

**THE RAINBOW NATION: A CRITICAL ANALYSIS OF THE NOTIONS
OF COMMUNITY IN THE THINKING OF DESMOND TUTU**

by

NWAMILORHO JOSEPH TSHAWANE

submitted in accordance with the requirements for

the degree of

DOCTOR OF THEOLOGY

in the subject

SYSTEMATIC THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF TS MALULEKE

NOVEMBER 2009

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SUMMARY

The Rainbow Nation is a critical analysis of the notions of community in the thinking of Desmond Tutu. An attempt is being made in this study to demonstrate that the ideal of the Rainbow Nation –an inclusive human community- is a defining motif in Tutu’s theological and biblical hermeneutical work. The main discussion in the research project begins by raising a fundamental question which serves as the basis for an analytical construct to examine Tutu’s understanding and view of community. The second part of this study focuses on Tutu’s early life experiences of community within the South African context. Tutu’s writings, sermons, public addresses and statements are systematically and chronologically arranged and presented.

This study concludes that Tutu’s theology against the apartheid system and his vision for new South Africa, the Rainbow Nation- an inclusive South African Community- rests on triadic doctrines: The Imago Dei, creation of man in the image of God, The Delicate Networks of Interdependence (African Spirit of Ubuntu) and Ecclesiology, which represents the kingdom of God on earth. It is no wonder that out of an oppressive condition Tutu sought a universal vision of inclusive humanity which transcends the barriers of race, class, tribe, ethnicity, religion and other forms of sectarianism. The fundamental problem addressed here, is the notions of community. Its importance and relevance lies in its examination of his approach to the logical development understanding, and realisation of the ideal of the Rainbow Nation. A serious contention in this study is that a critical analysis of the problem in Tutu’s thinking can yield insight into the conception, character and realisation of a more inclusive, loving and caring human community.

However the author of this study is aware of the fact that one cannot possibly exhaust all the salient aspects of the rainbow nation as a model of an inclusive human

community. What this study is attempting to provide here is the insight into the thinking of Desmond Tutu that makes contribution to the discussion of the realisation of the beloved human community.

The model of human inclusive community proposed here is functional not contemplative theoretical. Human inclusive community has always been a dynamic force and has social implications which cannot all be covered by this study.

Key Terms:

Community, Ubuntu, Nonviolence, Racism, Desmond Tutu, Apartheid, Justice, Reconciliation, Freedom, Forgiveness, Rainbow Nation and Human Dignity.

DEDICATIONS

To my late mother Nwafoleni, my father Mabuxwana Ottas Tshawane and to all VaMtileni, the Hoxani clan, relatives, friends and members of Matsavana-Argincourt village in Bushbuckridge, "Ndziri khanimamba" for teaching me what human community, forgiveness, reconciliation and "Vumunhu/ ubuntu" is all about.

This is for you.

Statement of Integrity/ Declaration

I hereby declare that: THE RAINBOW NATION: A CRITICAL ANALYSIS OF THE NOTIONS OF COMMUNITY IN THE THINKING OF DESMOND TUTU, is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

Signature
(REV NJ Tshawane)

Date

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PREFACE AND ACKNOWLEDGEMENT

IMAGINE

Imagine there is no Heaven
It is easy if you try.
And no hell below us.
Above us no sky high.
Imagine all the people living for today.

Imagine there is no country.
It is hard to do.
Nothing to kill or die for.
And no religion too.
Imagine all the people living life in peace.

You may say I am a dreamer
But I am not the only one.
Maybe some day you will join us.

Imagine no possession
I wonder if you can
No need for greed or hunger
On brotherhood of man.
Imagine all the people
Sharing all the people s` wealth.

You may say I am a dreamer.
But I am not the only one.
May be some day you will join us.
And the world will be as one. [John Lennon]

Some of the lyrics in John Lennon's song that we have just mentioned above 'Imagine' longs for the world where there is no heaven, hell or religion. For many believers this

may sound heretical and blasphemous. However upon closer observation one came to realise that John Lennon may have once been a Sunday School student. His Sunday school teacher might have taught him about eschatology, the doctrine of the last things, the return of Christ, the resurrection of the dead, the new heaven and the new earth. Here for Lennon Christianity is seen as a Religion of exclusivism. It is a non-community, the religion of 'Insiders and outsiders'. In this song, Lennon longs for a limitless world where there is nothing to kill or die for. A country where there are no strangers, a world where people live in love and peace, a world where people will not be valued in terms of their material possession. The world where there will be no greed and hunger. Lennon longs for, and imagines a world of brotherhood and sisterhood of all people. He concludes his song by inviting all to join him, since he realises that he is not the only one dreaming and longing for the oneness of the world.

In essence John Lennon's dream is what this study is all about. Lennon is not alone, for he has fellow travellers, one such traveller is Desmond Tutu in search of a Rainbow Nation an inclusive caring and loving community where there are no 'outsiders' but all are 'insiders'. This is the community where people will be viewed, not in terms of the colour of their skin, religion, gender or any other boundaries. This is the world where people will live in love and peace. This is the very same vision that John saw in Revelations 21:1-5.

Now I saw a new heaven and earth... God will wipe away tears from their eyes, there shall be no more death, no sorrow, no crying. There shall be no more pain, for the former things have passed away...Behold I make all things new. (RSV.Revelation 21:1-5)

My pilgrimage to 'The beloved community' started in 1964 when I ran away from home to look for work at Keepershall Banana farms near White River in Mpumalanga. I was

13 years old when I abandoned school, and ran away from home. My father tried to get me back to school but failed. One morning during December month of 1964 a skinny white Afrikaner man kicked me for working too slow. Though I was physically stronger than him, I decided not to hit back because, retaliation could have brought dire consequences for me. So I collected my belongings and went home and back to school. Through school I began to acquire a durable form of power: Education and nonviolence was more powerful than mere physical power.

When I reflect on this incident I am tempted to conclude that this racist white man was sent by God to send me back to school. Perhaps I had an instructive grasp of the power of nonviolence then.

When I entered The Federal Theological Seminary in 1973 however, I began a serious intellectual quest for a method to eradicate the social evil of apartheid. Whilst there, I read books of Martin Luther King, James Cone, John Mbiti, Mahatma Gandhi, Albert Luthuli, Malcolm X and others. Equally important were the insights I received from learning from my teachers and fellow students, one such student was no other than Steve Biko.

Biko was the first leader in South Africa to raise the status of black people to help them regain their self-respect. As Biko explained black consciousness is an introspective process that seeks to reawaken blacks to their value as human beings and give them dignity as God's children (1978:99-100)

During my three years at Alice I was exposed for the first time to the philosophy of black consciousness. As a member of the South African Student movement (SASO) founded by Steve Biko the eschatological visionary message of hope for the future, had an impact on me.

The Federal Theological Seminary students were amongst the earliest proponents of black consciousness, who made FEDSEM the centre for SASO and black theology.

Community development project, leadership training seminars and workshops organised by SASO instilled in me the sense of worth, dignity and pride that became part of my life. My participation in the Black Community Development project instilled in me the sense of a caring community, a sense of oneness and self reliance which inspired me to embark on the search for a beloved community.

My social, political, religious and intellectual search for a method to challenge and eliminate the social evil led me to the life and thought of Martin Luther King Jr. Later in life I had the privilege of becoming a close friend of the King family. After numerous visits to the King centre in Atlanta Georgia the late Mrs. King gave me permission to use her husband's name in Africa. As a result of the relationship I founded the King Luthuli Transformation Centre (KLTC) in 1989 to address the crisis threatening South African youth, to mobilise and train youth as forces for change and transformation. Since its inception twenty years ago the KLTC has promoted the principle of ubuntu nonviolence and social change for the enhancement of quality of life and human dignity.

In this research project I declare myself as a traveller, a pilgrim on a journey of ubuntu and nonviolence, a journey of no return and Lennon's dreams of a world where people will live as one. Tutu dreams of a "Rainbow People of God" that are set in a delicate network of interdependence with fellow human beings and with the rest of God's creation. Martin Luther King had a dream that one day his four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character. This is the dream that I would like to investigate and make a critical observation based on the life and thought of Desmond Tutu.

Writing is a lonely enterprise, but one which ultimately is a community effort. The more one researches and writes, the less one feels able to claim what one does as his or hers. For writing is a constant reminder of how much one owes to others. One cannot

research and write, and more importantly cannot think critically and constructively without friends. Through researching and writing one further discover friends, fellow travellers, pilgrims who are pursuing a similar goal, friends who are thinking of the same and are able to teach one to understand better the issues at stake. My own thought is illumined by the community of writers. I am greatly indebted to the ever growing community of friends.

In a nutshell, love, support and labours of many special people have been a part of this research work. My gratitude is directed to my promoter and supervisor, Professor Tinyiko Maluleke, who was the first reader of this thesis. I thank him for supervision of this study and for giving valuable assistance and suggestions along the way. Professor Maluleke read several drafts and queried many details of fact, interpretation and academic style and language. His magnanimous supervision helped a great deal in separating facts from fiction. For this I am grateful. I am also indebted to the team of professors who will be working with him in the final reading of this research work.

I am grateful to Professor Bonganjalo Goba for encouragement and resourcefulness in my dissertation.

In a special way, I thank Dr Bernard Lafayette Jr. from the University of Rhode Island, USA, who motivated me to embark on this academic project. Dr Lafayette contributed a great deal by shaping my then unformed views about certain aspects of the complexity of the human community. I also express gratitude to my American colleagues in Los Angeles in the University of California, USA, Atibari Zulu and Izozo Agrippa for their academic motivation to embark on this project.

I also thank my American friend Charles Alphin for advice and moral support for this project. I offer special thanks to all members of the Evangelical Presbyterian Church in South Africa for their prayers and support. It would have been impossible to write this research work without the sabbatical leave, which the Church granted me.

I am also grateful to the Sasavona staff for their support and prayers and the King Luthuli Transformation Centre staff, especially to Thuli Gumede for typing the first draft and David Kgabodiso for his moral support.

I also wish to thank my project team Nelly Ngwenya and Bandile Booi for typing, Goodness Eberendu Duru, Henry Chuwa and Kingsley Maduka-Young for proofreading the last draft. My special gratitude goes to my brother Nelson Mbowane, for encouraging me to go back to school.

Finally, I am grateful to my beautiful family, my wife Pita Anna for her understanding and encouragement even when times were tough and my long absence from home. I also express my gratitude to our children Mhambi Amu, Nwafoleni and my grandchildren Mativula Joseph and Ditebogo whose cheerfulness has been a great source of stimulation. Once more I thank one and all, however above all I say:

*GLORY BE TO THE FATHER, TO THE SON AND
TO THE HOLY SPIRIT. AS IT WAS IN THE
BEGINNING, IS NOW AND EVER SHALL BE,
WORLD WITHOUT END..... AMEN.*

LIST OF ABBREVIATIONS

1. IAASTD -International Assessment of Agricultural Knowledge, Science and Technology for Development
2. SACC - South African Council of Churches
3. ANC -African National Congress
4. PAC - Pan Africanist Congress
5. AZAPO -Azanian People's Organisation
6. UDF -United Democratic Front
7. CPSA -Church of the Province of Southern Africa
8. UNESCO - United Nations Educational Scientific and Cultural Organisation

CHAPTER ONE

OVERVIEW AND RATIONALE OF THE STUDY

1.1. Introduction

A widely separated family inherits a house in which they have to live together. This is the great new problem of mankind. We have inherited a large house, a "great world house" in which we have to live together – black and white, Easterner and Westerner, Gentile and Jew, Catholic and Protestant, Muslim and Hindu. A family unduly separated in ideas, culture and interest, who, because we can never again live apart, must learn somehow to live with each other in peace (King 1967:167).

In our world we can survive only together. We can be truly free, ultimately, only together. We can be human only together, black and white, rich and poor, Christian, Muslim, Hindu, Buddhist, and Jew (Tutu 2004:27).

This chapter explores the context that gives rise to this study. The chapter starts with some background information on the study, the main aim of the thesis and its relevance and justification to academic investigation. The chapter also shows how the topic arises from my reading of secondary texts.

First, I will give a broad overview of the main trends in academic discourse with a special focus on the aspects that these will address in my study. Thereafter, I will state the main research problem that gives rise to these investigations. Furthermore the structure and methodology to be used will be addressed in this chapter. The chapter will conclude with an outline of each chapter, the main issues each chapter addresses and the logic of the sequence of each chapter.

1.2. The Context of Apartheid

The history of South Africa since the advent of colonialism has been shaped by race as a critical determinant of social relationships. For this reason, the South African apartheid government was held responsible for most brutal oppression and the most pernicious political system ever devised by the human mind. Apartheid was a form of racism derived from the Europeans classification of black people as less human. This philosophical position was entrenched in Biblical doctrines that supported this idea. This view promoted the idea that, since Africans are of a different species, they are of lesser value. Because of this, racism developed into a political system, which classified Africans as monstrous and therefore considered them as monsters associated with apes and not quite human.

In support of the same ideology, the Enlightenment Christianity developed a particular Biblical interpretation of race by using Genesis 9:23-27, Exodus 19:5 and 1 Peter 2:9 to justify arguments that revolve around the issues of curse, race, the election of the chosen race and Israel's chosen status. Noah's curse on Ham's son, Canaan, is believed to have resulted in a dark skin race. This is considered a sign of the curse, and it has been employed as the justification for the evil system of slavery, colonisation, racism, segregation and the apartheid system. These designations of race and election of people were carried over into a South African context to justify immoral schemes through which people were separated and alienated from each other. As a result, South Africa is unique among the nations of the world because of the fact that it was the one country where racial classification was legal as the primary principle of political and social order, especially into the 20th century.

The problem with the apartheid system is that it does not only harm one physically and mentally but also, spiritually. It gives the oppressor a false sense of superiority complex on one hand and the oppressed, on the other, is given a false sense of inferiority complex. Takatso Mofokeng makes this plain when he argues

that “the problem in our country is not only material it is also psychological. The material situation penetrated the consciousness of both the oppressor and the oppressed, both the exploiter and the exploited, of both the dispossessor and the dispossessed and this became a complete circle” (Mofokeng 1993:10–11). For Mofokeng, white people have come to believe in the inferiority of the black person, and this makes the white people to despise the black people. This is not because they need to reinforce their attitude to justify the position of privilege, but it is simply because they believe black people are inferior and bad. According to Steve Biko colonialism was not only satisfied merely holding people in its grip and brainwashing them, but it also turned to the past of the oppressed by distorting, disfiguring and destroying their identity and history. Consequently, the black people had nothing to lean on. In all of this, the African became a shell, and a shadow that was completely defeated, and left to drown in his or her misery. The African became a slave, an ox bearing the yoke of slavery and oppression with sheepish timidity (Biko 2009:31,75).

Martin Luther King Jr. confirms the negative impact of the perception that the white person has of the black person, when he argues that by living in this condition, many “Negroes” lost faith in the self. They came to feel that they were truly less than human. And they believed that as long as they maintained subservience and accepted the place assigned to them, racial peace would exist. King concludes that African slaves (The African – Americans as they are called today) were forced to submit to insult, injustice and exploitation. However, the end result was “negative peace” (King 1991:6).

At this point, it should be noted that although this study does not intend to address the problem of racism in its totality since the topic is complex, wide and beyond the scope of this work, an attempt is made in this research to draw attention to its importance because of its relevance to this study: apartheid shaped Desmond Tutu, and it is the end product that is the subject of this study.

The problem with the apartheid system in South Africa is that it manifested itself in what King calls "Triple Evils"¹:

- a) In the first place, racism (apartheid) manifested itself in various forms of oppressive conditions that alienated people and communities, which paved the way for hatred that bred physical, emotional and spiritual violence based on racial differences.
- b) In the second place, the end result of racial alienation of the weak and oppressed is poverty. Victims of segregation based on ethnic class and economic status degenerated into poverty.
- c) Lastly, victims of racial, political and economic oppression usually respond violently when their human rights are violated.

In his systematic theological work of "Exclusion and Embrace" Miroslav Volf sheds some light on the issue of racism when he argues that conflict amongst cultures is best understood as a part of the larger question of "identity" and "otherness" (in Daye 2004:154). For Volf, exclusion arises from an unhealthy desire for purity because of the following reasons:

- a) Perpetrators of exclusion project self – hatred to others.
- b) Perpetrators of exclusion resist that which disturbs their identity, boundaries and cultural maps by mirroring something they don't want to see in themselves.
- c) Perpetrators of exclusion want what others have.
- d) Perpetrators of exclusion want to be the centre of things and be there alone.

Biko endorses Volf's view when he 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 barriers

¹ Fundamental to Tutu's theology of liberation is his ability to infuse Christian theology and the African indigenous knowledge systems to develop an African liberation theology against the apartheid system. See: 'The *Ubuntu* Theology of Desmond Tutu' by Michael Battle (1997), Pilgrim Press: Cleveland, Ohio, USA.

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 their obvious explanation of blacks (Biko 2009:97).

This study argues that racism that manifests itself in selfishness and greed is sin. Sin affects our recognition that we are all equal. It leads to theories and attitudes of superiority and elitism. And it finds expression in deeds and structures of oppression and exclusion.

Sin is a relational issue since it is both personal and social. According to Walter Fluker, sin in its social manifestation is a breach in relationship not only with God, but a breach in relationship with other people (Fluker 1989:133). The social nature of sin is Tutu's dominant concern, and he inherited much of his understanding of sin from the community of resurrection, which put emphasis on sin as separation from God and fellow human being.

This sin undermines equality. However, equality in existence and dignity is a fundamental element of human existence, which expresses itself in human community. Therefore, the undermining of equality and human dignity has harmful effects on individuals and society as a whole and it causes total alienation and destruction, ultimately. Those who elevate themselves above others and entrench their actions and systems of servitude contradict God's intention for human life.

1.3. Present Socio – Political Context

For the past two decades South African society finds itself in the throes of a process of fundamental transformation. Most South Africans, whatever their persuasion, seem to agree on this point. There is disagreement, however, on the eventual outcome of the process. This has led to the present fierce debate on the structure of a future South Africa. The point being made here is that the end of the apartheid era did not automatically lead to a more human and peaceful society. In fact, what is apparent is that it was all too easy to rid the house of one devil and to

have seven take its place (Matt 12:43–45). Therefore, it is of the greatest importance that we raise the question of the eventual outcome of the process of transformation during the process itself. Moving away from apartheid was a good thing, but the greatest challenge is where do we go from here?

The proposed and anticipated outcome, as envisaged in this study is that of a sustained, participatory, inclusive human community, which is a non-racial plural and democracy in which predetermined classification of groups on the grounds of race, ethnicity or tribe shall not be a feature of the social order.

Theologians cannot afford to withdraw from this debate. The Bible makes it quite clear that actual living conditions of people, including the structure of society, do not fall out of the light of the Gospel. However it is certainly true that the Bible and Christian tradition do not provide us with blueprints for structuring society. They do, however, present us with the ethical norms for structuring society and the perspective on human life, which are fundamental for our reflection on the structure and quality of our society. Thus, the duty of Christians is to also reflect on the concrete form that the norms and perspectives should take at a given time in a particular situation.

Bonganjalo Goba in his study, "Searching for a New Moral Identity", alludes to this view when he states that:

What do we mean when we say that South Africa is radically different since the political changes that have taken, and are taking place? We have a new dispensation, which is changing the political landscape of our society. But for me it is that for the first time in my life I am able to participate in helping decide what kind of changes I want to see in my country and to play an active role not just in determining my own destiny but in the historical process of redefining who the people of

South Africa are. This is what is exciting. But at the same time this is problematic (Goba 1995:73).

For Goba, what is problematic and challenging about this South African historical moment is the quest for a new identity: something that recreates the negative past and brings forth a more inclusive dimension of our humanity. In this regard, what is new about the New South Africa is the imperative to reconstitute, to redefine who we are as a people. It is in redefining ourselves that we are challenged to talk about human values – human values radically different from anything we have known. The implication of Goba's position is that the new challenge has to do with a demand for a new concept of community – a moral community that provides concrete alternatives – a radically inclusive community, which Goba says welcomes the stranger (Goba 1995:79).

In other words, what is desirable is a community in which people will not be judged by the colour of their skin, but judged by the content of their character. Such a community, which is known and judged by the kind of people it develops, is willing to provide hospitality for the stranger when the stranger also comes in the form of our own children.

In order to build a new inclusive, non-racial democratic society of South Africa, Desmond Tutu – the subject of this study – espouses a multiracial stance and he advocates nonviolent methods in the pursuit of this multiracialism. This is informed by his belief that is captured by his argument, when he said in that, “We cannot afford to use methods of which we will be ashamed when we look back” (Tutu 1989:48).

This study therefore is a critical analysis of the notions of community in the thinking of Desmond Tutu. The major concern of this study is to explore how Tutu's Christian beliefs and conviction grounded in his African principles of *Ubuntu* shaped the political strategy he employs in fighting for the dismantling of the apartheid system, and the building of a more inclusive non-racial democratised

social system. His characteristic position is, of course, an antithesis of what black movement leaders like Robert Sobukwe and Steve Biko advocated: Sobukwe and Biko were champions of the exclusive black – only approach, commonly referred to as the Africanist position. However, neither position was completely exclusive to the other. According to Gary Bill, they were two distinct approaches supported by different Christian notions (Gary Bill 1991:159). This study, therefore, is a critical examination of Desmond Tutu's non – racial inclusive approach in the promotion of what he calls the rainbow people of God.

It is now 15 years since South Africa's "Rainbow Nation" came into fruition. This metaphoric coinage, which captures the nation's ethnic diversity and succinctly describes post apartheid South Africa, is generally credited to Desmond Tutu. However, the oppressive and divisive apartheid system has left an indelible mark of broken communities, poverty and a culture of violence that continue to pose serious problems. This is because the old criterion of race and ethnicity was so ingrained in the people's value judgments that a new dispensation is struggling to emerge.

Taking into cognisance the fact that Tutu's metaphoric conception and expression, amongst other things, has since then entered into the mainstream consciousness, the dimension of Tutu's life and thought, its influence on the development of his theological understanding of community is a major concern of this study. The fundamental problem addressed here, however, is the ideal of community in Tutu's life and thought. The central and major contention in this discussion is that a critical analysis of the idea of community in Tutu's thought can add value to that body of knowledge.

The search for a rainbow nation – an inclusive human community – is a lifelong quest for Tutu, and it is the single underlying premise of his thinking and ministry. From the apartheid context, Tutu's experience of community was divisive and destructive in the sense that black people were not treated with dignity. This

state of affairs had a profound impact on his quest and interpretation of the human community.

Even though the problem of the realisation of an inclusive, caring and loving human community continues to be the fundamental challenge facing human existence, for Tutu it continues to be the only hope for our existence.

Within this background this study then is intended to address, assess and examine Tutu's Biblical hermeneutics and liberation theology of community that is capable of becoming an effective tool in the promotion and realisation of a loving, peaceful, caring and inclusive human community. This thesis therefore is an attempt to provide a critical analysis of an ideal community – the "Rainbow Nation" as conceived by Desmond Tutu.

1.4. Aim of this Thesis

This study, a critical analysis of an ideal community in the thinking and life of Desmond Tutu, is intended to significantly promote and advance the body of knowledge in the field of systematic theology, by demonstrating how Tutu contributed to the religious and moral formations of human community that is more inclusive, loving and caring.

It is perceived in this study that the vision of an inclusive, non – racial, caring Rainbow community is the organising motive and capstone of Tutu's thought and action. His preaching, public speeches, his writing and involvement in social and political transformation of the South African society are an illustration of and footnotes to his fundamental preoccupation with the actualisation of an inclusive human community, which translates to the "Rainbow People of God". Within this background, it is proposed that an in depth study or critical analysis of selected writings of Desmond Tutu be done as an attempt to narrow the most important milestone of the history of the South African struggle against injustice.

This study further seeks to investigate Tutu's Biblical hermeneutics approach of a community that is capable of making a contribution to the body of knowledge, healing and reconciliation of the South African society. It is further argued in this study that Tutu's approach to the building of the Rainbow Nation, the caring community and his emphasis on the nature and the role of individuals and society, can serve as resources for the explication of the principal elements involved in the creation and sustenance of a more caring community. These formative principles include Tutu's major themes, his Biblical hermeneutical approach, his understanding of the role of the Church, religion and African knowledge known as the spirit of *ubuntu*. The basis for these emphases is as follows:

- a) In the first place, this study focuses on the work of Desmond Tutu because he is a simple parish pastor, a church leader, a Christian and social activist, and an intellectual who cannot be divorced in any way from his theory and praxis; and, as a social activist, his concern for the poor and his utilisation of cultural resources (integrative culture) to restore African dignity is a source of inspiration for me the author of this study.
- b) In the second place, this study of the work of Tutu is inspired by his struggle against the apartheid system and his search for a more inclusive human community (The Rainbow Nation as he calls it): Tutu employs the "toughness of the serpent" to confront the evil system of apartheid, and he directed his energy, the human aggression towards the apartheid conditions. On the other hand, he bears the "softness of the dove", the human conciliation which he directed to the perceived enemy in order to win him or her over. In his fight against apartheid, Tutu chose a method that attacks the forces of evil rather than the person who happens to be doing evil. The victory against the apartheid system was a victory

for justice and the forces of light for all the South African community. This study, therefore, justifies that Tutu performed the most important contribution that needed to be examined, assessed and appraised. Here, Tutu's theology of Reconciliation also serves as a source of inspiration for my theological development and growth.

- c) My third thesis in this study is that in his opposition against apartheid, Tutu made numerous references to the Bible as part of the development of his theological hermeneutics. In other words, Tutu used the Bible as a tool or weapon against the apartheid system, which if examined critically has the capacity of becoming a useful vehicle in the promotion of inclusive human community.
- d) The fourth and most important reason for this study is the critical examination, analysis and appraisal of the three-legged doctrine of Tutu's theology. It is perceived in this research work that Tutu's disavowal of apartheid rests on twin doctrines: That human beings are created in the image of God and that Reconciliation is only possible through the redemptive work of Christ on the cross. Here it is also important to note that over the years there was a paradigm shift in Tutu's theology thinking. Tutu's theology of reconciliation developed over the years. In his early ministry, he preached a dual theology based on creation in the image of God and the Reconciling work of Christ. Part of the major development of Tutu's theology is the strengthening of his Reconciliation theology by the African spirit of *ubuntu* and the role of transformation and the representation of God's kingdom on earth. The three-legged doctrine of Tutu's theology will add value to the ongoing academic debate and it has the potential to contribute to the realisation of an inclusive human community.

1.5. Literature Review

1.5.1. Introduction

The author of this research report is aware of the fact that writing a thesis is like participating in an ongoing academic discourse. What it implies is that one needs to listen, first, to what has been said before in an attempt to get an idea of where the conversation is going, who is saying what, who is responding to whom in what way.

Thus, in as much as the major concern of this study is a critical analysis of the notions of community in the thinking of Desmond Tutu, the author of this thesis is convinced that there are other scholars who have attempted to address this issue in one way or the other. In order to contribute effectively to the body of discourse, and to add value to this academic debate, it is appropriate to start by revisiting what have been said about the issue, how scholars are treating the subjects and what their conclusions are.

Through the assistance of the relevant literature, this section of the study will be concerned with the development of the structure and framework of this thesis. This literature review therefore will be structured and organised according to the main key concepts that have been identified in this study. Discussion and overview of the main points that have emerged from the literature review will be organised, structured and grouped together in suitable themes. Furthermore, this review will focus on the literature that summarises the main trends in the debate about the notions of community. It would also identify some of the justified criticisms in the debates about inclusive human community. In closing this literature review, the section will outline the relationship between the topic and previous research projects.

In this regard, this study discusses existing relevant literature under five thematic areas, namely: origin and historical usage of the notion of community; the problem of definition of community; African view of community and Biblical view

of community as well as Tutu's three-legged theology of inclusive human community.

The aim of this review is to determine whether there are gaps in and around the existing body of thought, and it serves to point to specific gaps. This way, this research contributes to existing research in the area of study.

1.5.2. Origin and historical usage of community

The quest for community has been around for over a century, and it has been the focus of much research and debate in the field of social science. Gilchrist (2004) points out that early sociologists such as Tonnies (1887) and Durkheim (1893) emphasise the emotional aspects of local life, arguing that common experiences, shared values and mutuality were key features that distinguish *Gemeinschaft* (community) from *Gesellschaft* (society) (in Gilchrist 2004:2). Tonnies contrasts community with the public, commercial sphere of society, while Durkheim argues that community represented a form of "organic solidarity" that is based on resemblance and shared fate. This distinction inspired a whole research field known as community studies (CF Nishbet, 1953; Bell and Newby, 1971; Crow and Allen, 1994). These studies, according to Crow and Allan (1994), require detailed observations of the everyday lives of "ordinary peoples" (p.xiv), and Gilchrist suggests that it is further elaborated through conversations with community members in order to identify and analyse patterns of interaction and attachment (Gilchrist 2004: 2).

Initially, community studies focused on people of specific localities and geographical areas. However, studies by Webber (1963) and Wellman (1979) extend beyond localities and geographical boundaries. In this regard, cultural traditions and symbols are imagined community identity expressed through ritual activities, music, food, dresses, flags or their equivalent. These lifted the

understanding of community to another level (Anderson, 1983; Cohen, 1986; Back 1996).

On the other hand, community networks enhanced peoples' ability to cope with difficulties and disasters. It allows for the sharing of resources during hard times: facing poverty or harsh environments, shared catastrophes. A community of resistance, therefore, emerges out of these struggles by the people, who have been oppressed both economically and politically (Hall and Jefferson, 1975; Gilrey, 1982; Weeks, 1990; Morris, 199). These actions provide opportunities for people to maintain a sense of identity in a hostile world.

