

***RACISM AS A CONTRADICTION OF THE OFFICIAL SOCIAL
TEACHINGS OF THE CHURCH OF THE PROVINCE OF
SOUTHERN AFRICA (Anglican) AND IN PARTICULAR THE
DIOCESE OF JOHANNESBURG FROM 1948 TO 1990.***

by

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"I declare that .. RACISM AS A CONTRADICTION OF THE OFFICIAL SOCIAL TEACHINGS OF THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA (ANGLICAN) AND IN PARTICULAR THE DIOCESE OF JOHANNESBURG FROM 1948 TO 1990 .. is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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(Revd. T. P. Molipa)

KEY TERMS

RACISM; APARTHEID; POLITICAL, SOCIAL, ECONOMIC & RELIGIOUS SPHERES;
CHURCH; CHURCH OF PROVINCE OF SOUTHERN AFRICA (ANGLICAN);
DIOCESE OF JOHANNESBURG; BISHOPS; CLERGY; SYNOD; GOVERNMENT;
DISCRIMINATION; OPPRESSION.

Racism as a contradiction of the official social teachings of the Church of the Province of Southern African (Anglican) and in particular the Diocese of Johannesburg from 1948 to 1990.

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SUMMARY

Racism as legislated by the government of South Africa, found its way into every sphere of South African life, political, social, economic and religious. Racism became another culture. It was in this culture that the Church of the Province of Southern Africa (Anglican) and the diocese of Johannesburg found itself.

To be credible and true to its calling, this church in its social teachings taught against racism on the grounds that it is anti-Christian and denies the essential truths of the gospel. However a contradiction in its teachings presented itself. Racism came to be found to be alive in its life and structures. The church came to not practice what it preached. Its practice did not follow its theory.

For this church to be the church, racism needs to be purged from its life, practice and structures. A new way of life in the church has to be created and followed.

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INTRODUCTION

A contradiction in the social teachings of the Church of the Province of Southern Africa (Anglican) and the Diocese of Johannesburg on racism is there to be found. This Church sees racism as anti-Christian and as denying the essential truths of the gospel. It is seen as sin. This is on one hand. On the other racism is welcomed and seen as good. There is nothing bad or evil in it even if it presents itself in the life and practice of the church. This brings one to the question of theory and practice. In theory, the Church of the Province of Southern Africa (Anglican) and the Diocese of Johannesburg, see racism as evil and therefore a sin whereas in practice it is seen as good. There is therefore an evident contradiction in the faith of this Church and the articulation thereof. Its practice does not follow its theory. Because of this contradiction, no credibility is there to be found in the church teachings against racism. How can it teach what it does not practice? A solution for this state of affairs is to be sought.

In doing this, one has to look at the context in which the Church of the Province of Southern Africa (Anglican) and the Diocese of Johannesburg finds itself. That will be dealt with in chapter 2. This will entail a look at the laws passed by the South African parliament as from 1948, governing the political, social, economic and religious spheres of the South African life. It is through the spheres that racism if present in the society will present itself.

There is also a need to look at the life and mission of this church in that context to see if racism has been part and parcel of its life as it (the church) was planted in South Africa and whether it (racism) was brought into its life by the context in which (the church) found itself. This will entail a look at the structures of the Church of the Province of Southern Africa (Anglican) and the discussions in this area form chapter 3.

Chapter 4 will start by examining the social teachings of this church and show the contradictions in those teachings, that while racism is seen as unchristian, yet it is welcomed

and made part and parcel of the church's life.

The diocese of Johannesburg is part and parcel of the Church of the Province of Southern Africa (Anglican) as chapter 3 will show. Focus is to be drawn on this diocese to examine the social teachings on racism. The end result is to see whether the diocese like its parent, the Church of the Province of Southern Africa (Anglican) has also contradictions in its teachings on racism. The discussions on this form chapter 5.

Chapter 6 will look at how racism as something that is devoid of Gods love and neighbour's love is to be removed from the life of the Diocese and a new culture which is free from racism is to be created. A number of suggestions are going to be made. Also, however briefly, problems to be encountered when bringing about such a change are going to be highlighted.

CHAPTER 1

RACISM AND APARTHEID

1.1 INTRODUCTION

The study attempts to look in general at the Church of the Province of Southern Africa's (Anglican) response to racism and in particular at the Anglican Diocese of Johannesburg. The Church of the Province of Southern Africa (Anglican) covers the republic of South Africa and the neighbouring countries of Lesotho, Swaziland, Namibia and Mozambique. The area covered is vast and because of this, attention of the study would be limited to the republic of South Africa. The Diocese of Johannesburg now covers some parts of the Gauteng province as well as part, however small, of the NorthWest province. Focus would be drawn on the Church of the Province of Southern Africa's (Anglican) teaching on racism and how this teaching has been contradicted in practice during the years 1948 to 1990 by itself and the Diocese of Johannesburg. No attempt would be made to look at other churches' response to racism as one believes that this enterprise would need a separate paper altogether. For want of an abbreviation, the Church of the Province of Southern Africa (Anglican) would here be referred to as the CPSA and the Anglican Diocese of Johannesburg as the Diocese of Johannesburg or as the diocese.

1.2 THE PROBLEM

Racism in South African life, as found in the political, social, economic and religious spheres of life, set itself as a new agenda item to be dealt with, amongst other bodies, by the church. In responding to this item, the CPSA and the Diocese of Johannesburg found it to be incompatible with the Gospel of Christ. However, a contradiction in the CPSA's and the Diocese of Johannesburg's teaching against racism presented itself. Racism is seen on one hand as an evil practice devoid of God's love and love for one's neighbour whilst on the other it is embraced as good.

That is, the practice of the CPSA and the Diocese of Johannesburg did not follow its theory. In theory racism is seen as bad and something to be discarded, whilst in practice it is seen as good and something to be followed. No congruency therefore exists between the CPSA and the Diocese of Johannesburg's calling and its life.

1.3 PERIOD TO BE TREATED

The period to be treated would be the years 1948 to 1990. One starts with the year 1948 for in this year, the National Party won the governmental elections and became the new government of South Africa. With its election, there was introduced a barrage of racial separation laws that came to be known as (the policy of) Apartheid. These laws as one shall later indicate, were meant to oppress and strip the Black (African, Indian and Coloured) people of their humanity and culture and render them useless. It should be remembered that the policy of Apartheid was present long before the National Party came into power. The year 1948 is symbolic in the sense that as from this year, many of the racist laws were introduced and made part and parcel of the government. Thus was the beginning of the new era in the South African life. An era in which the government of South Africa told the world openly that it is a racist country.

In this new era in South Africa, in the church, more especially the CPSA and the Diocese of Johannesburg in particular, a new agenda item, racism, was set. The CPSA and the Diocese of Johannesburg in particular had to deal with, respond to, and give a direction as far as this agenda item was concerned. This means amongst other things, that a rethink of what the mission of the CPSA is, was to be made. It is from 1948 that one finds the CPSA engaging strongly with those in power, the government of the republic of South Africa, about the racial segregation laws. A word needs to be said here that it would be wrong to think that the CPSA only started dealing with the government laws against the Black people only from 1948.

There is evidence that the CPSA has been against the government's way of dealing with the Black people. For example the CPSA had earlier protested at the taking away of the Black people's rights to own land. (De Gruchy 1979: 37)

One's cut-off year would be the year 1990. In this year on the second day of February, the State President of the Republic of South Africa, who was the leader of the National Party, made an announcement in parliament that would change the face and direction of the country. (See Mr F.W de Klerk's address to parliament). He declared amongst other things, the setting free from jails of those who have been jailed for fighting the policy of Apartheid and the allowing of exiles to return home to South Africa. He went on to unban liberation movements like the Pan African Congress and the African National Congress, organisations like the National Education Crisis Committee, and other liberation movements and organisations that have been against the policy of Apartheid. In short, the State President's speech signalled the beginning of the new era in the South African life.

The period under focus can be divided into three sections namely:

- (a) 1948 - 1960
- (b) 1961 - 1976 and
- (c) 1977 - 1990

One would regard these as landmarks of South African scene. For instance, in the first section, there was an introduction of racist laws and these led amongst other things to the killing of the Black people in Sharpeville in 1960 by the South African Police and Army. In the second section, South Africa became a Republic. There was also the jailing of people, mainly Black people, who were opposed to racist laws, and the banning of liberation movements. In 1976 there was a student's revolt due to, amongst other things, the kind of education that was in place. In the last section, one would say violence in the country caused the government to increase the use of force to keep the policy of Apartheid in place

Throughout the sections one sees the isolation of South Africa by other countries and worldwide organisations. Links whether they were of sport, entertainment, technology or trade, to name but a few, were cut in a bid to make South Africa realize the unwantedness and wrongfulness of its policy of Apartheid, and for it to repent.

Throughout the sections also, one sees the removal of Black people by the government from their ancestral places by force. That is, the Black people were being disowned of their right to land. The state's repression of the Black people also increased as well the increase in violence. This is to name only a few things that took place during the period under review. All that happened had an influence on the mission of the CPSA and the Diocese of Johannesburg and as a result, the CPSA and the Diocese of Johannesburg had to talk and respond in certain fashion in the face of all these. One would try to look at how, during this period, the CPSA and the Diocese of Johannesburg responded and how they both taught against racism. One last thing that needs to be noted is that during the period, racism was being forced and also institutionalised.

1.4 THE SOLUTION

The Diocese of Johannesburg, in order to be true to its calling and mission, has to totally remove racism from its life and practice. Racism as sin, cannot be reformed nor can it be rehabilitated. The only solution to racism is its removal. A new beginning has to be made. This means the re-construction of the political, social, economic and religious life of the Diocese. Strategies to this effect are going to be formulated or suggested.

1.5 METHOD AND SOURCES

THE METHOD

The available data to prove and solve the problem will be looked at with critical comment. In doing so the historical method of research will be employed. One will mainly depend on library research and the archives materials. The provincial and diocesan synod resolutions will also be looked at.

THE SOURCES

The sources pertinent to this study (detailed in the bibliography) are: -

- (a) The history and the structure of the CPSA as well as that of the Diocese of Johannesburg.
 - (b) The CPSA's provincial synods' resolutions and statements on Apartheid.
 - (c) The Archbishops' charges to the Provincial Synods B the sections dealing with the South African government.
 - (d) The Episcopal synods' resolutions and statements on race relations in the country.
 - (e) The Diocese of Johannesburg's synods' resolutions and statements on Apartheid.
 - (f) The diocesan bishops' charges to diocesan synods B the sections dealing with the South African government and its legislation.
 - (g) Statements and sayings of the individuals with the CPSA and the Diocese of Johannesburg against Apartheid.
- Any other source material relevant to the study.

1.6 DEFINING THE TERMS: RACISM AND APARTHEID.

1.6.1 RACISM.

Racism assumes that Black people are inferior to White people. This assumption states that the former's culture and race is of an inferior type. That is, in all respects Black people are inferior. One needs to go further and state that the Black people at times are not only seen as inferior but as sub-human, or worst still, as not human at all. As a result of this view, the only people that are to be noticed are White people. These are the people to be looked after, to be listened to, to make decisions and to have control and power over all others. According to this assumption, White people and only them are to participate in political, social, economical and religious matters. They are the only people who are to be the history makers. This is against what Aime' Ce'saire says about the different races. (Stubbs CR 1988:75) . He states:

"No race possesses the monopoly of beauty, intelligence, force, and there is room for all of us at the rendezvous of victory."

One agrees with what Ce'saire says as one believes that there has never been nor will there be such a race that possesses monopoly over everything that has to do with humanity. The Christian doctrine of creation states that all people have been created in the image and likeness of God. This implies that all people, irrespective of their race, colour or culture, are people of importance, people endowed with intelligence, people capable of dealing with all matters be they political, social, economical and religious. As a result there is no race inferior to the other nor can it be said that there is a race that is to be seen as a second or third class race.

Kenneth Leech (1990:95), talking about racism in England, states that there are two more assumptions about racism to be found. The first one is: -

" That Black people are intrinsically problematic by the very fact of their existence. They are responsible for increased racism."

The second assumption, which is useless if the first one is not accepted, is the fact that racial discrimination (in Britain) is good for racial harmony amongst the races (1990:96). One can summarise Leech's statement by stating that White people believe that Black people brought about racism. If the Black people were not there, then there would be no racism. Furthermore, God the Father of our Lord Jesus Christ made a mistake in creating Black people. In other words, racism is the problem of Black people and not of White people. If Black people, as Leech states, are responsible for increased racism then it means that racism has been there before in the situation and the problem of Black people is that they have increased it.

The 1975 World Council of Churches' report, "Racism in theology and theology against racism," organised by the Commission on Faith and Order and the Programme to Combat Racism, gives seven instances where racism is to be found. It states: -

"Racism is present whenever persons, even before they are born, because of their race, are assigned to a group severely limited in their freedom of movement, their choice of work, their places of residence and so on;

Racism is present whenever groups of people, because of their race, are denied effective participation in the political process, and so are compelled (often by force) to obey the edicts of governments which they were allowed to have no part in choosing.

Racism is present whenever racial groups within a nation are excluded from the normal channels available for gaining economic power, through denial of educational opportunities and entry into occupational groups.

Racism is present whenever the policies of a nation - state ensure benefits for that nation from the labour of racial groups (migrant or otherwise), while at the same time denying to such groups commensurate participation in the affairs of the nation - state.

Racism is present whenever the identity of persons is denigrated through stereotyping of racial and ethnic groups in textbooks, cinema, mass media, interpersonal relations and other ways.

Racism is present whenever people are denied equal protection of the law, because of race, and when constituted authorities of the state use their powers to protect the interests of the dominant group at the expense of the powerless.

Racism is present whenever groups or nations continue to profit from regional and global structures that are historically related to racist presuppositions and actions."

One has quoted the above in full as one believes that despite telling of where racism is to be found, it also tells what racism is. Racism has to do with the denial of power, whether political, economical or social to Black people.

Where did racism emerge? West (1982 : 47 - 65), talks of two stages of its emergence in the modern West. The classical antiquity and the rise of phrenology (the reading of skulls) and physiognomy (the reading of faces). In the classical antiquity stage he states that the recovery of this stage produced what he would call a "normative gaze". By this he means an ideal from which to order and compare observations. This ideal was drawn primarily from the classical aesthetic values of beauty, proportion and human form and classical cultural standards of moderation, self- control and harmony. He goes on to state that: -

"... What is distinctive about the role of classical aesthetic and cultural norms at the advent of modernity is that they provided an acceptable authority for the idea of white supremacy, an acceptable authority that was closely linked with the major authority on truth and knowledge in the modern world, namely, the institution of science". (West 1982 : 54)

The major authority on truth and knowledge spoken of here is (the) natural history, the aims of which is to make observations and to note the differences. That is, its principal aim is: -

"... to observe, compare, measure, and order animals and human bodies (or classes of animals and human bodies) based on visible, especially physical, characteristics. These characteristics permit one to discern identity and difference, equality and inequality, beauty and ugliness among animals and human bodies ".
(West 1982 : 55)

It is on the aim of natural history that the idea, the initial idea, of White supremacy and consequently Black inferiority is based and / or is to be found. That is, the emergence of modern racism in the (modern) West is inseparable from the appearance of the classificatory category of races of the natural history.

The second stage of White supremacy occurred in the rise of phrenology (the reading of skulls) and physiognomy (the reading of faces). Phrenology compared the human heads and from the observations / comparisons it was held that the human character could be determined. For instance, a skull large at the base could be associated with a criminal disposition and one arched at the rear with love of fame. As for physiognomy, it linked particular visible characteristics of the human bodies, especially those of the face to the character and capacities of human beings. For instance, the symmetrical face is seen as the most beautiful of human faces precisely because it approximated the "divine" works of Greek art. (West 1982 : 57). These two new disciples, closely connected with anthropology, served as an open platform for the propagation of the idea of White supremacy, and consequently Black inferiority. What needs to be noted is that they acknowledged the European value-laden character of their observations based on classical aesthetic and cultural ideals.

During the era of the Enlightenment, the idea of White supremacy (and Black inferiority) found its way in the writings of the major or well-known people. What needs to be noticed is that these figures accepted this idea without them having to put forward their own arguments to justify it. The idea of White supremacy was uncritically accepted. Perhaps to quote one of these important people, Montesquieu (West : 1982 : 61). He is noted to have claimed that it is impossible to suppose that Black people are but men for if this is done, one would begin to doubt that the White people were not Christians. One can give an example after an example of these great figures of the Enlightenment on how they came to view the Black people. Black people are viewed by these great figures negatively. Black people are but inferior in reason, dull in imagination, ugly, and the embodiments of evil. They are the people not to be talked about or mentioned as there is nothing good about them. The only people to be made mention of, to be seen as people, to be seen as beautiful and handsome, who are intelligent and who are the embodiment of God, are the White people. So from the era of the Enlightenment to that of the discovery of the classical antiquity before it, one observes how the idea of White supremacy and consequently Black inferiority (and nothingness) have been developed and accepted. So it stands to reason that the colonists and the missionaries together came from Europe with this idea of White superiority. The idea became part and parcel of their work and life. Aware or unaware of their actions, they planted this idea everywhere where they went. As a result, whatever had to do with White people, there was the idea of White supremacy attached. One can then argue as to how this idea found its way into every sphere of life, even into the Church. Why the assumption of White supremacy? One can perhaps give two goals or aims for this. The first is that it has to do with the capitalist system of production (Magubane, 1979 : 59). The second, connected with the first, it is a means of justifying the Black domination.

1.6.2 APARTHEID

Looking at the above quoted statements of the World Council of Churches on racism, one can readily say and easily see that racism is practised by the government of South Africa (as shall later be demonstrated). In the republic of South Africa racism is institutionalised and is called Apartheid. It is embodied in institutional practices and enacted in everyday ways under varying circumstances and evolving conditions (West: 1982:49). The policy of Apartheid can be described as a systematic, deliberate way of separating Black people from White people and oppressing the former (Mandela, 1965:126-128) The National Party started this way when it came into power in South Africa in 1948. One needs only look at the laws affecting Black people that were passed in the parliament as from 1948. Mention can be made of the following: -

- (a) The prohibition of mixed marriage act of 1949 and the immorality act of 1950.
- (b) The population registration act of 1950,
- (c) The group areas act of 1950,
- (d) The Bantu authority act of 1951,
- (e) The separate amenities act of 1953,
- (f) The Bantu education act of 1953,
- (g) The University Education act of 1959,
- (h) The Native laws amendment bill of 1957. (Carter, 1977:12-130; Harsch, 1980:56-69)

A look through all these laws reveals a number of things. Firstly, people are considered to be who they are in terms of their culture, race, nation, language and the colour of their skin. These features came to determine one's destination and future. According to the engineers of this policy skin colour has been given a certain value. White skin colour was, and perhaps still is, seen as pure, good and holy. (Wilson, 1973:31). It is a sign of beauty and intelligence and an ideal skin colour to have. It is something to be protected at all costs.

