and 'spiritual' churches and then 3) what he calls, the 'new Pentecostal' churches. Anderson sees these three as integrated streams which relate to each other, yet differ in terms of the context. The emphasis on the Holy Spirit in this typology is clear.

Whilst I would not define CYM or UCSA as either AIC's or Pentecostal and Charismatic in a narrow sense of these terms, they certainly are influenced by these. For CYM, one would refer to the practices of all night "revivals", the vibrant and highly emotional style of singing, dancing, preaching, praying and testimonies at these revivals. With UCSA, I noted in Chapter Four, the emphasis on "praise and worship" in all its varied expressions, but also, the emphasis in seeking the will of God through prayer, the sermons of preachers from Charismatic communities, as well as many campaigns on "spiritual warfare". These young people, either seek these experiences, or at least find resonance in terms of their own spirituality. These practices are not restricted to Pentecostal, Charismatic churches or AIC's, yet it shows a link with unique practices, aimed at invoking the Holy Spirit, underpinned by pneumatological impulses that resonate with these faith communities. A deeper understanding and critical engagement with these movements, is therefore important, as this impulse and reflection on it (Section

¹⁹⁷ Pluriformity and Contextuality in African Initiated Churches, <http://artsweb.bham.ac.uk/aanderson/index.htm> [Accessed 20 May 2011]

4.5.2.2) is an important dimension for vitality and depth, but also formation in any African postcolonial ecclesiology.

A first question to understand this impulse is whether the newer, more recent expressions of Pentecostal and Charismatic movements influencing CYM and UCSA are fundamentally different from the earlier 'Holy Spirit movements' and so-called 'prophet-healing' and 'spiritual churches' in the AICs, or simply a continuation of them, being remixed for and with a different audience. In outlining an ecclesiology of AIC's, Kärkkäinen (2002) speaks of an 'African Reformation' (:194) and highlights it in terms of 'African Koinonia', a 'Spirited Church' and 'Pentecostalization'.

Kärkkäinen (:194) starts his treatise of this "Reformation" by stating,

According to the recent estimation of Walter J. Hollenweger, the two main catalysts for the rapid growth of Christianity in the south hemisphere are African Independent Churches (AICs) and various groups related to Pentecostal/Charismatic movements. Certainly in Africa the AICs and other independent churches have numerically far outstripped their mother churches.

He is convinced that this expression of faith,

has the potential of embodying a type of Christian spirituality and faith that does not merely contextualise superficial elements of a Western interpretation of Christianity, but rather represents a legitimate version of Christian faith, a non-Western religion, that has taken root in the distinctive heritage of that continent. (:195).

Speaking then of the notion of *koinonia* or communion, which finds resonance in the well-known dictum of John Mbiti, “*I am because we are, and since we are, therefore I am*”, Kärkkäinen refers to the ‘lifestyle of community’. For him, this is a model for caring Christian community but, in dialogue with African theologians¹⁹⁸, not as a replication, but as ‘the activity and presence of the Spirit’ (:197). The Spirit, for Kärkkäinen affirms what Africans are feeling inside (:198). Therefore he speaks of a ‘Spirited Church’ (:198-199). This is for him at the heart of AIC ecclesiology. In dialogue with Daneel, he shows that the Holy Spirit plays four roles. *Firstly*, the Spirit, as Savior, gives inspiration, commands and revelation of God’s message. Even to African illiterates, bypassing Western modes of education, the Spirit calls and sends his church. *Secondly*, the Spirit is healer and protector, against evil forces and powers. This action is mediated through “speaking in tongues”, symbols which includes “holy” water, cords, but also rituals like baptisms, as ‘purifying, healing and exorcising sessions’ (:198-199). *Thirdly*, the Spirit is experienced also in the areas of justice and liberation. In this respect prophecies played key roles in mobilising the community to take action and directing liberation fighters. *Fourthly*, he identifies the role of the Holy Spirit in the context of earth keeping and the protection of crops. Kärkkäinen (:199) states,

Significantly enough, the this-world dimension of the Spirit’s work is connected to a strong evangelistic orientation, and the cosmic dimension of the Spirit’s work is not set over against the Spirit’s role in personal salvation.

Then Kärkkäinen also speaks of this “African Reformation” in terms of the “Pentecostalisation” of African churches. In this respect, he refers,

¹⁹⁸Kärkkäinen is in dialogue specifically with the work of Cephas Omenyo, Daniel J. Antwi (1996), John Mary Walligo (1990), Kwame Bediako (1995).

as the basis of this influence, the difference in worldview between Western churches and what he calls, 'African-based cultures' (:200). 'Africans see spiritual and physical beings as real entities that interact with each other in time and space' (:200) and a secular worldview is therefore rejected by these African Christians, as well as the worldviews of the Western missionaries. The existential need for power and for healing connects with the emphasis on the "power to heal the sick" and "drive out evil spirits", which is a key emphasis in Pentecostalism. Kärkkäinen would conclude,

African Pentecostalism is in constant interaction with the African spirit world ... This has met the needs of Africans more fundamentally than the rather "spiritualised" and intellectualised gospel that was mostly the legacy of European and North American missionaries... (:201).

Hence, one could deduce that a distinct Pentecostal pneumatology lies at the heart of this movement of churches or at the least, those churches have been influenced by this. Kärkkäinen himself however never engages this heart critically and one gets the impression that he paints the AIC ecclesiology in one broad brush. There is a danger of reductionism and romanticism on a phenomenon as complex as the various faces of the African Christianities. Further, Kärkkäinen doesn't read this in the light of the structural realities, which leads to different and contesting dimensions of the AIC pneumatology he so eloquently espouses. A further question would be why he deals separately with AIC's from what he calls in another part of his study, "Pentecostal/Charismatic" ecclesiology, and therefore pneumatology (2002: 68-78). Whilst this AIC ecclesiology contributes its unique voice, it needs also to be seen within the framework of the broader Pentecostal pneumatology. In order to understand this pneumatology, also that which influences the CYM and UCSA, the question is, how are we to critically review this Pentecostal pneumatology?

For Systematic theologian Jonker, this pneumatology is not in line with what he would call “classic” Catholic, Reformed or Lutheran traditions. Fundamentally, the work of the Holy Spirit seemingly only relates to the individual and the personal benefit and need (or even enjoyment!) (1980:263). This might appear to be individualistic and a functional interpretation, yet Jonker also asserts that Pentecostal pneumatology, as heir theologically also to a particular activist Anabaptist tradition, but also to Methodism, is part of the heritage of the political theologies of the 20th century. He states with regards to the linkage with Latin America,

The spiritual kinship shines through. In Latin America it is the Pentecostal groups who gather in houses, the nurturing spaces of revolutionary action and protest, so much so that they are persecuted by the state. In America itself, is there a strong link between Black Pentecostalism and Black power.¹⁹⁹

From a Black theological perspective, Maluleke²⁰⁰ also warns against the manner in which, AIC’s, as ‘Spirited Churches’ has been researched, especially by what he calls, ‘white missionary-type’ theologians. He prefers the notion of ‘black, working class Christianity’, and argues that interest in this phenomenon has never been neutral or benign. Its results have been, to a large degree, more of a reflection on the researcher’s self, than on the researched. He concludes,

It was the white, missionary community establishment talking about itself, to itself and mainly for its own sake, in the face of one of the most serious

¹⁹⁹My translation from Afrikaans.

²⁰⁰Interpreting the interpreters of AICs and other grassroots Christian communities in South Africa, in Cuthbertson, Pretorius and Robert (eds.) *Frontiers of African Christianity: Essays in honour of Inus Daneel*.(2003).

ecclesiastical and theological challenges to everything that the established represented. (:179).

On the question why there has not been a keen interest amongst South African black theologians, on these localised, Spirit movements, he concedes this gap, and argues that the same reasons that kept black scholars out of higher education, research and teaching positions, even at theological faculties, probably applies here as well. His deeper reflection and perspective on this matter, though, is that the first generation of Black theologians in South Africa²⁰¹ initially, would dialogue with the broader black community and, therefore, include the black religious experience under this notion. In the 1980s however there was a shift because of the need for finer nuances in the delineation of the interlocutors. He states, 'it therefore makes sense that references to AICs began only in a time when black theologians were in the need for narrower and sharper ideological clarity, that is, during the 1980s' (2003:183).

Further, Kgatla (2002), who in looking at how the phenomenon of what he calls, the 'black pioneers of mission' has been researched, note correctly in my view, that there is a tendency to romanticize, what he calls, the evident schisms and to gloss over the glaring forms of power abuse and oppressive cultures, inherent in sectors of this movement. For him, it seems leaders, dissatisfied with the European leadership, have in fact broken away from churches and started their own, pointing to a schismatic ecclesiology.

²⁰¹ Maluleke himself distinguished between the initial phases of South African Black theology, with leading voices like Manas Buthelezi, Ernst Baardman, Allan Boesak and Desmond Tutu, amongst others, a second generation under Mofokeng, Mosala and Mothlabi, amongst others and then a third wave with Maluleke, Botha, LenkaBula, etc. Cf also Maimela (1998:114-115), Kritzinger (1988: 57-84).

Taking into account these important warnings, the question remains whether these spirited, cultural expressions of faith were taken seriously even by these Black theologians, as making an important postcolonial ecclesiology possible. It seems that an (ongoing?) obsession with an essentialised notion of white Christianity, but also a (modernist) dialectical methodology, obscured a deeper engagement (Petersen 1999:114-125). Our infatuation with our theological methods, which was also developed on the basis of a Western European dialectical view of history, and therefore Western philosophy, eclipsed our willingness to drink from our own cultural wells (:117). It seems that because of this, we were therefore not able to pick up signs of the times happening off our modernist radars at the base of our communities. Petersen speaks here of a ‘reconsideration of the notions of resistance, struggle and “the political”’ (:117). For him, we cannot ignore ‘the force, power and intensely political nature of ritual practice and symbolic action in and of itself.’ He then identifies four sites of resistance and reconstruction, namely, ‘speech and silence’ (:118-121); ‘sites and locations’ (:121); ‘simplicity and self-reliance’ (:121-123) and ‘culture and theology’ (:123-124).

Whilst I agree with the critique of an ideological and romanticised bias on these impulses and movements, one cannot ignore the reconfiguration towards a distinct pneumatological emphasis. This pneumatological emphasis needs to be taken seriously, which implies that we need a different (postcolonial) perspective, or better imagination, to understand these.

Katongole (2002:209) in taking up this challenge for a different perspective hopes, beyond the predominantly critical imagination, for a ‘constructive proposal for the vision of the Church in Africa’. For him,

the greatest ethical and theological challenge facing African Christians in the twenty-first century is the social imagination of new forms of church communities which will enable Christians not only to survive, but also provide credible alternatives to the reigning secular ideologies (the New World Order, Globalisation, etc.) (2002:206).

Meanwhile the ‘optimistic assessment’ of African Christianity, as embodied in the scholarship of Kwame Bediako, fails to take into account the church as the ‘social-historical and cultural embodiment of the Christian way of life’ (:218). On the other hand, even the proposal by Jesse Mugambi (1995), who wrestles with the question, ‘How could it be the peoples who continue to call on God most reverently are the ones whom God seems to neglect most vehemently?’ (:219), suffers from an uncritical optimism in the African nation-state and in the ideology of the “New World Order” (:219). Katongole’s critique of Mugambi in terms of the “New World Order” is however not new. What is different, and this relates to his critique of Maluleke, is his deeper focus on the nature and the role of the church, as ‘the site for understanding and transforming Africa’s social-material distress into an alternative, more hopeful future’ (:225) where its own ‘stories, life and organisation itself embodies a specific social-material vision and practice.’ For him, African ecclesiology then moves beyond a critical posture, towards a constructive direction. He finds hope in the “shade-tree theology” of Jean Marc Ela. Ela argues, ‘What the call to “re-think the Christian faith” amounts to however, it’s a call for a new, different experience of church’ (:226). Ela links this different experience of church back to the work of the Holy Spirit. For him, ‘there is no ministry except in the Spirit’ (1988:55).

For the development of an African postcolonial ecclesiology, therefore, the conversation needs to go deeper than the impulses from these uniting youth movements, reflecting also on the gaps, or the silences and what they point to. It is critical, therefore, lastly to engage the silences that I detected in the CYM and UCSA's framing and therefore also engagement of their world. This, I show to be a silence on matters relating to the challenges faced by the young people and students, explicitly, precisely because they were African.

5.2.4 Silences, unmasking an African innocence

CYM and UCSA are African youth movements. Yet officially, there remains a silence on the implications of this locatedness and rootedness, in terms of the ministry practice. Even silence within the CYM, where the merger took place between ministries from a predominantly African component and a predominantly Coloured one, in terms of the racial classifications of the day, is of interest. Yet, this silence is in a setting where what it means to be African matters. It's a matter of life and death.

As indicated in Chapter Three (Section 3.1), in May 2008, an outburst of violent attacks, of what was called 'xenophobic', on black migrant workers from various Southern African countries, like Zimbabwe, Malawi and Mozambique, has indeed caught communities (including faith communities) in SA, by surprise, (Hassim, Kupe and Worby 2008) and ushered in a new "farewell to innocence", also to predominantly black churches (like URCSA). This irruption cannot be ignored. As indicated (Section 5.2.3.), it was thought, looking simplistically at the spirited vitality of African Churches, the explosive numerical growth,

and, as indicated, basking in the jubilation of studies celebrating it²⁰², that indeed “dark Africa” has finally been saved and that in South Africa, the last colony, with her ‘miraculous’ and ‘godsend’ political transition (Villa-Vicencio 1992:7-9; Pityana 1995:87; Petersen 1996:57-64; Sparks 2003:viii) to black majority rule, the challenges of colonisation, as discussed in Chapters Two and Three, have been dealt with. As indicated, ecclesiologically, whilst pointing to and writing about the flourishing spirited churches, “there” in the inner-cities of urban areas, or in the bushes and alongside rivers and under the trees, some felt that, missiologically, the racial ‘othering’ of black Africans has been dealt with (Petersen 1999:114-125).

The brutal violence in May 2008, however, unmasked this fallacy. In the face of a seemingly ruthless economic scramble at the bottom, where not much transformation is taking place, the neat post-Apartheid reconceptualisations of our ‘new South-Africa’ and of church (Villa-Vicencio 1992:23-37; Pityana 1995:87-99) were caught off guard. The implication for this unmasking is that scholarly dialogue with a messy and complex African Christianity is (again) to be much more than simply the consequence of an academic interest or for the sake of expediency. In our reconceptualisations of the church, one cannot ignore these realities, and needs to look deeper than surface level romanticization of the struggles of the poor, or with “African culture”. What is needed, in line with the previous three sections, in this chapter, is to probe the intertwinement between culture, power and economy, as it is manifested at this particular juncture in history. Whilst in the official discourses of CYM or UCSA, there might not be any substantial or explicit reference or engagement with these issues, one may read it in the silences; the matters of a lack of finances or administrative capacity points in this direction. These silences speak. As indicated earlier (Section 5.2.3), Petersen argues that a rethinking is taking place in the

²⁰² See also Jenkins 2002:2-14; Kiernan 1995:116-128.

dramatic silences. He speaks of the ‘power of silence’ (1999:120). The failed financial reports point to a violence against, not only members who struggle with rising costs to be able to participate in a church linked to the life and death scrambles in the communities where they come from, but also an institutional framework, as articulated by “the constitution”, which entrenches the colonial *gereformeerde* missionary ecclesiology. It is this institutional framework that has to be kept in place, *at all cost*. The silence on these realities contest this form of ecclesial oppression. A postcolonial reading compels us to foreground these silences.