Works of liberation theology like Boesak (1976), Mogoba (1978), Mofokeng (1983), Motlhabi (1984) and Tlhagale (1984) are some of the literature that will add value to this research work. Most of these theologians were strongly influenced by the works of North American black theologian like Gutierrez (1975). All of these scholars made a strong contribution to the development of black and liberation theology, as we know it in South Africa today.

Solidarity in the face of adversity or injustice is an important facet of community since it becomes source of power to challenge injustice and exploitation. This line of thought was the catalyst that informed the rise of a mass of democratic movement in the early 1980's, which composed of 700 organisations including civil associations, trade unions, students groups, youth groups, churches, women's organisations, religious groups and sports clubs that was committed to a 'United Democratic South Africa' based on the will of the people (see Karis 1986, Sam Nolutshungu 1982, Gerhar 1978, Biko 1978, Smats and Westcott 1991, Fredeickse 1986, Ackerman and Duval, 2000).

However, while the notion of community has received significant amount of attention in many fields of study like history, social science, psychology and philosophy, community as a concept has received little recognition in the field of systematic theology. This is because no direct systematic study of an inclusive

human community has ever been undertaken until now in South Africa. Relevant books, articles and documented information found on theological works regarding the notions of community are limited in both quantity and scope. However, from North America, the works of people like Martin Luther King Jr., 'Where do we go from here, chaos or community?' (1968), Stanley Hauerwas, 'A community of character' (1981), Walter Fluker, 'they looked for a city: A comparative analysis of the ideal of community in the Thought of Howard Thurman and Martin Luther King Jr.' (1989), Kenneth Smith and Ira Zepp, 'Search for the beloved community: the thinking of Martin Luther King Jr.' are presently the best resources on inclusive human community from a theological perspective.

Since the successful social movement of Gandhi in India, King in the United States of America, Tutu and Mandela's leadership in the South African peaceful negotiated settlement, there has been a widespread interest in the study of conflict, reconciliation, nonviolence and human community. The essential writings, speeches and sermons of King such as 'Strength to love' (1963), 'Stride toward freedom' (1958), 'Where do we go from here: chaos or community?', and 'A testament of hope' (1989) are some of the literature that attracted interest in the study of theology of reconciliation and inclusive human community.

The theology of hope, which Dodd (1963) and Bultmann espouse that deals with existential eschatology, and the eschatology of hope that Moltmann (1964) posits, are relevant to this research work. These works and other extensive literature generated by their proposals have had a significant impact, not only on social cohesion, race relation and democracy, but also in the way in which people think about issues of globalisation, economic development, human rights and health.

1.5.3. Introduction to Tutu the Man: The social, spiritual and intellectual source of Tutu's notions of community

Desmond Tutu's understanding of community did not develop in a vacuum, but it originated from his strong African Christian and Episcopal Tradition. In addition to his personal autobiographical work of nine books and articles, Allen's authorised biography of Desmond Tutu, 'Rabble-rouser for peace' (2006) provides remarkable insights into the early spiritual, social and intellectual source of Tutu's ideal for community. Another text that brings the reader closer to Tutu the man is Hulley, Kretzschmar and Pato's 'Archbishop Tutu's prophetic witness in South Africa' (1996), which is a collection of essays by his close friends, schoolmates, his students, fellow theologians and church leaders.

1.5.4. The Problem of Definition of Community

As this study will highlight, the definition of community is problematic in the sense that its meaning varies with context and usage. Among various settings and situations, there are different dimensions of meanings. However, the problem of definition of community is given special attention by Ogbonnaya (1994) in his book, 'On communitarian divinity: An African interpretation of the Trinity'. Other scholars, whose studies have defined community are Fluker in 'They looked for a city: A comparative analysis on the ideal of community in the thought of Howard and King' (1989), Mbiti in 'African Religion and Philosophy' (1969), Smith and Zepp in 'Search for the Beloved Community', Daly and Cobb in 'For the Common Good'² (1989): their works provide a working definition of community from an economical

² The Metaphorical concept of 'Tough Mind and tender-heart' is adopted from one of Martin Luther King Jr. sermons in which he encourages followers of Christ to combine the characteristics of the serpent and the dove. Here the combination of the toughness of the serpent and the softness of dove symbolise, incisive thinking, realistic appraisal and decisive judgement. This research project argues that in one way or another in his life and thought Tutu has succeeded in combining the characteristics of a serpent and conciliatory towards the perpetrators of the evil system of apartheid. For more information see Martin Luther King Jr. (1981), 'Strength to Love' Fortress Press: Cleveland, Ohio USA.

viewpoint. Toennies' seminal work, 'Community and society' (1957) and Royce in 'The problem of Christianity' (1968) provide a philosophical definition of community. Etrioni in 'Spirit of community' (1993) provides ethical and political definitions of community. Morgan's 'The Well-Connected Community' (2004) and Hauerwas' 'A Community of Character' (1981) provide definitions that contribute to the attempt of this study to make a critical analysis of the notions of community in various metaphoric ideals of Tutu's life and thought.

As this study has argued, community also has a downside since it can be notoriously private and opaque (Taylor 2003). While numerous research works have demonstrated the beneficial side of community, it should also be argued that the other side of it has not always been beneficial, either for the individual or the society as a whole. In many respects, communities are sometimes exclusive, elitist, tribal, sexist and oppressive in nature. The dominant norms associated with communities may be damaging to the confidence and identity of anyone whose preferences or activities deviate from defined standard of acceptable behaviour. Consequently, people who cannot or do not want to fit in with the framework of what is deemed "right and proper" either pretend to conform or are ostracised.

In order to speak meaningfully about community, given the varieties of experiences to which it refers, it is helpful to understand that it is both a descriptive and prescriptive term. It is both empirical and normative. It has to do with facts and value. According to David, Minar and Scott Greer as quoted by Walter Fluker (1989), "Community is both empirically descriptive of a social structure and normatively toned. It refers both to the unit of society as it is and to the aspects of the unit that are valued if they exist, desired in their absence" (in Fluker (1989:199-200). While such a sociological definition is instructive, it is still susceptible to ideological bias since it varies according to the ideological position of the definer and, ultimately, it raises questions regarding perspectives and methodological issues relating to the term, (Plant and Hiskes 1982:12) and Hauerwas (1981).

From a socio-political point of view that calls a set of people a community, it generally implies that they have some common characteristics, which enhance ability to cope with oppressive conditions since they share both political and social identity. Blackwell's study, 'The Black community: Diversity and unity' (1975), Stuckey's 'Slave culture: Nationalist theory and the foundations of Black America' (1987), Cornel West's 'The prophetic tradition in Afro-America' (1988) and Kirk's 'Patriarch community' all give credence to this position. From these sets of literature one gets the idea that forming communities of identity can thus be seen as a device for familiar strategy for countering the dimension of oppression associated with discrimination relating to race, gender, disability, age and sexual orientation (See Hall & Jefferson (1975), Gilroy (1982), Weeks (1980) and Morris (1991).

Political dimension of community articulates a particular perspective or consciousness developed through processes of reflection in notions of pride such as expressed by Steve Biko in his work of black consciousness, 'I write what I like' (2009). These actions provide opportunities for people to maintain a sense of collective identity in hostile environment and oppressive conditions. Expression in notions of pride results in a sense of community and provides a vital foundation for collective action, which challenges injustices and political exploitation. Here, solidarity in the face of adversity or injustice is an important facet of community, which this study wishes to investigate.

As one will argue later on in this thesis, communality is foundational to African worldview. One will find this expressed in various ways in the thinking and work of many African Scholars. Communality relation and fundamental interconnection underlie the African mode of seeing things and being in the world. Ogbonnaya (1994) argues that the African pulse is continually beating to communal rhythms and communal fears.

Desmond Tutu, the subject of this study, is aware of this fact when he argues that, African culture and tradition places a highest praise on someone who has wonderful qualities of *ubuntu*. Kenneth Kaunda (1966) in his study on humanists in Africa is an important resource for the understanding of the African concept of community. This reference relates to actions of human beings to other human beings, and it has to do with how they regard other people and how they see themselves within their intimate relationships within the broader community (Tutu 2007:3)

1.5.5. African View of Community

Leading Black liberation and contextual African theologians make an important call for theology to become meaningful to the African people. And, they argue that it ought to be grounded and enhanced by resources derived from Christian scriptures, tradition, wisdom, rationale, experiences and African culture. Mbiti's book, 'African Religion and Philosophy' (1989), James' 'Stolen legacy' (1980), Jackson's 'Introduction to African civilizations' (1990), Abdul-Raheem's 'Pan Africanism' (1996), Koka and Terra's *Ubuntu/Botho* (2000), Boon's 'The African Way' (1996) and Prattle's 'Reconciliation: The *Ubuntu* Theology of Desmond Tutu' (1997), provide a strong and helpful understanding of community from an African perspective.

In his pioneering work, 'African Religions and Philosophy', Mbiti argues that one of the dominating attitudes in the early period was the assumption that African beliefs, cultural characteristics and even foods, clothes were all borrowed from the outside world. All kinds of theories and explanations were put forward on how different religious traits had reached African societies from the Middle East or Europe. While Mbiti admits the religious and cultural influences of other cultures on Africans, he insists that there was always a give – and – take process. As far as Mbiti is concerned, the game of hunting for outside sources is dying out, since

Africa has in one way or another exported ideas, cultures and civilisation to the outside world (in Mbiti 1989:6).

In 'Introduction to African Civilisations', John Jackson agrees with Mbiti, when he argues against colonial and cultural domination and the perception that the two came to civilise Africans. Jackson argues that, in many ways, civilisation did not start in European countries since many European scholars of African history admit that according to most of the evidence we now have available, mankind started in Africa and that civilisation also started in Africa (Mbiti 1989:90).

In the same breath, George James' study, 'Stolen legacy' endorses Mbiti and Jackson's stance, when he insists that the contribution to the advancement of civilisation was really and truly made by the Egyptians in particular and the African continent in general, but not by the Greeks and the European continent. For him, had it not been for this drama of Greek philosophy and its actors, the African continent would have had a different reputation and would have enjoyed a status of respect among the nations of the world.

Consequently, this thesis, "A Critical Analysis of the Notions of Community in the Thinking of Desmond Tutu" is an attempt to add to the body of knowledge that advances the African course. In his study, 'I write what I like', Biko (2004) believes that in the long run the special contribution to the world by Africa will be in the field of human relationships. He submits that the great gift that still has to come from Africa to the world is the gift of human face.

Therefore, the major concern of this study is to the establishment of the human face and better race relations in South Africa and the rest of the world.

1.5.6. An Introduction to the Theological Work of Desmond Tutu

A number of studies on the life and thought of Desmond Tutu have been conducted. Essays in honour of Desmond Tutu by South African theologians,

edited by Tlhagale and Mosala, 'Hammering swords into ploughshares' (1986), Graybill Lyn's 'Comparative study on Albert Luthuli, Robert Sobukwe, Steve Biko and Desmond Tutu' (1991), Hulley, Kretzschmar and Pato's 'Tutu's Prophetic Witness in South Africa' (1996), Battle's Reconciliation (1997), and Daye Russell's 'Political Forgiveness: Lessons from South Africa (2004) provide useful critical examination and analysis of Tutu's life and thinking'.

1.5.7. The Three Legged Doctrine of Tutu's Theology of Inclusive Human Community

Desmond Tutu gives an autobiographical clue to his quest for inclusive human community in his nine books and numerous articles. Fundamentally, he expounds upon his theological appeal to move beyond racial definition in 'Crying in the Wilderness' (1982), which is a collection of sermons, speeches, articles and press statements; in 'Hope and suffering' (1983), also a collection of sermons and speeches covering his letter to John Voster on June 16, 1976; in 'The words of Desmond Tutu' (1989), which includes quotes and words as well as inspiration. Three of his books, 'Worshipping Church in Africa' (1995), 'An African Prayer Book' (2000) and 'God has a Dream' are worship and meditation resources from the African perspective. Tutu's last two books, 'No Future Without Forgiveness' (1999) and 'The Rainbow People of God' (1994) dwell on the themes of the South African political transformation, forgiveness and reconciliation. These most conclusive works, including 'God has a Dream', provide a context for understanding the development of Tutu's theology of an inclusive human community.

Tutu's inclusive, non – racial conciliatory stance and his Biblical hermeneutical approach have attracted serious criticism from other liberation theologians and political activists. Mosala (1989), West (1995), Draper and West (1989), Cone (1986), Maluleke (1997), Maluleke (1997) provide plausible criticisms of Tutu's Biblical hermeneutical approach and application.

Essentially, West brings out the differences between Tutu and Mosala's Biblical Hermeneutical approach, which is on the theology of reading (1995). For West, Tutu reads the Bible "on the text" while Mosala reads from behind the text. This resource will be helpful in the development and criticism of Tutu's notions of community.

1.6. The Research Problem

The fundamental problem that this study addresses is the notions of inclusive human community in the thinking of Tutu. Tutu's earlier experience of community in South Africa has been of discrimination, which had a profound impact on his quest and interpretation and understanding of an inclusive non – racial South African community. This study, then, investigates the dimension of Tutu's life and thought and its influence on the development of his understanding of the "Rainbow People of God". Therefore, an inclusive non – racial South African community is a major concern of this study.

The importance and significance of this study lies in the examination and critical analysis of Tutu's approach to the explication and application of the Rainbow Nation – an inclusive human community. The central concentration in this study is that a critical analysis of the problem of an inclusive human community in Tutu's life and thought can yield fruitful insight into the conception, character and actualisation of a more inclusive human community.

Another issue that compounds the study of the notions of community is that the concept of community varies with context and usage. Among various settings and situations, there are different dimensions of meanings of community. It is important to point out here that the ordinary meaning, the common sense and the common view of community fails to address the problem of multi – dimensional levels and varieties of experiences covered in the broad terminology of community. Therefore, because of the highly complex and conflated usage of

the concept of community, it will be a futile exercise to debate and discuss it without first recognising the complexity of its understanding and usage.

In this regard, the first concern of this study is the examination of the notion of community. This requires a careful attention to the socio-historical contexts from which the idea arises, and how its normative character is understood within that framework. The bone of contention here is that it will be extremely difficult to discuss intelligently the notions of "The Rainbow Nation" – an inclusive human community – without some appreciation for the apartheid problem within the South African context. In this respect, it is appropriate to appreciate that the politico – ethical constructs of "Rainbow Nation" – inclusive human community – are directed at Tutu's socio – historical context. One of the major tasks of this study, therefore, will be to define, explore and examine the relationship between socio – historical context and politico – ethical claims associated with community in Tutu's works and the foundation of African community in South Africa (African Worldview of Community).

The problem of an inclusive human community however, does not receive a definitive answer from this study. Tutu's recommendations for the actualisation of the "Rainbow Nation" – an inclusive human community – will be found severely lacking by some readers. This should not come as a surprise to anyone who has an appreciation for the profundity of the problem. In fact, this study does not claim that Tutu will solve the problem in his lifetime. However, by the steps he has taken, when the stones shake and roll, his critics and admirers will have a better view of the "Rainbow Nation" – inclusive human community.

1.7. Research Methodology

This study seeks to flesh out the autobiographical journey of Desmond Tutu as outlined in his sermons and speeches, public addresses, press statements and other writings. A number of scholars who researched on Tutu's life and

thinking will form part of major sources in this study. As a result, this study will trace, pack, analyse and discuss these sources in detail. My approach in this study will also consist of a presentation and a critical analysis of the major theological thinking and writing of Desmond Tutu, in order to discern the distinctive feature of his thinking, his patterns of understanding of the Rainbow Nation – an inclusive human community – and method of realising it.

Since autobiographical journey is never a complete biography, the scope of this study will be a relatively limited one. It is anticipated that criticism may be directed to this area. Because of the limitation of this study, one will confine and focus this project to those written texts that, by Tutu's admission, obviously made a significant impact on his thought. In the critical analysis of Tutu's work the following basic questions will form part of the research framework and analytical construct:

- a) What are the social, political, and religious conditions that were the barriers to inclusive human community in South Africa?
- b) What are the social, spiritual and intellectual sources which informed and shaped Tutu understanding of inclusive human community?
- c) Is the Rainbow Nation – an inclusive human community – really an organising motif of Tutu's life and thought?
- d) What are the images, metaphors, concepts, themes, values, principles, strategies, and actions used to support Tutu's stance?
- e) What are the barriers to be overcome in the actualisation of an inclusive human community?

1.8. Structure And Chapter Outline

Chapter One gives an overview and rationale of the study, the aim of the study, the literature review, the research problem and the research methodology.

The second and third chapters focus on the main subject of the study – the life of Desmond Tutu in relation to an inclusive human community. Various definitions of community are treated in these chapters. Chapters four through seven trace, arrange and examine Tutu’s theological notions of human community. Finally, chapter eight concludes with findings, recommendations and limitations of the study. It is in this final chapter where the author of this thesis will utilise the fraternal assistance of other scholars who will critically engage with aspects of Tutu’s life and theological work. This is the heart of the study because it explores Tutu’s three-legged doctrine of inclusive human community in great detail.

1.9. Conclusion

In this chapter, which serves as an introduction to the research proposal, the background information of the study has been given. The main idea of the thesis has been stated and its relevance and contribution to the academic field has been identified. Literature review, research problem and methodology have been addressed in this chapter. Now that the outline of each chapter, the main issues of each chapter the logic and sequence of each chapter has been stated, it is now appropriate to focus on the dimension of Tutu’s life and the experimental source of community and the development of his understanding of inclusive human community. The next chapter explores Tutu’s source of inclusive human community, the impact and its influence on his theological thinking.

CHAPTER TWO

THE LIFE OF DESMOND TUTU IN RELATION TO INCLUSIVE HUMAN COMMUNITY

2.1. Introduction

This chapter explores Tutu's biographical profile in relation to inclusive human community. The dimension of Tutu's life and its influence on the development of his understanding of the Rainbow Nation community and his experiential sources of community will receive special attention in this chapter. This chapter will flesh out Tutu's biographical profile, which emphasises significant periods and influences in the development of his theology of an inclusive human community. The aim of this chapter is to demonstrate that Tutu's theology of an inclusive human community developed from his experience of community, which had a very definite historical, social, intellectual and political source.

2.1.1. The Tough Minded and Tender Hearted Man

Desmond Tutu, who is the subject of this study, is known as one of the most celebrated black liberation theologians, whose optimism and hope can be traced back to his African cultural heritage and Christian traditions. Throughout his writings Tutu endeavours to revitalise African tradition, culture, values, myths and symbols to construct them in symbiosis with Biblical messages and promote an ideal African and universal human community.

Nelson Mandela has described Tutu as someone strident, tender, and never afraid and seldom without humour. From a Biblical point of view, Tutu's leadership displays both the characteristics of a serpent and the dove: these are the characteristics Jesus expected his disciples to exhibit.

A French philosopher, Friedrich George Hegel is in agreement with this view when he states that: "no human being is strong unless he bears within his

character antithesis strongly marked." So Jesus recognised the need for blending opposites, for he knew his disciples would face a hostile world where violent and destructive opponents would confront them. So, he advised them thus: "Be ye therefore wise as serpents, and harmless as doves" (Matthew 5:43-45). It is difficult to imagine a single person having both the characteristics of the serpent and the dove, but this is what Jesus expects from his disciples.

In his leadership and his struggle against injustice as well as building of an inclusive human community, Tutu displays a characteristic of tough – mindedness and tender - heartedness.

In his letter to John Voster, Tutu displays the characteristics of a dove's tender – heartedness when he states that: "I am writing to you as one human person to another, gloriously created in the image of the self – same God, redeemed by the self – same son of God, who for all our sakes died on the cross. Sir, as one Christian to another, through our common baptism we have been made members of and are united in the body of our dear Lord and Saviour, Jesus Christ (Tutu 2006:8). In this regard Tutu went further to call PW Botha his brother in his letter³ to him:

Whether I like it or not, whether he likes it or not, as I have said before, P.W. Botha is my brother and I must want to pray for the best for him (Tutu 2006:115).

Tutu's response to PW Botha's attack for advocating sanctions, supporting the African National Congress (ANC) and for organising an illegal march in Cape Town,

³ On the 6th day of May 1976, Desmond Tutu wrote an open letter to the then Prime Minister of the Republic of South Africa, John Voster warning him of the possibility of bloodshed. Addressing the Afrikaner leader as his brother and a family man, he said: "I am writing to you sir because I know you to be a loving and a caring father and husband". Here, Tutu directed his anger to the evil system of apartheid not the person. On the flip side, he directed conciliation to Voster in order to win him over than attacking him, which will not be able to change his heart. A practitioner of non – violence is out to defeat injustice not the white person doing evil. For more information about the third principle of non – violence, see Bernard Lafayette, Jr. and David C. Jehnson, Revised 2005:17.

displays some of his tough – mindedness: “Look here, I’m not a small boy. Don’t think you are talking to a small boy. I am not here as if you are my principal... I thought I was talking to a civilised person and there are courtesies involved (in Allen 2006:5).

2.1.1.1. Intervention scenario one

She tried to run away, but she was tripped by one of her attackers, and they beat her with knobkerries and sticks. While she lay dying, a big rock was dropped onto her chest, her head was crushed with rocks, and then petrol was poured all over her body before she was ‘necklaced’⁴ (a burning tyre put around her neck). We found her bloodied body outside the Duduza graveyard where it had been dumped (City Press, 14 December 2008:30).

These are painful words of the late Maki Skosana’s sister, Puleng Moloko, who was 24 years old when Maki was murdered on July 20, 1985. Maki’s incident shocked the world. Necklacing refers to a form of execution in the townships during the struggle years, which was carried out by forcing a tyre doused with petrol around a victim’s neck and arms, before setting it alight. During the struggle, the practice became a common method of killing those accused of being apartheid spies.

On the afternoon of Saturday July 20 1985, the day that Maki was murdered, the atmosphere was volatile and tense in Duduza Township. The East Rand community was burying four young activists, who were members of the

⁴ Necklacing refers to a form of struggle punishment, it is an execution in the township carried out by forcing a tyre doused with petrol around a victim’s neck and arms, before setting it alight. During the struggle against apartheid this practise became a common method of killing those who were accused of being apartheid spies. Maki Skosana a young lady I happened to know was the first victim of necklacing an incident that shocked South Africa and the world. Desmond Tutu spoke strongly against this of this young lady. See City Press 14 December 2008:30

Congress of South African Students, who died when hand grenades detonated in their hands. The hand grenades were supplied by former Askari Joe Measly.

This first “necklacing” incident that shocked the world prompted Tutu to respond to the brutal killing of this young lady, and his statement was given international publicity:

We have a course that is just. We have a course that is going to prevail. For goodness sake, let us not spoil it by the kind of methods that we use. And if we do this again, I must tell you that I am going to find it difficult to be able to speak up for our liberation. I will find it difficult – it is already difficult in this country to talk the truth, but if we use the methods such as the one that we saw in Duduza, then my friends, I am going to collect my family and leave a country that I love very deeply, a country that I love passionately (Tutu 1994:96).

Tutu was heavily criticised and attacked by militant youth and student leaders for this statement.

In spite of this, Tutu and other church leaders intervened in another violent incident in order to protect the life of a suspected informer, who was about to be killed by militant youth at a funeral in the township. After the incident, Tutu was outraged, and he continued to condemn violent methods of dealing with the apartheid system.

Maki Skosana was finally laid to rest in Soweto as the local youth in Duduza had threatened to attack the local undertaker who would bury her in Duduza. So, Maki was buried in Soweto on the 1st of August 1985 without the Duduza community’s knowledge (City Press 14 December 2008:30).

2.1.1.2. Intervention scenario two

Another critical intervention that Tutu undertook was at the funeral of Robert Sobukwe, who was the leader of the PAC. Tutu had been asked to preach at the funeral in Sobukwe's hometown, Graaff-Reinet in March 1978 (Tutu 1994:318). Among many leaders who attended the funeral was Mangosuthu Buthelezi. When the young people who accompanied the coffin saw Buthelezi, they swarmed around the podium, chanting slogans and insulting him as a "sell-out" a "stooge" and a "dog" (Allen 2006:318). This, by the way, is the most derogatory term of all in African culture.

Asked by the clergymen, who were present at the funeral, to leave, Buthelezi replied: "Let them kill me now. I am not going out. If is my day to die, let me die here". When order could not be restored, Tutu asked Buthelezi to consider the request to leave, reluctantly he agreed and was accompanied by clergymen, who formed protective walls around him (Buthelezi) but kicked by angry youth as they led the way out (Allen 2006:318).

Tutu was later attacked and accused by Inkatha of being a "political opportunist" and of giving political credibility to a bunch of political thugs (Allen 2006:318).

2.2. Who is Desmond Tutu?

Desmond Tutu was born in Klerksdorp in what was then called Transvaal, on the 7th of October 1931. He was the second of the three children of the Tutu family, who moved to Johannesburg when he was 12 years old. His father was a teacher and his mother a cleaner and cook at a school for the blind. It was here that he met Trevor Huddleston, who was an Anglican parish priest in Sophiatown. Father Huddleston was an outspoken early critic of apartheid, and he made a profound impression on the young Desmond Tutu.

"One day," Tutu said, "I was standing in the street with my mother, when a white man in priest's clothing walked past. As he passed us, he took off his hat to my mother. I could not believe my eyes – a white man who greeted a black working class woman.

Contradictory to the oppressive, hateful and divisive apartheid system, Father Huddleston's dignified and respectful approach and attitude towards black people convinced and influenced young Tutu not to take all whites as bad people. This incident and his other positive interactions with white people at home and abroad had a great influence on his non-racial stance.

In the early years of his life, Tutu became very ill. He contracted polio, which is an infection that was associated with fly – borne virus from sewage buckets. At that time, there was no vaccine against polio and the disease had a mortality rate of 10 to 25 percent. For a family like the Tutu's, there was little to be done other than to keep the patient comfortable and wait. Recalling that period in the life of the family, Tutu's sister, Sylvia said: "We had really lost all hope, and my dad had prepared for a funeral" (Allen, 2006:19). The polio was followed by a serious accident. "It was so cold he wanted to get close to the heater and warm himself", his sister recalled. "When I tried to stop him, he wouldn't. He was hospitalised with serious burns that scarred his thigh for life" (Allen 2006:20). The third serious incident that took place in young Tutu's life was when he contracted tuberculosis, which kept him in hospital for several months. Allen (2006) refers to Tutu's illness when he states that:

Desmond was diagnosed with tuberculosis and taken to Rietfontein, a sanatorium near Alexandra Township. The development of drugs to treat tuberculosis was then in its early stages, the main treatment was still enforced rest and good nutrition. Tutu was confined to the sanatorium for more than eighteen months before he was cured. He contracted

tuberculosis towards the end of a decade-long epidemic linked to South Africa's rapid industrial growth and its failure to provide proper housing for black workers (Allen 2006.45).

After matriculating from the Bantu High School, he chose to follow his father's career. He took a teacher's diploma at Pretoria Bantu normal college and studied for his Bachelor of Arts degree at the University of South Africa. He became a teacher at the Johannesburg Bantu High School for a year and then moved to Munsieville High School, Krugersdorp for three years. It was here where he married his wife Leah. They have three daughters and a son and several grandchildren.

In 1958, following the introduction of Bantu Education, Tutu decided to enter the ministry in the church of Province of Southern Africa, and he became a student of ministry at St Peters Theological Seminary, Rosettenville. He received his licentiate in Theology in 1960 and was ordained to priesthood in Johannesburg in the same year. Tutu followed in the footsteps of his mentor and fellow activist, Trevor Huddleston.

Later Tutu travelled to Kings' College in London (1962 – 1966), where he received his Bachelor's and Master's degrees in Theology. During this time he worked as a part-time curate; first, at St. Albans Cathedral and later at St. Mary's in Bletchingley, Surrey. He returned to South Africa in 1967, where until 1972 he used his lectures to highlight the circumstances of the African population. He wrote a letter to Prime Minister BJ Voster in which he described the situation in South Africa as a "Powder barrel that can explode at any time". We will deal with this letter later on.

Tutu's three life threatening health incidents prepared him to become a future wounded healer. His travelling overseas, educational training and racial exposure prepared him to become a visionary leader and an activist for the Rainbow Nation.

In 1967, after returning from the United Kingdom, he joined the staff of the Federal Theological Seminary in Alice, and became chaplain at the University of Fort Hare. In 1970 he moved to the University of Botswana, Lesotho and Swaziland where he held the post of Lecturer in the Department of Theology. He later went back to the United Kingdom as the Associate Director of the Theological Education Fund of the Herald Council of Churches, which was based in Kent.

In 1975 Tutu was appointed the Dean of St. Mary's Cathedral Johannesburg and, shortly after, he was elected Bishop of Lesotho. By this time South Africa was in turmoil, in the wake of the Soweto uprising of 1976. Bishop Tutu left Lesotho to take up the post of the General Secretary of South African Council of Churches. He held the position from 1978 to 1986 and, it was during this time that Tutu became a national and international figure. Tutu became heavily embroiled in controversy as he spoke out against the injustices of the apartheid system. Tutu supported the economic boycott of South Africa. He vigorously opposed the "constructive engagement" policy of the Reagan administration in the United States, which advocated "friendly persuasion" of the apartheid government. Tutu supported disinvestments as a non – violent peaceful strategy for social change.

In 1985 Tutu was elected the Bishop of Johannesburg. However, his office as Bishop of Johannesburg was short lived because, in 1986, he was elected Archbishop of Cape Town. In 1997 President Nelson Mandela appointed Tutu to chair South Africa's Truth and Reconciliation Commission (TRC)⁵. He retired from office as Archbishop of Cape Town in June 1996.