As a result, a White skin colour is given a positive value. As for a Black skin colour, all the negatives have been given to it. It is something not to be desired. Something to be looked down upon. A disgrace and something to be associated with evil, baseness, danger, lack of beauty, insight and intelligence. (Magubane, 1979:65) It is further a sign of destruction. One's skin colour came to act as the passport to life. White skin colour meant entry into life and into all opportunities and, the wrong skin colour, Black, meant no entry into life. Secondly, to reinforce these precepts, laws made it illegal for people of different race and skin colour to mix and to be married. There was supposed to be no contact whatsoever between Blacks and Whites. The engineers of the Apartheid policy believed that it is only when people are separated according to the colour of their skin that they would come to respect each other (different races), have pride in their own races and that there would be racial harmony amongst the different races. It was also believed that development of each race would be smooth and good when there is no contact with other races. (cf. Hope & Young 1981:32.) Thirdly, these laws were made and created by the White people governing the country. The laws were meant to keep Black people 'outside' of life. Fourthly, the laws were meant to be the instruments of power and control. One race, the White one, was meant to have power and control over the Black one. Privileges whether of education, economic, social and political were thus automatically given to the White people. Through these privileges, White people were meant to control and have power over Black people. It was intended that those who happen to have been born with the 'wrong' skin colour, Black people, should be ordered around anyhow and anywhere. Fifthly and lastly, Black people, as seen through these laws, were denied the privilege of being their own history makers.

The assumption that Black people are inferior to White people is there to be found in these laws. As a result of this assumption, White people are to act as the guardian of Black people. They are the ones to decide for and act on behalf of Black people. An enormous amount of theological, political and social (to name but a few) ideas and theories were employed to support this policy.

No sphere of life of the Black people has not being tainted or touched by this policy. Through it, Black people were stripped of their humanity, their rights, and their land (and made to be beggars in the land of their own) and almost everything that made them to be human. This was a deliberate way of handling Black people. To destroy their past, future, their cultural and value system and render them useless. (Magubane, 1979:58) With their cultural and value system being looked down upon and destroyed bit by bit, Black people were forced to look to the White culture and value system as the way of life. In a way by so doing they were promoting the assumption of White skin colour superiority, and consequently saying the Black skin colour is inferior and useless.

Black people are seen through this policy as being of inferior nature to White people. This brings into question the image and likeness of God through which one understands that all people, irrespective of their race, nation, language and skin colour, have been created. The policy of Apartheid as stated was designed by the National Party when it won the 1948 governmental elections. There are some writers who maintain that this policy has been there long before 1948. Du Pre (1990 : 93) states that Apartheid has its roots in Western Europe and was transported to South Africa in 1652 when the White people "discovered" and began their "occupation" of this country. Worsnip (1991 : 38) shows that the word Apartheid has been in use before 1948 though not in precisely the same form and not always with precisely the same meaning. Wilson (1973:170) is also of the same opinion. These writers go to show that the policy of Apartheid has been there long before and can be associated with the White people.

1.7 CONCLUSION

From the preceding discussions, it is clear that there is no difference between racism and the policy of Apartheid. What is being said of one, can also be said of the other. They both operate from one assumption, that of the White people's supremacy and consequently Black people's inferiority. Racism and the policy of Apartheid are one side of the same coin.

CHAPTER 2

SOME LAWS GOVERNING THE COUNTRY

2.1 INTRODUCTION

In the preceding chapter consideration was given as to what racism is and how it connects with the policy of Apartheid. A conclusion arrived at was that racism is identical to the policy of Apartheid. The policy of Apartheid is legislated racism. This being the result, there is no sphere of life of the Republic of South Africa that was not touched or tainted by racism. Racism is found in the political, social, economic and religious spheres of South African life.

The present chapter deals with the history of the country from the year 1948 to 1990. Focus is to be drawn on the laws governing the political, social, economic and religious spheres that were passed by parliament from time to time. The spheres are intertwined. There is no way in which one can look at any one of these without a mention of the other being made. It is through these spheres that racism will manifest itself if it is present in the laws of the country.

One would therefore examine very briefly some of the laws governing these spheres as dealt with by, for instance, Sythoff (1960:52ff), Klein (1965:69ff), Carter (1977:79-130) and Harsch (1980:56-69).

2.2 THE HISTORY OF THE COUNTRY

2.2.1 THE POLITICAL SPHERE

One's starting period is the year 1948. Though one starts with this year, it needs to be put on record that racism in the political sphere has been practised by the government of South Africa from earlier times, more especially with South Africa becoming a Union. (Harsch, 1980:56).

The South African Act, passed by the British parliament on 2nd December 1909, a year later, on 31 May 1910, became the country's constitution (Sythoff, 1960:52ff). This constitution barred Black people from electing or being elected as members of the parliament and from occupying any high government position. Black people were to be represented in parliament by some three White people elected by the government itself. Perhaps one can here make mention of the Natives Representation Council of 1936. The fact is that the constitution of 1910 barred Black people from participating in political matters, yet their voice could be heard through their elected White representatives. But the matter of representation brings with it a number of questions. In the first instance, who elected the representatives? Certainly not Black people. In the second instance, were the elected people aware of what was happening in the lives of Black people? Were they in touch with their desires so as to be able to speak for them? These are just two questions amongst the many that go to show that the representatives were just there so that it could be said that every citizen in the country is part and parcel of the political sphere and the decision making body. On the whole, the matter of Black people being represented in parliament by White people was just one of the ways of denying them a full participation in political matters. With the passing of the Bantu Authorities Act of 1951, representation of Black people came to an end. (See for instance Sythoff, 1960:52ff).

The denial of political rights and participation to Black people it should be noted, was done solely on grounds of race and colour. The political system was such that significant if not all political power was in the hands of White people. This was to promote the idea of White supremacy, and consequently, Black oppression.

Starting in 1910 and intensifying from 1948, one notices that there has been a gradual erosion or removal of Blacks from political participation.

What happened, more especially from 1948, was the amending, affirming and the strengthening of the old laws that denied Black people any political rights and participation, and the creation of the new ones with the same purpose. Thus inequality and injustice was built into the existing political system. Black people were given no chance of being their own history makers. Mandela (1965 : 126) echoing the fact that Black people are denied the political rights and participation, stated before the court in his defence that:-

"... I consider myself neither legally nor morally bound to obey laws made by a Parliament in which I have no representation."

Why did the government of South Africa go all the way to have racism institutionalised? The answer to this is to be found in a number of issues. One would only point out four of these. Firstly, the idea that White people are superior beings.(cf. Price & Rosberg, 1980:298-303; Peart-Binns, 1973:105). The superior race embodies beauty, intelligence, goodness, grace and all the values that can be termed good or positive.(Magubane, 1979:65). On the other hand, the Black race, apart from being inferior, is the embodiment of ugliness and evil. That is, the negative qualities. Secondly, one thinks that White people fear that their race might be extinguished. There might be the inter-marriages, between White and Black people, and this might lead to the disappearance of the White race. Thirdly, the interest in the Afrikaner nationalism. Talking about this issue, Magubane (1979 : 248) states that,

"... Afrikaner nationalism is national consciousness of a perverse kind. It is a distorted love of one's own people based on hatred, fear and contempt of others. It misdirects the service to one's own people into the subjugation and exploitation of all other peoples. It is a nationalism that is opposed to a free and independent growth of other nationalities. It spiritualises the national sentiment into crass economic gains".

This statement goes a long way to explaining why racism was institutionalised in South Africa. There is no need to comment further on it. Fourthly and lastly, economic interests. (Harsch, 1980: 56-58, 104). Biko (in Moore ed., 1973:36), states that:-

“...There is no doubt that the colour question in South African politics was originally introduced for economic reasons. The leaders of the White community had to create some kind of barrier between blacks and whites so that the whites could enjoy privileges at the expense of blacks and still feel free to give a moral justification for the obvious exploitation that pricked even the hardest of white consciousness.”

As the government saw itself as the superior body given to direct and guide the other races, so it had to have the economic supremacy. This supremacy would guide the government as it rules. On the whole, the basis of racism was to oppress and have dominion over Black people. (Randall, 1973:32). This was a way of destroying whatever insight, creativity and development that Black people had and so render them useless. There was to be no competition whatsoever between White and Black people otherwise it would be difficult for White people to dominate Black people. One will now look at the legislation, however briefly, one is going to do that, that cut the Black people from participating in the political matters of the country.

(i) **THE POPULATION REGISTRATION ACT OF 1950**

This law provided for the registration and classification of the peoples of South Africa according to their respective racial groups. Thus there was created a separate register for each of the racial groups in the national register and the people so registered would then be issued with an identify card, in case of the Black people, a reference book. Each registered person was to be assigned a number. The assigned number would tell of a person's background, whether Black or White, male or female, and it also, one believes, told whether a person is entitled to vote or not (Horrell, 1971 : 25-26).

The reference book also known as the pass (Marquard, 1969 : 130) was meant to be carried on a person everywhere and at any time of the day. Failure to produce it when required by the police officers meant one was to be arrested and, imprisonment followed. Thus many Black people were made prisoners and subsequently criminals by this act. The act curtailed the movements of Black people in the sense that it confined them to a certain stipulated area whilst on the other hand it helped to keep the White race pure and South Africa White.

(ii) **THE GROUP AREAS ACT OF 1950**

This operated in urban areas and stipulated that the residential areas for Black and White people had to be segregated. Black people lived in urban areas and came into contact with White people daily. The government feared that through this contact, White people might have a certain influence over Black people or *vice versa* as to the political sphere of the country. To prevent this (daily) contact of Black and White races, and in line with the Population Registration Act, different races were to be separated. The process of separation meant that Black communities had to be uprooted from their traditional or ancestral lands to new lands or areas, away from White people. Not many White people were affected by this law. Black people were made to stay at the locations or villages outside White areas and far away from town centres. Black people could also under this law not buy property in urban areas but only in the homelands or reserves. Those Black people that were working and not staying in the locations, had to stay at single sex hostels which were tightly controlled. It was under this law that homelands or reserves for Black people came to be created. It was in the homelands, each homeland for each of the Black races or tribes, that Black people would be expected to have a political right and participation, not in the "White" South Africa and its parliament. Black people had no political right in "White" South Africa. By so saying it could be thought that they had rights in the homelands. It was not so. White officials seconded from "White" South Africa tightly controlled the homeland parliaments.

Whatever was decided upon in the homelands parliaments had to be ratified by "the White" South African parliament. So there was no freedom or political rights in the homelands either. The homeland officials were in fact doing the work of the government of South Africa, that of seeing to it that racism is implemented.

One has made mention of White South Africa with White in invented commas for the idea of the Group Areas act was to remove Black people from South Africa and to claim South Africa as solely belonging to White people who incidentally had "discovered" it in 1652. As a result, Black people were allocated only about thirteen percent of the total area of South Africa and the rest being inhabited by White people.

(iii) **THE BANTU AUTHORITIES ACT OF 1951**

This law operated in rural areas and come in place of the now defunct Native Representative Council. The aim of this act was to make provision for a series of local authorities which were founded on tribal distinctions and to provide for local self-government in the homelands or reserves. The tribal council provided for by this law would have a say on matters such as schools, roads, hospitals and other matters so designated by the Governor - General. It should be noted that though this council would be in the reserves, its work was merely advisory. What this means was that Black people, having being denied the political rights in "White" South Africa, had none also in the reserves. The tribal chiefs were to become the agents of the state and thus through them there was an extension of racism into the rural areas.

(iv) **THE SEPARATE REPRESENTATION OF VOTERS BILL OF 1951**

At the beginning of this chapter, it was mentioned how Black people were gradually removed from participating in the political sphere of the country. The Separate Representation of Voters' Bill is one such law that was passed in the parliament to see to the removal of the Coloured (Black) people from existing voters roll of the Cape province.

The coloured (Black) people would be placed on a separate roll and would be expected to elect four White people to represent them in the House of Assembly, one in the Senate and two in the Cape Provincial Council. Elections were to take place at regular five yearly intervals but not at the same time as the general elections of country take place.

In Natal, no new names of the coloured (Black) people were to be added on the roll after the legislation has been passed. There was further, in the pattern of the Natives' Representative Council, a Board of Coloured Affairs, to consist of eleven nominated coloured (Black) people, under the chairmanship of a White commissioner. The Board had no political powers as such. Its function was merely advisory. In this fashion, the South African government was seeing to it that no Black person had to have political rights.

(v) **THE NATIVE URBAN AREAS AMENDMENT ACT OF 1956**

Under the Native Urban Areas Amendment Act, the local authorities, headed by White officials, were empowered to banish any Black person whose presence in the urban area was thought to be detrimental to the maintenance of peace, law and order. It stands to reason that any Black person who would try to organise the Black people or talk about their plight, would be seen as a threat and with no reasons given would be banished to one of the homelands.

(vi) **THE PROHIBITION OF POLITICAL INTERFERENCE ACT OF 1968**

The purpose of this law was to limit black people's opportunities for the creation of political organisation. No white people were allowed, under this law, to be of any help, be it financial or otherwise to such organisations. This law also affected the formation of Black people's trade unions. If these were to be allowed, the government feared that they would not only deal with economic matters but also with political and other matters. Again, the formation of trade unions would disrupt the economic sphere of the country.

It was because of this fear that in 1953 a law, the Native Labour Act, was passed in parliament and whose purpose was to prohibit the registration of Black trade unions.

(vii) **CONCLUSION**

One wishes to make three concluding remarks. Firstly, the laws throw light one onto the other. There is no way in which these laws are to be seen or treated in isolation from the other laws of the country. Secondly, different races were not allowed to belong to the same political party or organisation. The reason for this was that the government feared that Black people might get ideas as to how to deal with the political issues from White (party) members. White people, those against the government laws, might also encourage or instigate Black people to fight for their rights and Black people might influence White people to stand against the government's policy of racism. Thirdly and lastly, through these laws one notices the denial of Black people of their political rights and participation. The voting powers are held exclusively by and for White people. These are the people who decided on behalf of Black people, who merely had to look on as their political future was created for them. Any failure to be passive or thirst to create one's future met with the government's harsh laws. One could for instance be detained or banned, without any explanation given. The political sphere was so created or organised as to oppress and dominate Black people.

2.2.2 **THE SOCIAL SPHERE**

The political oppression would not have been complete without the laws governing the social sphere. In looking at the social sphere, one notices that the position of the individual in the social sphere of the country came to be determined by one's race, more than any other criteria. This means that the social sphere of the country only favoured people of a certain race. To put this differently, the social sphere of the country was so structured so as to benefit White people only to the detriment of Black people.

From these remarks it should be clear that, like in the political sphere, Black people had no say whatsoever in the social sphere. Theirs was a life that needed to be lived somewhere in the background, away from the life of "White" South Africa. In one way or the other, severe restrictions have been put in the paths of Black advancement. Blacks were not expected to develop their capabilities and skills beyond certain set standards. This or that law saw to it that they could not live like the White people of the country. The idea of equality between Black and White people, was removed by the country's laws which whilst doing so, reinforced the idea of White supremacy.

Movements of the Black people were also severely restricted and controlled. Black people had to carry their reference books or passes on them day in and day out. This was a means of seeing to it that no "foreign" Black person came into "White" South Africa. Only those Black people with permission could be allowed in, and again for a limited period. Many Black people found themselves in prisons for overstaying their period in "White" South Africa and for not having their reference books with them at all times. What did all of this mean? It was simply to make known to Black people that they have no part to play in the country and in its social life. This further meant that only White people know what was good for the social life of the country and for Black people. The Prohibition of political interference Act hinted at under the political sphere, gave the minister or official in charge of Black people tremendous power. The Minister could ban gatherings that he thought were not for the good of the country and also to detain or deport any Black person not "born" in "White" South Africa. In this fashion the Black people found themselves very much restricted.

In addition to what one has tried to highlight above, one would like to have a look at some of the laws that governed the social sphere of the country.

(i) **THE PROHIBITION OF MIXED MARRIAGES ACT OF 1949**

This law saw to it that no marriages across the colour line, or between people of different races, took place. Black people were only permitted to marry Blacks and Whites to Whites.

The direction of this law was to keep the White race pure, to preserve White supremacy and to curtail the movements of Black people. If this law did not come into being, people would have been able to move anywhere, reside wherever they wanted to and use whatever public facility that there was. All this would have been possible as a result of marriages across racial lines, and because of these marriages people would come to notice that they are equal and therefore would need to be treated equally. The marriages between and amongst people of different races would also render the country's racist laws useless. So the passing of the Prohibition of Mixed Marriages Act meant that socially Black people are inferior to White people.

(ii) **THE IMMORALITY ACT AMENDMENT OF 1949**

In addition to the Prohibition of Mixed Marriages Act, there was the amendment to the Immorality law that was passed in parliament. The purpose of which was to see to it that no sexual intercourse should take place between people of different races. Like in the case of the mixed marriages prohibition law, to try to frustrate people of different races from coming together for whatever reason. The main underlying factor of course was to keep the White race pure.

(iii) **THE RESERVATION OF SEPARATE AMENITIES ACT OF 1953**

Separation of the races was a thing that the government of South Africa was working at, day in and day out. The Reservation of Separate Amenities Act saw to it that people of different races do not, at all levels of life mix or come together. To this end separate facilities for each of the races were used.

There were separate entrances to facilities like the post offices, railway stations, hospitals and so on. Separate or partitioned buses for instance were used to transport people of different races from same spot to another (same) spot. As a result of this law, unequal facilities were to be provided for the "unequal" races, with the "best" or "superior" race, the White race, getting the best or superior facilities.

Reading this law together with the two discussed above, the prohibition of the mixed marriages and the amendment to the immorality law, one notices that all these laws had one common matter. Black people were seen as inferior to White people and as result, the former were to be treated without any consideration. The superiority of the White race was promoted at all costs.

(iv) **THE BANTU EDUCATION ACT OF 1953**

The education of Black people in South Africa is based on the recommendations of the Eiselen commission that was appointed in 1949. Its (the commission's) aims was to do a thorough study of Native education and to make recommendations for its improvement. Marquard (1969) makes mention of the fact that the Black people were at first called the natives. It needs be pointed out here that before the Nationalist government came into power in 1948, the churches and the missionary agents did the education of Black people. (One would not like to go into the debates that went with the education that was offered by the churches and the missionary agents). With the National Party coming into power and becoming the government of South Africa, and with the introduction of legislated racism, education of Black people came to be affected. A year after the new government was instituted, the Eiselen Commission was appointed. Before one can talk of this commission and its recommendation that led to Bantu Education Act, one needs to look at the foundation stone of education for Black people.

This can be traced to the Christian National Education that according to Murphy (1973 : 105) was :-

"a distinctively Afrikaner view of education's character and purpose"
... "which had a definite , influence on the conceptualisation and implementation of Bantu Education".

The Christian National Education advocated :-

1. the use of mother tongue as the medium of instruction especially in the primary schools,
2. the divinely created character of nations and races,
3. that the mixing of different languages, cultures, religions and races being contrary to God's law,
4. the censoring/censorship of textbooks that contain statements and views not consistent with the Christian National Education and
5. the teaching of religion in the schools.