Being restricted to merely a multicultural approach tends to undervalue the contesting power relations in the history of silencing, violence and conquest. The question needs to be asked: what lurk in these narratives (as argued above) which still manifest themselves in these new ways? The resistance against oppressive, mainstream interpretations of the work of the Spirit, but now also oppressive colonial institutions and the theological theories behind it, hence manifested itself, restlessly silent, within these remnants of mission churches or missionary Christianity, but also the society. Meanwhile the birth of South African Black theology and African theology at the time, especially amongst members of these churches, and often despite these churches, was the early testimony of a challenge to these, yet it did not take the dialogue any deeper. What was of relevance and highlighted by this dialogue (also with the silenced), and emphasized in the previous section, is the fact that, the restless African Spirit moves within the confines of these movements, but also beyond these, in the silenced. The Spirit here moves on irrespective of the institutional church, and many times, despite the church. The Spirit is neither confined to the remnants of missionary Christianity, as still expressed in these (“our”) associations, nor to a specific political moment, especially where it seems that an elite transition was at play (Section 3.3). We need to probe deeper.

Katongole's ([Kindle Edition] 2011) continuous work relating social ethics and ecclesiology, in crafting what he calls, 'a political theology for Africa', is crucial in taking this dialogue or what he would prefer to call, 'conversation', deeper and further. This conversation, in dialogue with Thomas Sankara, Jean Marc Ela, Chinua Achebe, but then also, amongst many others, the stories of Bishop Paride Taban in the Kuron Peace village in Southern Sudan, Angelina Atyam in Northern Uganda and Maggy Barankitse in Burundi, has direct relevance for an African postcolonial missional ecclesiology. Whilst Katongole starts, with Mugambi, from the commonplace that despite the growth of Christianity in Africa, or the political transitions to post-colonial states, so too have grown 'the realities of poverty, violence, and civil war' (:Loc.65), he wants to push through to the 'heart of the Christian story' which, he believes, has a 'fresh vision for the world' in which we live (:Loc.65). The reason, for him, why even a church attempting to "fix" the post-colonial nation-state politics are futile and unable to stop the chaos, war and corruption, is not because of a flaw in the functioning and management of the nation-state, but because of the possibility that these are 'ingrained in the very imagination of how nation-state politics works' (:Loc.69). Christian efforts at change failed to take into account the 'story of the institution, *how* it works and *why* it works in the way it does.' For him,

all politics are about stories and imagination.... Stories, therefore are not simply fictional narratives meant for our entertainment; stories are part of our social ecology. They are embedded in us and form the very heart of our cultural, economic, religious, and political worlds. This applies not only to individuals, but to institutions and even nations (:Loc.78).

The notion of “Africa” (and also church) is therefore not simply a geographical place, but it is a set of stories, in which all of us play our roles and perform according to a predictable script, which constitutes the modern world. The key for Christian social ethics in Africa, i.e., for the church’s witness, then, is to get beyond the attempts to fix management problems in the nation-state, in order to ‘uncover the underlying stories of the key social institutions in Africa that affect both their performances and the types of characters they produce (:Loc.95). This conversation, for Katongole, provides a way to also view Christianity, or the Christian church itself, as a form of politics; a unique performance ‘grounded in a different set of stories that shape unique expectations and characters’ (:Loc.95). Hence, this approach to social ethics is a way to ‘highlight the type of politics Christianity can shape, and the new future it can produce’.

These insights came for Katongole in the context of his frustration with the church as a numerically strong institution, yet impotent in the face of Africa’s social history of violence, corruption and poverty. The brutal genocide in Rwanda shattered, for him, the innocence of churches and Christianity in Africa. These were ‘part and parcel of the political imagination of Tutsi and Hutu as distinct races or tribes, and that Christianity had been unable to resist or interrupt that story and its effects’ (:Loc.172). For him, behind the dismal state of nation-state politics in Africa are stories which carry assumptions about “Africans” and “African” societies. “Africa” was to a large degree the way it was as imagined by Europe, where the notions of “chaos”, “tribe” and “primitive” was integral to that imagination. In searching for the ‘imaginative landscape of Africa’, the key script that institutions (including Christianity) performed, he proposes Adam Hochschild’s work, *King Leopold’s Ghost*. In identifying the five most critical challenges for Christian social ethics in Africa, he speaks of this work as a ‘metaphor for Africa, raising the key issues not only of foundational

narratives but of the transmission and reproduction of social memory' (:Loc.202). The 5 key challenges are,

- *Colonial Impact, Social Memory, and Forgetfulness,*
- *The Lies of Noble Ideals,*
- *The Politics of Greed and Plunder,*
- *The Wanton Sacrificing of Africa,*
- *The Visible Invisibility of Christianity.*

The key question for Katongole that African Christians ask despairingly of Christianity is, then, does Christianity have at all the power to save Africa? Katongole's answer on why Christianity has failed to "save Africa", i.e., to make a difference in the social history of Africa, is because of the flawed assumption that Christianity is a religion and therefore, operating in a sphere distinct from the realm of politics. In spite of external appearances, it operates under the 'burden of a Western legacy, both in its social outlook and self-understanding' (:Loc.527). In this, politics is seen as the sphere of temporal power, presided over by a neutral state, which provides the social frames of reference and commands obedience in temporal affairs, whilst Christianity, and the church's competence (as a religion), lies in its own sphere of religious competence. Here it exercises 'moral' and 'spiritual' authority. This burden of its Western legacy and as a result of this its neat religious field, for Katongole, i.e., the self-understanding of 'religion', places Christianity imaginatively outside the boundaries of the historical, material, and political processes that shape the social history of Africa, and obscures the full import of the gospel as a social vision. Katongole writes,

In the end, the self-understanding of Christianity in the religious domain contributes to the gradual disappearance of Christianity as a social and political body. This disappearance takes many forms, ranging from retinence to frantic activism (:Loc. 534).

When he refers to ‘retinence’, Katongole speaks of the ‘shy’ and ‘self-effacing’ mode in which Christianity faces the critical social challenges in Africa, whilst on the other hand, ‘frantic activism’ takes the social reality too seriously. He argues for the re-imagining of the church beyond these. In a later section (Section 5.3.2.4) I come back to how he works out this proposal.

One may accuse Katongole of escapism and a sectarian understanding of the church. Yet, Katongole lays bare the colonial story behind what others (Mngxitama 2008:197-198; Gqola 2008: 213; Tshaka 2010:128-132) would refer to as Afrophobia or negrophobia as the leading cause for the violence meted out against migrants in South Africa, and also the church’s impotence or, at worst, complicity. Katongole understands this within the bigger story of the continued ‘sacrifice of Africa’, and suggests that the key to interrupt this story is a different, compelling and hopeful story (-ies). It is at this level that a postcolonial ecclesiology would make a decisive difference.

The question left in this chapter then, is how would one then re-imagine church, taking into account these impulses from the dialogue with uniting youth movements?

5.3 Remixing a postcolonial missional ecclesiology

It is critical, to delve into the deeper ecclesiological discourses and structures of thought, out of which we would have to emerge, towards a new theory. This means creatively remixing a postcolonial missional ecclesiology, for our own time, now not simplistically in reaction to, but

consciously as a discernment of what it means to be *church*, in all its dimensions, pursuing God's mission, today.

As indicated in Chapter One (Section 1.3.4.), I understand ecclesiology to include the theological discourse on the gatherings of Christian believers, i.e., what I refer to as its local expressions as *congregations*, but then also, the church in its broader expressions, in terms of the presbyterial-synodical church polity, which is the tradition where I come from, i.e., the meetings of representatives of these local congregations, in her *meerdere kerkverband* ["broader denominational"] expressions. Further, in this study I focussed on *missional ecclesiology* as a further qualification and focus, and therefore I also include the legacy of the various relevant mission societies or mission movements as it manifested itself, and, in my own context, also through the relevant uniting students and youth movements. From this perspective, I argue that these movements are not simplistically objects to be saved or manipulated into an (our) institution; they are key dialogue partners, or *interlocuteurs*, through which we are challenged to grow more deeply. Through this dialogue we all are challenged towards a reconversion or, better, a remixing of the church itself. In Chapter Two, I identified a split ecclesiological heritage, relevant to this study. In this section, I first start broadly putting this in a missiological framework, and then remixing in the insights from my dialogue with the youth movements. Whilst this broad 'emerging missionary ecclesiology' is crucial in understanding the most recent missional proposals (Chapter Two), within a postmodern frame, I will argue that the postcolonial dialogue with the uniting youth movements contribute to a Southern African missional ecclesiology. We start with the contribution from David Bosch, as a key influence in the most recent developments in missional ecclesiology.

5.3.1 From an emerging missionary ecclesiology

Bosch (1991:372-389) aims to trace the characteristics of what he called 'an emerging missionary ecclesiology' (:372) with regards to Catholic and Protestant views on the nature of the church. In this respects he discusses it under the headings of "Missionary by its very nature" (:372-373), 'God's Pilgrim People' (:373-374), 'Sacrament, Sign and Instrument' (:374-376), 'Church and World' (:376-378), 'Rediscovering the Local Church' (:378-381) and lastly, his reflections on these developments, under, 'Creative Tension' (:381-389).

Under the notion, "*missionary by its very nature*", it is understood that the 'church exists in being sent' and in building itself up for the sake of this sentness. What is also important is the well-known distinction between the church's missionary dimension and missionary intention (:373). For Bosch, this is the basis upon which Karl Barth develops his ecclesiology. Further, as *God's Pilgrim People*, developed through the ideas of Dietrich Bonhoeffer, the church is seen as the 'wandering people of God' because, intrinsically, it is called *out* of the world. 'Foreignness is an element of its constitution ... permanently underway, toward the ends of the world and the end of time.' (Bosch 1991:374). This notion has been challenged to be propagating a form of escapism and sectarianism. Yet, as I will show later, Bosch sees this as "creative tension", in terms of eschatology, but also the ecumenical or catholic imperative. The next notion also relativises this charge.

Bosch continues to show that the church is also increasingly seen as a *sacrament, sign and instrument*. This is seen in the light of Paul's understanding of his mission as a 'priestly service' and the challenge to the Christian community to offer itself as a sacrifice (Rom 12:1). In this respect the priestly function and identity of the community as a whole

are expressed. This is done in relation to the kingdom and ecumenical unity. However when this is understood as the church existing only *for* others and not also *with* others, then it betrays a form of paternalism. The notions of sacrament sign and instrument point beyond the church to where Christ is at work (also beyond the church). Related to this is the church's calling towards an ever deepening relationship with and embodiment of the life of Christ. This led then, in turn, to a new understanding of *the relationship between church and world* (See Section 2.2.2.1).

As indicated in Chapter Two, ecclesiological reflections (whether they be traditionally Roman Catholic, Lutheran or Reformed) were dominated by a static understanding of church. Christian ministry was understood in terms of "church activities", to be followed obediently by "church-goers" (:376). In terms of this scheme, those who don't participate in these activities were considered "prospects to be won". Bosch shows in recent years, under the influence of Karl Barth, that this scheme of church against the world, or conqueror of the world, as seen in missionary discourse, slowly made way for an understanding of 'church in solidarity with the world' (:377). Bosch speaks of 'the inescapable connection between the church and the world as well as a recognition of God's activities in the world outside the church'. Now, the church cannot be seen as the ground or goal for mission, it is provisional, with the final word being the glory of the Trinity. Further, the church is not the kingdom of God; the reign and rule of God comes in Christ in the church and can be recognised in the church, but it also happens beyond the church, wherever Christ's power overcomes evil. This means therefore that the church's missionary practices are not the only individualistic calling and incorporating of people into the church, but the good news of Jesus Christ's salvation is framed within the social realities of the day. The church is to be viewed pneumatologically, as 'the movement of the Spirit toward the world en route to the future'

(:378), its identity as “kingdom people”, not “church people”; its calling is to change the world.

Bosch then turns to an important shift within emerging missionary ecclesiology, namely *the rediscovery of the local church*, and because of that the idea that there is no hierarchy in terms of the various expressions of church. Whilst it might seem a commonplace to state that the church-in-mission is primarily the local church everywhere in the world, he notes, however that this perspective ‘was for all practical purposes ignored during much of Christian history’ (:378). I have also indicated this in my theoretical starting points in the opening chapter (Section 1.3) of this thesis. This study further shows how the mission churches, within a particular Southern African context, were seen as the immature (and sometimes rebellious!) *dogterkerke* [“daughter churches”] of the white *Moederkerk*. It is in terms of this colonial imagination that one also encounters the often bitter conflicts between “the youth” and “the church” or “the ministers” (Section 4.3.2.3). The theology behind this phenomenon was, however, challenged. On the basis of a Pauline missiology, Rolland Allen shows that Paul understood the fruit of his missionary efforts, from its inception, as church. The implications were the recognition of the “younger churches” or in the Southern African discourse, the “daughter churches” as equals. The understanding dawned that,

the universal church actually finds its true existence in the local churches; and that these, not the universal church, are the pristine expression of church; that this was the primary understanding of church in the New Testament.... (:380).

From an appreciation for the shifts in Roman Catholic ecclesiology, Bosch continues that the understanding grew that church is actually,

A *family* of local churches in which each should be open to the needs of the others... It is through the mutual ministry of *mission* that the church is realised, in communion with and as local concretization of the church universal.

He then reflects critically on what he calls the ‘new paradigm’ and points (characteristically) to a ‘creative tension’ between a missionary ecclesiology which views the church as the “sole bearer of the gospel” and, on the other hand, the realisation that the church is merely ‘an illustration’ of God’s involvement in the world (:381). He then asks the question whether these two images of church ‘have to be mutually exclusive?’ He shows that mostly within both the Catholic and Protestant traditions many of the older images live on. In using the image of an ellipse with two foci, he aims at keeping the integrity of the two focal points, i.e., the source of its life (identity) and the engagement in the world (relevance and involvement); these stand in each other’s service and there is, therefore, a creative tension between these (:385). It follows from this that the church is always *called out*, as well as *sent into* the world; being in the world, but also being different from the world; being reformed and renewed, as well as being forgiven. In all of this the church as an eschatological community, is both the firstfruit of the kingdom, as well as the one on a journey (pilgrimage) towards the kingdom. It is in terms of these broad strokes, then, that I would proceed to the next section in remixing a Southern African missiological ecclesiology. Whilst Bosch’s grasp of the discourse on what he either calls ‘missionary’ or ‘emerging’ ecclesiology is wide yet crucial, as it influenced key developments of what I described earlier as the “missional” or “emerging church movement”, or at least “emerging church conversation”, (McClaren 2004:115; Gibbs and Bolger 2005:49; Niemandt 2007:147; 2010:399; Saayman 2010:10-11), his study, however, does not touch on the contributions that younger generations

in Southern Africa can make as key dialogue partners. Further, Bosch's contribution is self-consciously within the modern-postmodern discourse, hence his resonance with Northern and Western church communities. Whilst Saayman (2008) doesn't dispute the value of Bosch's contribution and in fact endorses it, he, however, does make the crucial point that 'it would be a waste of time to try to formulate a single, universally valid synopsis of the characteristics of a missionary church' (:10). He argues that a new paradigm calls for various metaphors. Saayman, then, makes a valid case for what he calls a "pluriverse of ecclesiologies in a universal *ecclesia*" (:10). Saayman explains,

In order to properly verbalise this [pluriverse - RWN] reality, let us speak of "church as ..." just as Bosch speaks of "mission as ..." If we follow Boff, for example, in Latin America, we can speak of "church as community of freedom"; in a situation of alienation, such as some industrial First World areas, we may speak of "church as human fellowship"; in other industrialised areas of both the First and Third Worlds, it may be necessary to speak of the "church as earthkeeper"; and in many areas in Southern Africa amid the ravages of HIV/AIDS and non-existent health services, we may speak of "church as healing community". This brings a real correlation between mission and church, reflecting Bosch's reality of "mission as the mother of Theology" (1991:15-16), and therefore also as "mother of the church".