⁵ The Truth and Reconciliation Commission was established by the former president of South Africa Nelson Mandela, headed by Archbishop Desmond Tutu for promotion of National Unity and Reconciliation. The main aim of the commission was to restore victims of apartheid their human and civil dignity by telling their stories and recommending how they could be assisted, and to consider granting amnesty to those perpetrators who carried out their abuses for political reasons. To achieve these goals, the TRC worked through three committees: the committees on Human Rights Violation (HRV), and the Committee of Reparation and Rehabilitation, see, Omar, Dullah (1996). Introduction to the Truth and Reconciliation Commission. In: Botma Russell H. Peterson, Robin M. (eds), op. Cit, (p.25)

Tutu holds numerous honorary degrees from a number of universities, including Harvard, Oxford, Cambridge, Colombia, Yale and many others. He has received many prizes and awards in addition to the Nobel Peace Prize. Before 1990 Tutu was considered a controversial figure for his role in the pursuance of social justice. But today he is seen as an elderly statesman with a major role to play in reconciliation and as a leading moral voice.

2.3. Tutu's Experiential Source of Early Community

Tutu relates this firsthand experience with apartheid as a child: "We played quite happily and often with white children and as easily fought them as we taunted one another with racial insults" (Battle 1997:2). From that early age, it is obvious that Tutu was alive to the segregation in his community, and the spark of resistance against apartheid was triggered in Desmond Tutu. However, later in his life, he worked tirelessly to dispute that the colour of one's skin can be used as an index of one's value as a human being. In this regard, Tutu's moral persuasion is rooted in the same Christian narrative claimed by those who propagated the apartheid theology of exclusivity. Tutu argued that God's creation of humanity does not pivot around the evil system of apartheid. To expose the misuse of the Bible to justify apartheid, Tutu was pushed to ask the following questions: Do whites read the same Bible as we do? Do they really worship the same God as we do? If they do, why can they treat us as they do now (in Battle 1997:3)?

Tutu's presence penetrates the core of those whom he meets and with whom he shares his life. He is a man whose hearty laughter fills the air with gusto that remains long after he has departed. Stanley Mogoba, who went to college with Tutu, has this to say about the man that he knows very well:

Desmond has always had a sense of great humour and an explosive laughter. He always poked fun at his big nose and none of us escaped similar treatment. At the college he was

popular with all of us. Even those today, who because of their jobs or political stances, may seem poles apart are still fond of him as a friend and former colleague. I must digress a little and share a typical school story. One of our teachers whose English was very limited and who translated literally from Afrikaans to English – for example, “students, you must remember me to show you a diagram tomorrow” – made one of these remarks in class. We all had to suppress our laughter. Someone from behind kicked Desmond from under the table and he exploded with laughter. He was sent out of the class for a few days (Mogoba 1986:24).

In this respect, one could say that Tutu is an earthly mystic, filled with pranks and jokes, ready to laugh at himself, at life and at anything else close at hand. His love for life and people is as free as his laughter. But in the same breath, he can become a serious person with an explosive temper when confronted with issues that dehumanise another person.

Tutu’s quest for a Rainbow Nation is the central defining category of his life and thought. In his search for a ‘Rainbow people of God’, the development of Tutu’s thinking emerges from the particularity of the African understanding of community to a more theological and universal understanding of the interrelatedness of all life.

A key theme in Tutu’s development is his intensely personal understanding of a Rainbow community. In his search for a Rainbow Nation, he sees himself as both the subject and the object in a parabolic journey towards a universal community in which all are ‘insiders’ and no ‘outsiders’. This is a subject that I will address in great details later in the research.

Tutu’s teaching, preaching, activism stance, his ministerial position both as a pastor and a church leader in the Anglican Church, his Ecumenical leadership

position both as the General Secretary of the South African Churches and as the President of all Africa Council of Church, and as the chairperson of the Truth and Reconciliation Commission in South Africa serves as spiritual and intellectual laboratories in which his vision and search for a 'Rainbow people of God' can be examined critically, analysed and appraised.

2.4. Family Experience of Community

Tutu's young life was characterised by a pattern of movement and change, which necessitates that he adapted to frequent circumstances of diseases and accidents. He survived all those conditions. The rubbing of his right hand to improve blood circulation is a habit that he developed over the years, and it bears testimony to what he has gone through in life. John Allen rightly and explicitly makes the following observation:

Although he recovered relatively well, the right hand had atrophied, that gave him a weak grip when shaking hands. He frequently rubbed it to improve the circulation and warm it. In the early 1980s the state-controlled television news service zoomed in on his hands during hearings of a government inquisition, to portray him as a miscreant wringing his hands in guilt (Allen 2006:19-20).

Tutu's father was a schoolteacher, who had to be transferred from one school to another and the family had to move homes several times. However, Tutu's mother was forced to take employment as a domestic worker in Johannesburg to supplement the family finances. Having been close to his mother, Tutu learned to admire her courage, caring, compassion and her willingness to share whatever she had with other people. These strong African family qualities prepared young Tutu for the leadership and service he was about to embark upon.

Revealing the impact of his mother's influence and the family experiential source of a loving and caring human community, he rightly observes:

I resemble her in many ways. She was stumpy, and she had a big nose like mine. And I hope that I resemble her in another respect: (she) was very, very gentle and compassionate and caring, always. Taking the side of whoever was having the worst of an argument. She was also quite incredible about wanting to share – she never cooked just enough for the family. She always imagined there was going to be somebody (else) who would come and for whom she must dish up for; even when we didn't have a great deal, she would want to share the little we had (Tutu 2006:22).

As a young township boy, Tutu became aware of the South African racial divide. At an early stage, he discovered that white people enjoyed more privileges than black people. White communities had better houses, better schools, better salaries and businesses compared to the poor black communities. He recalled seeing white children throwing away their lunch sandwiches, which were half eaten, which he found strange but did not question. He further recalled that he witnessed some of his hungry township friends who depended on the food that was thrown in the dustbins. He noticed the disrespect of white people when a white shopkeeper called his father "boy". As Allen aptly states:

... the young Desmond 'fumed inside', as he puts it, to hear a white shop assistant, 'a slip of a child' call his father 'boy' (Allen 2006.22).

Tutu further experienced the vicious migratory system of influx control system when he had to live in a hostel in Sophiatown, next to the place where his mother was working. Tutu related a story of a sharing moment: Once on a cold winter morning when he was waiting for the train to school, he noticed a boy

shivering of cold. He took the jersey he wore and gave it to the boy and begged his sister not to tell their mother about it. These family experiences had a future impact on Tutu's ministry.

2.5. Educational Experience of Community

Tutu's high school years were spent at the progressive, well-respected Western High School situated in Sophiatown, which was in one of Johannesburg's suburbs. After completing his high school studies, he wanted to become a medical doctor rather than a minister of Religion. However, he ended up following in the footsteps of his father, when he studied to become a schoolteacher. It was at Pretoria Bantu College a, post-matric teachers training college, where Desmond Tutu met his schoolmate Stanley Mogoba. His friend who has known him for a long time comments:

“His life was an epic, which could be called from the dusty roads of Sophiatown to the red carpet in Oslo. His story epitomises a miracle. Frail in health, it was the achievement of medical science that the tuberculosis he contracted responded to treatment. Twice he had to miss out on important examinations – Standard 6 and Junior Certificate – because he had to be hospitalised. However, due to his intellectual acumen, he was promoted by teachers to the next class, where he became a top scholar (Mogoba 1986:23).

The minority apartheid government introduced Bantu Education immediately after taking over the government in 1948. The Bantu Education Act was passed to take over schools from churches, and it mandated that all black children attend black – only schools under government's control. For oppressed black, children Bantu Education symbolised inferior – education, poor teaching, over-crowded classes, inadequate funding, poor education and limited

employment opportunities after graduation. The apartheid educational experience of Mogoba and Tutu was one of separate development. Mogoba makes it clear when he writes:

Our dormitories and classrooms were grass – thatched rondavels⁶. We only obtained a few rectangular classrooms after our biology tutor complained that his rondavels did not have adequate light to use microscopes. It was in one of these rondavel dormitories that we spent some time together with Tutu. I can still remember a day when Desmond had a visitor, Father Trevor Huddleston. This tall white monk sat on Desmond's bed and we all marvelled at this, a white man visiting a black youth like Desmond and being quite at home on a bed in a rondavel (Mogoba 1986:23).

According to Mogoba, Tutu was a brilliant student with a unique intellect and he had a photographic mind, which once it recalled a few things on a page, he could see the rest of the page. Tutu was the best student, particularly in English and was disappointed for missing a distinction in English for his joint Matriculation Board certificate.

At college Tutu's leadership qualities were already clearly evident, when he was elected to the Student's Representative Council. Shortly after completing his teaching diploma, his teaching career came to an end with the introduction of the Bantu Educational System in 1955. The Bantu Educational Act downgraded the syllabus for black students to prepare them for a life of manual labour. This condition forced Tutu to resign from a teaching career and, instead, he responded to the call for ministry.

⁶An African type of hut.

In spite of the repressive environment and negative conditions, Tutu stood up to the test of time and he moved “from the dusty roads of Sophiatown to the red carpet in Oslo”.

2.6. Church Experience of Community

It was during his confinement in the state run sanatorium that he established a constructive friendship with Father Trevor Huddleston, who was a legendary Sophiatown priest, and Father Huddleston greatly influenced Tutu’s religious direction and social activism. As Allen (2006:44) rightly observes: Huddleston encouraged young Desmond to read, once lending him a manuscript copy before publication of Allen Paton’s soon to be famous novel, ‘Cry the Beloved Country. When he was discharged from the sanatorium, he left it with a deep spiritual feeling that became stronger and stronger over the years. He was baptised a Methodist, but he later joined the Anglican Church through the influence of Father Huddleston.

After leaving the teaching profession, Tutu joined St. Peters Theological College, which was run by the Fathers of the community of Resurrection for the training of Africans for the ministry. Here, Tutu attributes his view of the interrelatedness of the spiritual and secular to his experiences at St. Peters. It was here he learned that: “It is impossible for religion to be sealed in a watertight compartment that has no connection with the hurly – burly business of ordinary daily living.”

Through Father Huddleston’s influence, Tutu embraced the Anglican Church, the liturgical church that embodied the relentless fight against apartheid. For Tutu, the church was the continuation of Christ’s life on earth, teaching, healing and empowering. As a result, Tutu sees the church as a:

Storehouse of the energy and power of good which must combat the power of evil to the end, and which as it triumphs

over the dark power makes all things new... To express the priesthood and the church in general, you have to think of a double duty: to bring God to the world, and to bring the world to God (Tutu 1983: 84-85).

Despite his disappointment with his fellow Anglicans parishioners, in relation to their involvement in the struggle against apartheid, he was encouraged and proud of St. Mary's Cathedral parish, which was a multi-racial congregation. For Tutu, the church was a microcosm of what the future South Africa could be, the Rainbow people of God. The officiating of the Eucharist to a multi-racial congregation by mixed clergy and an integrated choir was a beacon of hope for Tutu. To put this in his own words:

Tears sometimes streamed down my cheeks, tears of joy that ... Jesus Christ had broken down the walls of partition and here were the first fruits of the eschatological community right in front of my eyes (in Graybill 1991:165).

Even though Tutu was not directly active in politics, he marvelled at how great leaders like Robert Sobukwe seemed untouched by bitterness, but endowed with both gentleness and steadfastness. However, at a later stage he became closer to political events through earlier association with Father Huddleston, who was an activist Anglican priest who visited him in hospital when he was recovering from tuberculosis.

After completing his theological studies in 1960, Tutu was ordained. Nothing delighted Tutu more than pastoral house visits, administering Holy Communion to the sick and preaching: "You cannot love people and not visit them. You cannot love them unless you know them and you cannot know them unless you visit them regularly; a good shepherd knows his sheep by name" (Tutu 1983:70).

Tutu saw the church as “a likely means of service” and viewed his move from teaching to ministry as being “grabbed by God by the scruff of the neck” in order to serve Him. Here Tutu attributes his interest in the church to the early influence and example of Father Huddleston, and especially, “his speaking up for the oppressed.” This, Tutu reveals, “showed me what a man or woman of the church can do” (in Graybill 1991:160). There is an African proverb that says: The strength of the Crocodile is in the water. This is true with Tutu’s ministry in South Africa and the world at large. As a church leader in his own right, Tutu stood on the shoulders of Anglicans who have gone before him. As Michael Battle puts it: “The Anglican Church carried within itself the impulses of protest” (Battle 1997:87). Desmond Tutu had as a resource this Anglican tradition of protest against apartheid. During 1957 the South African Government declared multi-racial church gatherings illegal. The proclamation of this law forced the Anglican leadership to take a stand against this law. It is this Anglican culture and tradition of protest against apartheid that influenced Tutu to take a stand against racial injustice. In support of this, Battle argues that: “Tutu understands the Anglican rite and the significance it attaches to worship and social engagements”. For Battle, this understanding has shaped Tutu’s thinking and provided the impetus for his public witness against apartheid (Battle 1997:6).

2.7. Ecumenical Experience of Community

Desmond Tutu joined the staff of the South African Council of Churches in 1978 as its first black General Secretary taking over from John Thorne, who was a congregational minister. In articulating the vision, mission and main objectives of the South African Council of Churches under his administrative leadership, this is what he said:

We in the SACC believe in a non-racial South Africa, where people count because they are made in the image of God. So the SACC is neither a black nor white organisation. It is a

Christian organisation with a definite bias in favour of the oppressed and the exploited people in our society. In a small way we in the SACC offices are the first fruits of this new South Africa. We have nearly all the races of South Africa, belonging to most of the major denominations, working together as a team, led by a General Secretary who happens to be black. The sun, so far as I make out, still rises from the East and sets in the West, and I have not noticed the sky has fallen because whites have to take instructions from blacks. They are not black or whites. No, they are Woram, Thom, Anne, Margaret, and Father Tutu (Tutu 1982: 46).

This statement clearly indicates SACC's position in relation to racism and apartheid. For Tutu, the apartheid system was unjust, immoral and unchristian. God has created people for fellowship with community, for fellowship with God, and with one another, so that we can live in harmony with the rest of creation. Therefore, for Tutu, the role of the church of God is to remain the agent of justice, of peace, of love and reconciliation. To this end, he asks that: "When will we learn that human beings are of infinite value?" Speaking further, he states that: "they (human beings) have been created in the image of God, that it is blasphemy to treat them as if they were less than this and to do so, ultimately, rebounds on those who do this. In dehumanising others, they themselves are dehumanised. Perhaps oppression dehumanised the oppressor as much, if not more than the oppressed. We can be human only in fellowship in community, in *oikoumene*⁷ and peace".

⁷*Oikoumene* is a Greek word, which means the whole inhabited world. Its roots are in the Greek noun *oikos* (house), and the verb *oikeo* (to live or dwell). For the Greeks, the *oikoumene* means the civilised world where Greek culture was identified with the Empire, where Roman law and imperial power decided the boundaries. In the New Testament, however, the concept was used to represent the Christian family, the ecumenical church, as a whole, the universal church. – see Paul A. Crow Jr. 'Christian Unity: Matrix for Mission'. Friendship Press: New York (1982:25).

Underpinning the effort of the SACC is a theology of opposition to apartheid articulated by Tutu. His fight against apartheid rests on two doctrines: Human beings are created in the image of God, and reconciliation through Christ (Graybill 1991:166-167). The theology of *Imago Dei* is the first step and important attribute in Tutu's theology. For Tutu, the heart of the Christian message is that humans are created in the image of God and that Christ's work on the cross has restored the brotherhood and sisterhood that was destroyed. For Tutu, the Bible says God's intention for humankind is harmony, peace, justice, wholeness and fellowship. On the contrary, apartheid says human beings were created for separation, disunity and alienation (Graybill 1991:167). Tutu genuinely believes that there is neither black, white, Indian or coloured people, but all are brothers and sisters – one family, God's family – the Rainbow human community.

What makes Tutu so controversial and somewhat revolutionary in the eyes of many white South Africans is because he dared to say that apartheid was the most vicious and evil system since Nazism. He committed his ministry to the dismantling of apartheid to bring about a new non – racial democratic South Africa. This is the commitment, which has placed Tutu at the centre of the political storm, for mixing religion and politics. We will deal with this issue in great detail in one of the chapters.

When joining the South African Council of Churches, Tutu was not the well-known figure that he is today. However, the SACC provided him with the space and the platform to take the struggle against the apartheid system to the international community. As Goba argues: "the Eloff Commission⁸ of Enquiry into the South African Council of Churches, which happened during his time, will go down in South African history as a tragic act which nevertheless saw the integrity of

⁸ The Botha government, in order to investigate the financial accounts of the South African Council of Churches, established the Eloff Commission. See Desmond Tutu. (1994). 'The Rainbow People of God: A Spiritual Journey from Apartheid to Freedom', Double Storey: Cape Town (pp. 53-78) Tutu's response to the Commission was that it was not the finances or activities of SACC that was being investigated, but that it was the Christian faith, the Christian Churches that was on trial.

Desmond Tutu shine through all the mud that was slung at the council” (Goba 1986:61). For it was during his term of office in SACC that he became a world Ecumenical, his stature rose and he was recognised and supported by the world Ecumenical family. Thus, the support, which Desmond Tutu received for being chosen a Nobel Peace Prize recipient, is expressed again in many of the articles written by him and about him, is eloquent testimony only to his real stance in matters of peace and justice. In making a theological tribute to Tutu, Bonganjalo Goba makes the following observation:

As members of the black Christian Community in South Africa we are proud that one of us has had the great honour of being chosen as a recipient of the Nobel Peace Prize. This prize is in recognition that the black Christian community has a unique role to play in the struggle for liberation in the country. Tutu’s commitment to the black struggle has been a source of inspiration to us. There is a sense in which he, more than many of us, has made the vision of the black churches become a reality (Goba 1986.61).

Tutu held various positions in the Anglican Church, but it was under his leadership that the SACC developed and became an important instrument of black protest. Immediately after joining the council, Tutu introduced two new programmes: The Dependence Conference, which dealt with banned persons, detained and imprisoned persons with their families, and the Asingeni Fund,⁹ which provided them with financial assistance for funerals and legal aid.

Underpinning SACC ministry under Tutu is a Biblical and Theological position against apartheid that rest on the following:

⁹ Asingeni Fund came into existence in June 1976 to provide relief and help with funeral expenses to families affected by the uprisings of that year. This fund was established under the leadership of Desmond Tutu to also provide legal aid to political activists. See Desmond Tutu (1994). ‘The Rainbow People of God’ Double Storey; Cape Town (p.34).

- a) Relationship with an acknowledgement of God as the creator and Lord over human life in every aspect whether it be socio-political or economic.
- b) The creator God who has revealed Himself in Jesus Christ has a deep concern for the poor and oppressed.
- c) Human beings are created in the image of God and this is their most important attribute.
- d) Reconciliation comes through Christ's redemptive work.
- e) A concern for the development of a Biblical theology of liberation that takes the African culture and tradition seriously.

The above Biblical ethos informed and shaped Tutu's ministry within the South African Council of Churches. The heart of the Christian message for Tutu is that Christ's Salvific act on the cross has restored the human brotherhood and sisterhood, which sin had destroyed. In this respect, God's intention for humankind is harmony, peace, justice, forgiveness, reconciliation fellowship and wholeness. But on the contrary apartheid represents separation, disunity, and alienation that lead to non-community. But, for Tutu, in the Kingdom of God, there is neither black nor white, Indian or coloured: we are all brothers and sisters in the "Rainbow Nation" People of God.

In achieving the above, Tutu chose the nonviolent method for social transformation. And, like Chief Albert Luthuli, Tutu chose nonviolent methods in creating a non-racial South African Community. This is because according to him the following was true:

We cannot afford to use methods of which we will be ashamed when we look back. I suppose that human beings looking at it would say that arms are the most dangerous things that a dictator, a tyrant needs to fear but in fact it is when people decide they want to be free. Once they have

made up their minds to do that, there is nothing that will stop them (in Ackerman 2000:368).

It was during the leadership of Tutu in the early 1980s that the churches became increasingly outspoken, not just condemning apartheid as a sin, but organising open protests in defiance of apartheid and engaging in nonviolent resistance. Tutu led the South African Council of Churches, representing 22 of the leading denominations in ongoing resistance. In 1987 SACC adopted a resolution, which openly questioned the legitimacy of South African white minority government, and called member churches to their moral obligation to disobey apartheid laws.

Furthermore the SACC openly supported the rent boycott, tax resistance, conscientious objection to military service and registering births outside the official race-based system. In addition, individual member churches became sanctuaries for squatters whose homes had been demolished and for those sought by the authorities as well as becoming centres for meetings and offices for anti apartheid groups.

2.8. Tutu: the Nonviolent Activist

Desmond Tutu is well known as a religious and political activist, who employed *ubuntu* nonviolent resistance as the method needed for the dismantling of the apartheid system, the achievement of social, political and economic justice and the establishment of the Rainbow Nation as a caring and loving community. It is also a known fact that his concern for social justice and his nonviolent strategy was rooted in the African spirit of *ubuntu*, Christian theology and ethics, and that he was sustained throughout his prophetic witness by a deeply personal religious faith, including a firm belief in a personal God.

In one of his proposed ten theses, Stanley Hauerwas said that the primary social task of the church is to be itself – that is; a people who have been formed by

a story that provides them with the skills for negotiating the danger of this existence, trusting in God's promise of redemption (1981:10). According to Hauerwas, the church is a people or a community on a journey, who insist on living in a consistent way with the conviction that God is the Lord of history. As a community representing the kingdom of God in the world, they must refuse to resort to violence in order to secure their survival.

Tutu echoes Hauerwas' view when he argues the concern of the church is to work for a new kind of South Africa, a non-racial, truly democratic and a more just society by reasonably peaceful means: "We as a council" he argues, "deplore all forms of violence – we have said so a number of times, both the structural and legalised violence used to maintain an unjust socio-political dispensation and violence of those who would overthrow the state (Tutu 2006:72).

Organised nonviolent passive resistance campaigns were an indispensable link that ended the old apartheid order in South Africa. Stay-aways, strikes and boycotts put pressure on white business owners and employers, and they undermined white attachments to the status quo. Nonviolent sanctions did not bring down the curtain on white rule, but they discredited the regimes' authority and undermined its strategy for shielding apartheid from the many forces arranged against it.

In the Rivonia Trial address in 1964, Nelson Mandela disputed Tutu's nonviolent stance when he argued that 50 years of nonviolent action by the black South African community had not secured their rights but had worsened the repression (Mandela 1977:776). Mandela argued that the South African oppressed majority were losing confidence in the policy of nonviolence and were turning, disturbingly, to violence. Since the government was not flinching from brutality, he concluded that: "As violence in this country was inevitable, it would be unrealistic and wrong for African leaders to continue preaching peace and nonviolence, at a

time when the government met our peaceful demands with force” (Mandela 1977: 776-777).

Mandela strongly believed that preaching peace was not a strategy for winning a conflict. But, if Mandela believed that nonviolent action was the opposite of force, he was mistaken, for it is in fact another form of force. Nonviolence is not simply a method of protest, but it is a system of thought, philosophy, art, methods and strategies whose purpose is to bring about complete change (King 2005:12). Nonviolence¹⁰, negative peace and peace without justice are the opposites of violence. Nonviolence is the antidote to violence and negative peace.

It was said by Napoleon Bonaparte that everything taken by force is temporary. Violent solutions are temporary solutions. But nonviolent solutions are more permanent because the process for achieving the solution is consistent with the goal (Lafayette and Jehnsen 2005:12). Here nonviolence is more permanent because it is based on social growth, human reconciliation and changing conditions. Desmond Tutu, the subject of this study, also has chosen the nonviolent reconciliation method for social change to dismantle the apartheid system.

2.9. Is Tutu a Political Priest?

Tutu became a political leader by default, when those elected to lead the liberation movement were forced into exile, imprisonment or killed. But it was not his choice to assume such a position nor was he elected to such an office (de Gruchy 1996:49). For him it was an extraordinary calling to which he reluctantly responded. He had no alternative but to become a spokesperson for the victims of apartheid, and a prophet to the perpetrators of racist oppression (de Gruchy

¹⁰ King's intellectual contact with the theory of nonviolent resistance and non-cooperation began with his reading of Thoreau at the time of a rise in his concern for racial and economic justice. This examination of the traditional pacifist position, and Gandhi's life and works, led to an understanding of love and nonviolence. See Bernard LaFayette, Jr., David C. Jensen. (eds). 'The Nonviolence Briefing Booklet: A 2-Day Orientation to Kingian Nonviolence Conflict Reconciliation', Revised 2005 (p.12).

1996:50). Tutu's primary calling was to be a priest, a spiritual leader and a minister of the word and the church of God.

Even though Tutu was not a member of any political party, he was somehow identified with the aims and objectives of the liberation movements like ANC, PAC, AZAPO and UDF. However, because he was a spokesperson and prophet who was closely identified with the aims and objectives of liberation movements, he was accused of being a political priest who failed to separate religion from politics. Tutu made the following comments in response to his accusers:

I am a church person, who believes that religion does not just deal with a certain compartment of life. Religion has relevance for the whole of life and we have to say whether a particular policy is consistent with the policy of Jesus Christ, and if you mean to say that is political, then I am a politician in those terms. But it won't be as one who is involved in party politics (Tutu 1994.4).

Dr T.S.N. Gqubule agrees with Tutu, when he argues that there is a dangerous heresy in South Africa today that separates the spiritual from material things, which separates religious beliefs from social, economic, political, cultural and educational issues of our country (Gqubule 1986:32). According to Gqubule, the Judeo-Christian religion knows nothing about a dichotomy between the spiritual and the material, the sacred and the secular.

According to Simon Maimela, Tutu seems destined to remain controversial and "political" in his prophetic witness against the apartheid system, which he wanted to dismantle. In this regard, Tutu reminded us that:

Our relationship with God demands and is authenticated by our fellow human beings. The kingdom of God is not a nebulous platonic 'ideal state' in the hereafter. It is as Jesus

said among us, and its signs are tangible. These worldly effects when demons are exorcised, when the hungry are fed and the naked clothed, when the lepers are cleansed and the lame made to walk again, the deaf to hear and the blind to see. When sins are forgiven and the dead are raised to life again. When all are exposed for what they are and evil is overcome by good, when oppression and exploitation are resisted, even at the cost of freedom and life itself, then we have a real taste of Heaven (in Maimela 1986:57).

As I conclude this section of the experiential influence on Tutu's idea of a Rainbow Nation, it is important to mention among many one political leader who had a great impact on Tutu's ministry. This person is none other than Robert Mangaliso Sobukwe. Even though it is not in the scope of this study to make a critical analysis of Robert Sobukwe's work, it is helpful to take a bird's eye view of the man who had a great influence on Tutu. The reason why Tutu respected Sobukwe is because he was a great African thinker, who possessed a perspicacious mind. Though he was a pan-Africanist, he located the South African struggle in the entire struggle on the African continent. He made a call for Africa for the Africans, Africans for humanity and humanity for God. Sobukwe argued that the African people needed to be the principal initiators and agitators of their own freedom and that they must determine their own destiny. He was a pacesetter for the liberation struggle as he called for radical action to overthrow white domination when it was seditious to do so.

Sobukwe was behind the nonviolent historic Sharpeville uprising, where 69 unarmed protesters were killed. His uncompromising stance earned him the title of "defier of the undefiable". He called for the status campaign, which sought to inculcate into the African community a pride and self-consciousness philosophy advocated and promoted by Steve Biko in the 70s.

In one way or another, Sobukwe was a Rainbow man of great humanism devoid of any vestiges of racism, and he eschewed tribalism at all levels. He possessed the gift of eloquence and his mastery of IsiXhosa, Sesotho, IsiZulu, Afrikaans and English gave him potent tools of persuasion. As an advocate of nonviolence, Sobukwe was aggressive spiritually, mentally and emotionally against injustice but always persuading his opponent of the righteousness of his cause. This is what Tutu says about the man who influenced him on his nonviolence pilgrimage:

I don't use these words lightly or glibly. He was a holy man, devoted to Jesus Christ his lord and Master, and for that reason committed to seeing radical change happening in South Africa without violence and bloodshed, death and destruction. Despite what they tried to do to him, his spirit and his ideas broke through these fetters, and transcended the human restraints and his spirit and thoughts have lived on in the Black consciousness movement (Tutu 1982:66).

However, in spite of Tutu's great respect and admiration for Sobukwe's leadership, there were great theological differences between the two. The first major difference between Tutu and Sobukwe was on the issue of multi-racialism. Tutu viewed whites as 'brothers' whereas Sobukwe saw them as 'colonisers', who cannot be trusted. Sobukwe rejected collaboration with sympathetic whites because he considered multi-racial co-operation between the slave owner and slave as an ungodly alliance (Graybill 1991:60). For Sobukwe, in political, terms there could be no such thing as a 'good' white person in South Africa (Graybill 1991:61).

One major agreement between Tutu and Sobukwe was nonviolence as an appropriate method of the struggle. In a press conference Sobukwe reiterated his nonviolent stance when he appealed to his followers to make sure that their

campaign was conducted in a spirit of absolute nonviolence (Graybill 1991:86)). However, Sobukwe's nonviolent stance was not based on passive resistance as Tutu's was, but his was based on practical considerations.

Another point of agreement between Tutu and Sobukwe was their belief in one human race. Sobukwe articulated this point very well when he stated that:

We believe in one race only: the human race with its long history of struggle against all restrictions - physical, mental and spiritual. We would have betrayed the human race if we had not done our share. We are glad to have made our contribution (in Graybill 1991:94).