Further than this, according to Peart- Binns (1973 :114), the Christian National Education said of the Native or Bantu Education that:-

"... Native education should be based on the principles of trusteeship, non-equality and segregation : its aim should be to inculcate the White man's view of life, especially that of the Boer nation which is the senior trustee".

Looking at what Christian National education had to say, one readily notices that it stood for the separation of the races, White and Black, and that these races are not equal in all spheres and should thus be treated. The superior race is the White one and should receive the superior treatment. There should also not be any equality between the education of Black people and White people. The separation of the races and the White race being the superior one, is something ordained by God. The Christian National Education stood for racism.

It was for racism in education that the Eiselen Commission was appointed. What is to be expected is that its findings and recommendations should also reflect racism. There was no way in which it could come up with something devoid of racism for the government was for racism. When it reported, the commission recommended that education for Black people should come under the control of the government, that it (education) should be used to rebuild and extend the culture of Black people and that it should be different from that of White people. Perhaps one of the statements of the commission would come to ones help here:-

"... The Bantu child comes to school with a basic physical and psychological endowment which differs, so far as your Commissioners have been able to determine from the evidence set before them, so slightly, if at all, from that of the European child that no special provision has to be made in educational theory or basic aims. But educational practice must recognise that it has to deal with a Bantu child, i.e. a child trained and conditioned in Bantu culture, endowed with a knowledge of a Bantu language and imbued with values, interests and behaviour patterns learned at the knee of a Bantu mother. These facts must dictate to a large extent the content and methods of his early education... When we come to more advanced stages of schooling a more difficult set of considerations has to be met. Here the problem is largely to find an answer to the question: What type of individual should the school produce that will function to the best advantage in Bantu society?"
(Murphy 1973 :114-115)

The recommendations were made despite the fact that many witnesses argued that education of Black people should be the same as that of White people. Verwoerd, a one time minister of Native Affairs, in pushing for a separate education of Black people, stated that:

"My department's policy is that education should stand with both feet in the reserves and have its roots in the spirit and being of Bantu society... The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open".
(Murphy 1973 : 118)

Thus Bantu Education Act became law in 1953. In line with the government's policy of racism, education of Black people was to differ in many respects to that of White people. The Black teacher would be paid lower than their White counterparts and there was also to be an unequal expenditure on the pupils and students, with White pupils and students costing more than their Black counterparts. On the whole education of the Black people was to be of an inferior nature and suited only to help Black people understand White people. It was not to help Black people to think the issues through for themselves but to be somehow depended on White people. Technical education was not as available to Blacks as it was to Whites.

Four years later, in 1957, there was introduced yet another law governing the Black people's education. This was the Separate University Act. Its purpose was to stop the Black people from enrolling and studying at the White universities, with the University of South Africa being the exception as a provider of distance education. Black people who wanted to study at White universities were required to obtain permission, which might be granted or refused, from the Minister of Bantu Education or an official in charge of Black Affairs, before they could be admitted. The seeking of permission to attend White universities meant that Black people had specific universities set aside for them. This was of course in line with the government's policy of racism. One can readily see in this the coming into play of the Reservation of Separate Amenities and the Group Areas laws.

(v) **CONCLUSION**

Racism can be detected in the social life of the country. Everything was done by the government of South Africa to put restrictions on the lives of hundreds and thousands of Black people so that their lives should not be the same as those of White people. The latter because they were thought to be the super-human beings, and to promote the White supremacy, got the best of the social life of the country. The beaches they went to, the government services they got were the best and they got the best of the residential areas. They never lacked anything in the social life.

It would be wrong for one to conclude this section without mention being made that institutional racism did not only separate Black people from White people and made any type of contact between the two races difficult and punishable by law, but it also brought separation amongst Black people themselves. Black people were separated according to their tribal or ethnic groups. Thus one found in Black townships, areas exclusively set aside for one tribal or ethnic group. These areas, often called zones, or sections, would have their own schools and shops for instance. The same idea of separation is to be found also in the homeland policy. Thus one finds a homeland for the Basotho people and one for the Batswana people, for instance. In the case of the Amakhosa people, two homelands were created for them. This was to bring conflict amongst the Amakhosa people. On the whole the separation of the Black people from one another was a time bomb which exploded in the late eighties up until just before the 1994 national elections. As in the case of the political sphere, the social sphere was designed so as to oppress Black people.

Having spoken about the political and social spheres and having noticed that racism is to be found in these areas, one already have a glimpse of what to expect in the economic sphere as well. Racism in one sphere leads to racism in the other.

The economic sphere was so designed so as to promote White domination and supremacy and be favourable to them . It is of no surprise that it was the White people who have been the only people in the country to enjoy the country's economic richness. It is of no surprise that they have been the only people who are rich, whilst the Black people have been rendered poor. A look at the income or wages of the country's peoples would reveal huge discrepancies between White and Black people or workers. White people or workers got ten times more in incomes or wages than their Black counterparts, although they would be doing the same jobs. Black people's wages have been known to be next to nothing. (Horrell ; 1971: 80-81).

On the discrepancies in wages of Black and White workers, Klein (1965:245) observers that:-

"... the difference between wages for the Africans and Europeans varies in different industries. There is not one example, however, that the writer of this study could find in which the position is in favour of the Africans".

Added to this, that Black people have been lowly paid, is the fact that they have been made to reside far away from the town or city centres. This meant that they had to pay more money for transport to get them to the towns or city centres, and to their places of work. Low wages plus more transport money would make them to remain forever poor. To make that connection one spoke of earlier, that each sphere is not to be looked in isolation from the others, one can here bring into focus the Group Areas Act.

The provisions of this law have been made clear. It can be noticed then how this law came into play with the economic sphere to make Black people poor. The other matter that saw to the economic injustice and Black impoverishment was the payment of taxes. Randall (1973:23) shows how Black people, despite the sizes of their families, whether employed or not, and despite their earning very little, were expected to pay proportionally more income tax, than White people would. On reaching the earnings of R360.00 per year, Black people were expected to pay their taxes. Added to this is that all Black males on reaching the age of eighteen, employed or not, were also expected to pay their income tax. Failure to do this meant possible arrest and being jailed. For the White race, matters have been different from this. A White person was expected to pay tax when wages per year came to six hundred and seventy six rand (R676,00). There would be some concessions of course. If married, one would start to pay when wages reach R1151.00 per year. Further concessions existed when one had children. A White married person with children at times ended up not paying any income tax. Conclusion reached is that one stood better chances of living only if one was White.

Certain types of work were reserved for Black people, and only them (Horrell , 1971 :84-85). In short, Black people were not allowed to do any skilled work. Skilled work was reserved for White people only (Klein ,1965: 245).

Coming to the pay-out of pensions, even here the economic injustice could be felt. White pensioners got paid more than their Black counterparts and what is more, the former had concessions on this or that, for instance, having their railway fares cut.

As in the case of political and social spheres, one would try to look at some of the laws that controlled the economic area.

(i) **THE NATIVE LABOUR ACT OF 1953**

This law prevented the formation of Black people's trade unions and further prevented them from participating in a registered trade union. The only registered ones were for White people and as the laws of the country forbade the mixing of races at all levels of life, the Native Labour Law further made it impossible for White and Black workers to come together. Black workers were merely spectators in matters affecting them at work. Black workers through this law were expected to accept whatever conditions of work and wages that were put before them. In this fashion their bargaining powers were weakened and stopped.

The Native Labour Act should be read in conjunction with the Prohibition of Political Interference Act and the Suppression of Communism Act. The Prohibition of Political Interference Act limited Black people's opportunities for the creation of political organisations, whilst the Suppression of Communism Act gave the minister in charge of Black Affairs overwhelming powers to ban and remove people he considered to be threats to the state. Thus someone wanting to form or organise a trade union could, under the Native Labour Act, be banned or taken to his or her "homeland", without any reasons given. With such laws, how could Black people and workers get organised? How could they have a say in matters affecting them?

As the labour laws were in favour of the White workers, Black workers could not even use the official machinery for dealing with their industrial disputes. This is because they (Black workers) were not regarded nor classified as employees as Carter (1977:112-3) shows. The 1954 amendment to the Industrial Conciliation Act excluded Black people to be regarded as such. Carter goes on to show that the industrial councils formed by the government could be established in any field except farming, domestic service, governmental or provincial employment and in certain educational and charitable institutions.

These councils had wide powers to make agreements regarding wages, hours and conditions of work. When coming to farming or domestic work for instance, the employers could make any agreement with their workers. Under such conditions the only result that could be expected was further exploitation of Black workers. This being the case, poverty was increased and kept on increasing in Black areas, and consequently the already bad social life deteriorated further.

(ii) THE UNEMPLOYMENT INSURANCE AMENDMENT ACT OF 1949

Large numbers of Black workers were excluded from the Unemployment Insurance Fund as they were not seen as contributors if they earned less than three hundred and sixty rand per year. How many Black people reached this target? The answer is, very few indeed. This meant that a large number of Black workers, when unemployed, would not be able to benefit from the fund. The result once more was ever increasing poverty in Black circles.

(iii) THE WORKMAN'S COMPENSATION FUND

Although the levy has been the same for all workers irrespective of their race or earning, the benefits of this fund were in most cases used for White workers only. In case of a Black worker getting injured or maimed at work, it mattered not to his/her employer or the government for that worker according to the legislation, was not a worker. In other words, Black workers never existed under the racist legislation.

(iv) CONCLUSION

One feature that stands out in the job market is job reservation. Certain kinds of work were reserved for White people and these happened to be those that required no physical strength and power. As for Black people, the only work they mostly did was the hard manual one like digging the trenches and working underground in mines.

The economic structure of the country was such that the White people, and them only, would benefit and be privileged by it. This, as has been previously stated, was to preserve White domination and supremacy. On the connection of White domination and supremacy, that is racism, and the economic structure of the country, Harsch (1980: 29) makes the following observation :-

"... Rather than breaking down the political and social restrictions on the Black population and creating a class of "free" Black workers, the White financiers and mining magnates who presided over this capitalist economic growth adopted the existing system of national oppression for the ends, wedding white supremacy to class domination. To maintain high profit levels, the mine owners sought to keep labour costs at the barest minimum".

One can substitute mining magnates and mine owners with, for example, (White) shop owners, factory owners and so on, and still get the same results or not change the tone of Harsch's statement.

Randall (1973:56) is of the same mind as Harsch when he (Randall) states that:-

"... Sight must not be lost of the fact that the economic system is also controlled by the interlocking institutions that make up the White power structure. The great corporations and companies are White-controlled. The Chambers of Industries and of commerce, the trade union movement, the personnel and marketing institutions, all these represent other facts of the structural violence which excludes blacks from the major decision-making processes .

One has come to observe that like in the political and social spheres the Black people have been excluded in the economic sphere from being their own history makers.

No chance has been given them to decide on the economic sphere of the country. White people decided everything. The economic structure like the other two spheres looked at above, was meant for the oppression of the Black people. Further, the legislation of the country saw to it that there was no sphere in which Black people could be made to be responsible and to take decisions on their own. If this was to be the case, then it would have meant that racism does not work or is not to be found in that particular sphere. As mentioned about the connection of the three spheres, racism would have to be done away with in the other spheres. The point one is trying to put across here is that equality in one should automatically lead to equality in the other two. This point is best put forth by Mr. B.J. Schoeman, a former South African Minister of Labour, as quoted by Klein (1965 :247). Schoeman stated :-

"... I take it that those persons who stand for full economic equality between Europeans and Natives will oppose this provision because economic equality means the elimination of all colour bars, it means that the Natives have to be placed on an equal footing with European workers, that all trade unions have to be recognised. It means that the Native may be appointed in a supervisory capacity over European workers. That is logical and elementary; that is what economic equality means. I want to say that if we reach the stage where the Native can climb to the highest rung in our economic ladder and be appointed in a supervisory capacity over European, then the other equality, political equality, must inevitably follow and that will mean the end of the European race".

What Schoeman is also saying is that racism is to be kept in all spheres of life in order to preserve White domination, protection and supremacy. That is why racism is found in the spheres discussed. Where does White domination, protection and supremacy lead to? To the oppression of Black people.

2.2.4 THE RELIGIOUS SPHERE

Any understanding of South African society without mention of the religious sphere being made would be incomplete. In dealing with the religious sphere, one would restrict oneself to the Christian faith, firstly because it is with this faith, in the face of racism, that this study is all about and secondly because South Africa claims itself as the Christian country. This claim is evident from the country's constitution. The initial passage of the preamble of the constitution reads as follows:-

"...In humble submission to Almighty God, who controls the destinies of nations and the history of people, who gathered our forebears together from many land and gave them this their own; who has guided them from generation to generation; who has wondrously delivered them from dangers that beset them..." (Brandt ed;1988:127)

The constitution besides telling that the government of South Africa is God fearing also justifies the dispossession of Black people of their land in the name of God.

Every effort was therefore made and followed to uphold this claim. The case of the Christian National Education body can be stated as an example. This body originated:-

"... when leaders of the Dutch Reformed Churches sought the right to develop a system in which Afrikaner children could be educated in the Afrikaans language under the precepts of the Church".
(Murphy, 1973:105)

Peart-Binns (1973:114) also points out that the Christian National Education statement declared that:-

"... The spirit of all teaching must be Christian Nationalist. In no subject may anti-Christian or non-Christian or anti-nationalist or non-nationalist propaganda be made".

It is unusual that such statements as these could have come out of the mouths of people who did not know of or were not in any way connected with the Church, and therefore with the Christian faith. Most if not all of the legislators, politicians and parliamentarians of South Africa are in one way or the other connected with the Church. This is the point that de Blank (1964:106) makes when he states that:-

"...yet the government which initiated apartheid as a formal policy consist for the most part of God fearing men, and their policy is officially endorsed and approved by the Dutch Reformed Churches to which they belong."

The Native Laws Amendment Bill of 1957, as quoted by Worsnip (1991:134) states that:-

" No church, school, hospital, club or other institution or other place of entertainment which was not in existence on the first day of January, 1938 to which a native is admitted or which is attended by a native, shall be conducted by any person on premises situated within any urban area outside a location, native village, native hostel or area approved by the Minister for residence of natives in terms of paragraph (h) of subsection (2) nor shall any meeting, assembly or gathering to which a native is admitted or which is attended by a native, be conducted or permitted by any person on such premises without the approval of the Minister given with the concurrence of the urban local authority concerned, which approval may be given subject to such conditions as the Minister may deem fit and may be withdrawn by him after consultation with the urban local authority concerned or if he is satisfied that any such conditions has not been observed."

This law included the so-called "church clause", and like the other examined under the political, social and economic spheres advocated for separation of different races. It prevented Black and White people from coming together for worship purposes. No contact was to be there amongst the Christians of different races. If a need was there for different groups of different races to meet, then permission, which could be granted or refused, was first to be sought from the Minister in charge of Black Affairs.

2.3 CONCLUSION

The South African government by stating that South Africa is a Christian country, used the Christian faith as a tool for oppression and domination. Racial separation and domination was seen as having being blessed by God. Racism was seen as a divine intention. On this, some Churches and Christian organisations and bodies rejected the government's policy of racism.

CHAPTER 3

THEOLOGY, STRUCTURE OF, AND RACISM IN THE THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA (ANGLICAN)

3.1 INTRODUCTION

Before tracing racism in the CPSA and the Diocese of Johannesburg, one would like to digress a bit and look at the theology of the CPSA first. This would help as one tries to understand why the CPSA responded in the way it did in the face of racism. Looking at CPSA's theology entails looking at the Church of England's theology. One can pose a question as to why look at the theology of the Church of England. The answer to this is that this Church gave birth to the CPSA and as a result, the latter's theology is bound to bear a certain resemblance to the former's.

3.2 THEOLOGY OF THE CHURCH OF ENGLAND

Perhaps one is not entitled to speak of the theology of the Church of England as one feels that its theology is too broad for the confines of this paper. This being the case, one would rather ask a question, what does the Church of England believe in according to its canons? The answer is found in Canon A.5 of the canons of this church (Holloway 1985:43)

"The doctrine of the Church of England is grounded in the Holy Scriptures and in such teaching of the ancient Fathers and councils as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal."

It is from this that the theology of this church is derived and formulated. Further than the emphasis on the Scriptures and the teachings of the Church Fathers, there is an emphasis on reason.

In that theology so formulated, broad as one has mentioned, there arose the Anglo-Catholic strand of theology, to mention but one strand. It is this strand of theology as shall later be shown, that influenced the theology of the CPSA, through the English clergy and missionaries that came to work in the CPSA. This strand can be traced back to the seventeenth century England piety. This piety:-

"... sought to recover the mystical nature of the Church with the understanding of the Church as a sacrament".
(England & Paterson (eds.), 1989 : 18).

The piety was to emerge and kept alive by the Oxford movement in the 1830's. This movement came to view the Church as:-

"... the official presence of the grace of Christ in the public history of the one human race" (England & Paterson (eds.), 1989 :18).

The Church came to be seen by this movement as the incarnation of Christ, as a sacrament. This being the case, there is nothing that can be said to be outside the scope of the Church, be it matters political, social, economic or otherwise. All of these fall, as it were, under the mission of the Church. Christ is to be seen in each and every one of them and his grace is also to be found in them. England talking further of the Anglo-Catholic influence in and amongst the English clergy states:-

"... This I believe is the basis of the Anglo-Catholic protest and the unshakable foundation to both John Keeble's " Assize Sermon" containing his opposition to the state's interference in matters spiritual, and Newman's first tract on Apostolic Succession with its defence of the Authority of the bishops of the Church as traceable to the apostles".
(England & Paterson (eds.), 1989:18)

The understanding that the Church is (to be seen as) the incarnation of Christ, led some of the bishops, clergy and lay people alike to be engaged in the social action for they strongly believed that the Christian life ought to be lived-out in the historical, economical, social and political context, for there also Christ is to be found. These bishops, clergy and lay people also identified themselves with the poor and the oppressed, spoke out against the injustices and wrongs and taught or pointed out to what is right or should be right.

At this juncture one would like to pose two questions as a matter of interest. With the kind of theology that has been done in the Church of England as stated, were (or indeed are) any Black Christians integrated into the life of the Church of England? Are there any Black people in leadership positions?

3.3 THE INFLUENCE OF ANGLO-CATHOLIC THEOLOGY IN THE CPSA

Robert Gray, who became the first bishop of Cape Town in 1848 and later in 1870 founded the CPSA and became its first archbishop, is said to have been under the influence of the theology of the Anglo-Catholic strand within the Church of England. (England & Paterson (eds.) 1989 : 21).

Speaking of the Anglo-Catholic theology influence in the CPSA, Hinchliff (1963:231) puts it in this manner:-

"... The heroic crusades of Anglo-Catholic priests in the English slums had a profound effect upon the Anglican Church in this country. The ideal of the priest became that of the Christian socialist, struggling to bring the Faith to the poor and under privileged, fighting their battles in matters of housing, of political and civic rights, striving for social justice, for fair wages, and no sweated labour. And just as the Union of South Africa came into existence the Province received its first Arch-bishop who possessed an Anglo-Catholic and Christian socialist background ... The proclamation of Union and the emergence of the Catholic-socialist ideal coincided."