Following this helpful proposal by Saayman I now proceed towards a postcolonial African ecclesiology.

5.3.2 Towards a postcolonial African ecclesiology

On the basis of the dialogue with the two uniting youth movements, I identified key impulses which form, in my view, the *pluriverse* dimensions of one postcolonial missional ecclesiology, what I would specifically call a Southern African missional ecclesiology. Having identified the impulses in this chapter (Section 5.2), it follows that a Southern African missional ecclesiology would self-consciously embody these. New networks of identifications are embraced and celebrated; this assumes an ongoing journey of transformation which is rooted in a covenantal theology of children and youth, guided and formed by the Holy Spirit. This is also an African story amongst stories, subverting political, economic, cultural and ecclesial imaginations, rooted in the colonial story. In outlining this ecclesiology, I will, instead of speaking of contextualisation (the process) or of the theological theories (the product), as indicated in Chapter One (Section 1.3.5), revert back to my preference for the metaphor of remixing. These impulses are remixed into the broad strokes identified in Bosch's 'emerging missionary ecclesiology'; therefore I would speak of remixing the church as social network, mobile community, spiritual home, and lastly as story.

5.3.2.1 Remixing church as social network

In the opening chapter of this thesis I already alluded to the growing salience of social networking applications in the lives of young people (Section 1.2.2 and Section 1.3.6). In Chapter Three I have shown how the logic of the Network Society impacts on social transformation, but also our understanding of youth agency. The rebuilding of localised (project) identifications becomes the space for resistance, but more importantly of social transformation. Further, the uniting youth movements also affirm growing and sprawling networks of different identifications. Through a process of racial, cultural and theological syncretism, our social and ecclesial identifications and realities are being reshaped. Younger sisters and brothers in the covenant

community mix and match new modes of understanding themselves, which go beyond colonial imaginations.

These realities need to be affirmed and embraced as an ongoing uniting church. As I have shown, the Belhar Confession speaks of this reality of diversity and mixing as opportunities for service and enrichment (Section 5.2.1). It is in this respect that the notion of the church as social network is introduced. My proposal here, however, draws not only on the realities of social transformation or the dialogue with the Southern African youth movements, but also from the insights from Zondevan (2006), as he makes a case for a new ecclesiological metaphor in the Network Society. His observations in the Dutch society confirm the impulses from my dialogue, that the traditional unitary structures, as the pillars for religious experience and faith formations, is losing its grip in favour of loose networks where the character of association is changing (:58). Younger generations are still interested in religious experience, but this interest 'surges up in new forms, at new places and is connected to their social associations in new ways' (:55). Zondervan prefers the notion of 'networks of belonging' (:57). He is not in favour of the revitalising of the existing church and in this is inspired by what he calls, the 'negative ecclesiology' of Schillebeeckx. Young adults, in his context are not looking for hierarchical institutions they search rather for 'flexible forms of association that offer them place and occasion to deal with their longing for religious knowledge and experience' (:58). He then finds hope in 'ordoid places as temples of loose connection and spiritual practice' (:60). The old model of church as a membership based "club", with strict adherence to one programme directed from the clergy is outdated, and he argues in favour of 'ordoid' places, characterised by loosely connected participants, where moral and spiritual potential are explored. The impact of these is exchanged amongst these participants, often through social media networks, sharing photos and stories, even though it is often happening incidentally. Zondervan with Storrar,

suggest that the (organic) metaphor of the church as body of Christ, which articulated the unity as well as the diversity of gifts and functions, remained within the realm of being a membership-based model, 'wedded to institutional and cultural forms of local church and congregational life inherited from the 19th and 20th centuries' (:60-61) and instead he (they) argues for the image of the church as temple of the Holy Spirit. He engages Ward's proposal for a 'liquid church' (Section 5.2.2) and challenge Ward's way of correlating theological ideas with sociological data. Ward still wants to revitalise existing and, for him, outdated, church forms. From the Dutch context, where most young adults don't have any experience of "church", he however wants to start from the existing lived religious experiences "outside" the traditional ecclesial institutions.

From my dialogue with the Southern African youth movements, it however seems that young people are still mostly at least aware of institutional ecclesial institutions. They are however not stuck in this and either challenging it (as in the eCongress in CYM) or leaving. Remixing the church takes this historical journey seriously. This is also in line with a postcolonial understanding of history, where one cannot simply "jump over" the shadow of history, as suggested by Zondervan.

In taking his proposals seriously, I would therefore argue for remixing the existing institution, in terms of the notion of social network. In terms of this, the events and connections within local congregations allows for the possibility of being the nodes of a broader network. In terms of the marks of the true church, one would see the preaching of the Word, or the ministering of the sacraments, as connection points within a broader network, whilst the application of discipline centres around maintaining the bonds between these connection points.

This imagination also affirms on a non-hierarchical mode the notion of *meerdere vergaderinge*. Congregations gathering for discernment, for joint service and celebration, are no more associated in terms of corporate models, with a top-down imagination, mirroring colonial institutions. This new imagination subverts this continuation of ecclesial oppression and allows for the whole covenant community, i.e., children, women, people with disabilities or marginalised in society to share in the life. This might happen for some occasionally, for others on a more regular basis, but it forms a social network, which connects all these different identifications and situations. Whilst the new social media technologies might play some role in connecting, it does not replace the deeper bond on the basis of God's covenant of grace. This network is not rooted and maintained simplistically in technological advances, but indeed is rooted in being connected to God through the Holy Spirit. Whilst the Christocentric ecclesiology remains an important legacy of the Reformation, here a Trinitarian grounding foregrounds the Holy Spirit. In this respect then, I would introduce the next dimension.

5.3.2.2 Remixing church as a spiritual home

Theologically this statement is rooted in the confession that, being included in God's covenant, we are part of God's bigger household (*oikos*). What this suggests is the need for different imaginations and a hopeful theology of home. Reference to the images of "home", "homestead" or 'household' (Mofokeng 1999:52), through the notion of *oikos* ["household"], blends into the African imagery of community, but then also takes up the challenges of loss, landlessness, uprootedness in a context of xenophobia, forced migration, violence against children and child-headed households (:387). In this, it becomes a powerful symbol of hope.

From South Africa, the publication of the *'The Oikos Journey'* (2006) then became a key affirmation of this shift. Warmback (2006) and Conradie (2000, 2007) have made important contributions in this regards. Conradie (2006) shows how this notion of *oikos* became a theological root metaphor and a new doctrinal key, within recent ecumenical discourse. For him, this metaphor connects three core ecumenical themes, namely, economic justice (*oikonomia*), ecological sustainability (*oiko-logos*, i.e., the underlying principles of the household) and ecumenical fellowship (*oikomene*) (2006:1).

I have already shown (Section 5.2.2) the shift in at least the URCSA's official reflections towards the affirmation of the place and calling of the younger sisters and brothers in the covenant household. This redrawing of the lines of our socially constructed identifications, comes for the church, and those who share membership, not merely through social history; this is remixed in terms of the covenantal reality of being a family member, of being baptised (Section 5.2.2). Being baptised, and celebrating the Holy Communion with sisters and brothers, affirms, but also forms this new household and remixes us as God's family. The sacraments form and enact now the new (safe) spiritual home, of which children, youth and older members, are part of the roles they perform. The URCSA report concludes therefore,

- ✦ Christians need to be extremely careful of how they treat children at home, at school and in church
- ✦ The church should commit itself to work for the holistic development of children into mature and sensitive adults
- ✦ Contemporary society confronts the church with serious new challenges in guiding children to grow up as Christians
- ✦ Children should experience the church as a place of safety, warmth, acceptance and learning, where they are taken seriously and are appreciated as persons in their own right

- ☞ Christian parents should learn to spend quality time with their children: playing with them, listening to them, reading and telling stories to them, taking them on outings, and protecting them from harm;
- ☞ Children should be a priority on the church's ministry agenda. (2005: 273).

In terms of this remixing of the church catechism, there is the issue of not preparing children and teens for membership “one day”; ‘no longer preparation for Communion, but preparation for a life of service in the church and in the community... Catechism is systematic empowerment for service...’ (:278). Remixing the church as a spiritual home for all, joined as God’s *Bloedfamilie* [“Blood family”] (Theron 1979:15), this new community now transcends the separations and split personality within church. This split personality, we have shown, is between youth associations and “the church”, between generations and, as indicated in Chapter Two, theological traditions, i.e., *gereformeerde* missionary ecclesiology on the one hand and the legacy of anti-colonial ecclesiologies. This new community, not only remixes the church as a spiritual home or household of faith, it also reshapes the broader community and traditional social boundaries. Theron (1979:14-17) in a sermon, *Die kerk is Bloedfamilie* [“The church is Blood family”], shows that being brothers and sisters in God’s household (Gal 6:10; 1Pet 5:9) means real love (1 Pet 2:17) as a sign of the new birth of the whole of creation (Matt 19:28). This covenantal love and community is a form of proclamation of God’s kingdom (1 Pet 2:9). Being part of this household is not defined by place or by race, but by grace.

Therefore, subverting socially constructed colonial imaginations happen in the common practices of the sacraments, but it is also affirmed in praise and worship (*liturgy*), the regular family gatherings (*koinonia*) and caring for each other as one household (*oikos*). This is therefore an

ecclesiology, rooted in the notion of inclusion, over against theologies of exclusion, which led to *gereformeerde* missionary ecclesiology, but also other modernist versions (including anti-colonial ecclesiologies). As a way of life of being a remix, the church as spiritual home is blended and therefore transformed, not only internally but more pertinently into living in God's economy, with God's ecology, in communion with sisters and brothers ecumenically. This is, however, a journey of becoming. This assumes also being a church "on the road" or what I would call, church as mobile community.

5.3.2.3 Remixing church as mobile community

This transforming and critical nature of the church, in the subverting or undermining of the inherited imaginations, as a spiritual home means that inevitably the historical and therefore colonial securities will become unstable and will eventually crumble underneath. This means (as we have seen in the uniting youth movements) that the seemingly "instability" of local church communities or congregations is not going to subside. Life within the faith community is a mobile reality (being on the road), being on a journey of ongoing transformation. Linked to the root of *oikos*, the notion of *paroikia* or "life on the road as sojourners" is crucial. As indicated by Bosch in the previous section, it includes images of the church as "sojourners", "pilgrims", as the "wandering people of God" celebrating, but also, on their way to the new heaven and earth where justice dwells (2 Peter 3:13). This is a relevant metaphor as it connects not only with the reality of forced migration, within a Southern African context, but also of labour flexibility and mobility within the Network Society and economy. Orobator states,

Although the phenomenon of mass migration dates back to antiquity, it has increasingly become a "permanent emergency" and a "normal" way of

life of a growing number of people across the globe, especially in Africa where “everytime one refugee situation comes to an end, another one develops.” (2005:144).

He then speaks of “A Nomadic Church”, which means the ‘Church as Refuge for the Refugees’ (:168-172), ‘A Living Pilgrim Community’ (:172-175) and ‘A Voice in the Wilderness’ (:175-179). Orobator speaks of a “deterritorialized ecclesiology” (:172), where, ‘people on the move are very much aware that they are the church, the people of God, here and now, not a stray segment of the home flock or an insufferable charge on the host church... “if the People of God moves, the Church moves”’ (:173). He then propose, the notions of pastoral accompaniment and pastoral presence, rooted in the understanding of God’s presence in the Exodus, exiles, but also the paroikia nature of the Early Christian communities. God pitch his tent, or the ark of the covenant, in the midst of his people as a mobile community.

Church as mobile community challenges static conceptions of church, as articulated through fixed buildings, membership records and *wykstelsels* [“ward systems”], but also congregational boundaries. As a mobile community, church can happen anywhere. The life of Christian community is on the road. This might mean on the borders where migrants worship and share the word, the bread and the wine; in airports, through a Skype²⁰³ Bible study, in the locker room of a group of Christian athletes, or on the beach, where a priest baptises a member.

²⁰³ Skype is an internet application which makes it possible for subscribers to make telephone, but also video calls over the internet. This application can be accessed at www.skype.com

This shift in understanding church finds resonance in the earliest movements of the Old Testament people of God, but also the small, mobile community of disciples walking with Jesus through villages and towns -learning together, sharing their struggles and joys, but also caring for the needs of each other. Around this small circle, or mobile community, there were also the crowds, interacting with them on the roads, the mountainsides, at the lakes, on the beaches. They were following, interacting, sharing their needs and being shaped by this mobile community. Whilst there were times when Jesus met various groups in static buildings, like the synagogues or the houses of friends and upon invitation, yet these times are embedded in a broader mode of being on the road. These physical buildings never became their central meeting places. These meetings in buildings were also not the primary focus of Jesus' ministry or the definitive character of the community around him; it was about following and meeting people, in their spaces. This remixing of church as mobile community can therefore be seen in the practices (or journeys) of the early first century church as narrated in the book of Acts in particular. For the early church, their life was characterised by being sent. Peter's definitive transformative encounter with Cornelius takes place after being sent out to meet this stranger in his place (Acts 10). Another encounter is the story of the African eunuch (Acts 6:26-40) being met by Phillip, taught and baptised on the road as he was on his way back to Africa. Phillip's own mode of ministry also takes place away from static buildings of the Jewish synagogues, the religious temples of the day, literally "on the street". This is church as mobile community, church at the cross-roads, on an ongoing pilgrimage of being formed and transformed.

Yet, as I have shown earlier (5.2.4), this mobile community is not random, nor incidental. Whilst it follows and connects with people on the road, these encounters was promoted and guided by the Holy Spirit. In this guidance it points to the interruption of God's kingdom, but also

it anticipates this kingdom. Therefore this journey of being guided and formed has a *telos* [“goal”]; it is on the way of the kingdom, but also on the way to the kingdom. From the aforementioned Biblical references, this happens under the direction and formation of the Trinity, with specific emphasis on the movement of the Holy Spirit.

5.3.2.4 Remixing church as movement in the Spirit

Church cannot simplistically be reduced to a place, a static building or an institution like school, the courthouse or even a temple. Church as mobile community assumes movement, but it is not simplistically a random movement, driven by the pressure from culture or tradition. In this section I, however, qualify this movement in that it happens under the direction and formation of the Holy Spirit. Like the liturgical dances, i.e., the bodily movements, gestures, drama where church is performed, at a deeper level this resonates with and expresses Spirited dynamism and movements. Church, as movement in the power of the Holy Spirit, is dramatic and it disturbs. It interrupts.