2.10. Conclusion

In this chapter, Tutu's biographical profile and experiential sources of community have been explored. Tutu's biographical profile that traces the significant periods of the development of his theology of an inclusive human community has been emphasised. I argued and perceived that it will be extremely difficult to talk intelligently about the notions of community in Tutu's life and thought without some appreciation of the problem of apartheid in South Africa. This chapter has attempted to demonstrate that Tutu's politico-ethical construct of community is directly related to his socio-historical contexts. In this regard, an attempt is made in this chapter to demonstrate the necessity of examining the relationship between the socio-historical context and the politico-ethical claim associated with community in Tutu's thinking and the foundation of the South African black community.

This chapter, clearly and systematically, outlines the influential, intellectual impact of the African family, the church and education in the thought of Tutu. An attempt has been made in this chapter to show that Tutu's intellectual, theological

training and international exposure provided him with conceptual tools to articulate his critique of the apartheid system, and the development of a method to dismantle it.

In this regard, four basic principles emerge: non-racialism, human beings are created in the image of God, interrelatedness of creation, nonviolence and reconciliation through Christ. The above mentioned principles raise issues that are relevant to the human community and these will be discussed in more detail in chapters five through seven, which focuses on the three legged doctrines of Tutu's theology of inclusive human community. In the next chapter, this study explores various definitions of community. Now that we have identified the three major themes of Tutu's theological thinking, it is appropriate to treat them in the next three chapters.

CHAPTER THREE
THE CASE OF A RAINBOW NATION:
TOWARD A DEFINITION OF COMMUNITY

3.1. Introduction

This study is convinced that the vision of the “Rainbow Nation” - an inclusive human community - is the organising principle of Tutu’s thought and activity. This chapter investigates the origins, the theological meaning of the rainbow metaphor, and its relation to the human community. The study in this chapter will start by unpacking the Biblical origins and meaning of the rainbow metaphor, and how it is connected to the notion of community. Secondly, the chapter will explore the definitions of community.

As a key concept of this study, community needs to be defined in order to give readers a feeling of how it is going to be used and how it is connected to the ‘Rainbow Nation’ motif - an inclusive human community. To achieve this, I have chosen both the African and non-African scholars who have done an in depth study on the subject, authors whose definition of community can contribute to the attempt to access the models of community inherent in various metaphoric ideas raised in Tutu’s thinking.

This chapter will open with a secular, western definition of community, which entails the social and economical definition of community. We will then conclude with the African definition, as well as the Biblical understanding of community. It is hoped that this discussion will provide us with the lens with which we are going to read and interpret Desmond Tutu’s concept of a Rainbow Nation.

3.2. The Rainbow Nation Motif Outlined

The vision of the Rainbow Nation is the organising principle of Tutu’s thought and activity. It is believed and argued in this study that the living tenets of

Desmond Tutu's theology and ministry are, therefore, encompassed in the rainbow metaphor. The Webster's ninth new collegiate dictionary defines the rainbow as an 'arc' or circle that exhibits in concentric bands, the colours of the spectrum that is formed by the refraction and the reflection of the sun's rays in raindrops, spray or mist. The rainbow is, basically, a multi-coloured array and illusory goal of hope (Webster 1987:973).

Biblically speaking, however, the rainbow is a covenant between God the creator and his people, the sign of peace and hope. The rainbow in Tutu's thinking is the sign of hope, prosperity and justice. After the apartheid storm, the rainbow is the multi-coloured people of South Africa: blacks, whites, coloured, Indians and others, who are the manifestations of peace, prosperity, justice and hope. However, Tutu is aware of the fact that justice, peace and hope are a rare commodity in the struggle for freedom and human dignity. Therefore, as far as he is concerned, the Rainbow Nation as a concept offers hope in the world infected with wars, racial strife, hatred, suffering, death and destruction.

At this point, it should be noted that of the many South African liberation theologians, Tutu demonstrates an interesting contrast to the usual radical view that stands against the apartheid system. The metaphor he uses in his writings, public addresses and press statements carries more conciliatory message against racial ideologies. In this respect, it is therefore perceived that the Rainbow Nation encompasses Tutu's non-racial, inclusive theology of reconciliation that aims at fulfilling the loving and caring community.

The story of the flood reduces the world's population into one family of Noah, his wife, his three sons and their wives. In a sense, God was starting all over again, repopulating the world with one righteous family. With this narrative, the book of Genesis gives a summary of the nation that was born from one family. Genesis 10 is a key to the rest of the Biblical account. It is like the cast of characters

given in the preface of a play so that the audience will understand who the players are, how they stand in relation to each other, and which ones have the main roles.

In Tutu's mind, the Rainbow Nation expresses the vision of hope. Tutu believes that suffering can be transformed and redeemed. In his world, there is no such thing as a totally hopeless case since he understands that God is an expert in dealing with chaos, with brokenness: with all the worst we can imagine. God created order out of disorder, cosmos out of chaos, and God can do so always. He can do so now – in our personal lives and in our lives as nations (Tutu 2004: viii).

The Bible tells us that after the fall, God drove Adam and Eve out of the garden thereby depriving them of access to the tree of life, and preventing them from living forever in a fallen condition (Genesis 3:22-24). What a sad gain: sin is missing the mark and losing the respect for God's ways and laws; the end result is self-hatred, loss of human dignity, death and destruction. Since God is just and does not tolerate evil, God's response to the intrusion of sin into His world and into the lives of his human co-workers was to put limits on evil. He refused to let it go unchecked. So, for Tutu, the flood was allowed to check the wickedness of Noah's generation, but God preserved Noah and his family in order to repopulate the earth from an obedient people (6:1-22).

In Tutu's mind, the unity of the entire creation was God's intention from the very beginning of creation. Originally, God created human beings to become his viceroy, his representative on earth, destined to rule over the rest of creation on God's behalf. Tutu believes that this is the highest privilege bestowed on each human person, male and female. No mention is made of race, of nationality or colour. It is the fact of being created by God that endows them with this infinite and eternal value, the primal state of affairs as being that of harmony, unity, fellowship and friendliness (Tutu 1994:60).

However, Tutu acknowledges that things went horribly wrong because sin entered God's good creation. For this reason, the primal unity was disrupted.

Where there was unity, now there is disunity, and harmony was replaced by disharmony. There was alienation and hatred and enmity. Fellowship and communion were destroyed, and it was not just human kind was affected; the rest of creation fell with human beings. There was murder and death, war and strife. And the Genesis stories culminate in the shattering story of the Tower of Babel, where human community and fellowship become impossible: human beings can no longer communicate with one another because God has confused their languages and people are torn apart. For Tutu, this was the ultimate consequence of sin, separation, alienation, and apartness. The Tower of Babel, in Tutu's view, is the result of racial separation, a divine sanction for the diversity of nations. Here the divine punishment of sin had become the divine intention for humankind. That for Tutu is a position the Bible will not support (Tutu 1994:62).

However, the story of the Tower of Babel ends with a cry for reconciliation: for atonement. For this reason, for Tutu the story of the Bible could be said to be the story of God's movement: His mission to restore the harmony, the unity, the fellowship and the communion as it was in the beginning (Tutu 1994:62).

Reading Genesis 10 helps one to realise that God is working out a plan that includes all the people of the world. First, He scatters them abroad by confusing their language, and then he chooses one family, the family of Abraham, through which to bless all the families of the earth. Ultimately, that blessing comes through Jesus Christ, whose work is described in the New Testament as a message of togetherness, reconciliation and the Rainbow Nation.

Contextually speaking, the rainbow nation, a theological concept and as a form of community, is embraced by Tutu as a corrective hermeneutic for non-community created by the evil divisive system of apartheid. The rainbow nation concept encompasses Tutu's theological model of inclusiveness. In Genesis 9:12-17, which is where the concept originates, the rainbow is the sign of the covenant between God, the human race and every living creature that is on earth.

Besides, the rainbow is a sign of remembrance, a sign that appears after the storm, a sign of promise and hope that the flood will never again destroy all flesh. When the rainbow appears in the clouds, God will look on it to remember the covenant he has made with the human race. So, with the rainbow, God created a memorial or a sign of His promise.

One has only to consider the awesome effects of natural phenomena such as a volcano and the passing of a powerful hurricane to imagine the massive destruction that must have occurred as a result of the flood. (Here one is reminded of Tsunami event). Yet after the storm, when the waters had subsided, Noah led his family in worship and thanksgiving (Genesis 8:20). In doing so, he reaffirmed for the next generation the value of life and the need for people to follow God's ways.

In response, God resolved never again to curse the ground or destroy the human race and all other living things by flood. This is a reassuring thought. Therefore the story of Noah and the rainbow assures all human races that all forms of life share a common fate in this world as well as a common concern of God. After the storm, God sent forth both people and animals to repopulate the earth. In Genesis 10, we find Noah's sons producing families, city-states and even entire nations. Ultimately, all the people of the world descended from one righteous man. Here the common ancestry in Noah is important since it shows that God is concerned about the whole world, and that He loves all people.

The people and nations listed in Genesis 10, if traced forward in time and named modern names, might read like a directory of the United Nations today. The listing represents the world as it was in ancient times. But it also reminds us that just as the flood spread the judgment of God throughout the earth, so the blessings of God on Noah have spread through his descendants, through these nations of the world (Acts 17:26) as the outcome of His charge to Noah (Genesis 9:1).

Given the perspective of Genesis 10, one could almost say that there are many nations under God. Not that any nation has always served God or brought itself under His sovereignty. Far from it because some have violently opposed God's ways; nevertheless, this means that God is concerned about the whole world. He loves all people (John 3:16-17). Likewise, as we survey the many nations of the world today, we need to keep in mind that ultimately we are all part of the same family (Genesis 10:32). In Tutu's mind, this is what God's dream is about.

3.3. Origins of Community: From a Social Science Perspective

The concept of community has a chequered history, in the course of which it has inverted its sense, from meaning a general group to meaning a very particular group. In current usage, its sense remains diverse, retaining many historical uses, but also acquiring a very weak usage (meaning 'people' or the public), as well as strong usage meaning a group with some form of intrinsic identity. From a Foucauldian perspective, the latter may be understood as strategic alliances, challenging government and domination, and taking the form of original communities or local communities or vocational communities. "Community" as a term and as strategy, is a technique of power (Tyler 2006:21).

According to Tyler (2006), community as a concept has its origins in the 14th and 15th centuries, when it was incorporated into late Middle English. Its adoption was concurrent with a term like 'public', 'private', 'nation', 'state', 'civil' and 'society' (p. 21). In its earliest uses, community referred to an organised body of people, large or small, or to the common people with the commonality with such a body, those who were governed. It was distinct from society, which meant companionship. In the Renaissance of the 16th century, as mercantile stratum grew

stronger, new conceptions of self and others grew stronger and, in this regard, the use of community shifted from people to their relationships, which refer to common ownership, social communion or common identity.

In the 18th and 19th centuries, community was used to refer to the people in a district or a neighbourhood. In the context of larger and more complex social development, urban and industrial, a contrary sense of immediacy and locality emerged: community and society transposed their original meaning (Tyler 2006:22). Later, society acquired its modern extract and general sense of system of common life, which refer to a significant local human network. However, society in its modern sense was influentially formalised by Toennies (1887) and William (1983).

Stemming from the Latin word, *communitus*, from which we get the word 'common', the word 'community' has a very wide range of meanings: from the narrowly descriptive and geographical to the broadly normative and relational. Essentially, it refers to a group of people living with proximity or sharing some element of their living together. It has taken a strong positive connotation of interdependent and supportive co-existence with others. Contemporary phrases such as 'the gay community' the global community' and 'community development' indicate its complex uses far beyond the traditional village community.

Since the industrial revolution and early beginnings of modern urbanisation, the breaking up of long established rural communities and gathering together of the people in large numbers in new urban centres have left a deep concern in African culture about the loss of community. Mechanisation, high-density architecture, urban anonymity, increased transient business and modern mobile work force increasingly seems to replace organic relationships with functional relationships. As a result, attitudes springing from careerism, individualism, consumerism and materialism have taken their toll on communal identity and interdependence. Lately, the high divorce rate, political intolerance,

racial conflict, tribal wars in Africa, religious conflict and ethnic cleansing add to social, political, religious and racial fragmentation and loss of the sense of belonging.

In spite of all the problems, community continues to encapsulate a deep hope for many, and more that as our culture takes its post-modern turn. Post-modern theory, with its rejection of modernity, its radical critiques of enlightenment rationalism and its 'decentred' self has revitalised the concept of community. Here, community is no longer a social goal as ontological ground. In the post-modern time, community is the locus for identity, truth and meaning.

Perhaps the most recent attempt to give political expression of ideas of community has been the movement of communitarianism, founded by the American sociologist Amitai Etzioni around the publication of his book, 'The Spirit of Community' (1993). The central argument in his book is that a society requires a delicate balance between respect for an individual's rights and needs and interests, and concern for the common good. In his book, 'Finding The Right Balance' (1997), he believes that the pendulum, in the west, has swung too far towards individualism and consumerism. He insists that too many people avoid their respective communal and civil responsibilities; as a result, he is of the opinion that moral agreement has collapsed and the end result is self-centredness, greed and unabashed quest for power and control.

3.4. Definition of Community from a Western Perspective

3.4.1. Ferdinand Toennies (1957)

Toennies is another non-African scholar who has done an extensive work on community. According to Toennies' work, 'Community and Society (Gemeinschaft and Gesellschaft)' community has two characteristics. First, it is typically embodied in rural communities where personal relationships are characterised, explained and guided by traditional rules. The second characteristic

of community for Toennies is that simple and direct face-to-face relations with each other, which come naturally and spontaneously, arise from expression of sentiments (Toennies 1992:2). However, for Ogbonnaya, face-to-face encounter in a community fosters the belief that community is completely determined by physical and geographical congruity and continuity (Ogbonnaya 1994:2). In this regard, Ogbonnaya concludes that face-to-face encounter as propagated by Toennies, should be more than a continuous face-to-face relationship that is inclusive in spite of geographical boundaries. For Ogbonnaya, mutual affirmation can occur even if there is distance between communal members (Ogbonnaya 1994:3).

For Toennies, community is characterised by mutuality, a gathering of people mechanically brought together while being naturally unconnected, independent and isolated from one another hence for Toennies genuine community is characterised by mutuality which is inclusive in nature. Toennies' notion of communal relations is closely connected to the African idea of community, which is inclusive of all humanity. We will elaborate on this subject when we look at it from the African perspective.

3.4.2. Josiah Royce (1968)

Another non-African theologian and sociologist who has made an important contribution in the study of community is Royce. In his work the "The problem of Christianity" Royce refers to the meaning of community. For Royce, the problem of Christianity is the problem of creating and maintaining a genuine universal community (Ogbonnaya 1994:3). According to Royce, community ceases to be restricted and exclusive as well as absorptive and be a mere aggregation of individuals. In Royce's opinion of community, genuine community is experienced:

When many contemporary and distinct individual selves each interpret his own personal life, that each says of an individual's

past or a future event: "that belongs to my life", "that will occur or has occurred to me". Then these many selves may be defined as constituting, in a definite and objective way, but also highly significant sense, a community (in Ogbonnaya 1994:4).

For Royce, people, who share a past and a future together in spirit that serves as an integrative principle, make up community. This sharing can happen even in the absence of a constant direct face-to-face encounter or immediate biological connection as propagated by Ferdinand Toennies (Ogbonnaya 1994:5). Here Royce's conception of community is also closely related to the African view of community that extends beyond those who are conscious of their being connected with it.

In his treatment of the notion of community Royce (1992:4) also distinguishes between natural community and genuine community, to which he refers as the beloved community based on the nature of love manifested in both. The notion of a beloved community has been adopted and popularised by Martin Luther King in life and thought. This concept will be addressed later in this thesis. However, for Ogbonnaya, Royce's conception of natural community is problematic in the sense that it can "easily lead to exclusivism, sinful control and other forms of spiritual hatred" (1994:5). Ogbonnaya, however, cautions that even though the notion of natural community could easily be abused, it does not mean it is sinful merely by being such (1994:4). Commenting on Royce's conception of genuine community, Frank Oppenheim (1994) makes the following observation:

The genuine community is one in which a living conscious union of love and loyalty binds members to each other and to their community. In it members have been transformed from being lost individuals, into such dedicated servants of the community that they are opened to universal loyalty towards

all minded beings and to the growth of the universal loyalty to everyone (Oppenheim 1994:5).

The pioneering works of the scholars mentioned above are an important point of reference in the development of the definition of the community from a secular perspective. But, for both Cobb and Daly, the criteria of participation and respect for personhood are key major issues raised in their work. These two criteria will be used to explore various notions of Tutu's theology of inclusive human community. From Toennies comes the idea that genuine community is characterised by mutuality. Royce's definition of community also provides certain key concepts that will be helpful in exploring and in the appraisal of Tutu's theology of inclusive human community. Now that we have defined community from the European perspective, we will move to the African worldview of community.

3.4.3. John Cobb And Herman Daly (1989)

According to Ogbonnaya, John B. Cobb and Herman Daly assume that community entails the membership of a community, which contributes to self-identification. Here Cobb and Daly list three basic criteria that are definitive of authentic human community. As far as they are concerned, a society or community would not be a community unless:

- a) There is extensive participation by its members in the decision by which its life is governed.
- b) The society or community as a whole takes responsibility for its members.
- c) The responsibility includes respect for the diverse individuality of its members (Cobb/Daly 1994:2).

Okechunkwu defines participation, common responsibility, and respect for diverse individuality as the three criteria that determine a genuine community

based on what Cobb and Daly (1994:2) have proffered. In this regard, Okechunkwu argues that the above-mentioned criterion, combined with the concept of openness, raises several issues regarding relationships: the relationship of person and community, that of freedom and participation, power and authority, equality and subordination (1994:2). These issues will be discussed with regard to Tutu's theology of an inclusive human community.

3.4.4. Walter Fluker (1998)

Walter Fluker is one of the scholars who have made in depth study of this subject, and he argues that the reason why the concept is difficult to deal with is because of the idea that community denotes a particular type of social life and experience; e.g., a sense of belonging, a sense of place, a sense of identity or shared values (1989: xi). For Fluker such a view of language fails to address the problem of multi-dimensional levels and varieties of experiences covered in the terminology of community. In this sense, community is a futile enterprise to talk about without first recognising that empirical and evaluative dimensions in the idea are intertwined with a host of other interrelated problems (1989:xi). In this respect, Fluker continues to argue that examining the notion community involves paying careful attention to the socio-historical and political context. To strengthen his argument, Fluker uses James E. Blackwell's definition of community, which emanates from the African-American socio-historical experience and context.

Blackwell describes the black community as a highly diversified set of interrelated structures and groups of people who are held together by forces of white oppression and racism. He posits that unity within the black community is a function of the strategies developed to combat racism and to strengthen the black social, economic and political institutions for group survival and advancement (1985: xiii). He further contends that:

There is no single black experience in America except that which is developed as a consequence of ubiquitousness because of variations in manifestations of racism and colour consciousness. Multiple black experiences occurred and each one is as authentic as the other. The common denominator for all of them is the coalescence of racism and colour (Blackwell 1989: xi).

The oppressed black Americans, who experienced different levels of racial injustice responded differently to their oppressive environment and developed various strategies and methods to addressing it.

Comparatively speaking, the South African oppressed black majority also responded differently to the apartheid system. For this reason, the critical analysis and appraisal of the South African oppressed majority with the special focus of Tutu's praxis, method and strategies in the realisation of the Rainbow Nation, will be a major concern of the study.

Blackwell's working definition will receive elaboration later. However, it is important to note that the African-Americans' conceptions of community did not arise from the historical vacuum, but from their understanding of the interrelated structure of human existence, which was born and nurtured in the empirical settings of their social context where they had to deal with the existential struggles against segregation. The critical analysis and examination of the notion of community by blacks in America will be helpful in our critical analysis and appraisal of Tutu's life and thinking.

From the western perspective, John Cobb and Herman Daly, in 'The Common Good', also provide a working definition of community from an economic viewpoint. Ferdinand Toennies' seminal work, "Gemeinschaft and

Gesellschften"¹¹, provides a classical sociological definition of community. Josiah Royce in 'The Problem of Christianity' provides a philosophical definition. These scholars' definitions of community contribute to attempt to understand the concept of community inherent in Tutu's metaphoric idea of the Rainbow Nation that shall be discussed.

3.4.5. George Morgan (2004)

Words have no meaning: it is the meaning that is given to a word that gives it a meaning. According to George Morgan, the meaning of words is not fixed: language is a site of exchange, struggle, negotiation and play. A new meaning emerges from the flux of social interaction, and it is shaped by public representation. So it is with the word, community. According to Morgan, community is one of the most ambiguous words in the English language. It is central to the political vocabulary, and the meaning of the word, its nuances are symptomatic of its various meanings, which may translate to power for solidarity, for tradition, for social anchorage. Morgan argues that it is a hard word to disparage (Morgan 2004:20). However, in spite of its ambiguity, the pursuit of community is a good thing.

Scholars who have dealt with the concept of community agree with Morgan that it is a difficult subject to define and study. What contributes to the complexity of dealing with the concept is that its meaning varies with context and usage.

3.4.6. Richard Tyler (2006)

Richard Tyler believes that the concept of community has changed in its sense, from meaning a general group to meaning a very particular group (2006:22). According to

¹¹ See Richard Tyler Comprehending Community in Stefan Herbrechter and Michael Higgings (2006. (eds) 'Returning to Communities: Theory, culture and Political Practise of the Communal'. *Critical studies* Vol. 28. Rodopi: New York (p.22); Ferdinand Toennies (1957). 'Community and Society' (Gemeinschaft and Gesellschaft). trans. Charles P. Loomis. Michigan State University Press: East Lansing (p.12).

Tyler, in its current usage, community remains diverse, retaining many historical uses, but also acquiring weak usage, meaning people or public as well as strong usage that means a group with some form of intrinsic identity. From a Foucauldian perspective, the latter may be understood as strategic alliances challenging any kind of domination. For Tyler, however, the questions that remain to be answered are: What do we mean by community? If the meaning of a word is in its uses in language, how do we use the word community? Who uses the words and why? This chapter attempts to address these questions.

3.5. An African Perspective of Community

From an African perspective, Ogbonnaya argues that conscious cooperation in the community is among the highest value in the human being's existence; he submits that it is not separation, total independence, razor-edged competition and individuality for its own sake (Ogbonnaya 1994:1). Tutu appropriates this point in his criticism of capitalistic culture that places high premium on success, based on unbridled, cutthroat competitiveness (Tutu 2004:34).

As one will argue later on in this thesis, communality is foundational to the African worldview. One will find this expressed in many ways in the thinking and work of many African scholars. Communality, relationship and fundamental interconnection underlie the African mode of seeing and being in the world. The African pulse is continually beating to communal rhythms and communal fears, says Ogbonnaya (1994).

Desmond Tutu is aware of this fact when he argues that: African culture and tradition places a highest praise on someone who has wonderful qualities of *Ubuntu*. This reference relates to actions of human beings to another human being, and it has to do with how they regard other people and how they see themselves within their intimate relationships within the broader community (Tutu 2007:3).

However, one must hasten to state that, in spite of the fact that community is a concept that is fundamental to the African worldview, it still remains misunderstood because it is not an easily defined concept. Among various scholars – both Africans and non-Africans – who write, and write about the African worldview, it has been agreed that community as a concept should not be taken for granted. Ogbonnaya (1994) concurs with this point, when he notes that: “it is assumed since the sense of community is strong in Africa, it is taken for granted that everyone knows what is meant by it, and that the philosophical and theological possibilities are supposed to be self-evident” (p.1).

Because of the highly complex and conflated use of the word, community, in this study, there is an attempt to find a consensus, a common ground and a historical usage and definition of community within the African worldview. Because of its importance to this discussion, this study will use a few selected African scholars who have done extensive study on the subject. They are: John Mbiti, Okechukwu Ogbonnaya and Valentin Dedji. Their working African definition of community will be helpful in our critical analysis of Tutu's works.

3.5.1. John Mbiti (1989)

John Mbiti's pioneering work on African theology and religion makes him another important point of reference in the development of an African definition of community. Mbiti traces the origin, definition and understanding of community from the beginning of things: creation. Despite the fact that Africa is composed of various diverse populations, tribes and ethnic groups, the majority agrees that God who is known by various names is the creator of all things including human beings and animals. For Mbiti, various African societies have their own myths concerning the origins of humanity and community. Humans come into the picture as male and female, husband and wife, created as the first nucleus family, community and nation. Various ethnic groups and tribes have their own mythical creation stories that God used clay to make man, the way a potter would create his pots. For this

reason, God is often referred to as the potter, moulder and maker. In relation to racial differences, there are those who believe that God used clay of different colours to make human beings, which explains the difference in human skin pigmentations (1989:91-98).

According to Mbiti, many theological African stories of creation agree that humans were placed in a state of happiness, peace, blessedness, childlike ignorance, immortality and the ability to rise again after death. However, separation, alienation, conflict, death and destruction came through man's disobedience. Mbiti further argues that: "the African image of the happy life is one in which God is among the people, in His presence, supplying them with food, shelter, peace, immortality the gift of resurrection and a moral code" (1989: 90). In this regard, God the creator is the source and the sustainer of community.

In attempting to unpack the meaning of community from the African perspective, Mbiti starts with the question of the place of the individual in the community. He argues that in an African traditional life, the individual does not exist alone except corporately (1989:105). Here for Mbiti, the individual owes his existence to other people, including those of past generations and his contemporaries. The individual simply is part of a whole. The community makes, creates and produces the individual because the individual depends on the corporate group. In this respect even physical birth is not enough, since the newly born child must go through rites of incorporation so that they become fully integrated into the entire society. These rites continue throughout the physical life of the person, during which the individual passes from one stage of corporate existence to another. The final stage, according to Mbiti, is reached when one dies and even then one is ritually incorporated into the wide family of both the dead and the living. In this sense, the incorporation of an individual to the community is a deeply religious concept that is taken seriously (1989: 106). In concluding his argument about the place of an individual in the community, Mbiti argues:

It is only in terms of other people that the individual becomes conscious of his own being, his own duties, his privileges and responsibilities toward himself and toward other people. When he suffers he does not suffer alone but with his kinsmen, his neighbours and his relatives whether dead or living. Even when the individual gets married, he is not alone; neither does his wife belong to him alone, she also belongs to the corporate body of kinsmen the caring community. Whatever happens to the individual happens to the whole group and whatever happens to the group happens to the individual. The individual can only say: I am, because we are; and since we are, therefore I am; (1989: 91-92).

For Mbiti, this is a cardinal point in the understanding of the African view of humans within the community.

Besides, Mbiti's position echoes Martin Luther Jr., who once said:

All life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. What affects one directly, we are made to live together because of the interrelated structure of reality (King, 1991:254).

Unfortunately, in South Africa, racial differences have been blown out of proportion in order to propagate and support the unjust system of racialism, for socio-political and economic suppression of the African indigenous people. However, one must admit that in other parts of Africa there have been conflicts in recent years that are motivated or influenced by ethnical differences or tribal interest.

In agreement with John Mbiti's understanding of the African view of community, Okechukwu Ogbonnaya argues that while fundamental philosophical assumption of face-to-face encounter is vital for the community, the existence and perpetuation of community depends on more than actual physical encounter since spiritual ties to the community always exist. Even though African communal orientation tends to be based squarely on tribal loyalty, which Mbiti calls kinship, yet "the African metaphysical orientation" for Ogbonnaya "demands that community be more than a physical face-to-face" (1994:8).

Community in an African context includes the "precarinate", "the carnate"¹², and the "discarnate". Both Mbiti and Ogbonnaya agree and contend that African ancestors should be included in the community of the Saints. This insistence, which seems pervasive among many African scholars, underscores the idea of community. It is this notion of African community that reaches into the past, respects the present, and anticipates the future in the ancestors. With this belief, an African feels a sense of loyalty to community that transcends the geographical location; he or she is not considered out of community. In this sense, the idea of leaving one's community is, in a sense, meaningless as one always carries with him the essence of its community. For Ogbonnaya, from this perspective, it is not possible to destroy a community because a genuine community is based on a common union, a union that is neither created by human beings nor destroyed by them. Therefore, the issue for Ogbonnaya is not whether we shall have community or not, but how people are related to one another in community and how this relationship is legitimised (p.9).

John Mbiti exploring the notion of community from an African perspective agrees with Okechukwu Ogbonnaya that community is more than face-to-face encounter. For Mbiti and Ogbonnaya community ceases to be

¹²See Okechukwu Ogbonnaya. (1994) 'On Communitarian Divinity: An African Interpretation of the Trinity' (p.8).

restricted and exclusive, absorptive or a mere aggregation of individuals. He argues further: "In this respect, the coming together is made possible by the fact that these individuals have been connected by the SPIRIT or what can be referred to as common human nature" (Mbiti 1989:106). In the light of the African worldview, in Mbiti and Ogbonnaya's thinking, this connection might be referred to as the "Peter – connection" that happens before the fact of contiguous gathering.

3.5.2. Okechukwu Ogbonnaya (1994)

Like John Mbiti, Okechukwu Ogbonnaya's pioneering work on community makes him another important point of reference in the development of the definition and understanding of community from the African perspective.

For Ogbonnaya, from an African perspective, face-to-face encounter plays an important part in the creation and sustenance of community, but the existence and perpetuation of community depends on more than actual physical encounter (Ogbonnaya 1994:7). In his study, community is seen and experienced as relationships of mutual affirmation, which extends the fundamental connection of human beings beyond that of immediate geographic proximity and immediate biology to include the natural connection of people everywhere (Ogbonnaya 1994:2). In this regard, Ogbonnaya insists that the African metaphysical orientation demands that community be more than a physical face to face-ness (Ogbonnaya 1994:8).