Among those who came under this spell of Anglo-Catholic theology can be named archbishop Clayton, Father Trevor Huddleston and the present metropolitan of the CPSA, Archbishop Tutu.

Archbishop Clayton (Wood (ed.):1960), the archbishop of the CPSA in the 1950's, saw the church as the extension of the incarnation and that it (the church) reflects the transcendence of God in the world. He believed that the church should be the church and its work is to bear witness against what is wrong and unjust and to teach what is right. No area is outside the domain of the church. On the relationship of the church and the state, he said that these two are separate and distinct bodies and the state cannot do the work of the church. He also believed in the worth and the value of an individual. For human beings to develop, there ought to be the freedom from oppression or those matters that hinders or binds them from developing. Free choices can only be made in a free environment. That is, the development of a human being depends on freedom in society. The well being of the human beings is to be provided for by the state.

Father Trevor Huddleston is widely known for the struggles against the injustices of Apartheid in South Africa that he fought. Even when he was "recalled" to England and banned from re-entering South Africa, he continued fighting the policies of Apartheid. One can only have a look at one of his books, "Naught for your Comfort", to take note of his theology.

(Archbishop) Tutu (1983 :124-129) testifying before the Eloff commission enquiry in 1982, cites the doctrine of the incarnation and the doctrine of the creation of human beings in God's image and likeness as the reasons why the Church, as represented in and by the South African Council of Churches was involved and acting in the social, political and economic matters in the South African life.

These matters, and many others like calling for the release of the detained and jailed people on political grounds, the helping of the families of the jailed people on political grounds, were seen by the government of South Africa as being "political" and in which the Church was not supposed to be involved. To Tutu (1983 : 135), through the incarnation:-

"... God declared that human history is important, and that all of human life is important"

One has stated the above examples to show how the understanding of the doctrine of the incarnation came to influence the theological thinking of the CPSA. The Church is to be involved in the matters affecting people whether these are political, social, economical or religious. The Church becomes the voice of the voiceless and the oppressed. The theology that is born out of this understanding of the doctrine of the incarnation is not seen as speculation but relates to people's lives and as that which engages them. It is a "theology from below" and on this basis the government of South Africa's policy of Apartheid had to be challenged.

3.4 NATURE OF THE STRUCTURE OF THE CPSA

Robert Gray, in founding and establishing the CPSA (De Gruchy, 1979:16ff), he himself being a Church of England bishop, made the CPSA to be an autonomous Church, though it would have links with the worldwide Anglican Communion. The CPSA's autonomy, expressed in the third proviso in its constitution, means. (a) that the CPSA would not be bound by the decisions of the Church of England, or by the decisions of the English ecclesiastical tribunals and lastly (b) that the CPSA would not seek any permission whatsoever from the government of South Africa for any decisions it (the CPSA) wishes to implement as the Church of England seeks permission from the Crown before it (the Church) can make any changes to its constitution or implement any decision taken at its synods.

On the whole the CPSA is structured along the same lines as the Church of England. This means that it was structured to be just like the church at 'home'. (in England). The dominant features in the structure would be those of the Church of England.

Further than this, the structure would make it easier for missionaries from the Church of England to come and work in the CPSA for the latter is just like the church at 'home'. Nothing in the CPSA was meant to change though it was born (and planted) in a foreign and different situation, different from England. All those that joined the church had to do exactly as was done in England. The liturgy and worship of the CPSA had also to look like the Church of England's. The English culture became the culture of the CPSA. The Black people were made to accept this culture. (Jasper.D, (ed.): 1989), as quoted by Wilkinson, 1992:202). This as one sees it, is nothing else but the preservation of the status quo. No wonder that many Black people, having joined the CPSA, left to join the Black led churches or to start their own churches for reasons amongst others of not feeling welcomed and not being accommodated.

“...Few if any black Christians were consulted on the subject.
Paternalism was rife.” (De Gruchy, 1979:18)

Robert Gray and his successors forgot to give the CPSA an African touch or feeling. One then wonders why he made it to be an autonomous church. Was it for his own good?

One would like at this juncture to have a look at a number of features of the CPSA, namely, the synodical, the archdeaconry and the parochial structures, and the clergy and leadership.

3.4.1 THE SYNODICAL STRUCTURE

Under this heading, one would like to deal with the provincial as well as the diocesan synodical structures.

3.4.1.1 THE PROVINCIAL SYNOD

This is the legislative and the highest body called and chaired by the archbishop every three years or more frequently if deemed necessary. It is subordinate only to the general assembly of the Anglican (Church) Communion, the Lambeth Conference that meets every ten years.

Mention needs to be made that though subordinate to this body, the provincial synod is not bound by that body's decisions.

The procedure of running the synod is, as one prefers to call it, Westminster style. In the deliberations one is permitted to speak only but once on a matter for a certain period and only twice if one happens to be a mover of a motion. A motion to have a rule changed for instance, needs to be read three times before it could be accepted.

Membership of the provincial synod is made up of the CPSA bishops, heads of the CPSA institutions, like theological colleges, CPSA officials like the Provincial Executive Officer, Secretary and Treasurer, Registrar and Chancellor, representatives from all the dioceses and invited individuals who are entitled to speak but not to vote.

Between the sittings of the synod, the Provincial Standing Committee meets. Like the provincial synod, this body brings together all the dioceses and institutions of the CPSA.

3.4.1.2 THE DIOCESAN SYNOD

The CPSA is divided into dioceses each headed by a bishop. The bishop is the highest authority and is entitled to call a synod every three years like in the case of a provincial synod, and more frequently if he thinks it is necessary. But synods are not to be called in the year when the CPSA is to have a synod. Like the provincial synod, the diocesan synod is the legislative body subordinate only to the former. The manner of procedure is the same as in the provincial synod. Synod is made up of representatives from each parish and institution in the diocese, as well as all clergy who hold the Bishop's licence.

For a representative to be able to participate in the synod, provincial or diocesan, one needs to be well educated and efficient in the English language (if that is not one's mother tongue).

3.4.2 THE ARCHDEACONRY STRUCTURE

The diocese is divided into areas called archdeaconries. These are made up of a number of parishes varying from three to ten or more. A priest, known as the archdeacon heads the archdeaconry. His work is to take forward the bishop's pastoral ministry and leadership (in an area - archdeaconry). The archdeaconry comes together to share life in parishes, to hear reports to and from the diocesan council, synod and the bishop, and to act on those matters referred to it either by the body or bodies mentioned above.

3.4.3 THE PAROCHIAL STRUCTURE

The parish is the smallest pastoral area, after the archdeaconry, in the diocese. It is in other words the local church, headed by a priest who works under the diocesan bishop's licence.

The priest together with the (local) parish council has the authority over the parish though the priest can veto the council's decisions. The parish is also the smallest unit and the most important one in the CPSA structure.

3.4.4 THE CLERGY AND LEADERSHIP.

The archbishop, the bishops, priests and deacons make up the clergy of the CPSA. The archbishop has the authority over the CPSA and does act as its spokesperson. Likewise, the diocesan bishop is the highest authority in his diocese and acts as its spokesperson. The bishops together with the archbishop constitute the house of bishops and they meet often by themselves (the Episcopal synod) where they give direction on matters of faith and on the Church's doctrine.

The leadership is constituted by both the clergy and lay people. According to de Gruchy (1979:39), this has been firmly in the hands of missionaries and other White people. The first South African born bishop to be made an archbishop was elected in 1974. This bishop happened also to be a White person. (Wilkinson, 1992 : 204).

No Black people featured anywhere in the leadership positions. It was only in the year 1960 that CPSA consecrated its first Black bishop. (Hope & Young,1981:50). This was a Suffragan Bishop, a bishop consecrated to help the diocesan bishop who happened to be a White person. The Suffragan bishop has very little power of his own.

The first Black diocesan bishop of Johannesburg was elected in 1984 and a year later was elected as the first Black archbishop. One has dealt here with bishops only. What about the Black lay people? One's answer to this is that these have not been considered. Black people in the CPSA have not been thought fit to lead. This gives us a picture of how the CPSA has been regarding Black people. They have, in short, not been seen as people. It (the CPSA) must remain White and in the hands of White people. Wilkinson (1992:202) sums up what one has tried to state above when he declares that,

"... No African clergy were present at the first Provincial synod (1870) at which the Church of the Province was constituted. Nor after three quarters of a century work was anyone there who had actually been born in South Africa .The Anglican Church continued to look like an imperial importation, not least during the Anglo-Boer War.

The fact that the majority in the leadership positions are White people tells that power to decide is in their hands.

3.5 RACISM IN THE CPSA AND THE DIOCESE OF JOHANNESBURG

The CPSA was planted in South Africa with an Anglo Catholic influenced theology. The young and growing church in South Africa, the CPSA, accepted this theology, based on the doctrine of the incarnation. In practice however, that theology was not strictly adhered to.

De Gruchy (1979 : 37) notices that the CPSA has gone to great lengths in condemning the policy of Apartheid. This he maintains, started long before 1948. The CPSA has been speaking on behalf of the oppressed Black people especially in terms of land distribution, education and the need for Blacks to be consulted on matters affecting them. In other words, the CPSA has been fighting to see that justice is done to all and maintained by all. On the other hand though, the CPSA has been:-

" ... Ambivalent on some issues, and was not critical of all racially discriminatory legislation. (De Gruchy, 1979 :37)

It suffered from discriminatory practices within its own life. Saayman (Prozesky, 1990: 29) and Hope & Young (1981:50) are also of the opinion as expressed by de Gruchy that the CPSA did not practice what it preached. Actions did not always follow words. The same can be said of the Diocese of Johannesburg. Though it was vocal in condemning the policy of Apartheid, yet racial discrimination was found in its life. To put this the other way round, racism though from time to time has been seen and condemned as evil by synod after synod of the Diocese of Johannesburg and by some individuals within it, yet the diocese could not part ways with it. Addressing the fiftieth session of the synod of the Diocese of Johannesburg, its bishop says of Apartheid:-

" ... (It) has been widely condemned as a heresy by Christian Churches including our own at the last Provincial Synod".

He goes further,

" ... Judging by the recent HSRC survey there is a long way to go in overcoming racial prejudice especially amongst those in whose hands lies the power in this land since a large majority still favours the retention of Apartheid in it's various forms. Alas, some of them are to be found within our Church and the Church herself has not moved fast or far enough to be an example of the Alternative Society which sets a lead for others to follow."

One would ask did the CPSA inherit racism from the Church of England as its mother or from the South African context or from both? Firstly, about the Church of England's situation. This is an established church. (Holloway, 1985:36). Established in the sense that it is legislated upon by parliament of England. This parliament also gives it certain legal position in England.

Under such conditions the possibility is that if the parliament does not see any wrong in racism, the Church of England would also not see any wrong, like the Afrikaans Reformed Churches (de Bank 1964:105-106) which supported every move of the government on race relations. Therefore accepting racism and passing it over to the CPSA would be simple and a normal thing. In this fashion the CPSA inherited racism. Secondly, about the context in which the CPSA found itself. As stated, racism infested each and every sphere of South African life. This situation tells that consciously or unconsciously, the CPSA practised racism as legislated by South African government. It (racism) came to be part and parcel of its life. So the answer to the question is that the CPSA and the Diocese of Johannesburg inherited racism from both its parent, the Church of England and from the South African Society.

One is not sure if the CPSA and the Diocese of Johannesburg by fighting against Apartheid equally meant racism. It is possible that some people in the CPSA who fought against the policy of Apartheid were at the same time fighting against racism. The other possibility is that there are those who did not see any connection between the two. These fought the government and its policy of Apartheid whilst forgetting racism that was practised in their Church. On the whole one is of the opinion that the majority of those who fought the policy of Apartheid did not see any connection between the policy and racism. That is why racism is to be found in the CPSA and the Diocese of Johannesburg. As mentioned earlier on, racism has so much permeated every sphere of life that it went unnoticed in the CPSA.

3.6 CONCLUSION

The preservation of the status quo and paternalism, the uneven distribution of power to decide as evident in the life of the CPSA, is an indication that the CPSA did not think highly of its Black members. This is despite its belief in its understanding of the Church as the incarnation of Christ.

CHAPTER 4

THE CPSA'S TEACHING AGAINST AND ITS RESPONSE TO RACISM

4.1 INTRODUCTION

In order to talk about the CPSA's response to institutionalised racism, whether positive or negative, one needs first to discuss two issues, the numbers of Black and White members of the CPSA and the protest movement (in the CPSA) against racism in the CPSA.

4.2 THE CPSA MEMBERSHIP ACCORDING TO RACES

Ervin (1964: 43-44) shows that Black CPSA members far outnumber White members. This was in a study done in 1962. In his words:-

"... we may therefore estimate the total population of CPSA in 1962 at between 15,500,000 and 16,000,000 souls, of whom between 3,000,000 and 3,500,000 are of unmixed European descent."

It is also clear from the 1970 government census statistics as presented by de Gruchy (1979:240) that the majority of the CPSA membership is Black. From the total membership of 1,676,000, White members only number 400, 000. De Gruchy also notes that:-

"...(a) church membership statistics are very difficult to obtain and tabulate. Denominational figures are not helpful in a comparative table because churches vary in their understanding of membership. We have therefore used the 1970 government census figures as a basis for our estimates.

(b) Many churches no longer divide their membership into racial categories. While we agree with this attitude, it is difficult to appreciate the dynamics within the churches without some understanding of their ethnic composition.

(c) Census figures are usually inflated by about one-third actual membership, and one-half active participation. These proportions vary from denomination to denomination."

One has taken only three of his notices as these appear to be relevant in this section.

Tutu, the archbishop of Cape Town and the metropolitan of the CPSA, addressing the 1995 CPSA Black Leaders' Consultation, held from 27 to 30 April, at Kempton Park, stated that the majority of the members of the CPSA is Black though it is not reflected in the CPSA structure. This confirms what Ervin stated some thirty-one years before.

In the latest publication of the CPSA, "We are Anglicans", published in 1993, the membership of each diocese, where available, is given. But no breakdown of members according to their races is made. This as one understands, is that the CPSA sees its members not in terms of their racial grouping but as people. Whilst this is good in that people are seen as people and not in terms of their backgrounds, yet one believes that there is something the CPSA is hiding by not compiling the statistics of its members according to their racial groups. One of the issues might be that though there is a high percentage of Black members, this is not reflected in the CPSA leadership. The fact that most members are Black, and the fact that most, if not all, in leadership positions are White, is an indication of racism in the CPSA. This means that power to decide is in the hands of the few members who are White.

4.3 RESISTANCE AGAINST RACISM IN THE CPSA

Not much seem to have been written or preserved about the resistance against racism in the CPSA. There seem also that there was no movement, an established one that fought racism within the CPSA. However, looking at some records, especially of the Provincial Board of Missions, between 1939-1942 (AB786/A Provincial Board of Missions correspondence), one discovers that some individuals were aware of racism in the CPSA and went out to attack it. Though the period is out of the scope of this paper, yet the information supplied serves the purpose. That of showing that racism has been practised in the CPSA.

H.M. Maimane and J. Calata are two such individuals that jointly fought racism as it presented itself in the CPSA. H.M. Maimane was a priest in the diocese of Pretoria and was based at St. Peters' Church, Pretoria Native Mission, Lady Selborne. J. Calata, also a priest, was based at St. James' Mission, Craddock, in the diocese of Grahamstown. The fact that these two were based at "missions", and not at parishes, shows how the CPSA dealt with its Black members as shall later be demonstrated. The two challenged the CPSA authorities at the highest level they could reach, the Provincial level.

In the memorandum sent to the Provincial Board of Missions, the two called for the establishment of an African Catholic Church by the CPSA. This church would be under the guidance of and in communion with the CPSA. Though they wanted a separate (Black) church, yet that church would have links or relationships with the CPSA for White people in the CPSA:-

"... have held this religion for centuries".

Maimane and Calata put forward the following reasons for the establishment of an African Catholic Church:-

- (i) it is a "talk" to say there is no racism in the CPSA
- (ii) White people prohibit Black people from using their (White) church buildings when they are not using them. It should be understood that the two did not call for mixed worship services but only that Black people should be in a position to use the (White) church buildings when they were not in use.
"... this shows that the Church of the Province is already in two camps. Why then not make the camps definite and be true to the situation?"
- (iii) there is no chance of Africans playing a part in Church administration and government, and
- (iv) a White priest is known as a rector (and subsequently his pastoral area, a parish), whilst a Black one a missionary and his pastoral area a mission station). That is, a Black priest is not recognised as in equal standing with the White priest.

The reasons forwarded echo the political, the social, and the economic situation of the country. In the words of the memorandum, the establishment of another church:-

"... should be done in order to enhance and use to the full the African spiritual gifts and powers, as well as African ability and intelligence where it may be found. It is quite obvious that in the status quo Africans, so endowed, have no chance of making full use of these gifts. The articles that have appeared in the Church Weekly newspaper this year, written by different missionaries, have revealed this very markedly."

Maimane giving a reply to a letter written by one of the bishops stated that the church:-

"... by her own worldly discrimination, she has endorsed the unjust policy of the State in this respect. As I have once said in our Diocesan synod, it is of no use for the Church to criticize the State in its Native policy when the Church carries out the same. Therefore, it is evident, the Church of the Province must seek repentance and reformation."

What then was the reply of the CPSA to all of this? The bishops were against the establishment of a Black church. They also did not object to the appointment of the African bishops, one of the things called for by the memorandum. As to the fact that there is racism in the CPSA, no word came from them. Perhaps they were aware of its (racism's) presence within the life of the CPSA. His bishop branded Calata, who was holding a position in the African National Congress, as being "political." Because he was aware of racism in the life of the CPSA and therefore wanted to have it destroyed, all his actions were interpreted as being political. No thought ever crossed his bishop's mind that his challenging of racism was due to the Gospel of Christ.

Not only did Maimane and Calata challenge racism, but they also gave ways in which it could be eradicated from the life of the CPSA. For instance, they called for equal treatment of the clergy, whether Black or White. Missionary and mission station terms used to refer to Black priests and their pastoral areas, should be abolished.

As one has pointed out, the memorandum as presented by Maimane and Calata fall outside the scope of this paper but yet serves to show that there has been the problem of racism within the life of the CPSA, which did not go unchallenged.

Apart from the Maimane and Calata era, there seem to be no preserved records of the resistance (movement) against racism within the CPSA.

4.4 CPSA TEACHING AGAINST RACISM

It would be wrong for to think that the CPSA only started to speak against racism from 1948, the year in which the National Party became the government of South Africa and started to intensify the racial laws that have been operating in the country, and introduced more of those. De Gruchy (1979:37-38), shows that long before 1948 the CPSA had been engaging the government of South Africa on its racist policies that affected Black people. He states three examples to prove his point. Firstly, on the question of land, he notes that the 1915 provincial synod:-

"reacted to the Native Land Act of 1913 by asking that it be immediately repealed until such a time as more generous and comprehensive legislation is forthcoming "

Secondly, on social matters, on the prohibition of the mixing of different races, he notes that the 1924 provincial synod resolved that:-

"... the relations prevailing between Christians of different races belonging to our own Church are not what they should be" and so desired " an adjustment of the relations between groups of Christian living in the same places, without aiming at any interference with social customs". This adjustment was meant to express in an unmistakable way "the Brotherhood of all in Christ, the equality of all before God, and the unity of the Body" and to "witness to our desire for the inclusion of all races in the one Church of Christ."