Whilst one would concede that a pneumatological direction towards the inner world of the individual believer remains important, the impulses from this dialogue with youth movements suggest not dichotomy between the personal and emotional but also guidance, empowerment and formation for life. The Spirited interruptions are happening in the joyous and expressive forms of doing church, where spontaneous singing, musical accompaniment and dances become intrinsic to being church. Yet, it is also this empowerment and formation that leads to engagement and transformation of existing liturgical, but also communal and caring practices. The impact of Pentecostal churches and theology cannot be denied and has to be engaged critically and constructively. In dialogue with Daneel, we agree with Kärkkäinen that

the Spirit, as Savior, gives inspiration, commands and revelation of God's message, which includes illumination on dreams. Affirming this doesn't mean going against the Reformed tenet of *sola Scriptura*, rather it affirms the authority of Scripture in a broader sense, where a worldview which affirms also for community members the reality of unseen powers, and this enriches the way the Word "works" in the world. This links with the affirmation of the actual power of the Holy Spirit, now as healer and protector against evil forces and powers. The church remixed as movement in the Spirit welcomes, releases and interprets symbolic actions which would also include ecstatic experiences and rituals as it aims at empowering, purifying, healing and exorcising. Anderson (1999:227) explains,

Healing and protection from evil are among the most prominent features of the Pentecostal "full gospel"...Third World communities were, to a large extent, health-orientated communities and their traditional religions, rituals for healing and protection are prominent.

Pentecostals responded to what they experienced as a void left by a rationalistic western form of Christianity which had unwittingly initiated what is tantamount to the destruction of their cherished spiritual values. Pentecostals declared a message that reclaimed ancient biblical traditions of healing and protection from evil and demonstrated the practical effects of these traditions. (:227-228).

This remixing of the church as movement in the Holy Spirit affirms the existing performances, but blends in the actual gifts from the broader Christian community as we follow the guidance from the Holy Spirit. In this respect the imperatives for justice and liberation cannot be abandoned in the face of success ecclesiologies, often driven by neo-liberal theologies of prosperity or capitalist protectionism. Further, to affirm the gifts from Pentecostal pneumatology doesn't mean that a critical engagement with issues like belief in a 'baptism in the Holy

Spirit, or 'speaking in tongues' or 'miracles', etc., should stop. This ongoing creative tension can also lead to the deepening and strengthening of Pentecostalism itself (Anderson 1999:228-229; Watt 2006:381). Within Pentecostal pneumatology there is therefore a growing realisation that the Holy Spirit is experienced also in the areas of justice and liberation (Kärkkäinen 2001:388-389; James 2005:122; Maluleke and Nadar 2007:1-4). In this respect prophecies played key roles in mobilising the community, but as Kärkkäinen shows (:400),

Spirituality, living the life of the Holy Spirit, energises the church to do evangelisation and social justice. Transformed people cooperate with the Spirit, the Creator and Sanctifier, in transforming the world.

In this regards he also identifies the role of the Holy Spirit in the context of earth keeping and the protection of crops.

Remixing the church as movement in the power of the Holy Spirit, then, is expressed most prominently in the liturgy, the most dramatic movements forming and empowering the people, but should also be seen in the ensuing movements engaging and transforming societies. The Spirit of God is indeed moving around the whole and the church is dancing along.

5.3.2.5 Remixing church as story

Lastly, in the dances, songs, preaching, but also responses to need, crisis, and success, the church performs a story. Whilst the aforementioned four dimensions form an integral part of the story, at least for a particular Southern African church tradition, here we push to the heart of this proposal. This is the value of the insights from

Katongole as he argues convincingly, in my view, that the fundamental reason for the church remaining stuck in a colonial imagination, which fails to live up to its social calling, is where church or Christianity is seen as a religious system or institution. This is, for him the most deadly legacy of the era of missionary imperialism. In dialogue with Ela, Katongole argues for the reimagining of the church in Africa, as an alternative, more compelling story, to transcend the deep seated colonial social imagination. Ela (1988) himself states,

No church tradition has yet exhausted the depths of expression in divine revelation. We must search divine revelation for a way to tell about God in Jesus Christ with the words of our own land and culture. We must patiently elicit from the life of gospel communities an African writing of the Word of God that will be meaningful for the African of today.... A time is dawning for the Christian communities of Africa in which they can rediscover their living memory, their initiative, and their imagination in order to “reinvent the church.” (:142-143).

This reinvention of the church, in my view, however cannot be done on the basis of collective amnesia, hence my preference for the notion of remixing, which assumes a deep engagement with the existing institution, but also the blending in of the new impulses to produce a new story. In this new blended story, one can recognise the old, yet it has been altered to respond to a new time. I think this is what Ela (and later Katongole) means, when he speaks of ‘an African writing of the Word of God that will be meaningful for the African of today’. Yet, for Ela and Katongole this rewriting is more than simplistic changes in the external visible features of the church, or another response in reaction to colonialism. Katongole shows that for Ela, church is expressed in its local “shade tree” concreteness. It is here on the ground where God’s kingdom comes in the daily struggles of communities and therefore where an alternative history for these communities and Africa can begin to take shape. Katongole states,

To put it more crassly, Ela's vision of church is one of concrete local communities in which everyday realities – drawing water, planting cabbages, digging pit latrines, rearing chickens, and receiving immunization against cholera – are as much matters of Christian salvation as the celebration of the Eucharist, baptism and anointing the sick (2011:1317).

Katongole shows that Ela's quest for a different vision of church resonates with Hauerwas' views on the church as a community with a unique story and distinctive politics²⁰⁴. Even though their work cannot be "systematised" in terms of an overarching system, he sees it as crucial contributions to the "shade-tree" theology, where the local stories of actual faith communities and their struggles provide the tapestry of their theologies, locating their lives in God's story. Katongole therefore states,

For Hauerwas, Christian beliefs and convictions are so embedded in concrete practices and institutions that outside of these practices they are meaningless ... For it is the reality of the church as the community shaped by the story of God revealed in Scripture that reveals and confirms the truth of the Christian story with a way to interpret and engage the politics of any place in which they find themselves. (:Loc1386).

The role of the church is, therefore, to take seriously its own founding and sustaining story, and living it out. By living it out, or performing this imagination, this story is undermining the power and hegemony of the given interpretations of reality. The church's own reality, therefore, enacts a different politics. Political engagement is not living up to bureaucratic forms of managerialism, whether it be in ecclesial or government institutions, but being involved with local communities facing the realities of life. The local congregation is remixed as a political

²⁰⁴ Katongole also argues that Ela's contribution predates the work of John Millbank, who provides a theoretical framework that explains Ela's reaction to the church's Babylonian captivity. That is however not the focus of my study, as I am interested in the contribution of Ela to an African postcolonial ecclesiology.

story, as it participates in local everyday struggles. Here it would engage the local or national powers, yet it happens not in dependence of these powers, or as “spiritual” preparation to “go out” and be involved in politics. The congregation’s practices live out this unique political vision; the church is the story of God’s intervention with His world. Katangole explains,

For the church to invent the future in Africa, it must lay aside the “sociological burden of religion” in order to rediscover its fleshed-out, historical, and social embodiment, and its identity as a form of politics with the realities of life (:Loc1425).

This “laying aside” its current self-understandings and existence in line with the dominating stories, assumes relocation, taking on marginal positions. In this, the dominating stories of power and violence, which keep on shaping the new performances of nation states and ecclesial life, can only be disrupted by a remixed church as an alternative story, a gospel story of resurrection and new possibilities. This is a story which anticipates and strengthens the community by the promise and guided by the vision of ‘a new heaven and a new earth, the home of righteousness’ (2 Pet 3:13).

6 STORIES OF MOBILE COMMUNITIES (A REMIX)

6.1 Introduction

In this final chapter I don't introduce new sources or arguments. This study, in the tradition of the emergent gospel from the EATWOT community, doesn't do research simply for argument's sake. The culmination of this study is captured in the previous chapter with a remixed church as the space where key impulses from the dialogue with uniting youth movements are affirmed and becomes a source for social transformation. This is the point of discerning an appropriate missional ecclesiology. In this chapter, I draw together, and reaffirm the initial quest and the theoretical questions that emerged out of it. The exploration, in terms of my own story, and that of our faith communities now, including and dancing with our younger sisters and brothers, allows for self-reflection and recommitment. This chapter is therefore, by its very nature, in a form of a summary, but also integrative, raising even a number of possible explorations for further investigation.

The opening stories in Chapter One open up the new reality of younger generations challenging our understandings of faith, church and witness. They live according to a different script and this new reality, which unfolds today, poses important questions to the prevailing missiological understandings of what it means to be church. Through this study, I probed the questions of how these churches are then to understand and respond meaningfully, but also missiologically, to these hopeful transformations. Given this reality that we face, but also coming as a missiologist from a particular ecclesiological, theological, cultural background, I had two rationales for this study:

- 1) *to review the current theories we have about church and mission, i.e., missional ecclesiology, and*
- 2) *to craft a sensitive and creative dialogue in the form of a missiological methodology with younger, mobile people.*

In subsequent chapters, I addressed these rationales, guided by a research question, namely, *how can I design a creative dialogue with younger generations, to pick up the impulses, in order to design a Southern African missional ecclesiology.*

In terms of the opening chapter and these questions, I started off methodologically with the missiological praxis cycle, where I *firstly* narrated and critically engaged my own insertion (Chapter Two) and that of my immediate dialogue partners. In the phraseology of the metaphor of remixing, these were the original “samples” to work with in order to respect its own integrity, but more so, to produce something new in tune with the sensibilities, but also the “soul” of current generations. Hence, I attempted to understand the current social transformations, and how they framed our understanding of youth movements (Chapter Three). This was a first, “theoretical”²⁰⁵ layer of remixing the samples. We could pick up key impulses of what is happening socially, with our world, but also how “youth” responds to this and is remixed. Yet, out of the chapter I wanted to design a methodology for a creative dialogue with the uniting Christian youth

²⁰⁵ As indicated earlier, the distinction here between the theoretical “layer”, which may seem highly clinical and philosophical, and the more “grounded” layer, with a messy, rough texture, is simply conceptual. It never existed in the actual journey of my dialogue with the movements. My theoretical framework was living, in the relational and iterative mode of trying to understand, but also discern the signals of God’s performance, and how this remixes church. I did this whilst I was involved with these movements, serving and experimenting as a part-time pastor, and reflecting and writing as a researcher. This, as I indicated in chapter three and six, does not mean a lack of methodology, but rather a different artistic, creative methodology, as I work towards re-voicing samples.

movements, on the basis of an emerging, intersubjective epistemology. Appropriating these samples, I blended in another layer. This time it was much rougher, complex, but more importantly, a thicker description from a dialogue with the actual praxis of uniting youth movements. They engage and are being shaped (sometimes shaken!) by the current social transformations and the urgency to remain true to their calling. I devoted specifically Chapter Four to this. Given the nature of this art, one may find that Chapters Three and Five were also deeply shaped by this dialogue. Chapter Five then presents, on a next level, the engagement between the new and the old, in carving out what I consider an appropriate missional ecclesiology, at least for the audiences I've been with. Chapter Five, indeed remixes the existing missiological ecclesiologies, the split personalities between a colonial *gereformeerde* missionary ecclesiology, but then also contending anti-colonial ecclesiologies and a (postmodern) emerging missionary ecclesiology leading towards a particular postcolonial African ecclesiology. Because of this particularity, I call this outcome a Southern African missional ecclesiology. The implications are not only specific in terms of locality, but also, through the imagery of networking, mobile and on the move, connecting local communities with each other and with the Spirit moving around the world. The next question might be how this missional ecclesiology would be lived within faith communities and a possible way forward.

6.2 Living and practising it

This is a very difficult question. Most of what I remixed here came as part of the ongoing dialogue with the uniting youth movements in terms of the challenges they struggle with. As emerged in Chapter Three, as researchers, we are drawn into this ongoing struggle, being part of it, but not as experts. This means that whilst some of these impulses are

articulated and embodied within these movements, the notion of mobility assumes an ongoing movement.

Further, the proposal I present in Chapter Five, in terms of a postcolonial ecclesiology with *pluriverse* dimensions (Section 5.3), is not necessarily already implemented in various congregations or broader church denominations. *Firstly* I would think that it needs to be worked out in terms of the immediate contexts. The notion of remixing church as social network, or as spiritual home, mobile community, movement in the Holy Spirit and as story, can at this stage (more appropriately), at least in the Southern African context, be presented in terms of metaphors and images that inspire a different experience and light on the notion of “church”. Whilst I argue that one can see the impulses from these in the uniting youth movements which are emerging, there were also gaps, silences and perhaps internal contestations. In dialogue with existing social sciences and theological disciplines, it remains important, therefore, to continue to ask the questions as to how these are to be experienced practically in congregations (like the one in Riverlea). Within social networks, like the church, the dialogue and interaction (and growth) continues.

Secondly, in my view, the dimensions discerned in this dialogue, can serve as a map to guide congregations in terms of their engagement with younger generations. This map and signs can locate new expressions (and applications) of social networking, or being mobile, searching for a spiritual home, dancing in the Spirit and can start to provide a language, and new stories to articulate church.

Hence, this study cannot make a full circle to end where we started; rather, it opens up new possibilities to continue the quest.

6.3 Continuing the quest

This study is not the last improvisation or remix of a Southern African church. For further studies, it would be interesting to work out in different contexts these dimensions as a way of helping congregations to discern their own map through the terrain of the emerging forms of how younger generations would reimagine their faith. This is not a limitation, but rather essential to a networking mode of connecting and sharing life and faith with each other. Yet, in one study you cannot do everything.

During the course of the study, as a researcher, one often has to make choices which are often determined by your own limited resources in terms of time and finances. On the other hand, one also has to remain clear and realistic about your goals (Section 1.4). It is not possible to pursue all the very interesting and important possible avenues under the heading of missional ecclesiology, but also in this mode of intersubjective theological dialogue with youth movements.

This study therefore did not,

- * pursue a dialogue with young people on the “outside” of these movements or the particular church. My starting point and commitment is with these membership-based movements. A dialogue with the voices “outside” these centres would be a very important study and crucial for the further development of postcolonial missional ecclesiology; it is an important entry point. During the course of this study, however, I had to make those aforementioned decisions on *who* my key dialogue partners would be. It would be a very insightful and complementary study to dialogue with different cohorts of younger generations, where they

find new forms of religious experience and meaning, whether it be in urban, peri-urban or rural communities - this might call for another remix. In this study I, however, argue that “within the church” one can already discern fundamental shifts, which call for a remixing of what we appreciated and valued as church. This means, for me, not a total break or abandoning of church, but taking it seriously in ever new contexts.

- * I also had to make a choice as whether I would work primarily with the leaders within the various movements, their official documentation, or with the whole membership. It soon dawned on me that it would be very difficult, given the vast difference in organisational culture between CYM and UCSA, to go too broad. As indicated in Chapter Four, whilst CYM works from a congress movement model, in UCSA one finds “leaders” within elected structures as well as appointed in full-time positions. Who are the “leaders” then and from which perspective would the story of the movements be told the best. It is on this basis then that I decided to use in this study, mostly the official documentation of the movements, with very brief insights from some of the individuals who were involved directly in the processes of the mergers. This was, in my view, an important starting point. This decision impacted on the data, but also the insights gained. It provided a crucial baseline, in the study of the narratives (stories) of these movements, to take the dialogue further and wider. Yet, one cannot know everything about phenomena and have to make decisions which limit the scope and it remains important to ensure that these choices are adhered to consistently.

So, what are we to say about the opening stories? This study provides key clues to take seriously in remixing our opening stories. These stories are gifts, prodding us towards a new way of being church. As social network, mobile community, spiritual home, movement in the

Holy Spirit, these stories, are *our* stories which continue to reform us today. A sms or tweet, from an old youth mate relocating for better work opportunities, connects us immediately to real lives, the joys and the tears, their hopes and dreams beyond institutional membership commitments. We connect as brothers and sisters. It is *in* these personal, real and ultimately transformative encounters where hopes spring forth; it is here where true humanity touches each other, where in community, we experience the warmth of home, but also the presence of God. So, if anything, we must continue to receive these stories of young people and the engagement they invite. These are gifts from God, because only when we all receive and share gifts, as the promise of God's new creation, only then, can we be His mobile church.