Reflecting on Cobb and Daly's work, Ogbonnaya identifies four fundamental principles in African community:

The first one is openness. According to Ogbonnaya, openness that he proposes here is two-pronged. One prong is directed within the community and the other without it, and such openness has horizontal and vertical dimensions. For this reason, the community that is genuinely called community is capable of being

open to newness that springs from within self as well as that which emerges from outside of the community (Ogbonnaya 1994:9).

The second principle is Spiritness. For Ogbonnaya, the African worldview sees everything as the embodiment of spirit. In other words, community is connected by the fact of what might be called spiritness, which is shared by all and in which all participate. This spiritness assures distinction and connection within any given community. In this regard, community members share power that allows each member an exercise of freedom. It is this freedom that makes each person take or play a variety of roles in the community, to experiment with his or her uniqueness and connection to the whole (Ogbonnaya 1994:9). It is the uniqueness of every person in community that makes it possible for them to serve and to transform the community. However, for the contribution of every unique member to be effective, the community must be open to new possibilities, creativity and generality (Ogbonnaya 1994:9). In this regard, Ogbonnaya insists that community is not just a state but a process of being in the world, which is a process that includes past present and future.

Next is interdependence. For Ogbonnaya a community exists when the experience of personal interdependence is the basis of relation within the community. In the African context, community is composed of and surrounded by living beings that are interdependent. In this regard, an individual is not merely an individual but also the other who is also another. As a consequence, Ogbonnaya insists that a community should not be reduced to what he calls a Hobsian - network of relations between separate individuals, who are first and foremost themselves and only secondly placed within association with one another (Ogbonnaya 1994:10). Hence in an African framework, individuals are not themselves and then, they are second placed to the community. In this regard, individuals are not separated from community, but they are physically and spiritually connected to it. The African concept of community holds the individual and community in balance (Ogbonnaya 1994:10).

The final principle is the Fatherhood of God. From the African point of view, everything in creation, everything that exists in the universe, exhibits a basic structure of existence and activity, which is ordered in community (1994:10). In this regard, the idea of personal interconnection within community is fundamental to a theological understanding of God the creator.

From the African perspective a genuine community should be characterised by mutuality, openness, participation, spiritness and interdependence. Here the oneness of community is at the heart of the African culture, therefore in this regard one of the most fundamental aspects of African culture is the importance of personhood. Hence African community is person-centred in nature. Here Africans enjoy a person for himself or herself and refrain from using persons as stepping stones to prosperity or as dispensable entities, no individual ownership of land, and practise of communal farming, problem solving was that of situation –experiencing which involves all members of community. In the final analysis poverty was a foreign concept.

3.5.3. Jesse Mugambi (2003)

One other African liberation theologian, who contributes to the deeper understanding of the African concept of community, is Jesse Mugambi. According to Valentin Dedji, Mugambi's preference for the concept of community is due to its hermeneutical implications for a strong sense of identity (in Dedji 2003:67). This sense of identity for Dedji is summarised by an African proverb in Kiswahili: "*Mntu Ni Watu*"¹³ literally meaning that a person is persons. This African dictum developed into the maxim: "*I am because we are and because we are therefore I am*".

For Mugambi the African concept of community comes with an inclusive sense of identity in which the stranger is either made to feel at home or is

¹³ See Valentin Dedji's 'Reconstruction and Renewal in African Christian Theology' (2003:67).

compelled to leave (in Dedji 2003:68). Here no efforts are spared to help a stranger become adapted to the community he has joined. In this respect, there are genealogies to be narrated, meals to be shared, libations to be poured, prayers to be uttered, rituals to be performed, work to be done (Dedji 2003:68).

3.6. The Biblical View of Community

The foundation of community from the Biblical perspective can be traced back to Genesis 1:26, when God stated: "Let us make man in our own Image, according to our likeness."

Something profoundly important is revealed about the nature of God in this statement. In this declaration, God is not speaking as a solitary figure, but as a plurality, as a being of more than one person. In this respect, God is a community.

Christian theology traces the beginning of the doctrine of the Trinity to this passage. The picture that comes out of this text and other parts of both the Old and the New Testaments is that God exists in three persons, not three Gods, but one God in three persons. Here, the text uses the Hebrew word, *Elohim*, the plural form of *Eloah*, for the communal supreme creator God. I discovered that three persons includes the prefix *us*, which according to the doctrine of the Trinity means God the Father, the Son and the Holy Spirit.

It is not the intention of this study to deal with the doctrine of Creation and Trinity in great details, since this is too complicated and beyond the scope of this research work; however, it is important to demonstrate the fundamental theological relationship of community to the doctrine of Creation and the Trinity. We will however come back to this subject in the next chapter, when we deal with Tutu's understanding of community.

The most important point that one is attempting to make from this discussion is that in a very real way, God is a community and He exists in

relationship to Himself as a trinity. This is important because, theologically speaking, God was not lonely, nor was He somehow deficient and in need of help and company. God was, is and will completely be self-sufficient and would be so even if he had never created any other creatures.

The concept of community was first introduced and adopted into the vocabulary of liberation theology by Martin Luther King Jr. in the late 50s. King's concept of 'the beloved community' draws upon several significant theological, social and philosophical sources. Most notable among these sources are the personal idealism of Edgar S. Brightman and L. Harold Dewolf, protestant liberalism as represented by Walter Rauschenbusch and the black Christian tradition (Fluker 1989:110).

The term 'the beloved community' has its origins in the philosophical writings of Josiah Royce and R.H. Lotze, both of whom were influential in the development of the philosophy of 'personal idealism' or 'personalism.' This is King's fundamental position. This view portrays God as a person in history. And, human relations have their grounding and validity in the person of God, which are manifested through love for the neighbour. King's positive view of the potentialities of human persons, and consequently, human history, is a fundamental theme in personal idealism. This is clearly articulated by E.S Brightman when he argues that:

The world of shared values can reach such levels of co-operation that human beings are liberated from their selfishness and empowered to give themselves to their neighbours. On the level of cooperation the kingdom of God is realised, it is where all races and creeds meet, to learn, and respect each other in religious liberty (Fluker 1989:110).

Here in King's thinking, the beloved community was synonymous with the kingdom of God, influenced deeply by Rauschenbusch who is indebted to Josiah Royce, who introduced the term 'beloved community' as a solidarity view of human society.

Walter Rauschenbusch is a German Lutheran member who became a Baptist theologian, who was associated with the social gospel movement. Rauschenbusch did his ministry when America was facing rapid industrialisation and urbanisation of society, which came with multitudes of social and human problems such as racism and classism. In his 'Doctrine of the kingdom of God,' he argues that the gospel is at its best when it deals with the whole man, not only his soul but also his body.

Walter Rauschenbusch (in Smith and Zepp 1998) first introduced the concept of community in his theological work of social gospel. For Rauschenbusch, a religion that possesses a concern only for souls of men, which is not equally concerned about the economic conditions that strangled them, and the social conditions that cripple them, is a spiritually moribund religion.

There are three key concepts in Rauschenbusch's theological work. These are:

- a) The prophetic model of religion.
- b) The relationship between the church and the world.
- c) The kingdom of God and human community.

a) The Prophetic Model

According to this model, Rauschenbusch argues that Jesus stood squarely in the tradition of the prophets of the Old Testament and that Christians were direct heirs of the priority assigned to the social dimension of the life by the prophets of Israel. Her prophet must always point out the gap between the will of God and the "present order of things". No person who calls himself or herself a Christian can

accept 'things as they are'; instead one must condemn them on the basis of the values enunciated by the prophets and Jesus (in Smith and Zepp 1998:32-35).

b) The Relationship between the Church and the World

In spite of the fact that there seems to be a difference between the two institutions, the strategy of withdrawal, however, was out of question for modern Christians. Therefore, he concludes that there are only two alternates: In the first place the church must either condemn the world or seek to change it: or tolerate the world and conform to it. In this regard Rauschenbusch advocates the former alternative, and he argues that the church should follow the teachings of Jesus and become an agent of change (in Smith and Zepp 1998:35-36).

c) The Kingdom of God and Human Community

From the systematic theological point of view, inclusive human community has been always associated with the doctrine of the kingdom of God. Walter Rauschenbusch did a pioneering work on the Doctrine of the kingdom of God and the human community, which makes him an important point of reference in the theological development and understanding of human community. For this reason, an understanding of Rauschenbusch's interpretation of the kingdom of God and its relationship to the ideal of an inclusive human community is absolutely essential in order to comprehend Tutu's conception of the "Rainbow Nation".

The concept of the kingdom of God was Rauschenbusch's central theme. According to Smith and Zepp, in his major theological work, 'A Theology for the Social Gospel', Rauschenbusch insists and concludes that the Christian religion is essentially corporate and communal in character (in Smith and Zepp 1998:39). For Rauschenbusch, the kingdom of God is synonymous with a transformed and regenerated society. For him, therefore, the purpose of Christianity is "to transform human society into the kingdom of God by regenerating all human relations and

reconstituting them in accordance with the will of God (in Smith and Zepp 1998:39).

Rauschenbusch believes that “the kingdom of God is humanity organised according to the will of God and the organised fellowship of humanity acting under the impulse of love” (in Smith and Zepp 1998:39). In this regard, for Rauschenbusch, “since love is the supreme law of Christ” the kingdom of God means “a progressive reign of love in human affairs” (in Smith and Zepp 1998:40). This human community, which is organised according to the will of God, operates under the power of love that is expressed as service to others. For this reason, a society that is of service to others is an open society that transcends all divisions based on nationality, race, gender and religion. In this regard, a community that is organised according to the will of God and lives under a progressive reign of love is inclusive in nature and character. A transformed open society that transcends all divisions of nationality, race gender, and religion is an inclusive human community. Martin Luther King Jr. referred to this kind of community as “the beloved community”.

King is clearly indebted to Rauschenbusch’s kingdom of God doctrine for his ‘beloved community’ and the “I Have a Dream” speech. In fact, it is a key theme in King’s thought and action. However, one should hasten to state that both Rauschenbusch and King, in their theological conceptions of the kingdom of God and inclusive human community, avoid utopianism by speaking of the kingdom of God as both present and future. The human condition in which both Rauschenbusch and King found themselves was that the kingdom of God, the inclusive human community or the beloved community has come but not yet completely fulfilled since all do not experience it. So, the kingdom of God, the beloved community is the kingdom of God in the making. This leads us to the kingdom of God, which is the inclusive human community, as an eschatological community.

3.6.1. The Already-ness of the Kingdom of God on Earth

In the Old Testament the message that came across was that Israel's hope was for a transformed life. This in turn implied a transformed world, one in which God's unity with his people would no longer be marred by sin and suffering and death as a result of sin. To them, the kingdom of God was not simply the reign of God in the hearts of individuals; it was the establishment of a community in which God would reign in peace. This community was made up of people who had been transformed by God so that they now live a new life: one that overcomes suffering, sickness, alienation and even death and destruction.

According to Professor König, transformation began to exist the day Jesus rose from the dead in the New Testament. Here, Jesus became the first human being to be totally faithful to God, for he achieved God's purpose not only for himself but also for others (König 1980: 20). To put it in König's exact words: "Jesus Christ reached the eschaton for us, in us and with us" (König 1980:217).

From the systematic theological point of view, God's aim in creating human beings was that they might share in His own communal life; a sharing so perfect that nothing mars it. God's aim for creation was, is and will be the establishment of a community of love, one that is a created participation in his own communal life. However, such an aim can only be achieved if human beings and the world are radically transformed. In Systematic Theological thinking, human beings need to be liberated from the oppressive human condition to experience the kingdom of God – the inclusive human community.

Since the fall, all life has been lived under the shadow of death, the ultimate human alienation. Sin has destroyed the first human-divine bond and, subsequently, all human relationships. The damaging effects of human self-centeredness, materialism and individualism have been made manifest, and it points to the sinful state of human beings. The hope for the future is that the world will be as fully transformed as Jesus was on the day of his resurrection. The

purpose of such resurrection is that nothing, not sickness or death, space or time, may prevent people from enjoying as complete and perfect unity with God and the rest of God's people. In this regard the eschaton is achieved when this sharing by all human beings in God's own communal life is achieved.

3.6.2. The Not-yet-ness of the Kingdom of God on Earth

It is an open secret that our world still experiences suffering, sin and death. For this reason the end has not yet come in the sense that sin, suffering and death are very much part of a human being's life.

To say that the end has not yet been realised means that all God's people do not share fully the kingdom of God. While, ultimately, the kingdom of God has been achieved through the death and resurrection of Jesus Christ, the whole universe and all God's people in it do not yet share fully in that end.

In 'The Theology of Hope', German theologian, Jurgen Moltmann (1967) sees the church as the eschatological community that is purified and transformed to represent the kingdom of God on earth. Moltmann begins his reflection on hope, and his concern is with the great message of hope, which the gospel offers to us and to the world. For Moltmann, Christianity is wholly eschatological. It is oriented to change the future and committed to change the present situation.

In this regard, the entire proclamation of the church must be eschatological, directed towards the fulfilment of God's promises for the new earth in which righteousness reigns, where suffering, injustice, sin and death shall become things of the past. However, for Moltmann, while yet in the world we must hope for the future. What holds hope intact is faith, which means transcending certain boundaries and being in transit to the future. But this does not mean that the faith community must close their eyes to the misery in and around them.

So for König, in Christian life, faith comes first, but hope must be supreme; for without faith hope becomes a utopian, an idle expectation; and, without hope faith lapses into doubt and, ultimately, it dies. Through faith human beings enter the way of true life, but hope alone keeps him on the way (1982:194). In this regard, the way of true life is not a mere comfort in suffering and a hope against death, but the protest of God against all suffering and death against its humiliation and insults against the evil from the evil powers.

To the one who hopes, Jesus Christ is not only a comfort in suffering, but He is the express manifestation of God's promise against suffering. For this reason, believers are caught up in this protest, which is then transformed into rebellion against the world of death and misery. Simply, faith for König always expresses itself in hope and it does not bring rest, but unrest and not patience but impatience. In his worldview, faith does not just calm a restless heart but, instead, it becomes the restless heart. A believer who hopes in Christ can no longer be satisfied with the realities of life, but he begins to suffer in them and protest against them. Peace with God means disquiet with the world and, according to König, the promised future eats into the present in which we live (1982:195).

So, it is this hope that makes the Christian community – the church – a continual creator of unrest in a society that wants to become an abiding city. This hope makes the community the source from which impulses come to bring about justice, freedom and humanisation.

3.6.3. Tension between the “Already-ness” and the “Not-Yet-ness”

In the New Testament one reads of passages that proclaim the achievement of salvation that is still to be expected. This contradictory message is commonly referred to as tension between realised eschatology and final or future eschatology. Gaybba states that within Jesus' own message there was a tension between realised and final eschatology (1980: 71). In his own ministry, Jesus spoke

of the reign of God that was making itself manifest among human beings, and also spoke of a final manifestation of the divine power yet to come.

Tutu adopts Gaybba's view, when he refers to the tension between realised and final eschatology:

I am sorry to say that suffering is not optional. It seems to be part and parcel of the human condition, which can either embitter or ennoble. In the universe we inhabit there will always be suffering. Even if God's dream were to come true, there would still be pain in childbirth, torment in illness, and anguish in death. Sadness, longing and heartache would not disappear. When we are able to see the larger purpose of our suffering, it is transformed, transmitted. It becomes a redemptive suffering (2004: 72).

This tension between the already and the not yet of the kingdom of God on earth as raised by Moltmann and Gaybba and embraced by Tutu shall be kept in mind, since it will be useful in our critical analysis of Tutu's theology of inclusive human community.

3.7. Conclusion

In this chapter the origins of the rainbow metaphor, its Biblical meaning and its relations to the notion of community has been investigated. I argue that the rainbow metaphor represents an inclusive human community. Therefore, as a key concept in this study, various notions of community have been defined. Attempt has been made to define the concept in the following categories: the western, the African, and the Biblical perspectives. From the western perspective, the criteria of participation and respect for individual and personhood have been emphasised. These criteria will be used in the exploration of various models of communal relations that corresponds with various conceptions of African community. The

concept of openness, and genuine community characterised by mutuality shall be kept in mind since it provides certain key concepts that will be helpful in considering various models of human community. Among these concepts are face-to-face encounter, belonging, interpretation and participation in freedom. These ideas will be helpful for the discussion of models of human community.

The African definition of community puts more emphasis on spirituality, interdependence and interrelatedness. From the African perspective, community is more than a physical face-to-face concept, and it is not just a state of being in the world, which is a process that includes the past, the present and the future.

In this chapter I tried to demonstrate that an African concept of community holds the individual and the community in balance. Within an African framework, an individual is never a mere individual but also the other. As Mbiti puts it: "The individual can also say: I am because we are and since we are therefore I am". One of the most fundamental aspects of African community is the importance attachment of personhood which is person-centred in nature and character. African community enjoys a person for who he is or who she is. From the African perspective genuine inclusive community is characterised by mutuality, openness, spiritness, communality, interdependence, sharing and is not individualistic. From the Biblical point of view, the concept of community has been associated with the Kingdom of God. I have argued in this chapter that the association of community and the kingdom of God was first introduced by Walter Rauschenbusch and, then, later embraced by Martin Luther King Jr. in his theological thinking. In this regard, the kingdom of God is understood as an inclusive human community, which King calls "the Beloved Community."¹⁴ Tutu, in turn, refers to this "beloved community" as the "Rainbow People of God".

¹⁴ The Beloved Community concept was incorporated in King's theological thinking, which became his organising principle both in thought and action. – See Kenneth Smith and Ira Zepp Jr. (1998) 'Search for the Beloved Community'. (p.129).

It is, therefore, the contention of this study that definitions from Tutu's various experiences can contribute to the examining and appraisal of his understanding of inclusive human community. Major principles that emerge out of this discussion are the following: mutuality, belonging, participation, and interdependence, sharing of common nature, openness, spiritness and collective unity.

These principles will be helpful for a discussion of models of human community in the thinking of Desmond Tutu. In the past three chapters, which embody the overview of the study, Tutu's experience of community and various definitions of community have been explored. It is now appropriate to explore Tutu's various notions of community. The next chapter focuses on the theological thinking of Desmond Tutu.

CHAPTER FOUR
THE THINKING OF DESMOND TUTU: TORWADS A THEOLOGY
OF HUMAN COMMUNITY

4.1. Introduction

This chapter seeks to provide an understanding of Tutu's theological thinking, chronologically and thematically. To do so, this chapter will limit itself to selected books and articles written by Tutu himself. This study believes that a critical examination and analysis of Tutu's work, which comprises mainly sermons, speeches, public addresses and press statements, can assist in identifying major theological themes in Tutu's prophetic ministries.

The major concern of this section of the study is to provide a concise and succinct packaging, presentation, interpretation and treatment of the notions of community as manifested in Tutu's writings, sermons, public speeches and articles. Using arguments from the context of the theme of the thesis, the Bible and African indigenous knowledge systems (the African principles of *Ubuntu*) the author of this study attempts to provide a critical appraisal of Tutu's appropriation, interpretation and understanding of inclusive human community. This literature review will be structured and organised according to the main themes identified in Tutu's writings, public addresses and articles.

In identifying the living major themes in Tutu's theological thinking, the following texts written by Tutu will be examined:

Books

- a) Crying in the Wilderness (1982).
- b) Hope and Suffering (1983)
- c) The Words of Desmond Tutu (1989)
- d) The Rainbow People of God (1994)

- e) Worshipping Church in Africa (1995)
- f) The Essential Desmond Tutu (1997)
- g) No Future Without Forgiveness (1999)
- h) An African Prayerbook (2000)
- i) God Has a Dream: A Vision of Hope for Our Time (2004)

Articles

- a) The Divine Intention (1982)
- b) Look to the Rock from Which You Were Hewn (2004)
- c) Why to Forgive, Greater Good Magazine (2004)

The following grid of analysis will be used to understand Tutu's concept of community.

- i. The structure and context of the book.
- ii. The main idea and major themes identified.
- iii. Relevance of the work and its academic contribution.

4.2. Selected Books Written by Desmond Tutu

4.2.1. Crying in the Wilderness (1982)

4.2.1.1. Structure and Context

This is one of Tutu's first books composed of collections of sermons, speeches, articles and press statements. These are directed at the struggle for justice in South Africa. It covers the two and a half years of his ministry with the South African Council of Churches (SACC). Parts one and two cover the practical work and part three addresses the South African situation. The concluding parts four and five have to do with forces of change in the country, and the role of the outside world and the future role of the church in liberation.

4.2.1.2. Major Themes Developed in this Book

4.2.1.2.1. God Who Cares and Take Sides with the Oppressed

The Biblical ethos informs and shapes Tutu's theological vision and worldview and, it often shapes his vocabulary and Biblical reflection that is determined by his conviction that liberation is its central theme and hermeneutical key (Draper 1996:222).

In this regard, 'Crying in the Wilderness' is a theological liberation vision of Tutu that is grounded in a profound faith that believes that the God of the Bible is on the side of the weak, the oppressed and the wretched of the earth. For Tutu, through Christ, God takes side with the poor, oppressed and exploited. As he rightly points it:

If we could go back to the days when only the Lord walked here on earth and we asked people: "What sort of person is Jesus?" We would get many different answers. Some would say "Oh, he tells such beautiful but funny stories. He really is a powerful creature" Or, "He is very brave – he is not afraid of the rulers." But I am sure most people would say: "Really, I have never seen anyone who cares so much for people, especially people in trouble". He cared for us when we were in the wilderness and when we were hungry. God gave him power to multiply the bread and fishes and fed us. His disciples said he should send us away hungry, and he refused. No matter how he was, he never neglected anybody (Tutu 1982:27).

For Tutu, God is not neutral because, in Jesus Christ, He identifies with the poor and the oppressed. He said He had come to find those who were lost. He even said, quite unbelievably, that these prostitutes, these sinners, would precede

the religious teachers and leaders into heaven. Jesus revolutionised religion by showing that God is a God on the side of the social pariahs. He showed God as one who accepted sinners unconditionally. God's love for the suffering runs like a golden thread through Tutu's theology.

4.2.1.2.2. Tutu's Biblical Theology of Liberation

'Crying in the Wilderness' portrays God as Yahweh, the God of Grace, of compassion and mercy. He is not the impressive Aristotelian, who dwells on the Olympian heights: "I have taken heed of their suffering and have come down to rescue them from the power of Egypt and to bring them out of that country into a fine, broad land: the land flowing with milk and honey" (Exodus 3:7-8).

According to Tutu, this act of saving a rabble of slaves in this highly political act called the Exodus in the Bible became a paradigmatic event, one which came to be seen as the founding event of the people as the people of God. What constituted them as God's people is this one singular act, and other divine events that the scriptures describe, which have made Christians to describe everything in their salvation history in the light of the death and resurrection event of Jesus Christ (Tutu 1981:8).

Through the Exodus, Tutu contends, God has shown and revealed Himself as the God of liberation: the God who took the side of the oppressed, the exploited ones, the downtrodden, and the marginalised people (Tutu 1981:8). In 'Crying in the Wilderness', Tutu clearly and consciously believes that the God of the Exodus acts within human history: That God sides concretely with the oppressed within the historical context of their struggle. For Tutu, the incarnation is a historical event that signals God's determination to liberate humanity from oppression and dehumanisation.

Speaking about the God of liberation, Tutu makes the following observation:

The God of Abraham, Isaac and Jacob, the God of our Fathers, the Father of our Lord Jesus Christ was known then first as the God of Exodus, the God of liberation. And the theme of setting Free, of rescuing captives or those who have been kidnapped is one that runs through the Bible as a golden thread. It is the important warp and woof of the Biblical tradition (Tutu 1981:9).

This theme of liberation is central to all the speeches, sermons and public addresses that Tutu wrote. For him, just as God liberated Israel not only from spiritual sin and guilt but also from oppressive socio-political and economical deprivation, so will He again liberate the oppressed black people not only from their personal sins and guilt, but also from the historical structures of evil, exploitation and oppression, embodied in the apartheid system (Maimela 1986:49). In this respect, Tutu's Biblical vision of a God, who is concerned over the plight and suffering of a people, moves him to be part of God's liberation plan in the South African context.

4.2.1.2.3. Apartheid is Evil and Immoral

Tutu's moral outrage against apartheid is based on the fact that it is not simply contrary to the Gospel, but it is evil and it breeds division, alienation, suffering and chaos. Arguing strongly against apartheid, Tutu has this to say:

Apartheid is a system, which is not only unjust, but also totally unchristian. It claims that God created us human beings for separation, for parties, and for division contradicts the Bible and the whole tradition of undivided Christendom.

God has created us for fellowship, for community, for friendship with God, and with one another, so that we can live in harmony with the rest of creation (1982: 54).

Having been convinced that the evil system of apartheid is unacceptable on theological grounds by its treatment of God's people as lesser beings, he was persuaded to use all his energy to dismantle it. For this reason, Tutu argues that Christians have no other option but to fight against the apartheid system.

In Tutu's view, beside the fact that the apartheid system is objectionable on theological grounds, it also denies that every human being is created with a unique and infinite value as the bearer of God's image besides the fact that it proclaims that it is some biological characteristic, which shapes a person value (Maimela 1986: 50). Tutu further states that:

Racism declares that what invests people with value is something extrinsic, a biological attribute arbitrarily chosen, something which in the nature of the case only a few people can have, making them instantly elite, a privileged group not because of merit or effort but because of an accident of birth. In South Africa they said the thing that gave you value was the colour of your skin. You were white and, therefore, you had value (2004: 44).

Further arguing strongly against apartheid, Tutu uses his great gift of humour when he poked fun at his big nose to demonstrate his opposition to it:

Suppose we did not use skin colour to mark what gave people their imagined racial superiority. I have a large nose, suppose we said privilege was to be reserved for people with large noses only, and those many millions with small noses

were to be excluded. In South Africa they used to have signs on toilets saying, 'whites only'. Suppose you are looking for a toilet and instead it says 'large nose only' If you have a small nose, you are in trouble when nature is calling. We also used to have universities in South Africa reserved for whites. The primary entry qualification was not academic ability but a biological factor. If you had a small nose and you wanted to attend the university of the large nose only, then you would have to apply to the minister of small noses affairs for permission to attend the large nose university. One does not have to take a divine perspective to see that this is absolutely and utterly ridiculous (2004: 44-45).

In many respects, through his sense of humour, Tutu has somehow succeeded in revealing the irrelevance of biological attributes to human value. Fundamental to Tutu's affirmation of the dignity of human beings is his understanding of the doctrine of creation, which is founded on the fact that human beings are all created in the image of God. Therefore all creatures are equal.

4.2.1.2.4. Tutu and Black Consciousness Movement

Tutu came into contact with the Black Consciousness movement after his return from England, when he became part of the Federal theological seminary and was also the chaplain of Fort Hare University. He arrived at Alice at a time when Black Consciousness was surfacing and was totally sympathetic with the students' aims, although his non-racial attitude was too firmly entrenched after four years in England (Graybill 1991:164). Thus, Tutu was totally at odds with the Black Consciousness racially exclusive approach and militant tone. Similarly, students also found his non-racial inclusive approach too moderate and optimistic of white willingness to change (Graybill 1991:164).

Tutu's posture was informed by the fact that he strongly believed that white people were abnormally enslaved by their sinfulness, and for this reason he did not consider them irredeemable "devils". For Tutu, the "good news" of the gospel for white people was forgiveness. For this reason, Tutu sympathised with them. He prayed for them and believed that one day they would change.

However, Tutu's constant engagement with young Black Consciousness activists created a broad working agreement between him and the students. By the time of the Soweto Uprising in 1976, Tutu was the Dean of Johannesburg and he was deeply involved in the politics of the time. Tutu's position as Dean of Johannesburg and as a strong opponent of the apartheid system drew him closer to the Black Consciousness Movement.

Even though Tutu was unable to meet with Steve Biko on a personal level, he was invited to speak at his funeral where he clearly affirmed and demonstrated his support for the objectives of the Black Consciousness movement.

In one of his tribute sermons to Steve Biko, Tutu affirms the importance of Black consciousness:

God called Biko to be his servant in South Africa – to speak up on behalf of God, declaring what the will of this God must be in a situation such as ours, a situation of evil, injustice oppression and exploitation. God called him to be the founding Father of the Black Consciousness Movement against which we have had tirades and fulminations. It is a movement by which God, through Steve, sought to awaken in the black person a sense of his intrinsic value and worth as a child of God, not needing to apologise for his existential condition as a black person, calling on blacks to glorify and praise God that he had created them black. The Black Consciousness

Movement is not a 'hate white movement' despite all you may have heard to the contrary. He had a far too profound respect for persons as persons, to want to deal with them under ready-made shop soiled categories (Tutu 1982:63).

Tutu's non-racial inclusive stance has tempted many to believe that he was in opposition to black consciousness. Contradicting this misconception, in 'Crying in the Wilderness', Tutu continues to stress the importance of Black Consciousness in the struggle for liberation. He argues:

Steve saw, more than most of us, how injustice and oppression can dehumanise and make us all, black and white, victim and perpetrator alike, less than what God intended us to be. It is no cheap slogan to say that Black Consciousness seeks, as Steve saw, the liberation of both black and white. Black consciousness, in being concerned with black liberation, was, and is utterly committed equally, to white liberation (Tutu 1982: 63).