Thirdly and lastly, the Episcopal synod of 1930 stated that:-

"... we believe that rights to full citizenship in any country are not dependent on race or colour, but on men's fitness to discharge the responsibilities which such citizenship involves"

The three examples show that long before the National Party became the government of South Africa, the CPSA had something to say against the government's racist policy. In fighting against the institutional racism, what was the CPSA's theological basis? In answer to this, one tried above to talk about the CPSA's theology. This led one to look first, though briefly, at the theology of the Church of England. Here one discovered that within that theology, there has been a strand, the Anglo-Catholic strand that came to see the Church as the incarnation of Christ. This amongst other things means that the Church cannot ignore the issues be they political, social, economic or religious that affect the people of God. There is nothing that can be said to fall outside the domain and the work of the Church. The incarnational type of theology is the first issue that encouraged the CPSA's fight against racism. The second issue is that the World is seen as belonging to God and to God alone. Nobody has the right to claim the world for self. The third and last issue is the understanding of the human beings. A person is considered to be the most important creation of God and the object of God's love. The concrete surroundings of the human being are also of importance.

One has mentioned only three issues at least that one believes, made the CPSA to fight against the government policy of racism.

With what has been said, what has been the response of the CPSA as from 1948. To try to give the response one would like to divide this section into four subsections namely,

1. the provincial synods' resolutions on racism
2. the archbishops' charges,
3. the Episcopal synods' resolutions and lastly
4. the memoranda sent to different consultations or conferences.

4.5 **THE PROVINCIAL SYNODS' RESOLUTIONS**

In the same way that the country's history was dealt with under the four sub-sections, political, social, economic and religious, the same pattern would be followed here. One suggested that the religious sphere would be taken care of by ones dealing with one's church's response to racism. One would try to deal with one or two issues as raised in periods of ten years.

4.5.1 **THE POLITICAL SPHERE**

THE SYNODS RESOLVED

(a) **BETWEEN 1950 AND 1960**

- (i) Objections raised against the removal of the Coloured (Black) people from the common voters' roll.
- (ii) Detention without trial. One needs here to recall the Political Interference Act and the Suppression of Communism Act, to name only two, that prevented Black people from organising themselves politically and that gave the minister or officials in charge of Black people's affairs unlimited power to detain or ban anyone they felt to be a threat to the government. In one of the synods, a voice against the detention without trial was raised and a resolution to that effect accepted.
- (iii) The 1955 synod resolved that the franchise should be extended to all population groups, not only to the White race. This was, one believes, against the Separate Representation of Voters' Act and the Population Registration Act.
- (iv) The deportation of Bishop Ambrose Reeves was condemned.

(b) **BETWEEN 1961 AND 1970**

(i) to endorse the Message to the People of South Africa. This Message to the People of South Africa was a document decided upon by the Christian Council of South Africa in which the council (or the churches) spoke against racism as practised by the government of South Africa. The Message declared that: -

"... The first Christians, both Jews and Gentiles, discovered that God was creating a new community in which differences of race, nation, culture, language, or tradition no longer had power to separate man from man. We are under an obligation to assert this claim and live by it. We are an obligation to assert that the most significant features of a man are not the details of his genetic influence, nor the facts of his ancestry".

(c) **BETWEEN 1970 AND 1980**

that the CPSA cannot participate in or subject itself to a system of racial discrimination and that it would not seek permission from the secular authorities in the ordering of its life and mission. Reference is to the Native Laws Amendment Bill of 1957, Section 29(c).

(d) **BETWEEN 1981 AND 1990**

(i) against the Resettlement of Population Act. People, Black people, are not to be removed from their ancestral lands. This resolution is to be seen against the background of the Group Areas Act and consequently the creation of homelands. As seen above, the political power afforded to the homelands was no power at all as it needed White people to take decisions.
(ii) against the role of the South African Defence Force. The Force was seen as maintaining racism. The 1985 synod gave its support to the End Conscription Campaign.

4.5.2 THE SOCIAL SPHERE

THE SYNODS RESOLVED

(a) BETWEEN 1950 AND 1960

(i) that the Prohibition of Mixed Marriages Act should be abolished as this is against the law of God. Notice was also taken about the situation in which the church marriage officers found themselves.

(ii) that section 16 of the Immorality Act, like the Prohibition of the Mixed Marriages Act, should be abolished.

(iii) to adopt the 1948 Lambeth Conference resolution on race domination and discrimination.

The resolution reads as follows: -

"... the Conference is convinced that discrimination between men on grounds of race alone is inconsistent with the principles of Christ's religion. We urge that in every land men of every race should be encouraged to develop in accordance with their abilities; and that this involves fairness of opportunities in trades and professions in facilities for travelling and in the provision of housing in education at all stages, and in schemes of social welfare. Every Churchman should be assured of a cordial welcome in any church of our communion, and no one should be ineligible for any position in the Church by reason of his race or colour".

(iv) that it is against the migratory labour system.

(v) that it regrets the use of the word Native when referring to Africans in church documents.

From now on (1960 onwards) the word to be used would be African, not Native or Bantu.

(vi) that the application of chapter iv of the Native Trust Land Act of 1936 to mission farms should be abolished. The chapter concerned stipulated that Black people would be removed from those farms that they have been occupying from generation to generation. This makes one to think about the application of the Group Areas Act.

(b) **BETWEEN 1961 AND 1970**

to endorse the statement of the Christian Council of South Africa of 1965 that, the Church and the Church alone has the right to regulate its own programme of study, worship, and conference and to decide who may participate and how its programme is to be organised.

(c) **BETWEEN 1971 AND 1980**

to commend and support all those who are working for change in the South African society, to a racist free society.

(d) **BETWEEN 1981 AND 1990**

(i) to resist the proposed bill, the Orderly Movement and Settlement of Black Persons' Bill.

This bill which sought to strengthen the influx control system, was to be rejected. Further, the synod resolved that in case the bill becoming the law, the archbishop was to contact the state president to convey to him that the law would not be binding on the consciences of the Anglican Church members for they must obey God rather than man.

(ii) to oppose the homeland policy.

(iii) that Apartheid is a heresy.

(iv) that no church school should discriminate on grounds of race or colour in admission of pupils or the employment of staff. This was in reaction against Bantu Education.

(v) that amongst other initiatives of ending the policy of Apartheid, should be numbered the isolation of South Africa, and the unbanning of political organisations.

4.5.3 **THE ECONOMIC SPHERE**

Under this sphere, there did not seem to be much that the synods considered. However, one or two things need to be highlighted. Firstly, from 1950 to 1973 the only things that

dominated the economic sphere has been the resolutions against the migratory labour system and the wage discrepancies between the White and Black workers. As for the migratory labour system, the system was seen as evil as it broke the family life of Black people. Under the question of wages, notice was taken that there are gaps separating the wages paid to the White and Black workers. One would take the notices as objections against the labour practices of the country that are pregnant with racism. Against this background, an appeal was made to all Anglican Church businessmen, industrialists, farmers, housewives and other employers to review their own practices in this regard as a matter of urgency.

One would think that much has been said under the two previously mentioned spheres that also has something to say to the economic sphere.

4.6 **THE ARCHBISHOPS' CHARGES**

In their charges, the archbishops, starting at least around 1948, tried to say something about and against the policy of Apartheid and as such against racism. It should be noted that what they said depended on how each understood the situation and what his background has been.

Archbishop Clayton, at the 1950 provincial synod made three points in his charge that one believes should be mentioned. Firstly, he stated that:-

"... everywhere the rule must be observed that no confirmed member of the Church whatever his race may be excluded from any Anglican congregation".

Secondly on the question of the clergy, he stated that:-

"the ministrations of every Anglican priest of whatever race he

may be should be accepted by all Anglicans".

Thirdly and lastly, he stated that he refuses as a Bishop of Christ's Holy Catholic Church to accept the position that the concern of the Church is only about the relation of an individual man with his God. The Church is also to speak against all the injustices. Rather than listening to the government, he would instead listen to God.

At the 1955 synod, he spoke against the detention without trial law. He saw that as the interference of the state with one's liberty.

At the twenty-second session of the provincial synod, held in 1976, the archbishop, B. Burnett, the first South African born White bishop called for a number of things amongst which the following can be mentioned: -

1. Called for the CPSA members to repent of their past mistakes that of having failed to express God's love to their neighbours.
2. Called for the White and Black leaders to meet so that a solution to the problems facing the country could be reached.

Again at the twenty-third session held in 1979, he called for all to share with others the resources of the land. Those who were privileged by government should make it their point to see to it that those who were disadvantaged by the same government also benefit from it. How was this to be done? The CPSA members were to act to remove the barriers that were placed by the South African legislation preventing Black people from participating in the country's affairs. This was to take the form of creating a society where barriers between the races were non-existent and where adequate education was to be offered to Black people.

Tutu, the first black person to be the archbishop of Cape Town, spoke widely against racism.

At the twenty-sixth session held in 1989, he stated that it is only through the violent means such as the iniquities system of forced population removals, the unacceptable method of

detention without trial and the detention of minor children that racism could be maintained. The detention of minor children he viewed as a ghastly abrogation of the rule of law. Further than this, Tutu spoke against the view that only a few people in the country, White people, go to vote and decide on the affairs of the majority. On the face of all of this, in his charge, he called for a number of things: -

1. that Apartheid (and consequently racism) should be destroyed before it could destroy all the people,
2. that the state of emergency should be lifted,
3. that all the detainees and political prisoners should be freed,
4. that all political organisations should be unbanned and,
5. that the Population Registration Act, the Group Areas Act and the Separate Amenities Act should be repealed.

One can sum up what he called for by his opening sentences that Apartheid, and consequently, racism, should be eradicated.

One has picked up these three archbishops as examples to show that the CPSA, through its leaders, has been against racism.

4.7 THE EPISCOPAL SYNODS' RESOLUTIONS

The rules of the CPSA allow the bishops to meet by themselves at least twice a year in synod.

In dire need, the archbishop, who is the chairperson of the synod of bishops, can summon the bishops at any time to discuss whatever matter. From time to time statements and pastoral letters have been issued by the synod of bishops to all the congregations.

Meeting in 1948, the bishops decided to endorse the Lambeth Conference resolution of that year on racial discrimination. One has made mention of this resolution under the social sphere (point a. (iii)). To this resolution, the bishops added the following:-

"... the only hope in our judgement for the future of the men, the women and the children of Southern Africa lies in the creation of harmonious relationships between our various racial groups. And harmony can only be achieved if the Europeans, who at present wield power, engender a spirit of confidence amongst the non-Europeans. But if, on the other hand, Europeans seek to preserve to themselves the exclusive benefits of Western civilization and to allow the non-Europeans merely its burdens, South Africans will inexorably draw apart into mutually antagonistic racial group"(De Gruchy,1982:55)

Worsnip (1991:56) quotes from the same source and gives us further condemnations of racism from the bishops:-

"... we the Bishops of the Church of the Province of South Africa in synod here assembled, affirm that such principles are an especial challenge to the inhabitants of Southern Africa at the present time, and solemnly call on them, and particularly on the members of our Church to consider their race attitudes in the light of the teaching of Christ, and to uphold with all their power the Christian Doctrine of the Fatherhood of God and the Brotherhood of Man, in all its bearings. We affirm that the proposed withdrawal of the (p)resent (sic) representation of Natives in Parliament is a breach of what was understood by the Native people to be a pledge given to them in 1936; and that such withdrawal is therefore to be condemned. We equally condemn the threatened curtailment of the present political right of the coloured people of the Cape Province".

In 1952 the bishops issued a pastoral letter to be read in all congregations on Advent Sunday.

It reads as follows:-

"... it is not our purpose to put before you a plan of political or social change. Such changes are bound to come in this land as elsewhere... It is for us to show by our example that men of different races can work together with mutual respect for the building in this land of a social order more in accordance with the mind of Christ". (Worsnip, 1991:57)

Then there was the proposed Native Laws Amendment Bill of 1957. This bill was proposing that permission had to be sought first for church gatherings where people of different races

were to come. Section 29(c) of this bill dealt especially with this request. The archbishop at the time, Clayton, called an emergency meeting of the Bishops, and the bishops of Grahamstown, Johannesburg, Pretoria and Natal attended the meeting . A decision to oppose the bill was taken and the archbishop wrote to the state president on behalf of the bishops conveying the mind of the CPSA against the bill. The letter stated that:-

"... the Church cannot recognize the right of an official of the secular government to determine whether or where a member of the Church of any race shall discharge his religious duty of participation in public worship or give instructions to the minister of any congregation as to whom he shall admit to membership of that congregation". (Wood, 1960 :54-55)

The 1963 Episcopal synod sums up what mainly the bishops had to say about racism.

"... the Church must openly and fearlessly condemn all that it believes to be evil and false in the social, political , or economic life of any nation; and whenever the claims of obedience to the state and to God are in conflict, it is to God that our obedience must be given".

4.8. THE MEMORANDA

Two memoranda were sent by the CPSA, one to the Cottesloe Conference / consultation and the other to the Anglican Consultative Council. The Cottesloe Consultation was held towards the end of 1960. In the memorandum presented to this consultation, the CPSA spelled out racism as practised by the South African government in the political, social and economic spheres. Equally true is the fact that the memorandum shows that under the legislation of the government, Black people are not seen to be existing at all. Many restrictions have been placed in their paths. The memorandum goes on to condemn racism. All the people of the country should participate fully in the history making processes. The right to (full) citizenship, the memorandum states, is not dependent on race or on colour of the person.

This was to endorse the 1930 episcopal statement on racism which stated that each person is equally the object of God's love, and that God's will is that every person should have the opportunity of development to the utmost extent that his/her capacity renders possible. (Wood, 1960:15)

The memorandum to the Anglican Consultative Council was prepared by one of the CPSA bishops. In it, the CPSA stated that it:-

"... Readily endorses and supports effective programmes to combat racism. Together with other churches in South Africa, the CPSA had purposefully taken the initiative and began to move in this matter before the Programme to combat Racism was approved by the W.C.C". (AB1363/12.5 file 8)

The initiatives taken were to help or participate in the drawing of "the Message to the people of South Africa" of 1968, to see to it that the Study Project on Christianity in Apartheid Society, started in 1969, goes ahead and is successful and that the human Relations and Reconciliation programme of the CPSA agreed upon by the 1970 provincial synod goes ahead.

4.9 CONCLUSION

One has not perhaps dealt with all the documents or information pertaining to the CPSA's teaching against and its response to racism. But let it suffice to say that the information presented go to show that the CPSA has gone all out against racism. Where it condemned the policy of Apartheid, one takes it that it was condemning racism. Most of the condemnations came under the social sphere, but as stated earlier on, the political, social and economic spheres are inter-twined (spheres) and where mention is made of one, the others also come into play. So it should be noted that, for instance, in the case of the economic sphere, where it seemed that there was not much to be said, what was covered in the other two spheres is also covered in this sphere.

Some resolutions should perhaps have been dealt with not where one has put them but under different spheres. Also to be noted is that the resolutions, most of them, asked that the CPSA, in the person of the archbishop go to see the state president to convey the CPSA's dislikes, fears and rejection of the laws. One can here say that the resolutions have been more in the form of statements than in actions. Perhaps this is a weak point of the CPSA that it merely, on many occasions, talked and never thought of taking action. Matters could have been different perhaps if the statements were followed by actions.

The CPSA has in different strengths, been condemning racism. Though this is the case, it also becomes aware that what it is seeing as wrong outside there is seen as right in its life. This is clear from the 1950 provincial synod which

"... recognizes that the Church has not in practice been always faithful to her own principles and has allowed herself to be infected by the racial prejudices prevalent in the world about her. It therefore calls upon all members of the Church to re-examine their racial attitudes in the light of the Christian Gospel, that in every parish witness may be borne to the equal standing of all Churchmen before God, and to their brotherhood one with another in Christ".

This made the CPSA, no doubt, to speak with a forked tongue. On one hand it was saying that racism is bad and is to be destroyed whilst on the other it blessed it. On one hand it recognised that all people, whether Black or White, are objects of God's love, but on the other, only White people are.

The CPSA conformed to the situation in which it found itself. The CPSA would make statements against racism and some individual parishes and individuals, mostly White, would act to the contrary. In the words of Archbishop Clayton, when he addressed the sixteenth session of the provincial synod, the CPSA has "been between the two fires". He went on:-

"... On one hand from those who seem to regard as illegitimate any expression of opinion which is contrary to the policy of the government of the day; on the other hand from those who believe that we are not loud enough in our denunciations".

On the whole one concludes by saying that the CPUSA's rejection of racism has been weakened by its own members, individuals and individual parishes alike, who have been for the domination of Black people by White people, who feared the coming to an end of White people if they continue to mix with Black people and who lastly, were for the protection of White supremacy.

CHAPTER 5

DIOCESE OF JOHANNESBURG'S TEACHING AGAINST AND RESPONSE TO RACISM

5.1 INTRODUCTION

In dealing with the CPSA's response to racism, one noticed how the CPSA came out strongly against racism. Through the synods' resolutions, the arch-bishops' charges or the synod of bishops' resolutions, the CPSA had a lot to say against racism. Apart from these, the CPSA gave support to and participated with other organisations that fought against racism. Mention can here be made of its participation in the Cottesloe consultation, in the Study Project on Christianity in Apartheid Society (SPRO-CAS), in the writing of the "Message to the people of South Africa and in the South African Council of Churches, to name but only four. All of these show the lengths to which the CPSA went to fight against racism as it manifested itself in the political, social, economic and religious spheres of the country. Racism came to be seen as incompatible with the Gospel, as something that manifests no love for God and for one's neighbour. One can therefore sum up the CPSA's teachings on institutional racism that it was evil and sinful and therefore something that needs to be destroyed or removed. The base of the CPSA's attack on racism has been its understanding of the Church as the incarnation of Christ, its understanding that the world belongs to God and that human being are created in the image and likeness of God. Though the CPSA has been against racism, it (racism) nevertheless could be found in the CPSA's life and practice. Some individuals and some parishes made it their point not to be bound by whatever decisions were taken against racism. Their task become one of upholding White domination, supremacy and oppression before everything else, even before obedience to God. To such, the CPSA was unnecessarily engaging itself in the affairs of the world. The structure of the CPSA, as noticed, embodies racism. All of this opposition against racism within the CPSA weakened the CPSA's stand against the injustices caused by racism so that its voice could not be clearly heard. The opposition against racism in the CPSA further made it an easy prey to those who were in

favour of racism. One wants to believe that the government of South Africa did make use of such opposition to undermine and attack whatever the CPSA had to say and teach against its (the government) policy.