BIBLIOGRAPHY

- Adhikari, M. 2004. 'Not black enough': Changing Expressions of Coloured Identity in Post-Apartheid South Africa. *South African Historical Journal* 51(1): 167-178.
- Adonis, JC. 1982. *Die afgebreekte skeidsmuur weer opgebou*. Amsterdam: Rodopi.
- Adonis, JC. 1986. Die Sendingbeleid van die Nederduitse Gereformeerde Kerk – 'n Kritiese Evaluasie, in Robinson and Botha. 1986: 62-86.
- Adonis, JC. 2002. Bevryding tot eenwording en getuienis: die geskiedenis van die Verenigende Gereformeerde Kerk in Suider-Afrika 1950-2001. *NGTT*. 43 (3,4): 327-341.
- Alexander, N. 2008. An Illuminating Moment: Background to the Azanian Manifesto, in Mngxitama, Alexander and Gibson. 2008: 157-170.
- Ammerman, NT, Jackson, WC, Dudley, CS and McKinney, W. 1998. *Studying congregations: A New Handbook*. Nashville: Abingdon.
- Anderson, AA. 1999. The gospel and culture in Pentecostal mission in the Third World. *Missionalia* 27(2): 220-230.
- Anderson, AA. 2001. The globalisation of Pentecostalism and the reshaping of Christianity in the 21st century. *Missionalia* 29(3): 423-443.
- Andria, S and Saayman, W. Missiology and ecclesiology: A perspective from Africa. *Missionalia* 31(3): 503-517.

Badsha, F. 2003. Old school rules/new school breaks: Negotiating identities in the Cape Town hip-hop scene, in Wasserman and Jacobs (eds.). 2003: 131-143.

Bak, N. 2005. *Completing your thesis: A practical guide*. Pretoria. Van Shaik.

Bam, G. 1984. Kerk van die armes – ‘n weg vir die N.G. Sendingkerk in S.A.? in Robinson (ed.). 1984: 23-26.

Bate, SC. 1993. *Inculturation and Healing: A missiological investigation into the coping-healing ministry in South African history*. Unpublished DTh dissertation. Pretoria: University of South Africa.

Battersby, J. 2003. "Sometimes it feels like I'm not Black enough": Recasting Coloured through South African Hip-hop as a Postcolonial text, in Wasserman and Jacobs (eds.). 2003:109-129.

Bavinck, H. 1968. *De Katholiciteit van Christendom en Kerk*. Kampen: JH Kok.

Bax, DS. 1979. *A Different Gospel: A critique of the Theology Behind Apartheid*. Johannesburg: The Presbyterian Church of Southern Africa.

Bediako, K. 1992. *Theology and Identity: The impact of culture upon Christian thought in the second century and in modern Africa*. Edinburg: Edinburg University Press.

Belhar Confession 1986. Bellville: LUS Drukkery.

Bevans, SB and Schroeder, RP. 2009. *Constants in Context: A Theology of Mission for Today*. Maryknoll New York: Orbis Books.

Biko, SB 2006 [1978]. *I write what I like*. Johannesburg: Picador Africa.

Boesak, AA. 1966. Kerk en Verenigingswese. *Koinonia*. Jaarblad.
Bellville: Die Teologiese Skool vir die N.G. Sendingkerk.

Boesak, AA. 1981. *Farewell to innocence: A socio-ethical study on black theology and power*. Maryknoll: Orbis.

Boesak, AA. 1984. *Black and reformed: Apartheid, liberation and the Calvinist tradition*. Johannesburg: Skotaville.

Boesak, AA. 2009. *Running with Horses: Reflections of an accidental politician*. Cape Town: Joho.

Boesak, AA and Hansen, L. 2009. *Globalisation: The politics of Empire, justice and the life of faith*. Stellenbosch: Sun Press.

Bond, P. 2004. *Talk left, walk right: South Africa's frustrated global reforms*. Scottsville: University of Kwazulu-Natal Press.

Boff, L. 1988. *Ecclesiology: The Base Communities Reinvent the Church*. Maryknoll New York: Orbis.

Boraine, A. 1995. Introduction, in Boraine and Levy. 1995: xiv-xxiv

Boraine, A and Levy, J (eds.). 1995. *The Healing of a Nation*. Cape Town: Clyson Printers.

Bosch, DJ. 1974. *Het Evangelie in Afrikaans gewaad*. Kampen: Kok.

Bosch, DJ. 1978. *Sendingwetenskap*, in Eybers, König and Stoop (eds.): 237-250.

Bosch, DJ. 1979a. *Heil vir die wereld*. Pretoria: NG Kerkboekhandel.

Bosch, DJ. 1979b. Die “nuwe gemeenskap” rondom Jesus van Nasaret, in Meiring and Lederle (eds.). 1979: 1-5.

Bosch, DJ. 1986. Sending: 'n Prinsipiële besinning, in Robinson, P and Botha, J. 1986: 109-122.

Bosch, DJ. 1991. *Transforming mission: Paradigm shifts in theology of mission*. Maryknoll New York: Orbis.

Bosch, DJ. 1995. *Believing in the future: Towards a missiology of Western culture*. Harrisburg: Trinity Press International.

Botha, AJ. 1984. *Die evolusie van 'n volksteologie*. Bellville: UWK Drukkery.

Botha, JG. 1986. Die Sending van die NG Sendingkerk in Suid-Afrika: 'n Bestekopname en 'n Toekoms perspektief, in Robinson and Botha. 1986: 35-53.

Botha, JG. 2007. Mekaar se broers en susters, omdat Jesus dit wil! 'n Perspektief op die storie van die Verenigende Gereformeerde Kerk in Suider-Afrika (VGKSA) vanaf 1994 tot 2006, in Nel and du Toit. 2007: 20-30.

Botha NA. 2008. 'Can Christianity be Saved from Empire?' Some theological responses towards a Prognosis. Unpublished inaugural lecture. Pretoria: University of South Africa.

- Botha, NA. 2010. If everything is contextualisation, nothing is contextualisation: Historical, methodological and epistemological perspectives. *Missionalia* 38(2): 181-196.
- Botha, NA. 2011. Living at the edge of empire: can Christianity prevail and be effective? A theological response to the historical struggle between empire and Christianity. *Studia Historiae Ecclesiasticae* 37 (Supplement): 133-155.
- Botman, HR. 1995. Managing Endings and Transforming Continuities, in Villa-Vicencio and Niehaus. 1995: 152-162.
- Botman, HR. 1996b. The new quest for ecclesial forms: The story and challenge of the Uniting Reformed Church in South African reflection. *Practical Theology in SA* 11(1): 1-13.
- Botman, HR and Petersen, RM. (eds.) 1996. *To remember and to heal. Theological and psychological reflections on truth and reconciliation*. Cape Town: Human and Rousseau.
- Botman, HR. 1997. Towards a World-formative Christianity, in Guma and Milton. 1997: 72-80.
- Bouwman, H. 1928. *Gereformeerde Kerkrecht (Eerste Deel)*. Kampen: JH Kok.
- Brabazon, J. 2010. *My friend the Mercenary*. Edinburg: Canongate Books.
- Bray, R; Gooskens, I; Kahn, L; Moses, S and Seekings, J. 2010. *Growing up in the new South Africa: Childhood and adolescence in Post-Apartheid Cape Town*. Cape Town: HSRC Press.

Brink, V and Brink, T. 1998. *Die X-Faktor: Bybelstudie – en Aktiwiteitsgids vir VCSV – takke*. Stellenbosch: VCSV van SA

Brink, V. 2011. Personal interview, 23 Aug 2011.

Burger, C. 1991. *Die dinamika van 'n Christelike geloofsgemeenskap: Nuut dink oor gemeentes*. Kaapstad: Lux Verbi.

Burger, C. 1999. *Gemeentes in die kragveld van die Heilige Gees. Oor die unieke identiteit, taak en bediening van die kerk van Christus*. Bloemfontein: CLF-Drukkers.

Carrol, JW. Dudley, CS and McKinney, W. 1986. *Handbook for congregational studies*. Nashville: Abington.

Castels, M. 1996. *The network society*. Massachusetts: Blackwell.

Castells, M. 1997. *The power of identity*. Massachusetts: Blackwell.

Castells, M. 1998. *End of millennium*. Massachusetts: Blackwell.

Castells, M, Fernandez-Ardevol M, Qiu JL and Sey A. 2007. *Mobile Communication and Society (Information Revolution and Global Politics)*. Cambridge: MIT Press.

Castells, M. 2011. *The network society*. Massachusetts. Blackwell (Kindle Edition).

Chisholm, L. 1992. *State Policy and Youth Unemployment in South Africa, 1976-1992*. Paper presented to the Economics of Education Association Conference, University of Cape Town, 4-5 September 1992.

Christian Youth Movement 1995. Unpublished minutes of Founding Congress.

Christian Youth Movement 1999. Unpublished minutes of General Congress.

Christian Youth Movement 2003. Unpublished minutes of General Congress.

Christian Youth Movement 2007. Unpublished minutes of General Congress.

Christian Youth Movement 1999. Unpublished minutes of National Executive meeting, 31 July 1999.

Christian Youth Movement 2000. Unpublished minutes of National Executive Committee meeting, 26 August 2000.

Christian Youth Movement 2003. Unpublished minutes of National Executive meeting, 15 March 2003.

Christian Youth Movement 2003. Unpublished Discussion document for Regions.

CYM see Christian Youth Movement ...

Christians, CG, 2003. Ethics and Politics in Qualitative Research, in Denzin and Lincoln (eds.). 2003:208-243.

Cloete, GD and Smit, DJ. (eds.) 1984. *'n Oomblik van waarheid*.
Kaapstad:
Tafelberg.

Cochrane, JR, De Gruchy, JW and Petersen, R. 1991. *In word and deed. Towards a practical theology for social transformation*. Pietermaritzburg: Cluster Publications.

Cochrane, JR, De Gruchy, JW and Martin, S. (eds.) 1999. *Facing the truth. South African faith communities and the Truth and Reconciliation Commission*. Cape Town: David Phillip.

Codrington, G and Grant-Marshall, S. 2004. *Mind the Gap!* Johannesburg: Penguin Books.

Cone, JH. 1972. *The Spirituals and the Blues: An Interpretation*. Westport: Greenwood Press.

Cone, JH. 1982. *My Soul Looks Back*. Nashville: Abington.

Cone, JH. 1999. *Risks of Faith: The Emergence of a Black Theology of Liberation, 1968-1998*. Boston: Beacon Press.

Conradie, E. 2000. Stewards or sojourners in the household of God? *Scriptura* 73: 153-174.

Conradie, E (ed.). 2004. *African Christian Theologies in Transformation*. Stellenbosch: EFSA.

Conradie, E. 2006. The oikos metaphor in ecclesiological perspective. Unpublished paper delivered at the Annual Congress of the Theological Society of SA, 21-23 June 2006.

Conradie, E. 2007. *The earth in God's economy: Reflections in the narrative of God's labour*. Inaugural lecture. Bellville: University of the Western Cape.

Conradie, WS. 1999. *An analysis of the interplay between theological and political factors in the Growth and Split of the Student Christian Association of South Africa, with special reference to the role of the Afrikaners (1896 – 1965)*. MA Thesis. All Nations Christian College. Hertfordshire.

Crafford, D. 1982. *Aan God die dank. (Deel 1)*. Pretoria: NG Kerkboekhandel Transvaal.

Cross, M. 1992. *Resistance and transformation. Education, culture and reconstruction in South Africa*. Johannesburg: Skotaville.

Dames, GE. 2007. New frontiers for mission in a post-modern are: Creating missional communities. *Missionalia* 35(1): 34-53.

Dean, K. 2003. The New Rhetoric of Youth Ministry. *Journal of Youth and Theology*. 2 (2): 8-18.

Dean, K. 2004. *Practicing Passion: Youth and the Quest for a Passionate Church*. Grand Rapids: Wm B. Eerdmans. (Kindle Edition).

Dean, K. 2010. *Almost Christian: What the faith of our teenagers is telling the American Church*. Oxford: University Press.

De Beer, L. 2007. Erg ontsteld na opmerking by Potch se APK: 4 studente onwelkom by kerk. *Beeld*, 24 January. 8.

De Gruchy, JW. 1991. *Liberating reformed theology: A South African contribution to an ecumenical debate*. Grand Rapids. Wm B. Eerdmans.

De Gruchy, JW. 1995. Becoming the ecumenical church, in Pityana and Villa-Vicencio. 1995: 12-24.

De Gruchy, JW, 1997. Christian witness in a secular state, in Guma and Milton. 1997: 86-96.

De Gruchy, JW and Villa-Vicencio, C (eds.). 1983. *Apartheid is a heresy*. Cape Town: David Philip & Guildford: Lutterworth Press.

De Gruchy, JW and Villa-Vicencio, C (eds.). 1994. *Doing theology in context: South African perspectives*. Maryknoll: Orbis.

De Gruchy, S. 2006. *From Kairos to Belhar: On being church in a Time of AIDS*. Unpublished paper delivered at the Annual Congress of the Theological Society of SA, 21-23 June 2006.

Denzin, N and Lincoln, YS. 2003. *The Landscape of Qualitative Research: Theories and Issues*. Thousand Oaks: Sage.

De Roest, H. 1998. *Communicative Identity: Habermas' Perspectives of Discourse as a Support for Practical Theology*. Kampen: Kok.

De Roest, H. 2008. "Ecclesiologies at the Margin." In *The Routledge Companion to the Christian Church*, edited by Gerard Mannion and Lewis S. Mudge. 2008: 251-271. New York and London: Routledge.

De Roest, H, 2010. *Een huis voor de ziel. Gedachten over de kerk voor binnen en buiten*. Zoetermeer: Meinema.

Detweiler, C and Taylor, B. 2003. *A matrix of meanings: Finding God in pop culture*. Grand Rapids: Baker Book House.

De Vos, AS; Strydom, H; Fouche, CB and Delpont, CSL. 2005. *Research at Grass Roots: For the social sciences and human service professions*. (Second edition). Pretoria: Van Schaik.

DeYoung, CP, Emerson, MO, Yancey G and Kim KC. 2003. *United by Faith; The Multiracial congregation as an answer to the problem of race*. New York: Oxford University Press.

Doornenbal, RJA 2012. *Crossroads: An exploration of the Emerging-missional conversation with a special focus on 'missional leadership' and its challenges for Theological Education*.

<http://dare.ubvu.vu.nl/bitstream/handle/1871/35543/dissertation.pdf;jsessionid=99DABDA6CEBE348B228E093A65E3E104?sequence=1>
[Accessed 09 October 2012]

Dube, MW. 1997. "Towards a Postcolonial Feminist Interpretation of the Bible". *Semeia* 78: 11-26.

Dudley, CS, Carroll JW, Wind, JP. 1991. *Carriers of faith: Lessons from Congregational Studies*. Louisville: Westminster / John Knox Press.

Du Preez, J, Pauw, CM and Robinson, PJ. 1986. *Sendinggenade: Feesbundel vir WJ van der Merwe*. Bloemfontein: NG Sending.

Du Preez, J. 1990. Besinning oor die verhouding tussen gemeentebou en sending. *Dutch Reformed Theological Journal* 31(2): 257-263.

Durand, JFF. 1984. 'n Belydenis-was dit werklik nodig?, in Cloete and Smit. 1984: 39-48.

Durand, JFF. 1984. Belhar-krisispunt vir die NG Kerke, in Cloete and Smit. 1984: 123-134.