In the same breath, Tutu invites the white community to join and be committed to black liberation because they will never be free until the black community is free. In this respect, Tutu pleads with whites to throw off their lethargy and the apathy of influence and work for a better South Africa, which is for all. In conclusion, Tutu invites whites to express their commitment to change by agreeing to accept a redistribution of wealth, and a sharing of the resources of our Land: "Uproot all your evil and oppression and the injustice of which blacks are victims," he said, "So that you won't reap the whirlwind". Join the winning side – on the side of justice, of peace, of reconciliation, of laughter and joy, of sharing and compassion, goodness and righteousness" (1982: 44).

4.2.1.2.5. Hope in the Midst of Hopelessness: The Certainty of Freedom

Tutu wrote 'Crying in the Wilderness' at the time when South Africa was experiencing the implementation of the most draconian laws of the apartheid era, which were designed to silence opposition to the policy of apartheid. Many people died and disappeared under very suspicious circumstances: Steve Biko died during that period. And, it was in this period that Tutu emerged as a voice of the voiceless proclaiming the imperative of God's justice. Significantly, he became a messenger of hope in an environment of despair and despondency:

I write in this vein to set the backdrop to my belief that the liberation and freedom of the blacks in this land are inevitable. And the liberation of blacks involves the liberation of the whites in our beloved country because until blacks are free, the whites can never be really free. So why do I believe that black liberation is inevitable? Why do I believe that real change, not just cosmetic change is inevitable? I believe this to be so because even the government thinks it must happen. Long ago, we were told that South Africa was moving away from discrimination based on race. Nearly everybody agreed that change is necessary. It seems, therefore, to be a universal law that when a people decide to become free, then absolutely nothing will prevent them from reaching their goal (Tutu 1981:89).

What stands out in this statement is the fact that Tutu knows and understands that freedom is not a gift from one person to another or is it a gift from white people to blacks. As far as he is concerned, freedom is an inalienable right bestowed on us by God (Tutu 1978: 89). The God that humanity worships has always shown Himself to be the one who takes sides because He opposes evil, injustice and oppression. God cares and God will act decisively to bring justice,

peace and reconciliation to an oppressed people. This understanding made Tutu to believe that the black people in South Africa would one day walk side by side the whites in a new South Africa, where people will matter because they are persons of infinite value, created in the image of God, who is the decisive liberator (Tutu 1981:89).

4.2.1.2.6. Tutu's Vision for a New South African Community

To conclude this comprehensive summary of the thinking of Tutu in 'Crying in the Wilderness', it is essential to focus on his vision for South Africa.

One of the most significant contributions Tutu has made in the liberation struggle is the restoration of the dignity of the African person. And, this dignity is the function of a stable community. To this end, he argues fervently for the South Africa that encapsulates this vision:

According to the Bible, a human being can be a human being only because he belongs to a community. A person is a person through other persons, as we say in our African idiom. And so separation of persons because of biological accident is reprehensive and blasphemous. A person is entitled to a stable community life, and the first of these communities is family. A stable family life would be of paramount importance in my South Africa (Tutu 1989:99).

One dominant theme in Tutu's theology is community. As far as he is concerned, God created human beings in a state of interdependence. Tutu argues that human beings experience their humaneness through the discovery of their relationship to others in the community. As the reflection of the *Imago Dei*, every person has value. On the other hand, the Divinity itself lives in a Trinitarian

relationship (Daye 2004:163-164). In Tutu's thinking, therefore, individuals gain their humanity through their sure footedness. As he succinctly puts it:

I lay great stress on humaneness and being truly human. In our African understanding, part of *Ubuntu* being human is the rare gift of sharing. This concept of sharing is exemplified at African feasts even to this day, when people eat together from a common dish, rather than from individual dishes. So, I would look for a social-economic system that places the emphasis on sharing and giving rather than on self-aggrandisement and getting. My vision includes a society that is more compassionate and caring, where the young and the old are made to feel wanted, and that they belong and are not resented. It is a distorted community that trundles its aged off into soulless institutions (Tutu 1982:100).

4.2.1.3. Concluding Summary

In recapitulating major theological themes from this text, the following stand out: God cares for the oppressed; liberation; community and hope. Tutu sees the liberation motif as an inclusive phenomenon that frees both black and white people and is the vital ingredient required for the formation of a sharing and caring human community. These themes shall be kept in mind since they are relevant, and they will be helpful in the discussion and in the development of Tutu's theology of inclusive human community.

4.2.2. Hope and Suffering

4.2.2.1. Structure and Context

Hope and Suffering summarises Tutu's experiences in the struggle against the apartheid system. The book is composed of collections of Tutu's sermons and

speeches, which express his thoughts on the South African condition and address the state of the South African situation. 'Hope and Suffering' is subdivided into four chapters: Chapter one is an introduction to the South African political and economic situation while chapter two deals with the liberation theme that dominates Tutu's theological work. Chapter three addresses the then current political concerns: the population removals, the Reagan administration and the role of white opposition in South Africa. The book concludes with The Divine Intention, which is a chapter that is a response to the Eloff Commission of Enquiry.

'Hope and Suffering' starts with an open letter to the Prime Minister of the nationalist apartheid government, Mr. John Voster. By its content, the letter clearly demonstrates Tutu's intellectual ability, his bravery, his *Ubuntu* leadership principles, and his spirit of reconciliation.

In this letter, Tutu's commitment to the liberation of all South Africans through the nonviolent method comes to the fore. Tutu was convinced that the gospel could change the hearts of white Christians, and he was convinced, also, that the black community must continually try to persuade whites from the moral high ground. Although militant blacks saw Tutu as politically naïve, Tutu, nevertheless, strongly believed in nonviolent reconciliation since he was convinced that *ubuntu* nonviolence is positive, powerful and effective in appealing to the best in the human psyche. It was his collective leadership for social change that introduced the unique applications of *ubuntu* nonviolence to the South African apartheid problems.

4.2.2.2. Major Theme developed in this Book

4.2.2.2.1 Mixing Religion with Politics

Tutu's critics and the nationalist government have accused him of having failed to neatly separate religion and politics. But, Tutu strongly believes that religion does not just deal with a certain compartment of life. Religion, for Tutu,

has relevance for the whole of life. John de Gruchy supports this view, when he argues that several themes, which continually recur in Tutu's sermons and speeches, indicate the theological premise on which his political concerns are based. First and foremost is his repeated conviction that the world is God's world and that God is the God of justice and liberation as well as peace and reconciliation. (In: Hulley Kretzschmar and Pato – 1996:54)

One major theme, which continually runs like a golden thread in Tutu's sermons and speeches, is that God is not neutral because in Jesus Christ he identifies with the poor and the oppressed. This view is clearly emphasised in his sermon on Naboth's Vineyard.

In many respects, Tutu succeeded in making the Christian community aware of the role of the church in the struggle for liberation. For this reason, the liberation motif has become a central Biblical hermeneutical principle in his theology. To affirm the importance of liberation in its total ramifications, Tutu draws inspiration from the experiences of the Israelites:

The Exodus had to do with their whole lives - political, social, economic, personal and corporate. They were a liberated people whose entire lives must reveal this comprehensive liberation that they had experienced. And they had been liberated from bondage for the purpose of being God's people, His agent for the sake of the world. This liberation was total and would be shown in their material prosperity and well being described in the term Shalom (Tutu 1983:55-57).

In this context, the role of the church in South Africa is to witness hope and suffering, as Tutu succinctly puts it:

The church of God must produce a relevant theology, which speaks to this hopelessness and despondency. The church of God must declare the Lordship of God and of Jesus Christ and that God is the Lord of history and that this is his world despite all appearances to the contrary, and that He is a God of justice and, he cares about oppression and exploitation, about death in detention, about front-enders, squatter shacks, about unemployment and about power (1984: 65).

Statements like these made him a controversial priest in the eyes of those in authority. And by advocating disinvestments in South Africa, his words were perceived as threats to the national economy and with a direct consequence on the pockets of the wealthy and big businesses.

In spite of this, Tutu insisted that he was not a “political” activist or leader even though his words and deeds might have direct political implications. For Tutu his secular concerns with issues of politics, economics, education and social issues arise out of his relationship and acknowledgement of God as the creator and Lord over human life in all its aspects, be they socio-political or economic.

According to him, it is impossible for a Christian to be non-political because it would imply that there is a substantial part of human life without God. In his view, such an understanding creates an unacceptable dualism between the spiritual and the material, and it implies that there is another, who is in charge of the political sphere. Indeed, to invoke the separation between religion and politics in order to uphold this dualism is to suggest that human beings somehow belong to the powers that be and that they are at the mercy of political authorities, who can do what they please without fear of rebuke from God through the prophetic ministry of the church (Maimela, 1986: 43)

In conclusion, Tutu argues that God does not permit one to dwell in a kind of spiritual ghetto in which he is insulated from real life. Jesus Christ did not cut himself off from the world; Jesus took time out to be alone with God in deep meditation, but he did not remain there: He refused to remain on the Mount of Transfiguration forever because he knew he had to descend to the valley to be involved in the healing of the possessed boy. This is significant in Tutu's thinking, and it is the reason why Tutu could say that every person must love God and love his neighbour as well (1994:70). For Tutu the prophets are deeply involved in politics because the political sphere is where God's people demonstrate their obedience or their disobedience. According to Tutu, all life belongs to God; therefore, the whole of life is important: the political, the economic and the social. None of these aspects is untouched by religion (1994:72).

In 'Hope and Suffering', Tutu chronicles the many unsavoury conditions that black people have experienced under the oppressive system of apartheid. In spite of all the suffering, Tutu points out, black people still believe in a non-racial South Africa, which is home for all black and white people: a country in which they would be free from servitude. It is in this respect that one is tempted to agree with Trevor Huddleston, when he argues that the title chosen for Tutu's book was appropriate to the moment of its publication.

In concluding 'Hope and Suffering', Tutu comes to the defence of the South African Council of Churches in its struggle with the nationalist apartheid government, which tried to discredit the SACC and investigate it for alleged financial irregularities within the council, and by this act render ineffective the assistance given by the SACC to the victims of apartheid (Tutu 1984:131). In defence of the Council, Tutu makes the opening statements:

My purpose is to show what we say as the South African Council of Churches is not determined by policies or any

other ideology but from hallowed Christian tradition and teaching (Tutu 1994:54).

4.2.2.3. Concluding Summary

The central message and major theme that comes out clearly from this book is that hope in the liberation made possible by the God of the Bible. In this regard the church is the representative of the kingdom of God in the world, defending the oppressed and speaking up against injustice and oppression and exploitation.

4.2.3. The Words and Inspiration of Desmond Tutu: Ubuntu (1989)

4.2.3.1. Structure and Context

This book is a four part series of words and inspirations by Nobel Peace Laureates like Martin Luther King Jr., Mahatma Gandhi and Mother Teresa. In this book, Mike Nicol gives a short, insightful biographical essay and quotations by Tutu that relate to the principles of *Ubuntu*.

4.2.3.2. Major Themes developed in this Book

Key themes that emerge out 'The Words and Inspiration of Desmond Tutu: Ubuntu' are the principles of *ubuntu*, interdependence, caring, sharing, compassionate and interrelatedness. Forgiveness and Reconciliation are about regaining dignity and humanity for the establishment of a caring inclusive human community. The above-mentioned principles enable the building of the human community and the understanding of Tutu's inclusive caring community.

4.2.3.3. Concluding Summary

Tutu's definition and understanding of Ubuntu is relevant to the development of this thesis, and it will add value to the discussion of Tutu's models of inclusive human community.

4.2.4. The Rainbow People of God

4.2.4.1. Structure and Context

You are the rainbow people of God. You remember the rainbow in the Bible is a sign of peace. The rainbow is a sign of prosperity. We want peace, prosperity and justice and we can have it when we, all the people of God, work together (Tutu 1994:7).

For Tutu, the Rainbow people of God, which is the beloved community, is the framework for the future. Thus, the Rainbow concept is an overall effort to achieve a reconciled world by raising the level of relationships among people to a height where justice prevails and persons attain their full human potential.

'The Rainbow People of God' contains the major speeches, letters and addresses with which Tutu gave voice to the heart – cries of the South African black community. In this book that was written in 1994, the year of political transition, Tutu explains the emotional climate of the period. From an academic point of view, Tutu expresses in direct, simple language the development of his thinking in 'The Rainbow People of God'.

The book is subdivided into six parts. It begins with an open letter to John Voster, which was written shortly before the watershed event of 16 June 1976: the Soweto Youth Rebellion against the use of the Afrikaans language as a medium of instruction in black schools. The first three sections of the book cover the events between 1986 and 1990, which was a period that South Africa experienced strong

political resistance to the apartheid system. Many people died under very suspicious circumstances even while in police custody (Ndungane 1996:71). However, this period of intensive repression ended with the lifting of the ban on liberation movements, and it culminated in the release of Nelson Mandela and many other political prisoners. This event triggered a process of transformation that led to the first democratic elections in South Africa in April 1994.

4.2.4.2. Major Themes developed in this Book

4.2.4.2.1. Creation in the Image Of God

Deliberating on this theological theme in his letter to Mr. Voster, Tutu states that:

I am writing to you as one human person to another human person, gloriously created in the image of God, redeemed by the self same Son of God who for all our sake died on the cross. I am, therefore, writing to you, sir, as one Christian to another, for through our common baptism we have been made members of and are united in the Body of our dear Lord and Saviour Jesus Christ (Tutu 1994:8).

'The Rainbow People of God' is Tutu's theological vision grounded in a profound faith in the God of the Bible, who has created all human beings in His own image and likeness. Due to his understanding of humanity as a creation in God's image, Tutu sees apartheid as evil or sin that twists and distorts the image of God in human beings. For Tutu, the end result of apartheid is disunity, disharmony, alienation, hatred and enmity.

The narrative of the first creation, according to Tutu, reaches a climax in Genesis 1:26, when God said: "Let us create man in our image and likeness to rule". Here God creates humans to become his viceroy, his representative to rule over the rest of creation on His behalf. For Tutu this is the highest privilege bestowed on

each human person: male and female. In this pronouncement, there was no mention of race, nationality or colour. In this respect Tutu concludes that it is the fact of being created in the image and likeness of God that endows human beings with this infinite and eternal value (1994:8)

Tutu's conviction that all human beings were created in the image of God, the *Imago Dei*, combined with his belief in the African spirit of *Ubuntu*, leads him to see all people as included in the same "delicate networks of interdependence", which is a philosophy that could not be more directly opposed to the logic of apartheid. In support of this view, Michael Battle makes the following observation:

From this African worldview, *Ubuntu* shaped Tutu's subsequent work as the centre from which to make racial reconciliation comprehensible in the African culture. Tutu needed to communicate at this level because interdependence is necessary for people to exercise, develop, and fulfil their potential to be both individuals and a community. Only by means of absolute dependence on God and neighbour – including both Blacks and Whites – can true human identity be discovered. Indeed, such human interdependence is built into our very own creation by our being created in God's image, our common *Imago Dei* (in Daye, 2004:161).

Fundamental to Tutu's affirmation of the dignity of human beings is his understanding of the doctrine of creation, that all human beings black and white are created in the image of God or God's likeness. Because of his understanding of humanity as a creation in God's image, Tutu saw apartheid as evil and an affront to the dignity of human beings.

4.2.4.2.2. Tutu's Theology of Liberation

Tutu posits that liberation is the central theme of the Bible. Therefore, the God of the Bible is the God of liberation. In the 'Rainbow People of God', Tutu makes the following observation:

In the Old Testament God was first experienced by the Israelites in the event of exodus... And it is the politics of the exodus, which becomes the founding event of the people of God. It becomes the paradigmatic event of the Bible so that, looking at what God did in the exodus, they extrapolate backwards and say that a God who did so – and – so must clearly be the God – the Lord of creation (1994:68)

Tutu is concerned with the Biblical development of the theology of liberation. He argues that "African and black theology must be concerned and vitally concerned with liberation" because liberation is a serious preoccupation and it should not be seen as being an alternative to personal salvation in Jesus Christ; in essence, the liberation struggle should be seen in Africa as the inescapable consequence of taking the gospel of Jesus Christ seriously (Tutu 1981:3). Therefore, he submits that: "black theology arises in a context of black suffering in the hands of rampant white racism."

Tutu's theology of liberation, when infused into the spirit of *ubuntu*, prevents theologians from falling into the trap of theology of exclusivism. Tutu demonstrates this point eloquently when he argues that:

We are committed to black liberation because we are committed to white liberation. You will never be free until we blacks are free. So, join the liberation struggle. Throw off your lethargy and the apathy of affluence. Work for a better South

Africa for yourself and ourselves and for our children. Uproot all evil and oppression and injustice of which blacks are victims and whites are beneficiaries so that you won't reap the whirlwind. Join the winning side. All oppression, injustice, exploitation etc, these have lost, for God is on our side – on the side of justice, of peace and reconciliation, of laughter and joy, of sharing and compassion, of goodness and righteousness (Tutu 1981:12).

Again, through this statement, the theology that informed Tutu's resistance to apartheid was also perfectly matched with the pursuit of liberation for reconciliation.

For Tutu, when any part of the network of interdependence is wounded, the life force that sustains all communities and individuals is weakened. When anyone suffers degradation, the humanity of all is tainted. For this reason, Tutu reasons that apartheid was bad news for everybody: black and white. But, in Tutu's view, nobody was more diminished by human rights violations than the violators themselves.

Tutu postulates that black theology of liberation was the flip side of white liberation. Deep down in their hearts, he believed white people certainly knew that the security of every South African citizen depends upon a population. In this respect, Tutu makes the following observation:

At the present time we see our white fellow South Africans investing much of their resources to protect their so-called separate freedoms and privileges. They have little time left to enjoy them as they check the burglar proofing, the alarm system, the gun under the pillows, and the viciousness of the watchdog (Graybill 1991:162).

4.2.4.2.3. God's Preferential Option for the Poor and Oppressed

One of Tutu's theological motifs that dominate his theological thinking is the God of the Bible, who is on the side of the downtrodden, the oppressed or the wretched of the earth. Tutu places a high premium on the fact that in becoming human in Jesus Christ, God was not born in the sumptuous palaces of kings. Rather the Almighty chose to empty the Godhood of divine power and glory in order to take on the nature of a slave. God came down from the throne and chose to be born to poor parents, to live and to die as a poor and oppressed human being so as to give the oppressed, poor and the downtrodden new life and hope (Maimela 1986:45).

Tutu's belief that this motif of God's preferential option for the poor and the oppressed is the fundamental building block of an inclusive community. This is discernible most clearly in the Exodus event in which God took the side of the oppressed Israelites against the oppressive Pharaoh and his underlings (Maimela 1986:47).

Agreeing with his fellow liberation theologians, Miguels-Bonino and Cone among others, Tutu believes that the divine partiality in defence of the interests of the poor and the underdogs is made known also by the fact that Jesus Christ identified himself in the manner of his birth, his life and his death through his association with the marginalised. And by doing this, he transforms their situation into a privileged locus for transformation of the world (Maimela 1986: 47). Supporting and affirming Tutu's stance, Takatso Mofokeng insists that:

In the Exodus event, which is the historical starting point of the history of the people of Israel as a people, God liberated an oppressed collective of slaves. He is the liberator and liberates the oppressed for a liberated and liberating existence. They have to lead a life of a liberated people and live for the

struggle of liberating the oppressed. They are liberated to become co-agents with God the liberator, to become a community of liberators. This means that this event of liberation is also the starting point of the history of liberation and liberative subjectivity (Mofokeng 1983:24).

This point leads us to the next important motif that is significant to Tutu's theological work: the theology of transfiguration.

4.2.4.2.4 Tutu's Theology of Transfiguration

Tutu strongly believes that the universe is on the side of justice. As a result, he has deep faith in the future. Tutu knows that in his struggle for justice and liberation he has cosmic companionship. Tutu reveals this point clearly when he argues that:

But my confidence was not in the present circumstances, but in the laws of God's universe. This is the moral universe, which means that despite all the evidence to the contrary, there is no way that evil, injustice and lies can have the last word. God is a God who cares about right and wrong. God is in charge (Tutu 2004:3).

Tutu believes in the power of transfiguration, and God's transformation in the world. The principle of transfiguration is at work when:

Something as unlikely as the brown grass that covers our field in winter becomes bright green again, or when the trees' gnarled leafless branches burst forth with sap flowing so that the birds sit chirping in the leafy branches. The principle of transfiguration says nothing is untransfigurable. It says that the whole of creation waits expectantly for its transfiguration

when it will be released from its bondage and share in the glorious liberty of the children of God. It will not be just dry inert matter but will be translucent with divine glory (Tutu 2004:3).

Tutu obviously believes that incarnation is the redemptive outworking of God's love for all men and women and the whole creation. At the centre of incarnation, for Tutu, lies the profound mystery of the transfiguration, a theme that has become a spiritual element in Tutu's theology of liberation.

4.2.4.2.5. *Ubuntu* Theology

Unlike many liberation theologians, Tutu chose to fight the apartheid system by the more superior and powerful tool of *ubuntu*. In his book, 'No Future without Forgiveness', Tutu is critical of the western stance of individualism, consumerism and competitiveness that characterise both western society and the global economy. True to his African roots, he cherishes community and celebrates the freedom from the difficulties of life that arise in communal co-operation: a different kind of liberty than that which is usually revered in the west (Daye 2004:160). In this regard, Tutu writes:

Ubuntu is very difficult to render into a western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, "*Yu, unobuntu,*" "Hey, he or she has *ubuntu*". This means they are generous, hospitable, friendly, caring and compassionate. They share what they have. It also means my humanity is caught up, is inextricably bound up in theirs. We belong in a bundle of life. We say a person is a person through other people. It is not "I think, therefore, I am". It says rather: "I am human because I belong I participate, I share". A person with *ubuntu* is open and

available to others, affirming others, and does not feel threatened that others are able and good, for he or she has a proper self assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are (1999: 35).

Tutu argues that harmony, friendliness, community are great virtues. Social harmony is "*summum bonum*¹⁵" the greatest good. Anger, resentment, lust for revenge, even success through aggressive competitiveness, are corrosive of this good. On the other hand, *ubuntu* builds community. True to his African roots, Tutu cherishes the community, and he celebrates the freedom from the difficulties of life that arise in communal co-operation, a different kind of liberty than that which is usually revered in the west (Daye 2004:162).

4.2.4.2.6. Reconciliation

In my introductory remarks I did make a point that Tutu's theology of reconciliation can best be understood from the perspective of the Truth and Reconciliation Commission (TRC). It is an open secret that the existence of the TRC came about as an initiative of former the South African president, Nelson Mandela. Basic to the entire TRC process is the pursuance of the notion of national reconciliation. The following is the constitutional underpinning for the Truth and Reconciliation Commission:

According to Russell Daye, South Africa's transition to democracy would have been radically different without the wisdom and charisma of Nelson Mandela. But in the same breath, Daye is persuaded to admit that the TRC would have been

¹⁵ Phrase from the French language which refers to social harmony, friendliness being the the highest/greatest good.

a very different enterprise without the faith of Desmond Tutu through his faith in God, his faith in the South African people, his faith in their ability to find courage and mercy in their heart and, finally, through his faith in the ability of the TRC to heal the community.

To appreciate Tutu's theology of reconciliation, it is essential to grasp that his leadership of TRC was not guided by a political philosophy, but that it was driven by a theology that was deeply influenced by both western and African ideas. At the centre of this theology is a convergence of the Christian motif of the *Imago Dei* and the African concept of *ubuntu* (Daye 2004:161). This conviction, combined with a belief in *ubuntu*, leads Tutu to see all people as included in the same delicate network of interdependence (Daye 2004:161). Therefore, what differentiates Tutu and other liberation theologians is that the theology that informed his resistance against apartheid was also perfectly matched with the pursuit of reconciliation. In this regard, Russell Daye is spot on when he argues: "Given this theology, we see why Tutu is compelled to seek political forgiveness. As long as "apartness" reigns, God's intentions for humanity and the world are thwarted thereby weakening the vital force that nourishes all people. In other words, the delicate networks that sustain all communities are fractured (Daye 2004:164)". In this respect, Tutu argues that forgiveness is an act that restores or builds community by repairing the fissures. Reconciliation is, as a result, the realisation of God's dream for humanity, which is the realisation that we are indeed members of one family, bonded together in delicate network of interdependence. In writing about God's dream for the world, Tutu states that:

"I have a dream", God says, "Please help me to realise it. It is a dream of a world whose ugliness and squalor and poverty, its wave of hostility, its greed and harsh competitiveness, its alienation and disharmony are changed into their glorious counterparts, when there will be more laughter, joy and

peace, where there will be justice and goodness and compassion and love and caring and sharing. I have a dream that swords will be beaten into plough shares and spear into pruning hooks, that my children will know that they are members of one family: the human family, God's family; for in God's family there are no outsiders. All are insiders black and white, rich and poor, gay and straight, Jew and Arab, Palestinian and Israeli, Roman Catholic and Protestant, Serb and Albanian Hutu and Tutsi, Muslim and Christian, Buddhist and Hindu, Pakistan and Indian all belong (Tutu 2004:1-2).

In this statement lie the core and the best of Tutu's theology. Given this theology, one can see why Tutu is compelled to choose political forgiveness, which is the path to the realisation of "the rainbow people of God". Tutu's expectation that former enemies can be re-integrated into the community is based not only on his expectation that black Christians would forgive as their religion teaches them, but also on his understanding of the African philosophy of *ubuntu*. As he eloquently states it:

We have kept on because we strive for harmony and community not only of the living but also one that honours our forebears. This link to the past gives us a sense of continuity. The end of apartheid, I knew, would put *ubuntu* to the test. Yet I never doubted its power of reconciliation. This forgiveness was not about altruism; it was about regaining dignity and humanity and granting these too to the former oppressors. This expression of *ubuntu* showed that the only way we can ever be human is together. The only way we can be free is together (2007: 5-7).

Tutu sees reconciliation as the central message of faith. In stressing that reconciliation is only possible through Christ's redemption, Tutu argues that:

We are engaged in the ministry of proclaiming the love of God for all his people through the death and resurrection of Jesus Christ our Lord and proclaiming the message of reconciliation which is another aspect of unity, of peace, of harmony, of justice, of compassion, of love, of brotherliness. We are concerned for justice. And we are also concerned and work for reconciliation (1994: 63).

In this regard, Tutu continues to argue that the chief work that Jesus came to perform on earth can be summed up in the word "reconciliation". He came to restore human community and brotherhood which sin destroyed. He came to say that God had intended us for fellowship, for *koinonia*, for togetherness, without destroying our distinctiveness, our cultural otherness (Tutu 1994:64). Unlike many liberation theologians, the theology that informed Tutu's resistance to apartheid was also perfectly matched and leaked to the pursuit of reconciliation. In support of this view, Tutu makes the following observation:

Apartheid quite deliberately denies and repudiates this central act of Jesus and says we are made for separateness, for disunity, for enmity, for alienation, which we have shown to be fruits of sin (1994: 65).

4.2.4.3. Concluding Summary

Tutu's book, 'The Rainbow People of God', is the source and motivating factor for the title of this thesis. Major themes that emerge out of this book are liberation, nonviolence, *ubuntu*, Image of God, God's preferential option for the poor, Transfiguration, and the building of an inclusive human community through

reconciliation. These seven major principles are relevant in the understanding of Tutu's theological thinking and his understanding and development of the inclusive human community. These concepts shall be kept in mind since they will be helpful for the discussion of models of human community in Tutu's thinking.

4.2.5. No Future without Forgiveness (1999)

4.2.5.1. Structure and Context

'No Future without Forgiveness' is Tutu's personal memoir, which captures the period of his life as the chair of the Truth and Reconciliation Commission that became as much a spiritual as a judicial undertaking. In this book, Tutu describes his role of being a listener, day after day, to stories of atrocity and, also, to the extraordinary scenes of forgiveness and repentance that were drawn out by the hearings. With this book, Tutu explains how the commission was sometimes able to reach the truth when the judicial system had been unable to and how important it was that the commissioners were 'wounded healers', which they turned out to be.

The Truth and Reconciliation Commission was established by the new government of the former president Nelson Mandela with an intention of the investigating and establishing the nature, causes and extent of gross violations of human rights committed during the apartheid administration. The TRC was established as a judicial and public instrument not a spiritual and Christian instrument. To that extend the appointment of Archbishop Tutu and other church leaders should not be construed with church's involvement and church representation in the TRC process. All members of the TRC were appointed by the president of South Africa to promote the political interest and agenda of the state which was the promotion of national unity and reconciliation.

The idea of the TRC was not originally South African but a modification of the Nuremberg and Chile South American trials. Here the South African approach

opted for granting amnesty 'at a price' rather than blanket 'amnesty' or Nuremberg trials. The main purpose of the TRC process was the pursuance of the notions of the notions of 'National Reconciliation' rather than vengeance. Therefore in this book 'No Future Without Forgiveness', Desmond Tutu who was the chairperson of the TRC gives an account of his leadership involvement achievements and challenges of the process. Tutu's opponents accused him for bringing strong religious overtone in the TRC process such as wearing vestments, praying, singing of hymns and openly weeping during the sitting of the commission. In this book Tutu defends his position and involvement in the commission and appeals to the Christian community to support the initiative.

The commission was deeply rooted in the African spirit of Ubuntu, which is based on the fact that our relationship to others is central to our existence as human beings. In this book, which is his personal reflection Tutu wants to demonstrate that reconciliation, after conflict is not easy but for him it is the only way forward whether at the political or personal level. He offers inspirational advice on how one might make the principle work in a better, more human future.

Tutu's theology of Reconciliation can then be understood from his experience in the Truth and Reconciliation Commission. This book was written in 1999 during Tutu's retreat from the pressures of TRC work. The book is subdivided into eleven chapters that deal with various issues he experienced as the head of TRC.