The CPSA is made up of different dioceses amongst which the Diocese of Johannesburg can be listed. In one way or the other, the diocese came to be affected by whatever decision or resolution of the provincial synods, the archbishops' charges or of whatever provincial body speaking on behalf of the CPSA against racism. That is, the teachings of the CPSA against and its actions against the institutionalised racism had a bearing on the Diocese of Johannesburg. Before dealing with the diocesan response to racism, one would like to deal briefly with its membership and the resistance movement within it before dealing with its history and the nature of its structure.

(a) **MEMBERSHIP OF THE DIOCESE ACCORDING TO RACIAL GROUPS**

As in the case of the CPSA, there seem to be no kept records of the membership of the diocese according to racial groups. The same reason as given in the case of the CPSA that the CPSA does not look at its members in terms of their racial backgrounds but as people can also be here forwarded. The conclusion one arrives at is that the majority of the members are Black, just as is the broader case of the CPSA.

(b) **RESISTANCE AGAINST RACISM IN THE DIOCESE**

Having been ordained and having been in the diocese for sometime, one is aware of the resistance movement made up of Black people to fight against racism in the diocese. There has been a movement before, though nothing has been written of it. The diocesan motion on institutionalised racism presented and agreed upon at the 1990 synod was the work of that movement.

5.2 HISTORY OF THE DIOCESE.

Johannesburg diocese was constituted in 1922 after a resolution taken at a synod of bishops of 1921 which stated that a new diocese, in the province of Transvaal, as delimited on 31 May 1910, was to be created. The diocese was to be carved out of the diocese of Pretoria, which covered the Transvaal province, now, made up of the North, NorthWest, Mpumalanga and Gauteng provinces. The Diocese of Pretoria saw to the pastoral ministrations of the Transvaal province and the resolution of the synod of Bishops was to make a change to that. From January 1922 there would be two diocese in the Transvaal and the new one, to be carved out of the southern parts of the diocese of Pretoria, would be known as the Diocese of Johannesburg. Geographically, this meant a cut, mid-way between the cities of Pretoria and Johannesburg with Pretoria diocese taking the northern parts of the Transvaal province from that imaginary mid-way line, and Johannesburg diocese taking the southern parts. The Diocese of Johannesburg covered areas as far apart as Christiana in the west to Zeerust in the north thereof, to Piet Retief in the east and Carolina in the north thereof.

With the new diocese in place in 1922, it was to remain like that until 1987 when a resolution was passed at the fifty first session of the Diocesan Synod that the diocese was to multiply (or divide) within three years into three or more dioceses. Thus by 1990 three new dioceses, those of the South Eastern Transvaal, Christ the King and Klerksdorp were established. A "new" Diocese of Johannesburg was also established. This was much smaller than the one that was created in 1922 and it falls in the Gauteng province with only one parish falling in the NorthWest province.

The focus of the study as stated is to cover the Diocese of Johannesburg as established in 1922. One would like to consider and deal with the diocese as one entity up to and including 1990. Though in 1990 a total of four dioceses had been established, one has a feeling that the stand of the Diocese of Johannesburg on racism was formulated when the diocese was still undivided.

Its life and experience had given it a certain outlook on racism, either against or for it. So the division or multiplication of the diocese in 1990 did not change its thinking on racism. Instead, the division or multiplication gave a glimpse on the diocese being in favour of racism as one will later show.

5.3 THE NATURE OF THE STRUCTURE OF THE DIOCESE

The smallest and the most important unit in the whole structure of the CPSA and the diocese, is the parish or the local church. A number of local churches, three or ten in an area, constitute a pastoral area known as an archdeaconry. An archdeacon heads this, or a senior priest so appointed. The archdeaconry sets its times of meetings, which should not be less than four times a year. The meetings are constituted by the parish representatives, lay workers and clergy. Matters discussed at the archdeaconry meetings are those of interest and those referred from the diocesan synod and council. A number of archdeaconries constitute a diocese, which is headed by a bishop.

There are a number of bodies present or constituted to help with the running of the diocese. There is the office of the diocesan secretary. This officer acts as the administrator of the diocese and can be said to be the link with other churches other than Anglican, the province (that is, the CPSA) and the world. The diocesan secretary serves in the Diocesan Finance Board, a body headed by the bursar to look after the financial matters of the diocese. The Trustees, a body to look after the properties of the diocese and in the Pensions Board, a body responsible for the welfare and retirement of the clergy. Then there is the office of the Chancellor to look after the legal matters of the diocese. The Board of Ministry is there also to look after those who feel called to the ministry. It needs be pointed out that all the mentioned offices were and still are headed and held by White people only (Hope & Young, 1981:106). Black people serve only as deputies. For instance, the vice-chancellor and deputy bursar are Black people. The diocesan council is constituted by the chapter, an advisory body to the bishop, the archdeacons, the diocesan officials that is, the secretary,

chancellor and deputy-chancellor, bursar and the deputy-bursar, representatives from the archdeaonries and thus from the local churches, the heads of diocesan institutions and bodies, and the people invited by the bishop. The council sits between the sittings of the synod and meets four times a year and when it is deemed necessary. It is there to see to the implementation of decisions taken at synods and to look at other matters referred to it by the bishop and the synod.

The synod is the highest legislative body in the diocese and meets once in three years or when deemed necessary. It is constituted by the bishop, who presides and chairs it, the diocesan officials, the chapter, the archdeaconry representatives, the heads of institutions and organisations in the diocese and the people so invited by the bishop. The parish representatives are elected according to a number of communicants in a parish per year. Thus parishes with highest number of communicants will have more representatives than the ones with low communicants.

In his work, the bishop is assisted and advised amongst other bodies by the chapter. This body is made up of the canons, the archdeacons, the dean, the diocesan secretary and the bishop. The bishop appoints all the archdeacons and two canons and he does not have to consult any one when he makes appointments. Of the other four canons, the Cathedral parish appoints two and the other two are elected by the synod.

In conclusion, one needs to look at the structure of the diocese in the light of the South African society. Starting with the parishes, these were created according to the Group Areas Act (and Separate Amenities Act) They were either predominantly Black or White, according to the residential areas. The only 'abnormal' one was the Cathedral parish which was racially mixed. There were no Black priests who served as heads of White parishes, nor were there White parishes that fell under Black ones. The opposite is true. White clergy have served as heads of Black parishes and cases are there where some Black parishes nor matter how large

they could be have been placed under the small White parishes.

The number of White parishes far outnumbers the Black ones. This is so because of the financial or economic strength of White people. In an area of an equal size in both Black and White areas, White people were in a position to create more than one parish when Black people can only have one and that amidst financial difficulties. White people were also able to support more than one cleric when Black people could only support one. This is because of the laws of the country that saw to it that economic control was in the hands of White people. The fact that White Christians were able to create more than one parish in an area when Black people in an area of same size were struggling to maintain one parish, and the fact that White Christians were in a position to employ more than one cleric when Black people would struggle to maintain even one, should say something of the racial composition of representatives to archdeaconry and diocesan council meetings, the synod sittings and the chapter.

The archdeaconry meetings as pointed out earlier on are constituted by representatives of parishes together with the clergy belonging to these parishes. Because of many White parishes in an area the same size as one Black parish, there would be more White representatives in the archdeaconry meetings. White clergy also outnumber Black clergy for the reasons stated above. The same situation prevailed in diocesan council and in diocesan synod. This was because of the many White parishes, bodies, the diocesan officials who are mainly White and the bishop's appointed people who in most cases were White. Thus in the diocesan council meetings or in the synod sittings there would be a larger number of White than Black people. This tells that the decision-making powers have been entrusted in the hands of White people only.

One has noticed the same in the case of the CPSA. Decision-making has been left in the hands of White people. With this in mind, one would now look at what has been the diocese's response to racism. The pattern used in the last chapter in looking at the CPSA's response or teaching on racism would once more be used. Attention would be drawn on the diocesan synods' resolutions, the bishops' charges and lastly on work against racism by some individuals.

5.4 **DIOCESE'S TEACHINGS AGAINST RACISM**

The political, social, economic and religious spheres as dealt with in the last chapter apply to the diocese as well. One would like to deal with them in that order and the religious sphere would be taken care of by the diocese's teaching on racism, for or against it. One would also like to divide the resolutions according to these spheres.

DIOCESAN SYNODS' RESOLUTIONS

5.4.1 **THE POLITICAL SPHERE**

(a) **THE GROUP AREAS ACT**

At the sessions of at least five synods, the 1951, 1952, 1955, 1969 and 1976 synods, voices against this act were raised. The government was called upon to withdraw the act as it was seen to be bringing misery to Black people and was an instrument of worsening race relations in the country.

Connected to the act, there was the removal of Black people and the expropriation of their lands from the Western Areas. The 1952 session of the synod made a resolution against this act and made a call to White members of the synod, to pressurise the local authorities to provide sufficient residential areas and adequate housing for Black people affected by these removals. It was thought that this would somehow stop the pains of those being removed! On the whole, the diocese disliked the act of the government of removing Black people from their residential areas.

(b) **THE GENERAL LAW AMENDMENT ACT**

The 1962 session of the synod resolved that it would join other groups protesting against this law. The act had to do with house arrests and detention without trial. It was felt by the synod that the act like all other acts, to be morally wrong. Some twenty years later the same call against the act was made. In the words of the resolution there was to be a:-

"... repeal of all security legislation which violates human rights and limits the scope of the rule of law and unfettered access to the courts of the land" (1982 synod).

Further than this, the synod:-

"expressed its support to the Law Societies in their representations regarding the unsatisfactory nature and consequences of the Rabie commission to the Minister of Justice, Law and Order and Police".

(c) **THE SOUTH AFRICAN DEFENCE FORCE ROLE**

One of the synods, the 1987 session, expressed concern over the South African Defence Force's raiding of neighbouring countries where in the process, people were being killed. One believes that the Diocese was not hard against the Force as some members acted as chaplains to it and others had their sons serving in it.

(d) **THE STATE OF EMERGENCY, BANNED POLITICAL ORGANIZATIONS AND THE POLITICAL PRISONERS**

At its 1987 session of the synod, the Diocese resolved that the CPSA bishops and the leaders of other churches within South Africa should approach the South African government in connection with the lifting of the state of emergency, the unbanning of the political organisations and the releasing of all political prisoners. Most of the people who came to

suffer under the state of emergency were Black, most of the banned political organisations were Black initiated and most of the political prisoners were Black people. The government by proclaiming the state of emergency, banning the political organisations and taking their leaders to prison was in a way an effort of squashing Black initiatives. Only White initiatives were to be allowed. The diocese by agreeing to the resolution was stating that all people irrespective of their colour or race, were to be freed to exercise their political rights.

(e) **CALL FOR NEGOTIATIONS / NATIONAL CONVENTION**

The diocese at two of its synods, 1976 and 1987, agreed that a national convention of all leaders of the people of South Africa, those in the country, in prison or not, and those outside the country, be called. This would afford an opportunity for all people of the country to have a say in the matters facing them, be they political, social or economic.

(f) **THE USE OF THE WORD "NATIVE"**

The South African government as often stated in this paper, saw Black people as unfit to be called or seen as people. To this end they could be called or known by any name or designation. As a result, Black people came to be referred to as Natives. The diocese on realising that the term was belittling Black people, decided at one of its synods (1952) that from there on, the word Native would no longer be used (by the diocese) when reference to Black people was made. Instead the word African would be used. Further than this, in church documents where the word Native appears, it would be substituted by the word African. Black people are to be seen as people of worth and of importance.

5.4.2 **THE SOCIAL SPHERE**

One would here like to draw attention to the marriage laws, the Group Areas Act, Bantu Education and the church schools, the children's homes and the Native Laws Amendment Bill of 1957. One would further look at the resolution on racial attitudes.

(a) **THE MARRIAGE LAW**

In 1950 the synod noted that Black people wishing to get married in the Transvaal must first apply for a certificate of non-objection to their marriage, called the enabling certificate, from the civil marriage officer. This certificate perhaps served the purpose of seeing to it that no marriage across the colour line took place. Black people should only get married to Black and White to White only. It further could have meant that the government had some other criteria unknown to Black people, by which they (Black people) were to get married. One can here think of the Prohibition of Mixed Marriages Act and the Immorality Act, of 1949.

The diocese saw in the Transvaal province laws on marriage a vehicle for bringing misery and hardships to Black people and as such voted against that Transvaal law.

The call on Black people's marriages was again to be made in 1967. This time the diocese called other churches to make or press for change in marriage policies.

(b) **THE BANTU EDUCATION ACT AND CHURCH SCHOOLS**

The government of South Africa, introduced the Bantu Education Act, where Black people were to be given an education far less unequal to that of White people. This was the sort of education to make them (Black people) to understand White people in places of work and to fit them (Black people) for subordinate jobs. Again, the purpose of Bantu Education Act was to undermine the Black pupils and to try to destroy them mentally as they grew.

At the 1954 session of the synod, the diocese reacted against the Bantu Education Act. The Act was seen as contrary to the will of God and that it attacked the natural rights and dignity of people made in God's image and likeness. Education as was to be offered to Black people was seen as:-

"designed to ensure the perpetual domination of one racial group by the intellectual starvation of another"

In addition to this, to show its strong disapproval of the Act, the diocese closed its Black church schools rather than hand them over to the government, to be used for Bantu Education. From synod to synod, calls against Bantu Education were made. The 1977 session of synod called for the Bantu Education Act to be changed whilst the 1979 one saw Bantu Education as unjust and therefore unacceptable.

At the same time there were church schools falling under the aegis of the diocese. These were for White people only. One can here think of the St. John's College in Johannesburg. The diocese at its 1976 synod resolved that:-

1. All Anglican Church schools be open to pupils of all races.
2. The diocese should seek ways to achieve this end in its life and should press the government until integration is achieved.
3. Bursaries were to be made available to ensure that no pupil is prevented from attending the school of his/her own choice provided he/she qualifies for admission on academic grounds and
4. The governing boards/councils of schools should have a membership representative of the racial composition of its respective school.

These resolutions were re-visited at the 1979 session of the synod. Dismay was noted that no progress was made in the integration of the church schools. The church schools, as the diocese resolved, were to be guided by the laws of God rather than the laws of the country. This can be interpreted as stating that no racism was to be found in education.

(c) **CHILDREN' HOMES**

As part of its mission and ministry, the diocese established and ran some institutions. One can here make mention of the Ekutuleni Mission, (a feeding scheme and advice centre), the St. Georges and the St. Nicolas' Homes for the abused and the abandoned children. To run these

places, a certain percentage of money came from the government. It was noted at the 1984 session of synod that the homes were racially segregated and this meant that the homes catering for Black children are less subsidised than White homes. The resolution against this injustice was agreed upon.

(d) **RACIAL ATTITUDES**

The 1971 session of synod endorsed in principle the 1970 provincial synod resolution on racial attitudes in the church. The diocesan synod further decided that the diocesan department of Mission and Education should set up a " challenge group to identify areas of racism at all levels within the diocese and the findings thereof be reported to the diocesan council for action".

The resolution was further developed at the 1973 session of the synod and titled "Programme for Human Relations and Reconciliation". It now included that every parish should take:-

"... immediate steps to identify those attitudes, activities, and organisations which are dividing Christ's people along racial lines within the parish, and take positive action to establish inter-racial unity as speedily as possible".

Further, each parish was to report to the Bishop on steps taken and programmes made at least six months before the next synod meeting to be held in 1974. The aim was to point out that the:-

"...Church should bear credible authentic witness to our unity in Christ".

(e) **THE NATIVE LAWS AMENDMENT BILL OF 1957**

Section 29(c) of this law specifically focused on the churches. If there was a gathering to be held, of which its audience came from different racial groups, permission from the government minister responsible for Bantu Affairs was first to be sought. The government was the one body that had to regulate the affairs of the church.

The diocese responded by saying that it, the church, would not seek mandate or permission from any secular authority in order to do its work. The right to minister to people irrespective of their race belongs to the church only. The church has again the right to speak in the name of its people against all injustices.

5.4.3 THE ECONOMIC SPHERE

As in the case of the CPSA resolutions, not much seems to have been said under this sphere. The possibility being that much has been said under the two spheres dealt with and that should also cover the economic sphere. Though not much has been addressed under this sphere, the 1982 session had something to state. It was resolved that:-

1. all Anglican employers should make all opportunities available through the economy without being hindered by any of the restrictive laws of the country such as the influx control, homeland citizenship or residential permissions, to name but only three issues/laws, and,
2. all workers to support the democratic trade unions so as to re-dress the imbalances established in the past regarding wages, working conditions and participation in the benefits of "our Western industrialised society".

Not much needs to be said here as the resolution is self-explanatory.

5.5 THE BISHOPS' CHARGES

Looking through the bishops' charges to the diocesan synods, one realises how each and every one of them had something to say against racism. The bishops, as fathers-in God of the diocese, took it upon themselves to teach the diocese, about how wrong the policy of the government, racism, was to the church and the society in which the church found itself. All of them called for the scrapping off and the destruction of racism (as embedded in the policy of Apartheid). Again they called for a just rule to be established in South Africa, as all the people, Black and White together, are God's creation.

In their charges, the bishops addressed laws such as, the Suppression of Communism, the Group Areas, the Bantu Education and the Natives Laws Amendment Bill, to name but only four. They saw these as against the Gospel and to try to remedy the situation, for instance, called for the holding of the convention of all leaders of the people of South Africa so that racism could be addressed. One of the bishops, Tutu, even called for the economic sanctions to be applied and that foreign investment should take place on strict conditions. (In his charge on his enthronement on 3rd. February 1985.) The bishops' teaching against racism can be summarised by the 1982 Diocesan synod resolution which stated that:-

“...this synod condemn the ideology of apartheid as a spiritual, social, political and economic disease which is not consistent with the mind of Christ. Further that this synod condemn this malignant ideology as blasphemy.”

The bishops were also aware that racism is practised and is alive in the Diocese. Addressing the 1956 session of synod, bishop Reeves had this to say:-

“... "We must first recognize that much that is now happening in our country is judgement on the church, a measure of the failure of the church people to live by the gospel. We have to confess that we too have been infected by racial prejudice".

5.6 SOME INDIVIDUALS AGAINST RACISM.

One has not made mention of the people like Trevor Huddleston who said a lot against racism both in South Africa and overseas. One of his books, Naught for your Comfort, addresses racism. There were also people like Patrick Duncan and Michael Scott, as mentioned by Worsnip (1991:73-92), which one has not said a thing about their work against racism. From what has been dealt with also, no mention has been made of the individual contributions of the Black diocesan members, with the exception of Desmond Tutu. The reason for this being that like all other members of the synod they contributed in the synods' discussions and resolutions and outside of that, unlike in the case of Scott and Duncan, nobody was there for them to capture onto paper what some had to say against racism.