Durand, JFF. 1987. *Teks Binne Konteks: Versamelde opstelle oor kerk en politiek*. Belville: Universiteit van Wes-Kaapland.

Durand, JJF. Fourie, P and Malherbe, W. 2001. *Twee eeue Ryns: Feesbundel uitgegee by die die herdenking van die 200-jarige bestaan van die Rynse gemeente van die Verenigende Gereformeerde Kerk in Suid-Afrika te Stellenbosch*. Stellenbosch: Friendship/Newave Digital Junxion.

Durand, JJF. 2002. *Ontluisterde wêreld: Die Afrikaner en sy kerk in 'n veranderende Suid-Afrika*. Wellington: Lux Verbi.

Du Toit, JB 1977. Onderwys, in Theron and du Toit. 1977: 26-40.

Du Toit, C (ed.). 2008. *The legacy of Stephen Bantu Biko: Theological challenges*. Pretoria: Thabang Printers.

Eagle, DE and Fast KN. 2002. New hope: A Dialogue on missional transformation in seeker sensitive contexts. *The Gospel and Our Culture Newsletter*. Vol 14 (2): 1-2, 4-5.

Ela, J. 1988. *My Faith as an African*. Maryknoll New York: Orbis Books.

Ellers-Zoutman, N. 2007. *Kongresdrama ??* [E-mail]. Message to: Reggie Nel; Yvette Saunderson; QuintonW; and others. 9 July 2007.

Ellers-Zoutman, N. 2007. *Kongres 2007* [E-mail]. Message to: Brendan Ficks; Tania Mathys; Angela September; Anegeliqie Erasmus; Reggie Nel, and others. 23 July 2007

Elphick, R. 1982. Die Khoisan tot c.1770, in Gilliomme and Elphick. 1982: 3-43.

Elphick, R and Davenport, R, (eds.). 1997. *Christianity in South Africa: A political, social and cultural history*. Cape Town: David Phillip Publishers.

England, F. 2004. Mapping Postcolonial Biblical Criticism in South Africa. *Neotestamentica: Journal of the New Testament Society of South Africa*. 38(1): 88-99.

Erasmus, Z (ed.). 2001. *Coloured by History, Shaped by Place: New perspectives in Coloured Identities in Cape Town*. Cape Town: Kwela Books.

Esterberg, KG, 2002. *Qualitative methods in social research*. Boston:McGraw-Hill.

Eybers, IH, König, A and Stoop, JA, eds.,1978. *Inleiding in die Teologie*. Pretoria. NG Kerkboekhandel.

Everatt, D and Sisulu, E. (eds.). 1992. *Black Youth in Crisis: Facing the Future*. Johannesburg: Ravan.

Faix, T, andWeißborn,T(eds.). 2007. *Zeitgeist: Kultur und Evangelium in der Postmoderne*. Marburg

Ficks, 2007. Kongres drama ?? [E-mail] Message to: Reggie Nel; Nickey Ellers-Zoutman, and others. 9 July 2007.

Ficks, B. 2011. Personal interview.

Fodor, Jand Hauerwas, S. 2004. Performing Faith: The peacable Rhetoric of God's Church, in Hauerwas. 2004: 75-109.

Forde, F. 2011. *An Inconvenient Youth: Julius Malema and the 'new' ANC*. Johannesburg: Picador Africa. (Kindle Edition).

Forman, M. 2002. *The 'Hood Comes First: Race, Space, and Place in Rap and Hip-Hop*. Middletown: Westleyan University Press.

Fouche, CB and Delport, CSL. 2005. The place of theory and the literative review in the qualitative approach to research, in de Vos, Strydom, Fouche and Delport. 2005: 265-277.

Frambach, N, 2005. Seen and Heard: Theology of Childhood. *Journal for Youth and Theology*.4(1): 33-50.

Freire, P. 1993. *Pedagogy of the oppressed*. London: Penguin Books.

Froise, M (ed.). 2000. *South African Christian Handbook 1999/2000*. Welkom: Christian Info.

Ganzevoort, R. 2009. *Forks in the Road when Tracing the Sacred: Practical Theology as Hermeneutics of the Lived Religion*. Presidential address to the 9th conference of International Academy of Practical Theology. http://www.ruardganzevoort.nl/pdf/2009_Presidential.pdf [Accessed: 12 July 2012]

Gerdener, GBA. 1958. *Recent developments in the South African mission field*. Cape Town: NG Kerk Uitgewers.

Gibbs, E and Coffey, I. 2005. *Church Next: Quantum changes in Christian Ministry*. Downers Grove: Inter-Varsity Press.

Gibbs, E and Bolger, RK. 2005. *Emerging Churches: creating Christian community in postmodern cultures*. Grand Rapids: Baker Academic.

Gilliomme, H and Elphick, R (eds.). 1982, *'n Samelewing in Wording: Suid-Afrika 1652-1820*. Cape Town: Longman Penguin Suider-Afrika.

Gilliomee, H. 2004. *Die Afrikaners – 'n Biografie*. Cape Town: Tafelberg-Uitgewers.

Glaser, BG and Holton, J. 2004. Remodeling Grounded Theory. *Forum Qualitative Social Research* 5(2).<http://www.qualitative-research.net/fqs/>

Goba, B. 1981. Towards a 'Black' ecclesiology. Insights from the sociology of knowledge. *Missionalia*. 9(2):47-59.

Goeiman, C. 2011. Personal interview. 11 August 2011.

Govender, S. 1995. Life between the Times: The South African Renaissance, in Villa-Vicencio and Niehaus. 1995: 131-145.

Gqola, PD. 2008. Brutal Inheritances: Echoes, Negrophobia and Masculinist Violence, in Hassim, Kupe and Worby. 2008: 209-224.

Guder, DL (ed.). 1998. *Missional church: A vision for the sending of the church in North America*. Grand Rapids: William Eerdmans.

Guder, D. 2002. *From Mission and Theology to Missional Theology*. The Inaugural Lecture as Henry Winters Luce Professor of Missional and Ecumenical Theology. Princeton Theological Seminary. December 4, 2002

Guma, M and Milton, L. 1995. *Being church in SA today*. Johannesburg. SACC.

Guma, M and Milton, L. (eds.). 1997. *An African challenge to the church in the 21st century*. Cape Town. Salty Print.

Guma, M. 2002. *The church's search for economic justice*.
Johannesburg: ESSET.

Gumede, W and Dikeni, L (eds.). 2009. *The Poverty of Ideas: South African democracy and the retreat of intellectuals*. Auckland Park: Jacana.

Hankela, E. 2012. *Challenging Ubuntu: Open doors and exclusionary boundaries at the Central Methodist Mission in Johannesburg*.
Unpublished dissertation. PhD. Helsinki: University of Helsinki.

Hassim, S. Kupe, Tand Worby, E (eds.). 2008. *Go home or die here: Violence, xenophobia and the reinvention of difference in South Africa*.
Johannesburg: Wits University Press.

Hauerwas, S. 2004. *Performing Faith: Bonhoeffer and the Practice of nonviolence*. Grand Rapids: Brazon Press.

Haupt, A. 2001. Black thing: Hip-Hop nationalism, 'race' and gender in Prophets of da City and Brasse vannie Kaap, in Erasmus (ed.). 2001: 173-191.

Hempleman, R 2003. The context of Christian witness in the 21st century. *International Review of Mission*. Vol XCII (361): 45-55.

Hendriks, HJ and van der Merwe, MAV, 1990. Strategies teologiese beplanning. *Dutch Reformed Theological Journal*.31(3): 464-474.

Hendriks, HJ and Van der Merwe, MAV, 1995. Strategiese teologiese beplanning as deel van 'n praktiese teologiese proses. *Dutch Reformed Theological Journal*. 36(1): 36-49.

Hendriks, HJ, 2001. Developing a contextual, missional ecclesiology in a congregation using a practical theological methodology. *Practical Theology in SA*. 16(1): 1-18.

Hendriks, HJ and Erasmus, J. 2002. A general statistical picture of religion in South Africa, in Kritzinger, JJ (eds.). 2002: 13-29.

Hendriks, HJ. 2003. *The future of the church, the church of the future*. Stellenbosch. Universiteit Stellenbosch Drukkery.

Hendriks, HJ, 2004. *Studying congregations in Africa*. Wellington: Lux Verbi.

Henriksson, L. 2010. *A Journey with a Status Confessionis: Analysis of an Apartheid related conflict between the Dutch Reformed Church in South Africa and the World Alliance of Reformed Churches, 1982-1998*. Uppsala: Swedish Institute of Missionary Research.

Henriot, P. 1998. *Adjusting in Africa, for whose benefit: Toward a global ethic*. Unpublished Paper.

Heyns, JA. 1977. *Die Kerk*. Pretoria: NG Kerkboekhandel.

Heyns, JA. 1992. *Inleiding tot die dogmatiek*. Halfway House: NG Kerkboekhandel.

Hlongwane, KA; Ndlovu, S and Mutloatse, M. 2006. *Soweto '76: Reflections on the Liberation Struggles*. Houghton: Mutloatse Arts Heritage Trust.

Hodgson, PC. 1989. *Revisioning the church. Ecclesial freedom in the new paradigm*. Nashville: Fortress Press.

Holland, J and Henriot, P.1992 [1983]. *Social analysis.Linking faith and justice*. Maryknoll.Orbis. (Ninth Printing).

Hoogvelt, AMM. 1982. *The third world in global development*. London: Macmillan.

Hyslop, J. 1990. Schools, unemployment and youth: origins and significance of student and youth movements, 1976-1987, in Nasson and Samuel. 1990: 79-87.

Ichiyo, M. 2006. The American empire in historical perspective. *Reformed World* 56(4):348-354.

Jacobs, EDJ. 1986. Swart theologie – missionêre implikasies? In Du Preez, Robinson and Pauw. 1986: 165-180.

James, GL 2005.Charismacity: The prevalence of the Pentecostal/Charismatic church in the city. *Missionalia* 33 (1): 111-124.

Jansen, J. 2009. *Knowledge in the Blood: Confronting Race and the Apartheid Past*. Cape Town: UCT Press.

Jones, T. 2008. *The New Christians: Dispatches from the Emergent frontier*. San Francisco: Jossey-Bass.(Kindle Edition).

Jones, T. 2011. *The Church Is Flat: The Relational Ecclesiology of the Emerging Church Movement*. The JoPa Group. (Kindle Edition).

Jonker, WD and Theron, PF. 1979. *Vreemde gemeenskap: Preke rondom die tema: die kerk in die wêreld*. Pretoria: N.G.Kerkboekhandel.

Jonker, WD. 1981. *Die Gees van Christus*. Pretoria: NG Kerkboekhandel.

Jonker, WD. 1981. *In diens van die Woord*. Pretoria: NG Kerkboekhandel.

Jonker, WD. 1991. Reaksie of Naude en Furstenberg se bespreking van Uit vrye guns alleen. *Dutch Reformed Theological Journal*.32 (1):119-123.

Jonker, WD. 1992. *Riglyne vir 'n kontekstuele teologie*. Unpublished paper delivered at Theological Conference. Stellenbosch.

Jonker, WD. 1994. *Bevrydende waarheid: Die karakter van die gereformeerde belydenis*. Wellington:Hugenate-Uitgewers.

Jonker, WD. 2008. *Die relevansie van die kerk: Teologiese reaksies op die vraag na die betekenis van die kerk in die wêreld*. Wellington: Bybel-Media.

Jongeneel, JA, 1998. Is Missiology an academic discipline? *Exchange*. 27 (3): 208-221.

Kairos Document, 1985: Challenge to the Church – A Theological Comment on the Political Crisis in South Africa.

Karecki, M (ed) 2002. *The making of an African person. Essays in honour of Willem Saayman*. Pretoria. Daan Roux Printers.

Karecki, M 2005. Teaching Missiology in Context: Adaptations of the Pastoral Circle, in Wijsen, Henriot and Meija (eds.). 2005: 159-173.

Kärkkäinen V. 2002. Are Pentecostals oblivious to social justice? Theological and ecumenical perspectives. *Missionalia* 29(3): 387-404.

Kärkkäinen V. 2002. *Introduction to ecclesiology: Ecumenical, Historical and Global Perspectives*. Downers Grove: Intervarsity Press.

Katongole, E. 2002. "A different world right here, a world being gestated in the deeds of the everyday:" The church within African theological imagination. *Missionalia* 30(2): 206-234.

Katongole, E. 2011. *The Sacrifice of Africa: A Political Theology for Africa*. Grand Rapids: Wm B Eerdmans. (Kindle Edition)

Keel, T, 2007. *Intuitive Leadership: Embracing a paradigm of Narrative, Metaphor and Chaos*. Grand Rapids. Baker Books

Keifert, P (ed.). 2009. *Testing the Spirits: How theology informs the study of congregations*. Grand Rapids: Wm B Eerdmans.

Keta, D. Hoffman A and Ramolahlehi, J. 2007. The story of the NGKA and its decisions concerning unification, in Nel and du Toit. 2007:36-54.

Kgatla, TS. 2002. Willem Saayman – A True African Afrikaner Missiologist, in Karecki (ed.). 2002: 46-55.

Kilowan, C. 2011. Personal interview. 11 August 2011.

Kinghorn, J. 1984. Apartheidsteologie binnedie N.G.Kerk. Enkele geannoteerde historiese opmerkings, in Smit (ed.). 1984: 120-127.

Kinghorn, J. 1997. Modernisation and Apartheid: The Afrikaner Churches, in Elphick and Davenport (eds.). 1997: 135-154.

Kinnaman, D and Lyons G. 2007. *Unchristian: What a new generation really thinks about Christianity and why it matters*. Grand Rapids: Baker Books.

Koegelenberg, R, (ed) 1994. Transition and transformation: A challenge to the church. Report on the Second Church and Development Conference. Belville.EFSA.

Koopman, N, 1993a. Ds Nico vertel van jeugbesluite wat almal raak. *Die Ligdraer* 54 (5):14.

Koopman, N, 1993b. Die jeug op pad na eenwording. *Die Ligdraer* 54(8):12.

Koopman, N, 1993c. The youth in a unifying church. 54(10/11): 9-10.

Koopman, N, 1995. 'n Verenigende Jeug in 'n Verenigende Kerk vir 'n verenigende samelewing. 56(4): 11.

Koshy, N.2006. The global empire: an overview. *Reformed World* 56(4): 335-347.

Kriel, CJ. 1963. *Die geskiedenis van die Nederduitse Gereformeerde Sendingkerk in Suid-Afrika 1881-1956*. Paarl: Paarlse Drukkers.

Kritzinger, JJ.1979. *'n Missionêre bediening - op weg na strukture vir 'n jonger kerk*.Pretoria: NG Kerkboekhandel Transvaal.

Kritzinger, JJ, (ed.) 2002. *The challenge of mission in a changing South Africa*. Pretoria: IMER.

Kritzinger, JJ, (2004). A century of doing Missiology in South Africa. An overview. *Missionalia* 32(2):151-173.