In this book, which is his personal reflection, Tutu wants to demonstrate that reconciliation, after conflict, is not an easy feat. However, it is a worthwhile effort because it is the only way forward whether at the political or personal level. He offers inspirational advice on how one might make the principle work in a better, more human future.

Chapter one opens with the writer's impression on South Africa's first democratic elections of April 1994: Tutu considers it a spiritual event of transfiguration. Chapters two through seven deal with the preparations and the workings of the TRC while chapters eight and nine address Tutu's personal reflection and frustrations as the leader of the commission. The penultimate chapter deals with the white community's response to TRC, and the book concludes with the issue of forgiveness, which is the title of the book.

4.2.5.2. Main Idea and Major Themes: Tutu's Theology of Reconciliation

The major theological themes that dominate this book are forgiveness and reconciliation. For Tutu forgiveness gives people the capacity to make a new start, grace by which both the wrong doer and the victim can get up with dignity, to begin anew. Lack of forgiveness leads to bitterness and hatred which is corrosive to the human spirit. For Tutu in the process of forgiveness acknowledgement of responsibility by the culprit is vital for healing and reconciliation exposes awfulness, the abuse, the pain, the hurt, the truth. Tutu's understanding of forgiveness is biblical and African based.

The Nobel Peace Laureate Desmond Tutu headed the Truth and Reconciliation Commission. The commission was mandated to hold hearings over two years about allegations of human rights abuses committed from 1 March 1960 through 10 May 1994, which was the date of Nelson Mandela's inauguration as the first black president of South Africa.

The goals of the TRC as set out in the Promotion of National Unity and Reconciliation Act were to develop a complete picture of the gross violations of human rights that took place in the past. It was to restore to the victims their human and civil dignity, by letting them tell their stories and recommending how they might be requited. It was to consider granting amnesty to those perpetrators, who carried out these abuses for political reasons and who gave full accounts of

their actions to the commission. The commission worked through three committees: the committees on Human Rights Violations, on Amnesty and on Reparation and Rehabilitation.

The TRC was exhaustive in all aspects: 140 hearings took place in various towns; statements were taken from 22000 victims covering 37000 violations and over 7000 perpetrators applied for amnesty. The activities of the Commission were so hectic to the extent that the 18 months initially allocated to the commission to complete its work became six years (Graybill, 1995:7-8).

There were numerous twist and turns on the road to reconciliation. The National Party sued Bishop Tutu and Alex Boraine for allegedly not being even-handed. Steve Biko's family challenged the Commission. Former President De Klerk was hauled into court for failing to comply with a subpoena to testify. In the end, the ANC, the initiators of the Commission, rejected the findings of the body it has established (Graybill, 1995:8) just as critics vilified Tutu and the work of the Commission.

'No Future without Forgiveness' is Tutu's response and defence of his theology of reconciliation and of the work of the Truth and Reconciliation Commission. The twin motifs of forgiveness and reconciliation run through the book like a golden thread.

4.2.5.3. Tutu's Understanding of Forgiveness

Tutu believes that "if we are going to move on and build a new kind of world community there must be a way in which we can deal effectively with a solid past". For Tutu true forgiveness deals with all the past, to make the future possible. Tutu makes this point clearly when he argues that:

In the act of forgiveness we are declaring our faith in the future of the wrongdoer to make a new beginning on a course that will

be different from the one that caused the wrong. We are saying here is a chance to make a new beginning. It is an act of faith that the wrongdoer can change. According to Jesus we should be ready to do this not just once, not just seven times, but seventy times seven. It seems that Jesus says your brother or sister who has wronged you is ready to come and confess the wrong they have committed yet again (1994: 221-226).

For Tutu South Africans managed an extraordinary, reasonably peaceful transition from the awfulness of repression to the relative stability of democracy because they were ready to deal with the past in the spirit of forgiveness. However forgiveness is not cheap because forgiving and being reconciled are not about pretending that things are other than they are. Forgiveness is not patting one another on the back and turning a blind eye to the wrong (Tutu 1999:218). For Tutu reconciliation exposes the awfulness, the abuse, the pain, the degradation and the truth (Tutu 1999:218).

In the final analysis, Tutu sees forgiveness as a risky undertaking, but in the end it is worthwhile because the real situation helps to bring real healing.

4.2.5.4. Conclusion and Summary

Shaped by both Christian theology and African tradition, Tutu's theological model of reconciliation and forgiveness that realises God's dream for humanity in which all human beings become members of one family, bound together in a delicate network of interdependence. However in this regard for Tutu forgiveness and reconciliation happen most frequently not between friends, not between those who like each other. The inclusive human community in Tutu's thinking involves enemies who become potential allies, friends, brothers, and

sisters. For Tutu that is what makes a community a community or a people for better or for worse (Tutu 1999:226-227).

The fundamental theme that runs across the book is the strong belief in the God of the Bible, who revealed himself through his act of creating humans in his own image and reconciliation through Christ. The preferential option of the poor and oppressed is expressed through God's liberating and transfigurative activities. These concepts are relevant to this study and they will be kept in mind as well when we deal with Tutu's three-legged theology of human community.

4.2.6. The African Prayer Book (2000)

This is one of Tutu's major writings with special attention to African spirituality, prayer and worship. The book promotes African Religious life, traditions and customs. The booklet addresses the story of creation, which reveals a delicate network of interdependence with one another, with God and with the rest of God's creation. This book seeks to provide examples of African Christianity, non-Christian spirituality with prayer, poems, litanies, songs, acts of adoration and thanksgiving.

'The African Prayer Book' brings together Africans in the Diasporas and friends of Africa's spiritual gift to the global Christian and religious community. African indigenous knowledge plays a very important role in this book. The major theological themes that come in the prayer book are: Creation, Spirituality, Reconciliation, Community, Forgiveness, Justice, Liberation Spirit of *Ubuntu*, Unconditional love and the Theology of transfiguration. St. Augustine's theological work features prominently in this book. Here Tutu has proven that he is a staunch student of St Augustine.

4.2.6.1. Concluding Summary

This book demonstrates the importance of African culture and African music in worship within the Anglican Church. For Tutu, worship is a means to

practice the presence of God and an expression of interrelatedness and interdependences of all human beings. A church symbolises an inclusive human community, the "Rainbow People of God".

4.2.7. God Has a Dream: A Vision of Hope for Our Time

4.2.7.1. Structure and Context

The ideas, beliefs and concepts presented in Tutu's book 'God Has a Dream' are not new. They have been developed and delivered in his earlier sermons, speeches and writings. 'God Has a Dream' is Tutu's personal spiritual reflection with which he shares the spiritual messages that guided him through the struggle against the apartheid system. Drawing upon personal and historical examples, Tutu reaches out to readers of all backgrounds, demonstrating how individual and global suffering can be transformed into joy and redemption. 'God Has a Dream' is made up of eight chapters.

4.2.7.2. Main Idea and Major Themes

4.2.7.2.1. Tutu's Theology of Transfiguration

The book opens with the theological issue of suffering and the principle of transfiguration. According to Tutu, humans lives in a moral universe, which means that despite all the evidence that seems to be the contrary, there is no way that evil and injustice and oppression and lies can have the last word. For Tutu, "the most unlikely person, the most improbable situation - these are all transfigurible" because they can be turned into their glorious opposites (Tutu 2004:3). Transfiguration is one major theme in Tutu's theology.

4.2.7.2.2. *Ubuntu* Theology of Desmond Tutu: The Rainbow Community

God's dream is that all human beings created in his own image and likeness live together as one big family. Here members of a family have a gentle

caring and compassion for one another (Tutu 2004:23). However for Tutu members of one family agree to disagree. According to Tutu, "we are not expected at all times to be unanimous or to have a consensus on every conceivable subject. What is needed is to respect one another's points of view (Tutu 2004:22). For Tutu the first law of our being is the delicate network of interdependence, which is the African way of life called ubuntu. The African spirit of ubuntu says: "A person is a person through other people. I am because I belong". Here a person with ubuntu is welcoming, hospitable, warm and generous, willing to share (Tutu 2004:26). In Tutu's thinking harmony, friendliness and communities are great virtues.

4.2.7.2.3. *Imago Dei: God Loves You As You Are*

Fundamental to Tutu's affirmation of the dignity of human being is his understanding of the doctrine of creation, which is founded on the fact that all human beings are created in God's image. As a consequence, human beings share a common identity. To this end, Tutu states: "Dear child of God, God loves you not because you are good. No, God loves you, period. God loves us not because we are lovable. No, we are lovable precisely because God loves us" (2004: 31-32). According to Tutu, the Bible places human beings at the centre of the divine enterprise as creatures of infinite worth and dignity independent of our work, our ability or our success. We are each created in the image of God, like God, for God. For Tutu, God's love for us and our love for others is the single greatest motivating force in the world and this love, this unconditional love, and the good it creates will always triumph over hatred and evil. Tutu believes that all human beings, irrespective of their social position, status, gender, colour or creed are created in the image of God. For him, biological factors have nothing to do with the quintessence of humanity (Hulley Kretzschmar, Pato, 1996:64).

4.2.7.2.4. Theology of Reconciliation: God Loves Your Enemies

It has been argued in the earlier chapters that Tutu believes that white people in South Africa were enslaved by their sinfulness by supporting and sustaining the apartheid evil system. Thus, he advocates the gospel of forgiveness towards them. He prayed for them because they are also God's children. Tutu states: "Dear child of God, if we are truly to understand that God loves all of us, we must recognise that he loves our enemies, too. God does not share our hatred, no matter what the offence we have endured" (Tutu 2004: 43).

According to Tutu, "we were all traumatised, wounded, by the awfulness of apartheid and the TRC helped to open wounds that were festering, cleansed them and poured balm on them to help in the healing of the wounded people of this beautiful land" (Tutu 2004:8).

For Tutu there is no future without forgiveness. In this respect forgiveness for Tutu does not mean to forget the past, but on the contrary it means to remember, so that we should not let such atrocities happen again. Forgiveness does not mean condoning what has been done. It means taking what has happened seriously. In the act of forgiveness we are declaring our faith in the future relationship and in the capacity of the wrongdoer to make a new beginning on a course that will be different from the one that caused us the wrong. For Tutu even the worst sinful situation there is a chance to make a new beginning. Forgiveness then is an act of faith that the wrongdoer can change (Tutu 1999:219-220). Reconciliation is the mandatory closing step of a struggle for peace and justice, when opponents and proponents celebrate the victory and provide joint leadership to implement change.

4.2.7.2.5. God's Partnership with Human Beings: God Has Us

According to Tutu, the fact that human beings are created in the image of God means that they are God's partners and they have been given a task to be

God's stewards on earth. As such, human beings have a responsibility to care for God's creation and that entails accountability.

4.2.7.3. Concluding Summary

'God Has a Dream' is a cumulative expression of Tutu's work. The book raises ideas and beliefs he developed and delivered in his earlier sermons, speeches and writings. While Tutu's thinking has evolved, concepts and themes raised in this book are familiar and his core beliefs remain the same. However, this book remains a useful source of material in identifying the living tissues and core themes in Tutu's theological thinking.

4.3. Articles Written by Desmond Tutu

4.3.1. The Role of the Church in South Africa: A Black Theology Perspective

4.3.1.1. Structure and Context

Desmond Tutu presented this paper in 1981 at the University of Pretoria. In this paper Tutu critiques how theology has tended to be done mostly in the North Atlantic world. In this, Tutu demonstrates his opposition to the western way of applying theology:

African and black Theology is a sharp critique of how Theology has tended to be done. Westerners usually call for an ecumenical, universal theology, which often then identifies with their brand of theologizing. It can speak relevantly only when it speaks to a particular historically and spatio-temporary-conditioned Christian community and it must have the humility to accept the scandal of its particularity as well as its transience (Tutu 1981:1).

Here, Tutu challenges the North Atlantic World's theological claims of the universality and ecumenicalism of their theology. For Tutu, theology is not eternal nor can it ever hope to be perfect since there is no final theology. Here Tutu's argument is that even though the true insights of each theology must have universal relevance, nevertheless for him, theology gets distorted if it sets out from the very beginning to speak or attempt to speak universally (Tutu 1981:2). Tutu argues that Christ is the universal man only because he is first and foremost a real and therefore, a particular man. In this regard, Tutu concludes his argument by saying that there must, therefore, be a diversity of theologies (Tutu 1981:2).

In this same document, Tutu argues that African and black theology must be concerned with liberation because liberation is a serious preoccupation at the present time, and that it should not be seen as being an alternative to personal salvation in Jesus Christ. For Tutu, black theology arises in a context of black suffering at the hands of rampant white racism. In Tutu's thinking consequently, black theology is much concerned to make sense, theologically, of the black experiences; it is concerned with the significance of black existence, with liberation, with the meaning of reconciliation, with humanisation and with forgiveness.

4.3.1.2. Major Theological Themes

The major motifs that come out of this document are liberation theology, theology of forgiveness, theology of humanisation and the theology of reconciliation. These are indeed major themes of Tutu's theology.

The document opens with his theological motif of creation. Here, God appears as the God of order who created the cosmos in which harmony, unity, fellowship, communion, peace and justice will reign. In this respect, the opposite of cosmos is chaos, which results in disunity, alienation, disorder, enmity and separation.

In this regard, apartheid represents chaos. Therefore, it is unbiblical and unchristian. Here, the SACC represents the body of Christ, the Church a divine fellowship brought into being by God with the central message of Christ, which effects reconciliation between humans and God. In this respect, the Church is an agent of divine mercy and compassion. In this regard, the Church represents the kingdom of God as an agent of change and transformation.

4.3.1.3. Concluding Summary

This article clearly demonstrates Tutu's position of the role of the church in the struggle against apartheid. More than any other black theologians, Tutu has challenged the Christian community to participate in liberation and reconciliation.

4.3.2. Look to the Rock From Which You were Hewn

4.3.2.1. Structure and Context

On 23 November 2004 Tutu was invited to give the annual Nelson Mandela Foundation lecture at Wits University. In this lecture, Tutu was critical of the ANC controlled government, which stirred a pot of controversy between Tutu and the South African president, Thabo Mbeki. Tutu made a stinging attack against South Africa's political elite, saying that the country was "sitting" on a powder keg because of its failure to alleviate poverty a decade after apartheid's end. Tutu was also critical of the BEE, which benefited the few black elites. Tutu asked:

What is black empowerment when it seems to benefit not the vast majority but a small elite that tends to be recycled? Are we not building up much resentment that we may rue later? (Tutu 2004:11).

4.3.2.2. Major Issues Addressed

Tutu continues to criticise politicians for debating whether to give a basic income grant of R100 to R200 a month and he said the idea should be seriously considered. In this regard, Tutu was supportive of the basic income grant (BIG), which has so far been defeated in Parliament. Tutu's critique of the government invited the then president, Thabo Mbeki's attacks at which on one occasion he called Tutu a liar. Tutu took on Thabo Mbeki, the then president of South Africa on the issue of intolerance by accusing him of establishing an anti-culture of National African Congress. The president responding by pointing out that Tutu has never been a member of the ANC. Tutu's response was "Thank you Mr. President for telling me what you think of me, that I am a liar with scant regard for the truth, and a charlatan posing with his concern for the poor, the hungry, the oppressed and voiceless".

While Tutu was critical of the government, he was also aware of the achievement of the new South African Democratic State. For him, one major achievement was its peaceful transition from repression to democracy, the TRC, the spirit of forgiveness and reconciliation and that South Africa should celebrate its gift of diversity of eleven official languages.

4.4. Conclusion

In this chapter an attempt is made to demonstrate that indeed the rainbow metaphor is a defining motif of Desmond Tutu's conceptual understanding of the notion of community. Based on our finding in chapter four, the thinking of Desmond Tutu, which explores his nine books and five articles of three major theological themes that stand out above the rest. Upon closer observation and closer examination of Tutu's writings one is led to make a conclusion that among numerous themes that he develops in his theological thinking, there are three themes that rise above the rest. These major themes run

like a golden thread in Tutu's theological work and they are, *Imago Dei*, *ubuntu* and Ecclesiology.

In Tutu's understanding of the rainbow community, there is a triadic relationship between God's creation, *ubuntu* and the church (episcopacy). For Tutu these three elements are integrally related and form the basic analytical construct for the understanding, implementation and the character of the rainbow community. Tutu's theology against the apartheid system rest on the triadic doctrines:

- a) The Imago Dei (Creation Story)
- b) The Ubuntu (African Philosophy)
- c) Episcopacy (Ecclesiology)

Thus far in this chapter I have uncritically represented Tutu's Theological thinking as presented in his writings. In all of his work what comes out clearly is that indeed the vision of the rainbow nation was the organising principle of all of Tutu's thought and activity. His writings, his preaching and public addresses and his involvements in the struggle against apartheid were illustration of and footnotes to his fundamental preoccupation with actualization of an inclusive non-racial South African community.

For Tutu the most creative turn of events in human history was the turning of swords into ploughshares and spears into pruning knives (Micah 4:3-4). All Tutu's elementary concern is directly related to the priority he assigned to the dismantling of the apartheid system and the establishment of the more inclusive rainbow nation.

The African philosophy of *ubuntu*, the Christian heritage of creation in the image of God and the Episcopal spiritual and worship tradition provided the means to attain it. His sermons, public addresses, and his writings and press statements

demonstrate the centrality of the rainbow nation in Tutu's thinking. In his most recent book, 'God Has a Dream', here is what Tutu has to say:

Dear child of God before we can become God's partners, we must know what God wants from us. "I have a dream, "God says. Please help me realize it. It is a dream of a world whose ugliness and squalor and poverty, its war and hostility, its alienation and disharmony are changed into their glorious counterparts, where they will be more laughter, joy, and peace, where they will be justice and goodness and compassion and love and caring and sharing". I have a dream that swords will be beaten into plough shares and spears into pruning hooks, that my children will know that they are members of one family, the human family, God's family, my family (p.19).

This is Tutu's way of stating that the crux of his faith is a vision of a completely inclusive South African community that is governed by love, joy, peace, goodness, compassion, caring, sharing and justice. In his mind such a community would be representing God's dream. Here Tutu's conception of the rainbow nation is best described as a transformed and regenerated human society. The rainbow community of non-racialism according to Tutu is a more inclusive and positive concept than separation. As he aptly puts it:

In God's family there are no outsiders, all are insiders black and white, rich and poor, gay and straight, Jew and Arab, Palestinian and Israeli, Roman Catholic and Protestant, Serb and Albanian, Hutu and Tutsi, Muslim and Christian, Buddhist and Hindu, Pakistani and Indian all belong (Tutu 2004:20).

Herein is found the best of Tutu's theological position. We will deal with this in great detail later in this chapter.

For Tutu non-racialism requires a change in attitude, with more caring and loving acceptance of individuals and groups. Non-racialism as understood by Tutu involves personal and social relations that are created by love. For this reason non-racialism, cannot be legislated. Various scholars, who have done an extensive research on Tutu's work, agree that the living tissues of Tutu's theology can be traced back to his African roots, his faith in early Christian community and the Episcopal tradition.

In the foregoing pages, the theology of the "Rainbow Nation", the inclusive human community, has been alluded to again and again. We are now in the position to examine it closely. However, the examination of Tutu's theology will not distinguish his theory and work since his theology is inseparable from his political life. Tutu fought against Afrikaner theology of separation with the biblical tool of hermeneutics. His theological position and stance can be captured from his writings, sermons, public addresses and press statements. Though he took a central position in the struggle against apartheid, he maintained the struggle of liberation through his Christian convictions. It is for this reason that this research work proposes that Tutu's theological convictions support his strategy of addressing apartheid's theology and political classification of race. It is Tutu's thoroughgoing *Imago Dei* theology, which leads him to oppose apartheid from the biblical position. He strongly opposed the apartheid system because it perpetuated injustice and violated human dignity. Like most African political activists, Tutu was not interested in re-arrangement of the apartheid furniture, but he committed his life in the complete dismantling and strapping of the whole system. For Tutu apartheid is vicious, evil, unchristian and as immoral as Nazism (Goba 1986:33). It is for this reason that South African churches under the leadership of the South African Council of Churches declared apartheid as heresy. Apartheid with its residential segregation, its segregated schools, its differentiated and inferior education, and its mass removals of people and influx control systems, its deliberate impoverishment of black people prompted Tutu to take a stand.

Echoing the same sentiment, Simon Maimela argues that what made Tutu to be so controversial and appear revolutionary in the eyes of many white South Africans is because he dared to declare apartheid the most vicious and evil system since Nazism, and commit his ministry to the dismantling of the system so as to bring about a new South Africa which is more just, more suitable for all its citizens (Maimela, 1986:80). It is a commitment, which has put him at the centre of a political storm. He was viewed by the white establishment as having failed to confine his ministry to the proper business of the church, namely the spiritual sphere. However Tutu stated his position very clearly when he said that: "we are not politicians, we are attempting to be devout Christian doing the will of God" (Tutu 1986:82).

Now that we have identified the three major theological doctrines in Tutu's work, in the next three chapters the three-legged doctrine of Desmond Tutu's theology of inclusive human community is going to be explored. The next chapter focuses on Tutu's theology of Imago Dei.

CHAPTER FIVE
THE IMAGO DEI THEOLOGY OF DESMOND TUTU:
IT IS THE STUFF INSIDE THAT MATTERS

5.1. Introduction

This first section of chapter five seeks to explore Tutu's theology of *Imago Dei*¹⁶, which is his affirmation of the dignity of all human beings created in the image of God. The *Imago Dei* metaphor is a central and all-pervading theme in Tutu's theological thinking. It is the pivotal doctrine of his major theological work, where he insists that: "the Bible places human beings at the centre of a divine enterprise as creatures of infinitive worth and dignity independent of our work, our ability, our success. We are each created by God, like God for God" (Tutu 2004:34).

Introducing his *Imago Dei* theology, Tutu relates African mythological stories thus:

After God created us, he had to fire us in a kiln as you do with bricks. Unfortunately he got caught up with other business and forgot that he had placed these creatures in the oven. When he remembered, he rushed to the oven and they were all burnt to cinders – These were the black people. He put another lot into the oven, but was so concerned that he took out too soon – they were underdone. That is the white people. He places another lot and with his increased experience, he got them out just right - they were Red Indians (Tutu 1980:1-2).

¹⁶ *Imago Dei* – Fundamental to Desmond Tutu's affirmation of the dignity of human beings is his understanding of the doctrine of creation Tutu firmly believes that human beings are created in the image of God – See Njongonkulu Winston Ndungane (1996). *Life and Faith in an African Context* UTutu: Ngumntu. In: 'Prophetic Witness in South Africa'. (p.74)

In the above excerpt, Tutu uses his gift of humour to highlight the issue and problem of colour in human relations. For Tutu, this story seems to say that both black and white people are God's children created in His Image. But somehow in the real world colour of skins appear to determine the worth of human beings. In his opposition of the apartheid theology, Tutu introduces another story that supports his rainbow nation metaphor when he states that:

One day a man was amazed by a street trader selling inflated balloons - green balloons, white balloons, red balloons, yellow balloons. Then he asked the man "How is it possible that all these balloons of different colours, even black balloons floated away into the sky?" The balloon seller said: "Oh, it has got nothing to do with colour. It is the stuff inside that makes them buoyant" (Tutu 1981:1-2).

For Tutu, it is the stuff inside all human beings that makes them who they are. In the same breath, Martin Luther King Jr.'s dream was that his four children would one day live in a nation where they will not be judged by the colour of their skin, but by the content of their character (King 1986:219). Tutu agrees with King that what makes a human being valuable is not their biological characteristics but the content of their character. Howard Thurman agrees with both Tutu and King, when he argues that in the conceptualisation of the nature of community, the understanding of the individual person is the point of departure (Thurman 1989:34-35). According to Thurman the development of a sense of self is the basis upon which one comes to understand one's own unique potential and self-worth, for without a sense of self, one drifts aimlessly through life without a true understanding of one's place in existence (Thurman, 1989:34). As Thurman puts it in his own words:

A healthy sense of self is garnered out of a dynamic tension between the individual's self-fact and self-image. The

person's self-fact is her or his inherent worth as a child of God. It is the central fact that she or he is part of the very movement of life itself. The individual's self-image is formed by relationships with others, and to a large extent, self-image determines one's destiny (Thurman 1989:34).

Thurman makes a distinction between the inner and outer dimensions of self, which makes a human being a child of nature and a child of the spirit. According to him, the outer dimension of the self is part of the external world of nature and human society (Thurman 1989:35). But, for Thurman, the mind is the place to begin understanding the inner dimension of the self. This inner dimension of a person is what Tutu refers to as the stuff inside that defines a person. Thurman further argues that what makes the distinction between the inner and outer models of self-existence are that a person created in the image of God is a free and responsible being (Thurman, 1989:35). According to Thurman, the freedom of humans is a key concept in his anthropology and the individual's role in creating community. Thurman writes:

Freedom under God means the recognition of the essential dignity of the human spirit: it is inherent in man's experience with life and is a basic ingredient in personality. This is so universal that it is the key to the intrinsic worth which every human being ascribes to himself or herself. There is a mighty potency in the elemental knowledge that resides deep in the heart of every man that freedom under God is his birthright as a child of God (Thurman 1989:37).

For Thurman what makes human beings created in the image of God to be free and responsible beings is their ability and commitment to the realisation of harmony, integration and the wholeness of beings in the community. Tutu endorses this view when he argues that the liberation struggle has to do with being

in “partnership with God in working for a new kind of South Africa, where all God’s children white, blacks, coloured and Indians, will enjoy God’s graciously given freedom as human beings in his image. We are all of infinite value because God loves us each, as if each of us were only human being on earth (Tutu 1981:7).

In the same breath, King agrees with Tutu and Thurman when he states that all human personality demands that all men be treated as ends and never as means (King 1989: 114). King writes:

All humans live in two realms, the internal and the external. The internal is that realm of spiritual ends expressed in art, literature, morals and religion. The external is that complex of devices, techniques, mechanisms and instrumentalities by means of which we live. Our problem today is that we have allowed the means by which we live to out-distance the ends for which we live (King 1986: 620).

Human community, the rainbow people of God centred on the image of God¹⁷ (Imago Dei) is the core of Tutu’s theological thinking, and it provides the basis for understanding his view of people, God and the world. Tutu’s ideal of community is “the rainbow people of God”, which is a Christian social eschatological ideal that serves as the ground and norms for his ethical judgment.

5.2. Looking to the Rock from which we were hewn: The Source of Tutu’s Theology of Imago Dei

Tutu’s theological conception of the image of God draws upon several significant theological and philosophical source. Most notable among these

¹⁷ The image of God in the human plays a central role in the study of theological anthropology, the examination of the human from a standpoint of God’s revelation in the Bible. However as stated above, the concept is not used frequently in the Bible, but theologians have asserted its importance down through the centuries.

sources is the Biblical source. Tutu's theological vision is grounded in a profound faith that believes that God of the Bible is the creator and He is the sustainer of the human community, the rainbow people of God. Tutu explains:

Our God is an expert at dealing with chaos, with brokenness, with all the worst that we can imagine. God created order out of disorder, cosmos out of chaos and He can do so always, He can do so now in our personal lives as a nation and globally. The most unlikely person, the most improbable situation- these are all transfigurable – they can be turned into their glorious opposites. God is transforming the world now - through us - because God loves us (Tutu 2004: vii-viii)

God the creator is the most definitive African conception for Tutu's theology (in Battle 1997:58) as he states:

We are created in the image of God by a God who is creative, and so we should have opportunities to be creative, to dabble in music in painting, in drawing, in being creative in different kinds of ways. What should be its' own reward, we should not value a thing because it was of commercial value, of what value is a glorious sunset, a Beethoven symphony, a beautiful rose dappled with dew sparkling in the morning sunshine. It is impossible to assign any commercial value to those things (in Battle 1997:58).

Tutu thinks that God is the telos of creation and in these way creatures can never lose their existence (in Battle 1997:59).

This part of the discussion is concerned with the following focus: the personal God of reason and love, and God as the creator and as the sustainer of human community. Here the Biblical ethos that informs and shapes Tutu's

theological vision is the God of the Bible who is the creator and sustainer of human community, the Rainbow people of God. If used concretely, the theological motif of Tutu is "the mutually co-operative and voluntary venture" of persons in which humanity as community, the people of God realise the solidarity of the human family by assuming responsibility for one another as children of God¹⁸.

Livingstone Ngewu makes a comparative analysis of Desmond Tutu and Geoffrey Clayton, the two Archbishops of Cape Town in his article, and he concludes by making the following observation:

Tutu believes that all human beings, irrespective of their social position, status, gender, colour or creed, are created in the image of God. He believes that biological factors have nothing to do with the quintessence of humanity. Tutu's view has always been that a person who discriminates against others and treats them as less than God intended then to insult not only that person but also the Supreme Being (Ngewu 1996:64).

A number of theological scholars who have done extensive research work on Tutu agree that one theological motif that runs in Tutu's theological work against apartheid system is *Imago Dei*. One such scholar is Battle, who elucidates that Tutu's *ubuntu* theology begins with the account of God's creation, in which human identity is defined in the image of God. In this respect, he genuinely stresses that: "this is the best of Tutu's theological model, an emphasis on the integrity of creation and the recalling of our image of God (*imago Dei*) in the midst of human conflict"(Battle, 1997:5). Livingstone Ngewu echoes Battle's view that Tutu's understanding of the *imago Dei* moved Tutu to oppose discrimination

¹⁸In addition to the explicit reference to the image of God in man there are many passages, perhaps even some not yet recognised as such, that have some bearing on the subject... Paradoxically there are some verses that make no reference, either explicitly or implicitly, to the image of God, but which their complete silence contribute to the doctrine nonetheless.

against women on the basis of their gender (Ngewu, 1996:65). Njongonkulu Ndungane mirrors the same sentiment when he states that: "Fundamental to Desmond Tutu's affirmation to the dignity of human being is his understanding of the doctrine of creation". Ndungane argues that Tutu believes firmly that human beings are created in God's image (Ndungane, 1996:74).