5.7 DIocese IN FAVOUR OF RACISM

Though the diocese has been against racism, yet it has not been able to do away with it in its life. As pointed out earlier, bishop Reeves, at the 1956 session of the synod, noticed that racism was alive in the diocese. Bishop Stradling, who succeeded him, also noted that the decision-making processes are in the hands of White people only. Twenty-eight years later, after Reeves' remarks, Bishop Bavin, who was Bishop from 1974 to 1985, made the same remarks as Reeves that racism is to be found in the diocese. That was in 1984. Six years later, in 1990, the diocese agreed to a resolution to have a commission set up to investigate institutional racism within the diocese. Perhaps it would do good that one writes up the motion as was presented at the 1990 session of the synod. It goes as follows: -

"... That this synod:

1. Notes that the present diocesan structures appear to reflect group determination, a discredited racist system of compartmentalising people into separate racial entities which in the light of the Church's historic composition to Apartheid and racism, is viewed with alarm and horror.
2. Notes that Christians still lament the fact that the Church is inextricably enmeshed in the group areas mould.

3. Respectfully requests the Bishop to appoint a commission to investigate institutional racism within the Diocese of Johannesburg with reference to:

- (a) Archdeaconry boundaries
- (b) Composition of Board of Trustees
- (c) Diocesan chapter.
- (d) Diocesan council.
- (e) Deployment of clergy
- (f) Appointment of Diocesan officials and staff
- (g) Diocesan (church) Schools in terms of recruitment and selection of teaching staff, admission and promotion of pupils and financial support for pupils.

4. Also recommends

4.1 that such a commission should make specific recommendations on how to attain a totally non-racial approach to all of the above and all other diocesan structures.

4.2 that the composition of such a commission should also not be racially biased and that

4.3 the findings of such a commission be presented at the next sitting of Synod."

The motion was not proposed out of the context of the diocesan life and practice. The presenters were aware of the institutionalised racism within the diocese and were therefore asking for permission from the diocese to show that despite what its teaching and stand against racism as practised by the government of South Africa, yet it (racism) is alive in its (diocese) life.

To show that racism has been part and parcel of the diocese, one would like to briefly discuss the following issues:-

- (a) Stipends and allowances
- (b) Parishes and Mission districts
- (c) Number of delegates at synods
- (d) Catechists
- (e) Office bearers and Staff
- (f) Bishops

- (g) Vicars-general.
- (h) Church schools
- (i) Diocesan synods
- (j) The “deportation” of Trevor Huddleston and Ambrose Reeves

(a) **STIPENDS AND ALLOWANCES**

Starting in 1949, or even earlier than this, the clergy of the diocese were paid stipends and allowances according to the colour of their skin (28th session of synod of Diocese of Johannesburg of 1949). White clergy were the highest paid with Black clergy being the lowest paid, paid next to nothing. For instance in 1949, on admission to the diaconate, White clergy were paid 285 pounds per annum and after 24 years in service 456 pounds per annum. As for Black clergy, on admission to the diaconate the stipends were 136 pounds per annum and 178 pounds per annum after 25 years in service.

As for the marriage and children's allowances, here again White clergy got more than their Black counterparts. In 1949 a White (clergy) child aged from birth to 5 years got 25 pounds per annum whereas a Black (clergy) child from birth to 18 years of age got 6 pounds. What needs also to be noticed in these categories is that for Whites, the highest or longest service period was set at 24 years whereas for Black it was 25 years. The same principle seem to be applying when one thinks of the children's allowances. For a White child the age was from birth to 5 years whereas for the Black child it was from birth to 18 years of ages. Why all the discrepancies? The answer is in this that Black people were not considered to be human enough to get the same stipends and allowances as White people in the church.

In time the marriage and children's allowances fell away. The huge discrepancies in stipends remained in force until 1991 when they were equalised.

(b) **PARISHES AND MISSION DISTRICTS**

A (small) pastoral area for White people came to be known as a parish and for Black people as a mission district. At the 1953 session of the synod a question was raised as to what was the difference between a parish and a mission district. The answer, which came from the Bishop or through him, was that there was no difference. If there was no difference between a parish and a mission district, why was not the same name used when referring to these pastoral areas? This goes to show that the diocese came to be divided according to racial groups as set by the government of the time. As to when the term mission district finally disappeared, one cannot tell.

(c) **NUMBER OF PARISH REPRESENTATIVES AT SYNODS**

At the sessions of the synods, the number of parish and mission districts delegates was never equalised. There have always been a larger number of White delegates than Black delegates. One of the reasons has been, because White people were made rich by the racist policy of the government, they could afford to establish a parish with a smaller number of people or congregants, whereas for Black people, huge numbers were involved in establishing a parish so as to meet the financial requirements of the parish. Where in a Black area there is only one parish, in the White area, equal to the size of a Black area, there would perhaps be two or three parishes.

The other factor that comes into play here was that because it has always being in the minds of White people that Black people were there to be decided for, why have an equal number in synods?

(d) **CATECHISTS**

In White parishes, unordained full time people that work in the parishes doing mission work came to be known by names other than catechists. They would perhaps be referred to as parish workers and were paid by the parish. A Black person, doing the same work as the 'parish worker', came to be known as a catechist and was paid for by the diocese. A catechist was the lowest paid diocesan worker. Like the clergy, a catechist could be transferred anywhere and at any time. Information has it that most of the Black parishes as we have them today were started and organised by the catechists. What does the term catechist tells one? It tells that reference was made to a Black and not a White, diocesan or parish, lay-worker.

(e) **OFFICE BEARERS AND STAFF**

The diocesan office bearers and staff have always been White people. Diocesan secretaries, chancellors, bursars and you name it, have been the positions or work associated only with White people (1991 Report of the synodical commission investigating institutionalised racism in the structure of the Diocese of Johannesburg). The same can be said of the heads of the departments. The departments of spirituality, education, theological education, to name but only three, have been comfort zones for White people. This is to say that the decision-making machinery has been held in White hands.

(f) **BISHOPS**

The bishops of Johannesburg have all along been elected either from the White clergy or Bishops. These clergy and bishops originated in England and were members of the Church of England. Some of them came to Africa as missionaries or bishops, worked somewhere in Africa or South Africa, and ended in Johannesburg as bishop. Johannesburg diocese has never had a South African born bishop, either Black or White until Desmond Tutu was elected in 1985.

Tutu was not only the first South African born bishop of Johannesburg but was the first Black bishop of Johannesburg. Why were there no South African born bishops before Tutu?

The answer is in this that the Anglican Church was so paternalistic that for them to preserve the Anglican Church in Johannesburg an English born bishop was the answer. Looked at from the other side, it is all because of racism as practised by the government of South Africa and paternalism of the Church England that no South African born clergy before 1985 could ever be the bishop of Johannesburg.

(g) **VICARS -GENERAL**

Between 1987 and 1990 when Diocese of Johannesburg was divided or multiplied, the areas designated as future dioceses were looked after by the clergy known as vicars-general. These were appointed by the diocesan bishop and acted on his behalf and had all the authority to decide on matters as they saw fit. Of the three areas so designated to be dioceses, two of them had White vicars-general. The two areas happened to be highly industrialised with much potential of growth. One from the southern parts of Johannesburg to the Vaal Triangle area and the other in the East Rand area. The third area, in the West, from Potchefstroom westward, mostly rural, had a Black cleric as a vicar-general. Why were things so decided? The answer can be found in this that the (White) bishop of Johannesburg and his advisers, who happened to be White, could not think it fit that a Black cleric would be in a position to steer the hugely industrialised areas into becoming dioceses. Again, the economic sphere of the areas has got an influence. Why put a White vicar-general in a rich place? Because he is White, he must be the best!

(h) **CHURCH SCHOOLS**

One has noticed that the diocese had and still has schools, created along racial lines, which are under its care. The building structures of such schools were such that one could easily see which racial group used the school.

If one were to compare St. John's College in Johannesburg and any of the Black schools, for instance the one that was at St. Luke's Church, Evaton, one would be in a position to see the difference one is talking about.

(i) **DIOCESAN SYNODS.**

These were held mostly in White areas and the language used has been English, irrespective of those who did not have that as their mother tongue. It came to one's notice that most of the motions proposed by Black members, like those calling for an end to the unjust rule of the government, land distribution and ownership and homelessness, would not be dealt with at the synod sittings but would be referred to the diocesan council meetings. Strategy was to relegate those motions to the last day of synod, put them at the bottom of the agenda, so that there was no time to deal properly with them. With synod time running out, it would be proposed that the motions not dealt with would be handled at the next meeting of the diocesan council at which the proposers would be invited. (See for example the diocesan secretary's report to the 1991 synod.) This, one believes, was done in order to protect White members of the synod from hearing the truth about the South African situation from the people who were at the receiving end of that situation.

(j) **THE DEPORTATION OF TREVOR HUDDLESTON AND AMBROSE REEVES.**

It is one's opinion that some members of the CPSA and the Diocese were only too happy to see Trevor Huddleston, an ordained member of the Community of the Resurrection who worked at Sophiatown parish in the 1950s "recalled" to his religious order's mother house at Mirfield in England. One has recalled in inverted commas as one believes that the CPSA as well as the Diocese were behind the recalling. Same can be said of bishop Ambrose Reeves, who was bishop of Johannesburg from 1949 to 1961. He was "deported" by the South African government and declared a non-person in South Africa.

5.8 CONCLUSION

There are many more examples than those presented here to show how racism has been the order of the day in the Diocese of Johannesburg. The ones stated suffice to demonstrate that despite what the diocese has been saying against racism, and its teaching against it, yet racism has been alive and preserved in the diocese.

CHAPTER 6

THE WAY FORWARD

6.1 INTRODUCTION

In the preceding chapter it was demonstrated to a certain extent how the Diocese of Johannesburg has taught against the government of South Africa's institutionalised racism as found in the political, social, economic and religious spheres of the country. Resolution upon resolution as formulated in the diocesan synods and the bishops' charges go to show how racism is against the will of God for His people and how it is devoid of love of one's neighbour. The fact that people should be discriminated against on the basis of their race and skin colour was found to be incompatible with the gospel of Jesus Christ and therefore a sin.

At the same time and in the same breath, the diocese was found to be in favour of racism. Racism came to be detected in the diocesan life as well as in its structures. The fact that White members of the diocese were the only people seen to be capable of leadership and therefore of making decisions on behalf of Black members is evidence against the diocese. The fact also that Black clergy did not have pastoral care over White parishes contributes to the evidence. The Diocese of Johannesburg in other words on one hand fought against racism whilst on the other welcomed it. The welcoming or embracing of racism by the diocese weakened its mission. How could it teach against the injustices when the same injustices are part and parcel of its life and structure? How could it be credible to its teaching when it has fully accepted and is practising the government of South Africa's racial policy?

" If the institution is incapable of living out its vision in the world, what expectations should it have of its members doing so?" (Elliot: 1990:199)

The diocese, by its embracing of racism, laid itself bare for attacks, making itself easy prey for those who advocated and supported racism. The government of South Africa also found it easy to wave aside whatever resolution or attack was levelled against its policy of racism.

The government could state, for instance, the unequal Black and White clergy stipends as a case of racism in the diocese.

The question that now needs to be addressed is how the diocese could remedy the situation so that racism does not become part and parcel of its life. How can it be credible to its belief and teachings against racism? Some ways which could be followed by the diocese are going to be suggested. In doing so, one would like to divide the chapter into the following areas:- leadership and administration of the Diocese, social and economic spheres of the Diocese and theological education and training. This would help one to be specific about the changes needed or the new life to be ushered in the diocese so that it could be credible to its teaching.

Among the strategies for change to be discussed, there are some which are common to all the spheres and which one would like to discuss first.

6.2 THE COMMON ISSUES

(a) ANALYSIS OF THE SITUATION FROM THE OPPRESSED SIDE.

Consciously or unconsciously the Diocese of Johannesburg came to accept racism and made it part and parcel of its life. Though teaching against racism has been given as stated, one believes that the situation in which the diocese finds itself has never been fully subjected to an analysis (by the diocese). The situation has been accepted as it is without being questioned. The forces that brought the situation into being were never looked at as a whole but in isolation and then in a shallow way. For instance, the social sphere as one has discovered received more attention in the CPSA and the Diocese of Johannesburg and little or nothing seems to have been said of the economic sphere. No connection seems to have been seen to exist amongst the spheres. That is why, one believes, that the good resolutions and teachings against racism came to be ineffective.

A way forward would be that the diocese needs to do a critical analysis of the situation once more, and in so doing, bring all the spheres into play. The inter-relatedness of the spheres needs to be seen and a new understanding of the situation gained. Villa-Vincencio (1992:41) terms this analysis "see deep ". This he states, entails the explanation of the situation and the consequences the situation has on the poor, the marginalised and the oppressed. It must not be a mere presentation of data or information but should be able to bring about the links amongst the spheres and that which binds them together.

Who then is to do this analysis? One has said the diocese should. In fact it should be the oppressed members of the diocese who spear-head this work as they are the ones more than any other members of the diocese who know and have the experience of being marginalised. One suggests that the analysis should be done from the point of view of the oppressed because for so long, whatever analysis has been done, has been from the point of view of the oppressors who have been in a position to manipulate the facts. Did not Jesus at one time say that it is the sick who need the doctor?

Analysis being made, the findings need to be presented to the diocese and discussed. Later on one would show how the discussions are to take place.

(b) **BASIS OF A NEW SOCIETY**

The new society, free of racism, prejudice and oppression needs to be created in the diocese by its members. This is the society that should be characterised by justice, peace and love. Discussing these terms, Elliot (1990 : 60-69) shows how these are inter-related and how they overlap in meaning to such an extent that they might be better treated as three faces of the same reality. He goes on to show what and how justice and consequently peace and love are to be understood in the political, social and economic spheres. The three, he says, provide an ethical foundation for the building of a new society.

But what are these concepts in concrete terms? To answer that, he draws us to the strategy of the Old Testament prophets and says that there is a lesson to be learned from how they understood and applied the concepts in concrete terms. A lesson is also to be learned from Jesus' teachings on these concepts (p. 209). What did they mean in their times and what do they mean in our situation.

A way forward is that the diocese needs to discover the concrete meanings of these terms and start to apply them. As in the case of the analysis of the situation, it is the oppressed of the diocese that have to bring the new meanings of the terms from their experiences to the diocese. How is this to be done? Again, later on, a way is to be pointed.

(c) **THE CONFESSION OF SIN AND GUILT.**

The Diocese upheld the status-quo as legislated by the government of South Africa. The diocese saw no wrong in not having Black members in leadership and in decision making bodies. There also was no wrong seen if one of the Black pastoral areas or churches lacked basic facilities like toilets. The diocese saw no wrong again when its Black clergy members could not lead any of the White parishes whilst the White clergy had all the liberties of leading a Black parish. So many things that were wrong were not seen as wrong by the diocese for it listened to the government rather than to God. In different ways it practised, supported and refused to resist racism.

In November 1990 the CPSA participated in the National Conference of Church Leaders in South Africa at Rustenburg. The conference rejected Apartheid, institutionalised racism, as sin. That same conference came to confess its sin and guilt of some of its member churches of having sided with the government's racial policy, of having done little or nothing and of having been hostile to some members in the churches who fought and spoke against racism. Paragraphs 2.5 to 2.6 of the declarations of the conference spells this out, and also describes the situation, as one would find it in CPSA and the diocese of Johannesburg. As the CPSA

was part and parcel of this conference, one can state that through the CPSA the diocese also confessed its sin and guilt. But how many members of the diocese are aware of this action? Very little to none. What does this action of confession mean to the diocese, to its poor and disadvantaged, its rich and advantaged? It has meant very little to the few of the diocese and on the whole, nothing.

A way forward then would be for the diocese to confess its sin and guilt for its participation in racism. The leaders of the Diocese, as well as the individual members, are to come forward to share their stories of sin and guilt and pain. The bishop of the Diocese to confess on his personal capacity and on behalf of the diocese, for sin is both individual and corporate. A time of questioning of the stories would need to be made available so that all the members of the diocese engage in the process. The confessions would not be one sided but would be done by all members of the diocese. And who is to preside? The archbishop of the CPSA assisted by one or two other bishops. The neighbouring CPSA dioceses are to be invited to send at least two representatives. The leadership of the South African Council of Churches as well as of other churches not in this body are also to be invited to attend.

It should be borne in mind that confession of sin and guilt goes hand in hand with restitution (The Rustenburg declaration). Without restitution confession and forgiveness of sin is incomplete. How is this to be done? The diocese has to acknowledge and affirm its Black members, share its resources to those in need for instance, as shall later be shown.

(d) **THE CREATION OF A BLACK FORUM**

The Black Forum as a strategy of fighting racism needs to be created in the diocese. Amongst its aims, it should be able to affirm the Black members as well as organising the workshops and seminars, which would help the Black members to see and accept their blackness and worth, their talents and the richness they can, and are bringing to the diocese. It should also aim to form strategies for fighting racism in all its facets, political, social, economic and

religious, in the life of the diocese. It will be up to the forum to study the scriptures anew and to spell out the concepts of justice, peace and love as understood by those oppressed members of the diocese and to bring this to the attention of the whole diocese by running workshops.

It will be to the forum once more to teach the Black members of the diocese to say no to the injustices and racism.

"To say no is to say yes to an important part of oneself and to refuse to compromise our integrity. We can say it to anyone who would exploit, manipulate or coerce us. We can say it to any instrument of oppression. We can say it to any unjust law. We can say it to any relationship which is dehumanising." (Elliot;1990:208)

The forum's work must not only end with Black members. It would have to engage White members too, bringing them to the light of God, making them see things anew, not as they were taught by their forebears that, for instance, Black people are no good. It would be its duty to create a new culture, that of an absence of racism.

(e) **AFFIRMATION OF BLACK PEOPLE IN THE DIOCESE**

Racism means that Black people are inferior in all respects to White people. The diocese by its behaviour towards its Black members came to believe support this. That is why no Black members are to be seen in leadership positions for instance. To correct the situation, a new way of looking at and thinking about Black people would need to be devised. This would entail the diocese looking anew at what is being meant by the creation of its Black members in the image and likeness of God. The unique worth of an individual as well as the individual's talents and gifts, and participation in the creation of history would need to be looked at afresh. The letting of Black members in previously White only leadership positions in the diocese, for instance, is one way of showing this affirmation. One cannot think who best can

do this new awareness but the Black members themselves acting in a forum as well as individually.

(f) **THE ANTI-RACISM CAMPAIGN**

Racism, as one is trying to point out, is sin. As sin cannot be modified or reformed neither can racism. The only way to have it removed is by destroying it. One of the ways of doing so is by the creation and launching of the anti-racism campaign in the diocese. This is the strategy that Nolan (Pityana, Villa-Vicencio *eds.* 1995:153) puts forward and believes that it would be a remedy against racism for as he observes, racism is well and alive in South African life and society and the campaign would be one of the ways of enlightening and making people aware of its existence and the forms under which it thrives. One supports Nolan and like him, believes that the Diocese of Johannesburg, to be the church, would need to set up the anti-racism campaign whose aim amongst others would be to inform about racism, to fight it and to see to its destruction in its life first, and also in the society. An anti-racism campaign officer, lay or ordained, to be in charge of and to monitor the work of the campaign would need to be appointed and employed by the diocese. Care is to be taken that such an officer should be a Black person and should be made answerable to the Bishop and synod. A committee to help the officer would also need to be appointed and employed. This would need to consist mainly of Black members of the diocese. Theirs task would be to help and give support to the anti-racism campaign officer. The setting up of the campaign would be a way of showing how the diocese is serious about making it (the diocese) into society free of racism. In other words, the diocese by so doing would be putting its money where its mouth is.