- Kritzinger, JNJ. 1988. *Black Theology – Challenge to mission*. DTh dissertation. Pretoria: University of South Africa.
- Kritzinger, JNJ, 1995. Studying religious communities as agents of change: An agenda for missiology. *Missionalia* 23(3): 366-396.
- Kritzinger, JNJ, 2002. A question of mission – A mission of questions, in Karecki, (144-173).
- Kritzinger, JNJ. 2007. Nurturing Missional Integrity. Unpublished Paper.
- Kritzinger, JNJ, 2008. Faith to Faith: Missiology as Encounterology. *Verbum et Ecclesia* 29(3): 764-790.
- Kritzinger, JNJ, 2010. Celebrating communal authorship: the Theological Declaration of the Belydende Kring (1979) and the Belhar Confession. *Studia Historiae Ecclesiasticae*. 36 Supplement, 209-231.
- Kritzinger, JNJ and Saayman, W. 2011. *David J. Bosch: Prophetic integrity, cruciform praxis*. Pietermaritzburg: Cluster Publications.
- Leatt, J; Kneiffel, T and Nürnberger, K 1986. *Contending ideologies in South Africa*. Grand Rapids: Wm B Eerdmans.
- Lederle, HI. 1979. Kerkbegrip en kerkregop die pad na kerklike eenheid, in Meiring and Lederle. 1979: 135-146.
- Leffel, G. 2007. *Faith seeking Action: Mission, Social Movements, and the Church in Motion*. Lanham Toronto Plymouth: Scarecrow Press.

Lobinger, F. *Towards Non-dominating leadership: Aims and Methods of the Lumko Series*. No 10 of the series Training for Community Ministries.

Loff, CJA. 1979. 'n Afsonderlike kerk: Die N.G.Sendingkerk, in Meiring and Lederle (eds.). 1979: 48-54.

Louw, DJ, 2001. Unmasking the forces behind and beyond - A practical theological assessment of an African renaissance. *Practical Theology in SA* 16:1. (40-61).

Louw, DJ, 2004. Church within the city or city within the church? City as metaphor within a practical, theological hermeneutics. *Scriptura* 85. (24-34).

Larana, E; Johnston, H and Gusfield, JR. 1994. *New Social Movements: From Ideology to Identity*. Philadelphia: Temple University Press. (Kindle Edition).

MacMaster, LLM. 1995. *Protetiese jong mense het 'n visie* ["Prophetic youth have a vision"]. *Die Ligdraer/Ligstraat* 56(7): 9

Maimela, S. 1998. Black theology, in Maimela and König (eds.). 1998: 111-120.

Maimela, S and König, A (eds.). 1998. *Initiation into Theology: The rich variety of theology and hermeneutics*. Pretoria: JL van Schaik.

Makgale, M. 2012. Personal interview. 18 January 2012.

Makgoba, M. (ed.) 1999. *African renaissance: The new struggle*. Cape Town. Mafube-Tafelberg.

Maluleke, TS. 1995. Urban Black townships. A challenge to Christian mission. *Missionalia* 23:2. 162-183.

Maluleke, TS. 1999. The truth and reconciliation discourse: A black theological evaluation, in Cochrane, De Gruchy and Martin, (101-113).

Maluleke, TS. 2001. Theology in (South) Africa: How the Future has Changed, in Speckman and Kaufman (eds). 2001:364-389.

Maluleke, TS. 2007. Postcolonial Mission: Oxymoron or New Paradigm? *Swedish Missiological Themes/Svensk Missions Tidskrift*. 95. (4): 503-527.

Maluleke, TS and Nadar, S. 2007. The Pentecostalisation of African Christianity (Guest editorial). *Missionalia* 35(3): 1-4.

Maluleke, TS. 2008. May the Black God Stand Please!: Biko's Challenge to Religion, in Mngxitama, Alexander and Gibson. 2008: 115-128.

Mamdani, M. 1999. No African Renaissance without an African-focussed Intelligentsia, in Makgoba. 1999: 125-134.

Mangu, X. 2008. *To the Brink: The state of democracy in South Africa*. Scottsville: University of Kwazulu-Natal Press.

Mangu, X. 2012. *Biko: A biography*. Cape Town: Tafelberg.

Marais, BJ. 1979. Kleur as factor in die Christelike kerk, in Meiring and Lederle. 1979: 19-31.

Marlin-Curiel, S, 2003. Sampling the past: Sound, Language and Identity in the New South Africa, in Wasserman and Jacobs (eds.). (55-78).

Matsaung, L. 2006. Youth participation in church governance and administration in the Uniting Reformed Church of Southern Africa. *Studia Historiae Ecclesiasticae* 32(2): 123-141.

Max-Neef, M, 1994. The church's vision to heal our country. In Koegelenberg (ed) (35-36).

Max-Neef, M, 1994. Looking at poverty from a Chilean perspective. In Koegelenberg (ed.). 1994:120-131.

Mbembe, A. 2001. *On the Postcolony*. Los Angeles: University of California Press. (Kindle Edition).

Mbembe, A. 2007. Biko's testament of hope, in van Wyk (ed.). 2007: 135-150.

McEwan, C. 2009. *Postcolonialism and development*. Abington: Routledge.

McLaren, BD. 2004. *A Generous Orthodoxy*. Grand Rapids: Wm B Eerdmans.

Meiring, P and Lederle, HI. 1979. *Die eenheid van die kerk*. Kaapstad: Tafelberg.

Metz, JB. 1981. *The Emergent Church: The Future of Christianity in a Postbourgeois World*. London: SCM Press.

Mngxitama, A. 2008. We are not at all like that: Race, class and nation after Apartheid, in Hassim, Kupe and Worby (eds.). 2008: 189-208.

Mngxitama, A. Alexander A and Gibson, NG (eds.).2008. *Biko Lives! Contesting the Legacies of Steve Biko*. New York: Palgrave MacMillan.

Mofokeng, TA. 1983. *The crucified amongst crossbearers: Towards a Black Christology*. Kampen: JH Kok.

Mofokeng, TA. 1997. Land is our mother: A Black theology of land, in Guma and Milton (eds.). 1997: 42-55.

Mogaecho, H. 2007. *Kongres drama ??* [E-mail] To Angela September; Reggie Nel; Cheryl Dyers; and others. 10 July 2007.

Molobi, V and Saayman, W. 2006. A time for complementarity: African Theology, Black Theology and the AIC's. *Missionalia* 34 (2/3): 324-337.

More, MP. 2008. Biko: Africana Existentialist Philosopher, in Mngxitama, Alexander and Gibson. 2008: 45-68

Mosala, IJ, 1985. "African Independent Churches: A Study in Socio-Theological Protest" in, Villa-Vicencio and de Gruchy (eds). 1985: 103-111.

Mouton, J, 1996. *Understanding social research*. Pretoria. Van Schaik.

Mouton, J, 1992. Some basic issues: research for development, in Koegelenberg. 1992: 57-64.

Mouton, J, 1996. *Understanding social research*. Pretoria. Van Schaik.

Mouton, J 2001. *How to succeed in your Master's and Doctoral studies*. Pretoria. Van Schaik.

Mugambi, JNK and Magesa L (eds.). 1990. *The Church in African Christianity: Innovative Essays in Ecclesiology*. Nairobi: Initiatives Publishers.

Mugambi, JNK. 1995. *From Liberation to Reconstruction. African Christian Theology after the Cold War*. Nairobi: East African Educational Publishers.

Mugambi, JNK. 2004. Between past and future in African Christian Theology, in Conradie (ed.). 2004: 150-161.

Naidoo, P. 2009. Taming the young lions: the intellectual role of youth and student movements after 1994, in Gumede and Dikeni. 2009: 153-168.

Nasson, B and Samuel, J. 1990. *Education: From poverty to liberty*. Cape Town: David Phillip.

Naude, PJ, 1991. Uit vrye guns alleen. Grondlyne vir 'n pastorale dogmatiek. *Dutch Reformed Theological Journal*. 32(1):110-118.

Nederduitse Gereformeerde Kerk in Afrika. 1983. Agenda en Handeling van die Sesde gewone vergadering van die Algemene Sinode.

Nederduitse Gereformeerde Kerk in Afrika. 1987. Agenda en Handeling van die Sewende gewone vergadering van die Algemene Sinode.

Nederduitse Gereformeerde Kerk in Afrika. 1991. Agenda en Handeling van die Agste gewone vergadering van die Algemene Sinode.

Nederduitse Gereformeerde Sendingkerk. 1974. Bepalinge en Reglemente. Elsiesrivier: Nasionale Boekdrukkery Beperk.

Nederduitse Gereformeerde Sendingkerk. 1978: Skema van Werksaamhede van die twee-en-twintigste vergadering van die hoogerwaarde Sinode.

Nederduitse Gereformeerde Sendingkerk. 1982: Skema van Werksaamhede van die drie-en-twintigste vergadering van die hoogerwaarde Sinode.

Nederduitse Gereformeerde Sendingkerk. 1986: Skema van Werksaamhede van die vier-en-twintigste vergadering van die hoogerwaarde Sinode.

Nederduitse Gereformeerde Sendingkerk. 1990: Skema van Werksaamhede van die vyf-en-twintigste vergadering van die Sinode.

Nederduitse Gereformeerde Sendingkerk. 1994: Skema van Werksaamhede van die ses-en-twintigste vergadering van die Sinode.

Nederduitse Gereformeerder Sendingkerk. 1978. Handeling van die twee-en-twintigste vergadering van die hoogerwaarde Sinode.

Nederduitse Gereformeerder Sendingkerk. 1982. Handeling van die drie-en-twintigste vergadering van die hoogerwaarde Sinode.

Nederduitse Gereformeerder Sendingkerk. 1986. Handeling van die vier-en-twintigste vergadering van die hoogerwaarde Sinode.

Nederduitse Gereformeerder Sendingkerk. 1990. Handeling van die vyf-en-twintigste vergadering van die hoogerwaarde Sinode.

Nederduitse Gereformeerder Sendingkerk. 1994. Handeling van die ses-en-twintigste vergadering van die hoogerwaarde Sinode.

Nel, M. 1983. *Jeug en Evangelie*. Pretoria: NGKerk boekhandel.

Nel, M. 2001. Jeugbediening: 'n Inklusiewe gemeentelike benadering. Bloemfontein: CLF.

Nel, M. 2003. Youth Ministry as a Practical Theology: Making a case for Youth Ministry as an Academic Discipline. *Journal of Youth and Theology*. 2(1): 68-83.

Nel, RW. 1996. *Until I reach that goal, I'll never depart...* Die Ligdraer/Ligstraal. 57(1):7. 5 February 1996

Nel, RW. 1996. *A vision the needs to be nurtured*. Die Ligdraer/Ligstraal 57 (2):8 4 March 1996

Nel, RW and du Toit, H (eds.). 2007. *Ons Pelgrimstog na Eenheid Our Pilgrimage to Unity: Conversations on healing and reconciliation within the Dutch Reformed Church Family*. Pretoria: Universiteit of Pretoria.

Nel, RW and Makofane, MP. 2009. The Black African Other, *Oikos*, and inclusivity: Reflections on the response of URCSA to SA's xenophobic crisis. *Theologia Viatorum* 33 (2): 374-399.

Nel, RW. 2010. Youth in the Mission against Racism: The formation and development of the Christian Youth Movement in Southern Africa (1995-2005). *Studia Historiae Ecclesiasticae* 36(2): 187-205.

Nel, RW. 2011. Remixing a postcolonial missiology to the beat of Frantz Fanon and Steve Biko. *Swedish Missiological Themes* 99(4).

- Nel, RW. 2011. Postcolonial missiology in an age of empire. *Studia Historiae Ecclesiasticae* 37(3): 157-170.
- Nel, RW. 2012. Mission as Solidarity - In the shadow of Empire, in Oden, Kjellin and Isaksson (eds.). 2012:76-96.
- Neveling, R. 1983. *Die Rynse gemeente in Stellenbosch*. MTh thesis. University of Stellenbosch.
- Newbigin, L. 1986. *Foolishness to the Greeks*. Grand Rapids: Wm B Eerdmans.
- Nieder-Heitmann, JH 2001. *Two Contemporary Approaches in the Church in North America. A Comparison between the Ecclesiologies of the Project Trean for Congregational Studies and the Gospel and our Culture Network*. Submitted for the MTh degree, Western Theological Seminary.
- Niemandt, CJP. 2007. *Nuwe drome vir nuwe werklikhede: Geloofsgemeenskappe in pas met 'n postmoderne wêreld*. Wellington: Lux Verbi.
- Niemandt, CJP. 2010. Five years of missional church: Reflections on missional ecclesiology. *Missionalia* 38 (3): 397-413.
- Nolan, A, 1987. The eschatology of The Kairos Document. *Missionalia* 15 (2): 61-69.
- Nolan, A, 1988. *God in South Africa: The challenge of the gospel*. Cape Town: David Phillip.
- Nolan, A, 1994. Kairos Theology, in de Gruchy and Villa-Vicencio (eds.). 1994: 212-218.

Oden, R. Kjellin, KH and Isaksson, V (eds.), 2012. *100 år av ekumenik och solidaritet*. Svenska Missionsrådet.

Oden, TC. *How Africa shaped the Christian mind: Rediscovering the African Seedbed of Western Christianity*. Downers Grove: IVP Books.

Oikos Journey, The 2006. A theological reflection on the economic crisis in South Africa. Durban: Koinonia.

Orobator, AE 2005. *From crisis to kairos: The mission of the church in the time of HIV/AIDS, refugees and poverty*. Nairobi: Pauline Publications.

Pinnock, D. 1984. *The Brotherhoods: Street gangs and state control in Cape Town*. Cape Town: David Phillip.

Perdue, LG, 2002. The rhetorical of wisdom and postcolonial hermeneutics. *Scriptura* 81. (437-452).

Phirim IA and Nadar S. 2005. *On being church: African women's voices and visions*. WCC.

Pityana, BN, 1995. Culture and church: The quest for a new ecclesiology, in Pityana and Villa-Vicencio. 1995: 87-99.

Pityana, BN and Villa-Vicencio, C. 1995. *Being the church in South Africa today*. Johannesburg: SACC.

Pityana, BN. 2008. Reflections on 30 years since the death of Steve Biko: a legacy revisited, in du Toit (ed.). 2008: 1-14.

Potgieter, IC, 1993. Dialoog en omgekeerde sending: Die koloniale sending in 'n post-koloniale Suid-Afrika. *Dutch Reformed Theological Journal* 34(4): 460-468.

Punt, J. 2003. Postcolonial Biblical Criticism in South Africa: Some Mind and Road Mapping. *Neotestamentica: Journal of the New Testament Society of South Africa*. 37(1): 59-85.

Rabi, A. 2007. *e-Congress* [E-mail]. Message to: Chris Kilowan; Koopman, N; LLM MacMaster; Reggie Nel, and others. 19 July 2007.

Rademeyer, J. 2007. Young, gifted and bad. *The Sunday Times*, 04 February, 6.

Ramphele, M. 2009. *Laying ghosts to rest: Dilemmas of the transformation in South Africa*. Cape Town: Tafelberg.

Ras, Volk en Nasie en Volkereverhoudinge in die lig van die Skrif: Goedgekeur en aanvaar deur die Algemene Sinode van die die Nederduitse Gereformeerde Kerk Oktober 1974. Pretoria: N.G.Kerk-Uitgewers.

Republic of South Africa. 1994. White Paper on Reconstruction and Development. Pretoria: Government Printer.

Republic of South Africa. 1996. Constitution of the Republic of South Africa 108 of 1996. Pretoria: Government Printer.

Richards, LO. 1975. *Christian Education: Seeking to become like Jesus*. Grand Rapids: Zondervan.

Richards, LO. 1985. *Youth Ministry: Its renewal in the local church*. Grand Rapids: Zondervan.

Riverlea. 1997. Minutes of Church council. 3 August 1997.

- Riverlea. 1997. Minutes of Church council. 12 September 1997.
- Riverlea. 1997. Minutes of Church council. 2 November 1997.
- Riverlea. 1998. Minutes of Church council. 8 June 1998.
- Riverlea. 1998. Minutes of Church council. 14 November 1998.
- Riverlea. 1998. Minutes of Church council. 8 December 1998.
- Riverlea. 2000. Minutes of Church council. 8 October 2000
- Riverlea. 2000. Minutes of Church council. 3 December 2000.
- Riverlea. 2002. Minutes of Church council. 3 February 2002.
- Riverlea. 2003. Minutes of Church council. 18 May 2003
- Riverlea. 2003. Minutes of Church council. 17 November 2003.
- Riverlea. 2004. Minutes of Church council. 2 February 2004.
- Riverlea. 2004. Minutes of Church council. 23 September 2004.
- Robinson, PJ. 1982. *Die presensie van die gemeente in die wêreld in sendingperspektief*. Unpublished DTh dissertation. Stellenbosch: University of Stellenbosch.
- Robinson, P. (ed.). 1984. *Die Kerk en die Arme – Enkele Teologiese Perspektiewe*. Bellville: Universiteit van Wes-Kaapland.
- Robinson, P. 1984. Die Belhar-belydenis van 1982 insendingperspektief, in Cloete and Smit. 1984:49-59.

Robinson, Pand Botha, JG (eds.). 1986. *Wat is sending? 'n Werkswinkel vir die Familie van NG Kerke*. Malmesbury: Swartland Drukkers.

Roebben, B, 2005. Light of day-Scaffolding a Theology of Youth Ministry. *Journal of Youth and Theology*. 4(1): 23-32.

Root, A and Dean, K. 2011. *The Theological Turn in Youth Ministry*. Downers Grove: IVP Books.(Kindle Edition)

Ruda, KM, 2002. African youth raise their voice. *Reformed World* 52(4): 197-201.

Saayman, W. 2000. "Missionary by its very nature..." A time to take stock. *Missionalia* 28(1): 4-22.

Saayman, W, 2007. *Being missionary being human: an overview of Dutch Reformed mission*. Pietermaritzburg: Cluster Publications.

Saayman, W. 2008a. "The sky is red, so we are going to have fine weather". The Kairos Document and the signs of the times, then and now. *Missionalia* 36(1): 16-28.

Saayman, W, 2008b. "Good mission policy is good state policy in South Africa": The influence of the Tomlinson Report on racial separation in church and state at the dawn of Apartheid. *Studia Historiae Ecclesiasticae*. 34(2): 15-39.

Saayman, W, 2010. Missionary of missional: A study in terminology. *Missionalia* 38(1): 5-16.

Sauls, D. 2011. Personal interview. 23 August 2011.

Saunders, C. 2004. Perspectives on the Transition from Apartheid to Democracy in South Africa. *South African Historical Journal* 51 (159-166).

Scherer, JA and Bevans, SB. 1994. *New directions in mission and evangelization 2: Theological foundations*. Maryknoll New York: Orbis.

Schreiter, RJ. 1992. *Reconciliation: Mission and ministry in a changing social order*. Maryknoll New York: Orbis.

Schreiter, RJ. 1996. *Constructing local theologies*. Maryknoll New York: Orbis.

Schreiter, RJ. 1998. *The new catholicity: Theology between the Global and the Local*. Maryknoll New York: Orbis.

Segundo, JL. 1992[1976]. *The Liberation of Theology*. Maryknoll New York: Orbis Books.

Senokoane and Kritzinger: Tambach Remixed: 'Christians in South African Society (2007), by BB Senokoane and JNJ Kritzinger, 2007, *HTS*63(4): 1691-1716.

Siaki, P, 2002. Christianity in the new South Africa: Another look at the statistics, in Kritzinger, JJ (ed.). 2002: 31-60.

Smit, A. 2001. *Meetings that matter: Leadership, spirituality and discernment in congregations*. Wellington: Lux Verbi.

Smit, DJ (ed.), 1984. *Teologie-Belydenis-Politiek, Referate, responses en besprekings van die Dogmatologiese Werksgemeenskap van S.A. 1984*. Bellville. UWK Drukkery.

Smit, DJ. 1984. Wat beteken status confessionis? In Cloete and Smit. 1984: 14-38.

Smit, DJ. 1998. Biblical hermeneutics: the 20th century, in Maimela and König. 1998: 297-317.

Smit, DJ, 2002. Protestantism and ecumenism in a time of global transformations: A Reformed perspective. *Reformed World* 52:3. (107-117).

Smit, DJ. 2005. Reformed faith, justice and the struggle against Apartheid. *Reformed World* 55(4): 355-368.

Smith, E and Jackson, P. 2005. *The Hip-Hop Church: Connecting with the Movement shaping our culture*. Downers Grove: Intervarsity Press.

Smith, MDJ. 1974. *Die Jesus People – Beweging: ‘n Kritiese beoordeling*. MTh Thesis. University of Stellenbosch.

Smith, NJ. 1980. *Elkeen in sy eie taal*. Pretoria: N.G. Kerkboekhandel.

Sobrinho, J. 2005. Faith, Justice, and Injustice, in Wijsen, Henriot and Meija (eds.). 2005: 9- 17.

Sonn, FA. 1986. Die Jeugtoneel in Suid-Afrika vandag. *Apologia* 1(1): 3-10.

Soudien, C, 2007. *Youth identity in contemporary South Africa: Race, culture and schooling*. Claremont: New Africa Books.

Sparks, A. 2003. *Beyond the miracle: Inside the New South Africa*. Johannesburg: Jonathan Ball Publishers.

Speckman, MT and Kaufman, LT. 2001. *Towards an Agenda for Contextual Theology: Essays in Honour of Albert Nolan*. Pietermaritzburg: Cluster Publications.

Straker, G. 1992. *Faces in the Revolution: The Psychological effects of Violence on township children in South Africa*. Cape Town: David Phillip Publishers.

Strauss, A and Corbin, J. 1990. *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. London: Sage Publications.

Sugirtharajah, RS. 2001. *The Bible and the Third World*. Cambridge: Cambridge University Press.

Sugirtharajah, RS. 2003. *Postcolonial Reconfigurations: An Alternative Way of Reading the Bible and Doing Theology*. London: SCM Press.

Sweet, L. 2008. *Aqua Church 2.0: Piloting your church in Today's fluid culture*. Colorado Springs: David C. Cook.

Swinton, J and Mowat, H. 2006. *Practical Theology and Qualitative Research*. London: SCM Press.

Tarrow, S. 1998. *Power in Movement: Social Movements and Contentious politics*. Cambridge: Cambridge University Press.

Terblanche, DJM. 1966. *The Ned Geref Kerk en sy naskoolse jeug*. DTh Dissertation. University of Stellenbosch.

Terreblanche, S. 2002. *A History of Inequality in South Africa 1652-2002*. Pietermaritzburg: University of Kwazulu-Natal Press.

Terreblanche, S. 2009a. The Second Meltdown of the Ideology of Market Fundamentalism. *Reformed World* 59(1): 03-18.

Terreblanche, S. 2009b. The American Empire and the entrenchment of Global inequality, in Boesak and Hansen (eds.). 2009: 31-48.

Theron, E and du Toit, JB. 1977. *Kortbegrip van die Theron verslag*. Cape Town: Tafelberg-Uitgewers.

Theron, PF. 1978. *Die Ekklesia as Kosmies- eskatologiese teken – Die Eenheid van die Kerk as “Profesie” van die Eskatologiese Vrede*. Pretoria: N.G. Kerkboekhandel.

Theron, PF. 1979a. Die kerk as eskatologiese teken van eenheid, in Meiring and Lederle. 1979: 6-13.

Theron, PF. 1979b. “Die kerk is bloedfamilie” Sendingboodskap gelewer in Stellenbosch – Sentraal, 11 Junie 1978, in Jonker and Theron. 1979: 14-17.

Theron, PF. 1997. The church as a paroikia and “higher critical” theological training. *Dutch Reformed Theological Journal* 38 (3): 256-267.

Thomas, W. 1994. The self-employment challenge: The role of church in mobilising resources, in Koegelenberg (ed.). 1994: 153-161.

Torres, S and Fabella, V. 1978. *The Emergent Gospel: Theology from the developing world*. London: Geoffrey Chapman.

Tshaka, RS. 2007. African, you are on your own! The need for African Reformed Christians to seriously engage their Africanity in their Reformed theological reflections. *Scriptura* 96: 533-548.

Tshaka, RS. 2010. Do our Theological Methodologies Help us to deal with Situations of Violence in Black Communities, Specifically Afrophobia? *Journal of Theology for Southern Africa* 138: 124-135.

Tshaka, RS. 2011. *Citizenship in Democratic South Africa today: A Black Theological perspective*. Unpublished paper presented at South to South Conference, between SA and Brazil, in Sao Leopoldo, Brazil. 6 September 2011.

URCSA see Uniting Reformed Church in Southern Africa

Uniting Reformed Church in Southern Africa. 2001. Acts, Agenda and Decision Register .

Uniting Reformed Church in Southern Africa. 2005. Acts of Fourth General Synod.

Uniting Reformed Church in Southern Africa. 2008. Acts of Fifth General Synod.

Uniting Reformed Church in Southern Africa. 2001. Agenda for Synod.

Uniting Reformed Church in Southern Africa. 2005. Agenda for Fourth General Synod.

Uniting Reformed Church in Southern Africa. 2008. Agenda for Fifth General Synod.

Van den Berg, JM, 1996. *Onder Sy vleuels: Die ontstaan en ontwikkeling*

van die gemeentes in Transvaal van die NG Sendingkerk in SA.

Rus-ter-vaal. VGK Rus-ter-vaal.

Van der Ross, R. 2010. *A Blow to the Hoop: The story of my life and times.* Newlands: Ampersand Press.

Van der Merwe, CF. 1989. *Context and theology in Southern Africa.* Unpublished DTh dissertation. Bellville: University of the Western Cape.

Van der Merwe, G, 1996. *Jesus is Koning: Die verhaal van die Christen-Studentevereniging van Suid-Afrika-1896 tot 1996.* Stellenbosch. CSV van Suid-Afrika.

Van der Watt, PB. *Die Nederduitse Gereformeerde Kerk 1824-1905.*Pretoria: N.G. Kerkboekhandel.

Van der Westhuizen, C. 2007. *White Power and the Rise and Fall of the National Party.* Cape Town: Zebra Press.

Van der Westhuizen, C. 2009. Power and Insecurity: The Politics of Globalisation and its consequences, Boesak and Hansen (eds.). 2009:1-16.

Van Rensburg, J 2006. Personal conversation on 8 July 2006.

Van Wyk, C (ed.). 2007. *We write what we like.* Johannesburg: Wits University Press.

VGKSA see Verenigende Gereformeerde Kerk in Suider-Africa

Verenigende Gereformeerde Kerk in Suider-Afrika. 1997. Agenda, Skema van Werkzaamheded en Handelingne.

Veriava, A and Naidoo, P. 2008. Remembering Biko for the Here and Now, in Mngxitama, Alexander and Gibson (eds.). 2008: 233-252.

Verkuyl, J. 1975. *Inleiding in de nieuwere zendingswetenschap*. Kampen: Kok.

Villa-Vicencio, C. and de Gruchy, J (eds), 1985. *Resistance and Hope: South African essays in Honour of Beyers Naude*. Cape Town. David Phillip.

Villa-Vicencio, C. 1992. A theology of reconstruction. Nation-building and human rights. Cape Town: David Phillip.

Villa-Vicencio, C and Niehaus, C (eds.). 1995. *Many cultures, one nation. A Festschrift for Beyers Naudé*. Cape Town: Human and Rousseau.

Villa-Vicencio, C and Niehaus, C. 1995. *Many cultures, one nation. A Festschrift for Beyers Naudé*. Cape Town: Human and Rousseau.

WARC Consultation. An ecumenical faith stance against global empire.

Ward, P. 2002. *Liquid Church*. Grand Rapids: Baker Books.

Ward, P. 2005. *Selling Worship: How what we sing has changed the Church*. London: Paternoster Press.

Ward, P. 2008. *Participation and Mediation: A Practical Theology for the Liquid Church*. London: SCM Press.

Ward, P. (ed.). 2012. *Perspectives on Ecclesiology and Ethnography*. Grand Rapids Cambridge: Wm B Eerdmans. (Kindle Edition)

Warmback, AE. 2006. *Constructing an oikotheology: The environment, poverty and the church in South Africa*. PhD thesis. Pietermaritzburg: University of Kwazulu-Natal.

Warmback, AE. 2009. The journey continues: *Oikotheology* and Urban ministry. *Missionalia* 36(2/3): 166-180.

Wasserloos-Strunk, M. 2009. The concept of Empire as a stumbling block. Aspects of an Ecumenical discussion on the theme of Empire, in Boesak and Hansen (eds.). 2009: 73-82.

Wasserman, H and Jacobs, S, (eds) 2003. *Shifting selves: Post-Apartheid essays on mass media, culture and identity*. Cape Town. Kwela Books.

Watt, CP. 2006. Some dangers in the globalisation of Pentecostalism: A South African perspective. *Missionalia* 34 (2/3): 380-394.

Wijsen, F. 2005. The Practical-Theological Spiral: Bridging Theology in the West and the Rest of the World, in Wijsen, Henriot and Meijisa. 2005: 129-147.

Wijsen, F. Henriot, P and Meijisa, R (eds.). 2005. *The pastoral circle revisited. A critical quest for truth and transformation*. Nairobi: Pauline Publications.

White, D 2004. The Youth Theological Initiative: An Experiment in the Pedagogy of Communion. *Journal of Youth and Theology* 3(1): 77-96.

White, D. 2005. *Practicing discernment with youth: a transformative youth ministry approach*. Cleveland: The Pilgrim Press.

Williams, Q. 2007. Kongresdrama ??[E-mail]. Message to: LLM MacMaster; H Mogaecho; Reggie Nel; and others. 11 July 2007.

Wilson, F and Ramphela, M. 1989. *Unrooting Poverty: The South African challenge*. Cape Town: David Phillip.

Witwatersrand Congregation. 1963. Minutes of Church council meeting, 5 Oct 1963.

Witwatersrand Congregation. 1964. Minutes of Church council meeting, 8 Apr 1964.

Witwatersrand Congregation. 1964. Minutes of Church council meeting, 6 June 1964.

Witwatersrand Congregation. 1966. Minutes of Church council meeting, 4 Feb 1966.

Witwatersrand Congregation. 1966. Minutes of Church council meeting, 14 Oct 1966.

Witwatersrand Congregation. 1967. Minutes of Church council meeting, 24 Feb 1967.

Witwatersrand Congregation. 1967. Minutes of Church council meeting, 19 March 1967.

Witwatersrand-East Congregation. 1967. Minutes of Church council meeting, 10 April 1967.

Witwatersrand-East Congregation. 1968. Minutes of Church council, 1 June 1968.

Witwatersrand-East Congregation. 1975. Minutes of Church council, 31 January 1975.

Wyn, J and White, R. 1997. *Rethinking youth*. London: Sage.

Wyn, J and Woodman, D. 2006. Generation, Youth and Social Change in Australia. *Journal of Youth Studies* 9(5): 495-514.

Wyn, J and Woodman, D. 2007. Researching Youth in a Context of Social Change: A Reply to Roberts. *Journal of Youth Studies* 10(3): 373-381.

Young, RJC. 2001. *Postcolonialism. An Historical Introduction*. Oxford: Blackwell.

Zondervan, T. 2006. Faith in networks: Religious education of Dutch young adults in a 'post-ecclesial era'. *Journal of Youth and Theology* 5(1): 51-66.