Campaigns have been organised before in the life of the country and of the church. One is here thinking of the Standing for the Truth Campaign in which the CPSA participated and whose tools the diocese for these ends can use.

If all else fails to remove racism within the life and structures of the diocese, then protest marches to highlight the forked tongue of the diocese are to be organised and engaged in.

Over the years one has noticed the effect of marches by unions like the Congress of the South African Trades Union. The protest marches have, according to one's view, brought a great deal of change in the country. Who then is to organise the protest marches in the diocese? Like it being mentioned before, the Black members of the diocese.

6.3 **LEADERSHIP AND ADMINISTRATION OF THE DIOCESE**

The Black members of the diocese, feature nowhere in the decision and policy making machinery of the diocese. All the positions that have to do with power to decide and change the life of the Diocese are held solely by and for White members who are in the minority. The leaving out of Black people in the decision making machinery questions the diocese's understanding of the church as the body of Christ wherein all have equal standing.

As a way forward, a number of suggestions are made:-

(a) **APPOINTMENT OF BLACK MEMBERS TO LEADERSHIP POSITIONS**

The Black members of the diocese are to be appointed to leadership positions. The anti-racism campaign is one such example where they are to feature. Other positions would be as heads of committees and departments. It would be one of the ways by which the diocese would be affirming the humanity of its Black members. It would be a way of affirming the gifts, competence, ability and leadership qualities of the Black members, and informing the South African society in word and in deed it's (the diocese) belief in the creation of Black members (too) in God's image and likeness. It is in this fashion, appointment of Black members to leadership positions, that the diocesan life would be enriched, and the superiority myth of White people destroyed. In this fashion power to decide would be distributed in the diocese to those previously denied it. One would be wrong to think that by changing the

leaders only, then the life of the diocese would change. The structure of the diocese would also need to change so that meaningful change can be noticed.

(b) **EDUCATION AND TRAINING**

In parish life, some Black people though elected as parish leaders, yet do not have the necessary leadership skills and training to help them do their work. This applies equally to lay and ordained people. The diocese would need to set up training schemes to help advance and improve the leadership qualities of the parish leaders. The highly trained White and Black members of the diocese are to be used to run such training.

(c) **AGENDA AND STRUCTURE FOR DIOCESAN SYNOD**

It is a fact that an agenda for a diocesan synod is very long. One needs only to look at any agenda books of the diocesan synods to get this picture. Of the long agenda, about half of it has to do with the diocesan rules and regulations. The proposals and the amendments thereof. The other half deals with other matters facing the diocese. It is a fact that most of the time of synod is spent looking at the rules and the regulations and their amendments and very less on other matters. Why is it so? There must be three readings of the proposed laws and amendments, and there must also be the grammatical corrections of these. This last part often excludes those whose mother tongue is not English.

The way forward here would be the setting up of the rules committee responsible to the bishop and synod and whose aim is to deal with the rules, regulations and the amendments thereof. The committee is to meet at other times outside the synod sittings and should comprise of the members of different groups, the Black members being in the majority and one of them being elected chairperson. This is the first issue. The second is that the agenda should comprise few do-able motions, say three, on the "Yweightier matters of the law: justice and mercy and faith." (Matt.23:23). It will be up to the Black members to see to it that they

submit those weightier matters of the law and they support one another in seeing to it that they are fully discussed and do-able. If at the next sitting of the synod nothing satisfactorily has been done about those weightier matters, then synod is not to go ahead until the decisions of the previous one have been implemented. This would help the diocese putting its money where its mouth is. The structure of running synod is also to change. Whilst time limits and frequency of members to speak are set, these are to be relaxed. For instance a member can be given three chances of speaking on an issue.

6.4 THE SOCIAL SPHERE

The Diocese in its social sphere came to follow what the government stipulated. Thus for example, as pointed, White clergy would be called a rector (if in charge of a pastoral area) and the pastoral area a parish. In the case of the Black members, a Black Clergy would be called a missionary and the pastoral area a mission or a mission station. A Black priest would not be in charge of a White pastoral area whereas a White priest could be installed as the rector of a Black pastoral area. Meetings, synods and conferences were held in White areas and never in Black areas. These are political, social, economic and religious issues.

As a way forward, one would employ the following suggestions to help correct the situation:-

(a) THE NEW SOCIOLOGICAL ARRANGEMENT OF THE CHURCH

In practice, within the diocese, there exists two churches the Black and the White. There is "our" church which is exclusively White and "their" church which is exclusively Black, or vice versa. "Our" and "their" churches have nothing in common. This means that those members of the church who are not of my colour or race come not to be seen as the members of the church or of the diocese or if they were, then their membership is of an inferior type. (Some examples have been given above to this point). This is in contradiction with the theological and biblical notions of the church. The church is known as the body of Christ (1 Cor. 12:13),

the new race (1 Pet. 2:9), the nation born not of blood but of God (John 1:13) and the children of God (1 John 3:1). Further than this, in the church, all members are new creatures (2 Cor. 5:17) where differences of colour, race, language and sex are not of importance. If one in the body (church) suffers, then all suffer together (1 Cor. 12:26) and if one flourishes, then all flourish together. This is the expression of solidarity. The people thus united by faith in God not only believed that they were one, but also lived as one people. Their belief was practically shown, articulated in their lives daily. Thus one finds the articulation of faith of the early church depicted in Acts 2:42-47:-

" They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers, awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved." (NRSV Bible)

Acts 4:32-35 gives another example. Without doubt there was a world of a difference between the life of these early Christians and that of the society in which they lived. The matter of private ownership was not a thing to be found in and amongst them. All things were held in common and for the betterment of all. A common fund was also established and this helped all of them as any had need. It was not a case of equally sharing the resources but these were shared according to needs. They worshipped as one, ate as one and received as one the apostles' teachings. In other words, amongst other things, as a unit they wrestled with the scriptures. Why did they have to do all of this? Because they believed that they were one and so they translated that belief into practice. No contradiction is therefore to be found between their belief and practice. According to Elliot (1990:86-88) the supporting of each other did not end at Jerusalem or wherever the community was established, but touched other

communities that had been established. He cites the case of Acts 11:27-30 where one community was in need and was helped by the other.

However, Elliot also states that this set up of community failed but its failure does not mean that its principles are a failure and it would be good that the church learnt from the failure and construct itself as a community based on Acts 2:42-47 and 4:32-35.

The Diocese of Johannesburg, to do away with racism, would need to construct itself according to the early Christian communities in the Acts of the Apostles and not only construct itself in that way but live that way. For it to be the church, there should be a new sociological understanding of the diocese as the church which is to be practised, not just believed in. How is this articulation of faith to take place? It would need to be through the residential workshops to be organised by the diocese.

All the parishes or pastoral areas would be expected to attend fully. Each workshop, to last for five days, would accommodate four parishes, two Black and two White. Each parish would need to send ten participants, the number being made equally of the different sexes.

As a first exercise, the workshops are to look at the implications of the diocese being the church in the light of Acts. 2:42-47; 4:32-35. This exercise is to last for a year or until all the parishes have attended the workshops. Under no circumstances should parishes of one racial group be allowed to attend the workshops all by themselves. There should be a good mix of the racial groupings. Having attended the workshop, there should be follow-ups done and each parish or pastoral area is to be given homework relating to the stated passages. The following year there should be set yet another topic, a topic that is going to help the different members from different racial groups within the diocese to live their faiths both within and "without" the diocese as members of one body.

But who is to do all the arranging and the setting up of the workshops? A group of lay and ordained members of the diocese are to be appointed by the bishop and are first to undergo

the experience. As the Black members are more in numbers than the White members, a group so set should be aware of this fact and as stated above, the leader or chairperson of this group is to be a Black person.

Financing the workshops should not be a problem. Parishes or pastoral areas are to pay for their members if they cannot afford to. As the Acts passages also talks of sharing the resources, the diocese should be expected to subsidise those parishes or pastoral areas that really cannot afford to pay for their members. The help to be given by the diocese would be a sign of it putting its money where its mouth is. One needs to state that this arrangement is to go hand in hand with the change in the structure of pastoral areas. In some cases it is going to be easy to change the structure whilst in others not. For instance, Black and White pastoral areas very near to one another are to be structured as one. A township and a town or suburb.

(b) THE WHITE CLERGY IN BLACK PASTORAL AREAS

The diocese sees it fit to have a White clergy person in charge of a Black pastoral area and the reverse is never the case. There also are no White clergy who are working as assistants in the Black pastoral areas, whereas the Black clergy work, as assistants in the White pastoral areas. In the case of the White clergy in Black pastoral, they do not reside amongst the people they minister to, but reside in the White areas.

As a way forward, one puts forth two issues. Firstly, the White clergy who minister in Black areas should be required to reside in and amongst the people they minister to. Secondly, there should be White assistant clergy in the Black areas. The Black assistant clergy in White areas are those fresh from college and the newly ordained. The principle should also be employed when coming to White clergy.

"All who believed were together..." (Acts 2:42f)

(c) **BISHOP'S HOUSE IN A BLACK AREA**

All along, in line with the dictations of the South African government, the bishops of Johannesburg have their home and house in one of the most affluent areas of Johannesburg.

This has made them not to see in reality what racism is all about. As a way forward, the bishop of Johannesburg is to have his house in one of the Black areas. This will be a sign of identification with Black people. The present house to be kept and be used by one of the neighbouring parishes.

(d) **THE DIOCESAN EVENTS**

From time to time the diocese holds a number of events amongst which the synods and conferences can be named. These events are never held in the Black areas for reasons known only to the leadership of the diocese. A way forward in this regard would be the diocese holding its events in the Black areas for a period of twelve months to start with, and thereafter alternating events between the White and Black areas. In the first instance it will be a way of making aware those that are not aware of and have never being made aware of the Black areas to set them thinking of the life in these areas and the church that is in the areas. In the second instance, the alternation of venues would be a reminder that there is but one church in the diocese. Both these instances should be looked at as aiming towards one point which is, in the church the status quo are not of importance.

6.5 **THE ECONOMIC SPHERE**

There is a world of vast difference between the White and the Black pastoral areas or churches in the diocese. The White churches are rich in terms of money and this is evident by the kind of church buildings, office equipment, vehicles and the staff employed. It is no joke to state that a White church is in a position of employing more than one cleric. The situation has come about because the government of South Africa, by racism, has

economically favoured White people. So this economic favour finds its way into the White churches in the diocese. On the other hand, Black people because of racism have been rendered poor and this poverty found its way into the church too. Black people's churches are poor to the extent that they are unable to employ or even support one cleric. It is against God's law that people of whatever race are made poor, as Buthelezi (Thoahlane, 1975:23) points out:-

"Y The Bible teaches that man was given the right to share in the fruits of the Garden of Eden. In other words God continually produces his gifts of life and places them at the disposal of man whom he created. Man was not created for poverty. Poverty is a creation of the greed of man who gobbles not only what belongs to him but also belongs to others. Poverty is a state of displacement from the point of receiving the ever flowing gifts of God."

An economic justice needs to exist in the diocese. As a way forward, one is going to make some suggestions:-

(a) **EQUAL STIPENDS, SALARIES AND ALLOWANCES**

The diocese should pay equal stipends, salaries and allowances to its employees and clergy, irrespective of their race or sex. This is to be done in the following fashion. There should be created in the diocese a stipend, salaries and allowances fund into which each pastoral area or parish is going to contribute. The White parishes or pastoral areas, which financially benefited because of racism, should contribute more than the Black parishes. Contributions are to be made monthly, and out of this fund, the clergy and diocesan staff are to be paid. Parishes should not be allowed to give their clergy additional allowances. In this fashion no Black clergy would go unpaid even if his pastoral area was unable to meet the required amount. Part of the fund, it can be a quarter, is to be invested so that its interests can be used for the betterment of life in the Black parishes. The whole idea will mean that the clergy can be sent to any parish and those parishes that require more than one clergy, can have another

one. The majority of such parishes would be the Black ones. The idea of the suggested fund is to show solidarity in the diocese.

(b) **CHALLENGE TO WHITE MEMBERS WHO OWN BUSINESSES**

One has spoken of workshops whose aim would be to put the facts before the people and also to challenge them into action. One such workshop that needs to be called is for White business owners who are members of the diocese. The aim, to come and workshop on how they, being Christians and employing a number of Black people, can bring about economic justice in their situations. How they are to pay their employees a living, adequate wage, not as the government has stipulated. The financial matter brings with it the political and the social issues, as well as the religious issue. So the workshops to be called by the diocese would be mainly to challenge White members of the diocese to bring about economic justice in their businesses. As stated above, Black people are to give the meaning of injustice in this situation and what economic justice means. This will be the first issue. The second one would be to challenge them into contributing to the diocesan stipend, salaries and allowances fund for the betterment of all in the diocese, especially Black parishes.

As some business people in the diocese would not believe the situation as they are told, it would be up to the diocese to organise trips to Black churches. In this way business people can see for themselves and hear for themselves from Black pastors as well as their congregations how they struggle to make ends meet. The visit to the said churches, the stories they would have heard, would need to be balanced with the ones from White parishes, so that a complete picture is painted.

(c) **EDUCATION AND TRAINING**

In the same way that one has suggested Black members of the diocese would need to be trained for leadership and managerial positions under the political sphere, so also under this

sphere there is a need for some of the parish leaderships of Black people to be educated and trained in financial matters like the investment of funds. The diocese is to organise this. This would be a help in that in the end, with the small funds that some Black churches are having, they will be able to manage and invest these funds and so make a living for themselves.

(d) **PROGRAMMES OF ECONOMIC JUSTICE AWARENESS**

One has made mention of this in the social sphere though not explicitly. With Acts 2:42-47 in mind, the diocese is to organise residential training events to deal with the economic sphere of the diocese in relation to the country's, and how justice is to be brought to this sphere, both inside and outside the diocese. Care is to be taken that participants come from all parishes, in small numbers for the workshops, and that there is an equally racially mixed audience. Care is also to be taken about the leaders of the training events. They are to reflect the different racial make up of the diocese and as stated elsewhere in this study, a Black person who is knowledgeable in the field, to lead and be in charge of the workshops, which are to be held in the Black areas for reasons stated above. Follow-ups are to be organised too.

(e) **THE PURCHASING OF LAND FOR BUSINESS**

Buthelezi (Thoahlane, 1975:23) makes a point that after being made poor (by White people) Black people do not even have a land in which to be poor. If at least they had access to land, and the conditions, the political, social and economic, were favourable to them, then they will be in a position to use that land to alleviate and remove poverty they are faced with. A way forward in the diocese would be that the diocesan trustees board, whose aim is to look after the diocesan properties, should purchase a piece of land for business purposes. As an alternative, the board can purchase a business. On a land so purchased, shops or offices are to be built to generate income for the diocese. The same would apply to any business purchased by the Trustees. As one has stated time and again, the Black members of the diocese are to be given the first chance of running the business/es. The whole aim is to

employ the unemployed, who mostly are Black, and to contribute to the diocesan stipend, salaries and allowances fund any profit or a share thereof so as to help carry those parishes that cannot afford financially.

In the same vein, Black parishes are to come together to see if they also cannot venture in a business of some kind to help with mission and ministry in the diocese.

6.6 THEOLOGICAL EDUCATION AND TRAINING

There is a need to review theological education and training as offered in the Diocese. This would serve to equip all the diocesan members for life and ministry in the society free of racism one is trying to suggest. As a way forward one would like to make the following suggestions:-

1. REVIEW OF THEOLOGICAL EDUCATION AND TRAINING

(a) LEARNING AN INDIGENOUS LANGUAGE

One would direct one's thoughts to those who specifically are called to the ordained ministry. As part of their training, candidates whose mother tongue is not one of the indigenous Black languages spoken especially in the diocese should be required to learn and speak at least one of the indigenous Black languages. This is to prepare them for ministry in the Black pastoral areas and also it is for their own good. The learning of other's language would help bring awareness as to the importance and worth of the other. The learning of languages would not be a new thing in the diocese. The Black ministerial candidates are required to be in control of the English language. Besides most of the theological books being written in this language, the language is for communication purposes, White ministerial candidates should be required to learn at least one of the indigenous Black languages. Black people are to be appointed to help with the learning of the languages.

(b) **NEWLY ORDAINED WHITE CLERGY WORKING IN BLACK AREAS**

The point of White clergy to work and stay in the Black areas has been touched on (under the social sphere). Nevertheless, it needs to be said once more that newly ordained White clergy are to be appointed to Black areas where they will also be resident as part of their training.

(c) **AWARENESS CREATION**

Does the theological education and training offered make the candidates aware of the issues around them and is it helping them to think for themselves?

(d) **NEW THEOLOGY OF THE DIOCESE**

The diocese is to work out what theology it is engaged in. Perhaps a question would help stimulate discussions. What is the theology adopted by the diocese in the face of racism?

The diocese came to be influenced by the incarnational theology through the overseas missionaries of the Church of England. What is the theology of the diocese now?

2 **ORDINATION SERVICES AND OTHER SERVICES**

From time to time as indicated under the social sphere the diocese holds events and services.

It is suggested there that the events, for a change, should be held in Black areas to show the world and to bring the message in the diocese itself that Black members matter too. Just as in the case of events, the services that from time to time are held, like ordination services are to be brought and celebrated in Black pastoral areas. Up until so far ordination services are held in the cathedral because this is the 'mother' church of the diocese. Also, there is an unsaid fear of some White people or members of the diocese going into Black pastoral areas and churches. So to help those fearful members about going into Black areas, services like the ordinations, need to be held in Black areas.

6.7 CONCLUSION

The way forward can be termed by some as a revenge on White people or worse still, as the introduction of racism to be practised by Black people. One would like to argue that it is neither of the two, but a way of trying to address the injustices and showing what should be.

What best way is there except of saying that the life and practices of the dioceses of Johannesburg need to change in the manner suggested, that of recognising in Black people the image and likeness of God through which they too were created? What better way is there to say that the structures of the diocese are infested with racism and racism, being a sin, these structures must be changed? What better way is there to say that racism is a culture practised in the diocese and time is now that another culture, racism-free, should be practised?

With the proposed changes, troubles and problems can and will present themselves. Some people are going to stop being members of the Diocese of Johannesburg. Others will choose to stay but stop giving financial as well as any other help they have been giving to the diocese, and to God. Worse still, there are those who are going to undermine whatever change that is proposed, and persecute those who want to see change happen. This can be the price to be paid for trying to usher in a racism-free culture in the life of the diocese.

Focus has been much on the Diocese of Johannesburg but one believes that whatever change is to take place, this will affect the life of the communities within the diocese.

The bringing in of a new culture in the diocese needs all the members of the diocese to work towards that.

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