In elucidating Tutu's understanding of the image of God, it is necessary to go back to the original source of this theological metaphor that has come to dominate Tutu's theological thinking: The Old Testament – the priestly writer seems to be the original source of Tutu's theology of *Imago Dei* because according to Genesis 1:26, human beings were made in the image of God. Here the primary reference is to concrete resemblance. The writer must be credited with the intention of conveying an abstract idea that human personality should be viewed in its relation to God.

The manner in which the creation story is introduced is that human life has a greater sanctity than animal life. Here the writer wants to express in some way man's dignity. The immediate message that comes into mind is that human beings (both woman and man) acquire dignity and authority as God's representatives. In this respect, the image of God in human beings has to do with the exercising of responsibility. Humans are defined in terms of the task of ruling over lower creation. Psalm 8 speaks of God's condescension to and care of humanity and granting of status little less than divine and the royal honour has to do with the task of ruling. According to Psalm 8, the image of God suggests both external beauty and inward dignity. In conclusion, the Old Testament understanding of the image of God in human beings implies dignity, authority and nobility of appearance as God's gift to human beings. In Tutu's *Imago Dei* theology, one is invited to look at the rock from which one is hewn.

Tutu genuinely believes that relationship and partnership of human beings with God comes from the fact that they are created in the image of God. Tutu continues:

Each and every human being is created in this same divine image. That is an incredible, a staggering assertion about human beings ... When I was Rector of a small parish in Soweto, I would tell an old lady whose white employer called her "Annie" because her name was too difficult to pronounce, "Mama, as you walk the dusty street of Soweto and they ask who you are, you can say, "I am God's partner, God's representative. God's viceroy that's who I am – because I am created in the image of God" (Tutu 2004:62).

Battle echoes the same sentiment when he argues that in life one participates in the claim of being made in the image of God. This results in a better understanding of self and community (Battle 1997:63). Thurman endorses Battle's view when he states that the individual is the point of departure - the development of a sense of self is the basis upon which one comes to understand one's own unique potential and self-worth. But for Thurman the individual's self-image is formed by relationships with others, and to a large extent, self-image determines one's destiny (in Fluker 1989:34). For King, the sacredness of human personality also had deep theological roots in the Biblical theme of creation. In this respect, King draws the conclusion that "all men must be treated as ends and never as means (in Fluker 1984:114).

Through this, the best of Tutu's theology comes out clearly when he links his *Imago Dei* theology with his *Ubuntu* theology, which affirms a person's distinctiveness. The *Ubuntu* theology of Tutu recognises that people are distinctive and are ends in themselves, a view he shares with King. Even though Tutu is critical of the Western view of an individual, but true to his African roots and heritage, he

cherishes the ideal that only through the discovery of the relationship to others in the web of community that the individual finds balance. In agreement with Tutu's view, Vanzat states:

Each of us brings to the table unique talents, gifts and abilities. Even if you do not know what it is, value what you do, someone somewhere will benefit from your presence. It is this uniqueness that makes you valuable to the other. We are each as unique and valuable as the other, a gift from the creator. Here gifts are not given on the basis of race, class, religion or gender. They are like colours in the rainbow; gifts come in many colours, shapes and sizes. When you do what you do exactly the way you do it, you are sharing God's image, a gift that is bestowed for the good of the world-God's community (Vanzat 1993: February 5)

5.3. Three Categories of Tutu's Imago Dei

The sacredness of human personality is the major theme of Tutu's anthropology. According to him, all persons are created in the image of God and have value. For Tutu, our worth is intrinsic to whom we are, depending on nothing extrinsic whether it be achievement, race, gender or whatever else (Tutu 2004:34). Therefore, it is the human community ordered by love that is the main core of Tutu's thinking, and it provides the basis for understanding his view of the *Imago Dei* in people.

This section explores Tutu's theology of *Imago Dei*. For fraternal assistance and deeper understanding of Tutu's theology on the image of God, Njongonkulu Winston Ndungane's three categories of Tutu's theology of image of

God are employed. In his study, Ndungane's "*UTutu Ngumntu lowo*"¹⁹ supports this view, when he argues that the most significant contribution of Desmond Tutu has been the restoration of the dignity of the African person. Fundamental to his affirmation of the human beings is his understanding of the doctrine of creation. He believes firmly that human beings are created in the image of God (Ndungane 1994:74).

Here Ndungane provides us with a constructive theological framework of dealing with Tutu's theology of *Imago Dei*. Ndungane proposes that Tutu's *Imago Dei* theology can be treated in three categories:

- a) Each person is valuable in the sight of God and has intrinsic worth and dignity.
- b) Human beings share a common identity.
- c) Human beings have been given a task to be God's stewards on earth.

A detailed examination of these three categories will give us a better understanding of Tutu's theology of *Imago Dei*.

5.3.1. Each Person is Valuable in the Sight of God

Tutu genuinely believes that the Bible places human beings at the centre of the divine enterprise as creatures of infinite worth and dignity independent of our work, our ability, or our success. A person's worth is intrinsic to who he or she is, depending on nothing extrinsic whether it be achievement, race, gender or whatever else (Tutu 2004:34). However, on the contrary, apartheid and capitalism place the value and worth of human beings on material things, which generates into self-hate, self-contempt and negative self-assurance.

¹⁹ Ndungane- *UTutu Ngumntu Lowo*, is referring to Tutu as the one in whom full personhood is manifested - See Ndungane's *Life and Faith in African Context*. In: 'Prophetic Witness in South Africa'.

Tutu rightly observes:

Society has conspired to fill you with self-hate, which you then project outward. You hate yourself and destroy yourself by proxy when you destroy those who are like this self you have been conditioned to hate. One of the most blasphemous consequences of Injustice and prejudice is that it can make a child of God doubt that he or she is a child of God. But no one is a stepchild of God, no one. God's love for us and our love for others is the single greatest motivating force in the world. And this love and the good it creates will always triumph over hatred and evil (Tutu 2004:41).

In one of his important sermons delivered at Steve Biko's funeral, Tutu made the following statement:

God called him (Steve Biko) to be the founder Father of the Black Consciousness Movement,²⁰ against which we have had endless protests. It is a movement by which God, through Steve, sought to awaken in the black person a sense of his intrinsic value and worth as a child of God. He need not apologise for his existential condition as a black person, calling on blacks to glorify and praise God that he had created them black. Steve, with his brilliant mind, always saw to the heart of things, realised that until blacks asserted their humanity and their personhood, there was not the remotest chance for reconciliation in South Africa (Tutu 1994:19).

²⁰ Biko, founder of South African Student Organisation, to combat racism and the South African apartheid government SASO upheld the concept of black consciousness, which is an inward looking process that seeks to reawaken black people to their value as human beings and dignity as God's children – See Biko (2009) 'I write what I like'. Bowerdean Press – Reprinted (p.52).

According to Tutu, the first creation narrative reaches a climax in Genesis 1:26, when God says: "Let us create man in our own image and likeness to rule" (Tutu 1994:61). God created human beings to become his viceroy, his representative to rule over the rest of creation on God's behalf. This for Tutu is the highest honour and privilege bestowed on each human being, male and female. There is no mention of race or nationality or colour. It is the fact of being created by God that endows them with this infinite and eternal value (Tutu 1994:60).

King in agreement with Tutu states that:

Every human being must be respected because God loves him. The worth of an individual does not lie in the measure of his intellect, his racial origin, or his social position. Human worth lies in relatedness to God, an individual has value because he has value to God. Whenever this is recognised, 'Whiteness' and 'Blackness' pass away as determinants in a relationship, and 'Son' and 'Brother' are substituted. (King 1986:122)

In all his writings Tutu endeavours to restore the dignity of the African people. Tutu believes that all human beings, irrespective of their social position, status, gender, colour or creed are created in the image of God. He strongly believes that biological factors have nothing to do with the quintessence of humanity (Ngewu 1996:64). Here Tutu relies on the African view, which holds that humankind is endowed at creation with faculties that cannot be altered by any external conditions. In support of this view, Carlyle Fielding Stewart argues that it is in the faculty of the spirit "where the primordial power of humans culminate in the active engagement and dominion of spirit over matter and ethereal over material realities". For, according to him, at birth human kind is imbued with an indomitable spirit bequeathed by God but realised in nature (Stewart 1999:5):

King further substantiates this point by stating that:

The same views developed in an insightful way are the reasons why racism should be eliminated because it is morally wrong. It is a cancerous disease that prevents us from realising the principles of our Judeo-Christian tradition. Racial discrimination substitutes an "I-it" relationship. It relegates people to the status of things. Whenever racial discrimination exists it is a tragic expression of mans spiritual degeneration and moral bankruptcy. It must be removed not because it is diplomatically expedient but because it is morally compelling (King 1986:147)

In this respect Tutu believes that the *Imago Dei* motif is one of the most important weapons that provide sufficient grounds for the claims of apartheid to be evaluated and be refuted on the basis of Biblical evidence; as Tutu says: "To treat a child of God as if he or she were less than this is not just wrong, which it is; is not just evil, as it often is; not just painful, as it often must be for the victim: it is veritably blasphemous, for it is like spitting in the face of God. Each of us is a 'God carrier', as St. Paul put it. Human beings must not just be respected, but they must be held in awe and reverence" (Tutu 1999:155). In support of the same view, Vanzat concludes that:

The most accurate measure of our worth is how much we value ourselves. When we value who we are, we are sure to draw to ourselves others who value us as much. When we are needy, deficient, lacking confidence and self-esteem, we will find ourselves in situations among people that reinforce those views. The first step in building a community is learning to value who we are. We cannot convince other members of the community how wonderful and marvellous we are, if we do not believe it ourselves. Our sense of worth must first

come from within. When we have that we can expect those of the community to value us as well. (Vanzat, 1993: July2)

5.3.2. Human Beings Share a Common Identity

According to Tutu all human beings are bound together in what the Bible calls “the bundle of life”. Thus, a person’s humanity is caught up in that of all others. As a result, each one of is a precious individual. Tutu discovered the common identity of human beings during the first democratic elections of South Africa. Here Tutu is quick to state:

People stood in those long lines, people of all races in South Africa that had known separation and apartheid for so long, black, and white, Coloured, Indian, farmer, labourer, educated, uneducated, poor, and rich-they stood in those lines and the scales fell from their eyes. South Africa made an earth-shattering discovery: we are all South Africans. We are compatriots. People shared newspapers, picnic lunches, stories and they discovered that they were human together and that they actually seemed to want much the same things – a nice house in a secure and safe neighbourhood, a steady job, good schools for their children and, skin colour and race were indeed thoroughly irrelevant” (Tutu 1999:4).

Tutu is right: the *Ubuntu* principle teaches us that, spiritually, we are all family. Blacks, whites, or Indians, we are all mothers, fathers, brothers, sisters and children of one another. As spiritual families we are inseparable. We all breathe the same air that is connected to the same source: we are all connected to the same source by the rhythm of breathe just like a family, we will have our differences, yet we can be different and still be a family (Tutu 2004:22).

In Tutu's mind, what makes human beings share a common identity is the fact that God created them in His image and likeness. In this regard, what make all people - black, white, and brown as well as yellow - valuable is not any biological characteristics. Tutu further argues that apartheid exalts a biological quality, which is total irrelevance to the status of what determines the value, the worth of a human being. In his gift of humour he uses his big nose to drive his point home: "What has the size of my nose got to do with whether I am intelligent"? It has no more to do with worth as a human being than the colour of my eyes" (Tutu 2006:65).

According to Iyanla Vanzat, natural beauty comes in all colours and strength and in many forms. When we learn to honour the differences and appreciate the mix, we are in harmony:

Spiritually, we are all family. We are mothers, fathers, brothers, sisters and children of one another. As a spiritual family we are inseparable. We all breathe the same air that is connected to the same source: we are connected to the same source by the rhythm of breath. Just like a family, we will have our differences, yet we can be different and still be a family. Just like a family we will have our rebels and outcasts, but we must still include them in our family circle. Just as a family sits and eats together we must make certain that there is enough time for everyone. Just as a family comes together and shares, we must stop holding back and taking away from the family. Blood may be thicker than water, but it's the water of life that will keep us connected. As we learn to see each other through our spiritual eyes, the physical differences will cease to matter (Vanzat, 1993: May 20)

Martin Luther King agrees with Tutu, when he states that the worth and value of a person is not to be judged by the colour of his/her skin, but by the content of his/her character:

Integration seems almost inevitable, desirable and practical because basically we are all one. Paul's declaration that God "has made us of one blood" all nations of the world, is more an anthropological fact than religious. The physical difference between the races is insignificant when compared to the physical identities (King 1986:121).

5.3.3 Human Beings Have Been Given a Task to be Stewards on Earth

In Tutu's thinking, our partnership with God comes from the fact that we are made in the image of God. Human beings were created in such a way that they have ability to carry out God's work in the world. This gift was given prior to the fall and the mandate to work continued after the fall. As Tutu states:

We are created in the image of God by a God who is creative, and we have opportunities to be creative, to dabble in: music, painting, drawing, in being creative in different kinds of ways. What we do should often be its own reward, we should not value a thing because it was of pragmatic or commercial value. What money value do you attach to walking barefooted in the sea, washed by the sand of the beach, or to holding hands with your beloved as you crush the golden leaves rustling underfoot? It is impossible to assign any commercial value to these things, but lives, without those and similar things, is improvised almost to the point of being dehumanised. The Bible does say "Man does not live on bread alone" (Tutu 1994:58).

According to Tutu, since human beings bear the image of God, like Him, they are people who have dignity and value. People, no matter who they are and what they do, are significant. God has created people for a reason, which gives their lives ultimate meaning and purpose. Since God is a worker, human beings created in God's image and likeness, his/her work expresses something of who God is and what's done in the world. Work is an activity that advances people's wellbeing and that of others. The fact that human beings manage God's creation reflects the work that God does. What this means is that humanity's work has dignity and value. Ultimately, God wants human beings to bring Him glory, as a fruitful manager of His resources he has placed under their control. By approaching work from this perspective, people can find fulfilment and motivation as they partner with God Himself. As Tutu clearly states:

Dear child of God, do you realise that God needs you? Do you realize that you are God's partner? God calls on us to be his partners to work for a new kind of society where people count, where people matters more than things, where there will be more gentleness, more caring, more sharing, more compassion, more laughter and where there is peace and not war (Tutu 2004:59).

For Tutu, the partnership between God and human beings has to do with working for justice, peace and prosperity. Human beings must work to fulfil God's dream and bring about the transfiguration of the suffering that exists in the world. Humanity is created in the image of God means partnership with God in love, caring, peace, forgiveness and reconciliation.

As Goba has already indicated that Tutu is theocentric in his way of practising theology. Theocentrism involves the theological hermeneutical process that put God in the centre of doing theology. Tutu's theology begins with the

account of God's creation in which human identity is defined in the image of God. This is the best of Tutu's theology (Goba 1986:65).

According to Tutu, God created human beings as finite creature made for the infinite. Thus, nothing less than God could ever hope to satisfy human longings. Contrary to Tutu's thinking, the apartheid system made racism its organising principle. The racist state assigned each South African citizen to a racial category - European, African, Coloured and Indian. It made it possible for these four racial categories to live separated from each other: 13% of the land called homelands was allocated to Africans (blacks), 7% of the land was allocated to coloureds and Indian, and the remaining 80% of the land including all major cities, ports, industrial areas, and prime farmland became the homeland for Europeans, who accounted for 20% of the population.

Tutu believes that the Bible places human beings at the centre of the divine enterprise as creatures of infinite worth of dignity independent of our work, our ability or our success because we are each created by God, like God, for God. St. Augustine, referring to this God capacity, this God hunger, this striving after transcendence, says of God: "Though He has made us for Himself and our hearts are restless until they find their rest in thee". We are that ultimate paradox, the finite made for the infinite (Tutu 2004:34). Tutu further argues that by nature a human being is not a biological machine but a rational being.

The universe is personal. The Bible clearly demonstrates that people are not self made but divinely wrought and divinely called. A person is not homo economicus but is a fundamentally rational being. But Tutu states that the damaging effects of human self-centeredness, materialism and individualism made manifested and point to the sinful bent of the heart. In this regard, from the African

perspective, the Pedi people shed some light on this debate when they say: "*Feta kgomo o tsware motho; ke lebowa la kgomo le motho.*"²¹

What this mean is that human beings should not relate to each other in terms of their material possessions. Human beings have to co-exist with other natural creatures, however human relationships are the primary issue. Here King mirrors the same view when he argues that:

By nature human beings are social creature aside from the strength and weakness found in Homo sapiens, humanity has been working from the beginning at the great adventure of community. At the heart of all civilisations is the development of community the mutually co-operative and voluntary venture of man to assume a semblance of responsibility of his brother. What began as the closest answer to a desperate need for survival from the beasts of prey and of the jungle was the basis of present day cities and nations. Human beings could not have survived without the impulse, which makes him the social creature he is (King 1986:122).

For Tutu, humanity is a sparkling jewel that crowns creation, but the glory belongs to the creator God. In fact, whatever glory and dignity human beings enjoy they owe it to the creator. After all, Psalms 8 measures the world and all its creatures from their proper point of origin - God the creator. The psalmist looks back to the creation account (Genesis 1:26-30), where God made people in His image to be His co-workers in overseeing the creation. This is the starting point of Tutu's theology.

What makes humans who they are? Distinct from other pheromones such as plants and animals? What is it that is, specifically, uniquely typical of man?

²¹ Northern Sotho proverb relating to human beings value against materialism.

What differentiates humanity from other creatures is that they were created in the image and likeness of God. This leads us to the next question. What is it that is in the image of God – the likeness of God that makes him/her to be unique from the rest of creation?

To grasp this fully, one needs to examine what Tutu understands to be the Biblical meaning of the image of God in human beings.

For Tutu, according to the Genesis account, God simply created other creatures by stating that “let there be...” And whatever God instructed came into being. But in the creation of humanity, God first said, “Let us make man in our own image, according to our likeness, and let them have dominion”.... (Genesis 1v26).

According to Tutu, it is in relation to this statement and its context that we hear of humanity created in the image of God. What becomes evident is that it is with human beings alone that God speaks. Although he does talk about other creatures like animals, but a verbal relationship is restricted to humanity. Therefore, it is justified to speak of human beings as the crown of creation and of the covenant as being the purpose of creation. God’s relationship with Adam already outlined the content of the covenant. All of these points of view are familiar and valid (Tutu 2006:61).

In this context Tutu says that human beings are created in the image of God, and this is a unique relationship that is forged between humanity and God the creator. The relationship forged between God and humanity does not apply to the rest of creation. That is why, for Tutu it is blasphemous to try to see something of the image of God in other creatures besides human beings. It is fallacious to treat humans, who are made in the image of God, as a thing or reduce him to the level of an animal than what God has created him to be. King’s depiction of the image of God in human beings is useful when he states that:

There must be recognition of the sacredness of human personality. Deeply rooted in our political and religious heritage is the conviction that every human being is an heir to a legacy of dignity and worth. Our Hebraic Christian tradition refers to this inherent dignity of humanity in the biblical term the "Image of God". This innate worth referred to in the phrase the image of God is universally shared in equal portions by all men. There is no graded scale of essential worth: there is no divine right of one race, which differs from the divine right of the other. Every human being has etched in his personality the indelible stamp of the creator (King 1986:118-119)

According to Tutu what makes the statement "Human beings in the image of God and likeness of God" more remarkable is the fact that even though humans bear the image and the likeness of God, there is still difference between God and humanity. God – and God alone – is divine. For Tutu, humans are not God, they are not divine and they have nothing of the divine in their make-up. Humans are and remain human: the creature (2004:34). Now the big question is to what extent can God relate to humans? To answer this question, we need to establish what constitutes the image and likeness of God the creator.

In the first place, Genesis 1 does not tell us what the image and the likeness of God is all about, though the notion of dominion and co-humanity does shed some light on what this is all about. However, the New Testament comes out clearer with what the image of God and what the likeness of God is all about.

In the New Testament 2nd Corinthians repeatedly refers to Christ as the image of God. Colossians 3:10 state that the faithful are exhorted to become like the image of God. Ephesians 4:24 refer to the connection between the image of God and the new person. In Galatians 4:19, Paul speaks of the formation of Christ

in a person to become a new person in the likeness of God. According to the New Testament, through Christ a person becomes a new creation.

Tutu refers to the new creation as to the principle of transfiguration. He states that, "no one and no situation is untransfigurable" the whole of creation, nature waits expectantly for its transfiguration, when it will be released from its bondage and share in the glorious liberty of the children of God when it will not be just dry inert matter, but will be translucent with divine glory. Contextualising the principle of new creation and transfiguration to the South African situation Tutu argues that the first South African elections of 1994 were a secular political event and a spiritual religious experience: "Our first elections turned out to be a deeply spiritual event, a religious experience, a transfiguration experience, a mountaintop experience. We had won a spectacular victory over injustice, oppression and evil (Tutu 2004:7).

Through the notion of *Imago Dei*, the image of God, in both the Old Testament and the New Testament, gives us a glimpse of the mind of God, what God originally intended for His creation, human beings and how they were to relate to Him and each other.

Christ the man is the image of God sent as the last new Adam to show the human race what God had in mind with the first old Adam. In essence, what the image of God and his likeness implies is that Christians and believers are instruments through which Christ's dominion over his/her life causes one to live differently. This is the crucial point of Biblical teaching to humanity as the being created in the image and likeness of God. Humanity is called to live like God and be like Christ.

Professor König points out another concept that is used by Tutu and also by theologians in the discussions of the image of God and this concept is representation. Because there is a certain resemblance between humans and God, and because this resemblance is not confined to a human being's inner life, God is

made visible in human life. Humans must represent and present God on earth. Humans must become transparent so that God can be seen through them as through a window (König 1977:45).

Professor König points out that the image of God is restored in believers because they embodied Christ who is the image of God; therefore, it is their mission to show God to the world. The injunction is to do something so that through humanity's deeds attention will be focused on the creator: "Let your light so shine before men that they may see your good works and give glory to your father who is in heaven (Matthew 5:16). Even though the human beings created in the image of God do good works, they are still gifts from God; so, the glory belongs to the father. In support of this view, Tutu states that:

Dear child of God, do you realise that God needs you? Do you realise that you are God's partner? When there is someone who is hungry, God wants to perform the miracle of feeding that person. But it won't be any longer through manna falling from heaven. Normally God can do nothing until we provide God with the means, the bread and the fish to feed the hungry (Tutu 2004:59).

Here Tutu points out another concept that he frequently uses in his writings to describe the image of God: Partnership. For Tutu, God has only us. As he puts it: God calls us to be his partners to work for a new kind of society where people count: where people matter more than things. "Our partnership with God" Tutu further points out, "comes from the fact that we are made in the image of God. Each and every human being is created in this same divine image" (Tutu 2004:62).

In this regard, human beings who have been created in the image of God, in His likeness, transfigured and made a new creation through the power of the Holy Spirit, begin to display qualities reminiscent of the virtues of God his creator:

goodness, love, majesty, power, life, God's compassion, mercy, faithfulness, constancy and long-suffering are embodied in them. He begins to show features of the image of God, to reflect the splendour of the Lord. Good works are something all the Christians have in common, the hallmark of their lives by which they are recognised. For this reason Paul call them letters written with the spirit of the living God, to be known and be read by all men (Ephesians. 3:2).

The crucial point of the Biblical teaching on humans as the image of God means that they are called to live like God and be like Christ. For this reason humanity is persuaded to display qualities and virtues of God his creator which are:

- a) Forgiveness:** As the Lord has forgiven you, so you also must forgive (Colossians 3:13). Forgive one another as God in Christ forgave you: (Ephesians 4:32). Forgiveness is one of the building blocks and principles in Tutu's theology of a Rainbow Nation.
- b) Unconditional, Love:** Walk in love, as Christ loved us. In this context John's vision of the future becomes deeply significant, for when he appears we shall be like Him. (Ephesians. 5:2). This is also one of the major building blocks in Tutu's theology.
- c) Holiness:** As He is holy, be holy yourself as in all your conduct, since it is written "you shall be holy, for I am holy (1 Peter: 15-16).
- d) Mercy:** Be merciful, even as your father is merciful (Luke 6:36).
- e) Perfection:** Be perfect as your heavenly father is perfect. (Matthew 5:48)

These Biblical examples show a basic premise in the gospels of what it means to be in the image of God, which also clearly shows certain resemblance, analogical comparability between God and humanity.

5. 4. Seven Pillars of Tutu's Theological Image of God

5.4.1. Image of God in Relation to God

What makes humans in the image and likeness of God is their ability to interact, to relate and communicate with God. What makes humans special creature is that they obtain a hearing, seeing and speaking capacity. But animals too can hear, see and speak in their own way, but not like humans. What differentiates or distinguishes the hearing, seeing and speaking of animals and humans is that human beings can hear the word of the Lord, can see the works of the Lord and can serve God. All these qualities make humanity's hearing, sight and speech unique and intrinsically human (König 1977:41-42).

Humanity's role is to praise and worship, as part of his relationship to God. For this reason Tutu places theology in relationship to the revelation of God in Christ, in which the initiative belongs to God, while implying a human response of the free response out of faith and love.

God created human beings out of love. Tutu claims that epistemology is when a person knows other deeper realities, such as God and community, by acknowledging and participating in these realities through prayer, meditation, and worship.

The image of God in human beings is enhanced and restored when one is in constant interaction with God through prayer, meditation and fasting. When one truly participates in the claims of being made in the image of God, a transformation occurs in which an individual becomes a person or personality. Such a transformation results in a more profound understanding of self and community. Here personhood is now understood in context of both the unknowable mystery of God and what is known in Christ. Tutu concludes: "What extraordinary creatures we are: almost the ultimate paradox, but not quite. Here we are finite and limited but

made for the infinite. St. Augustine concludes that God has made us for thyself and our hearts are restless until they find their rest in thee” (Tutu 2004:34).

In their relationship with God, a human being’s role is to praise him. The reason why humans must praise the Lord is because He made them so wonderfully in his image and likeness. But Israel knew that the real reason for praising the Lord centred on what the Lord has done. As the well known chorus says, “When I remember what the Lord has done I will never go back anymore”.

In his theological work Tutu displayed a very strong consciousness that the God of the Bible acts within human history. Tutu believes God is concerned about the plight and suffering of people and takes side of the oppressed. Tutu believes that God is involved in the struggle of the oppressed. God takes sides within specific historical context (Tutu 2006:72).

Tutu thinks we have to be in the presence of God, quiet, available and letting God be God, who wants us to be God-like, for us to become more and more like Him, not by doing anything, but by letting God be God in and through us (Tutu 2006: 64). For this reason in God’s presence everybody is somebody. All life belongs to Him. If you say you love God, whom you have not seen, and hate your brother, whom you have seen, you are a liar. For whoever loves God must love his or her brother and sister also. So for Tutu our strength is to love ourselves, our fellowmen and our nature come from God who enables us to live in *love*.

5.4.2. Humanity is Created for Fellowship

The relationship between man and his or her fellowman is meant to be a caring, loving relationship. Tutu takes us back to the creation story of Adam and Eve to show humanity’s capacity to engage in fellowship. According to Tutu “the story reminds us that God has made us in such a way that we need each other. We are made for companionship and relationship. “It is not good for a person to live

alone". For Tutu human beings that are created in the image of God and His likeness need each other in order to be human (Tutu 2006:60). Here Tutu says that:

Our humanity we know is caught up in one another. The solitary, isolated human being is really a contradiction in terms. God is smart. God does not make us to be self-sufficient. We have our own gifts and that makes us unique, but I have gifts that you do not have and you have gifts that I do not have. The totally self-sufficient person, if ever there could be one, is subhuman (Tutu 2004:53).

Martin Luther King mirrors Tutu's view when he states that:

All life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly. We are made to live together because of the interrelated structures of reality. You get up in the morning and go to the bathroom and reach over for the sponge, and that's handed to you by a Pacific islander. You reach for the bar of soap, and that is given to you at the hands of a French man. And you go to the kitchen, you drink your coffee for the morning, and that's poured into your cup by a South American. And maybe you want tea that is poured into your cup by a Chinese. Or maybe you're desirous of having cocoa for breakfast that's poured into your cup by a West African. And then you reach over for your toast, and that's given to you by the hands of an English-speaking farmer, not to mention the baker. And before you finish eating your breakfast in the morning, you've depended on more than half the world. This is the way the universe is structured, this is its interrelated quality. We aren't going to

have peace on earth until we recognise this basic fact of the interrelated structure of all reality (King 1967:18).

Influenced by *Ubuntu* philosophy, an African way of life, Tutu argues that: "no one comes into the world fully developed. We would not know how to think or walk or speak or behave unless we learn it from our fellow human beings. We need other human beings in order to be human. The solitary, isolated human being is a contradiction" (Tutu 2004:50).

Because Tutu's theology against the apartheid system is grounded on the *Imago Dei* theology, the restoration and the regeneration of the dignity of the African person was priority number one in Tutu's thinking. For Tutu the treatment of anybody as if they were lesser being than others was blasphemous. This kind of activity and behaviour for Tutu was like spitting in the face of God. For this reason, Tutu was persuaded and filled with passion to commit himself to the struggle for justice and freedom. Tutu believes the system of apartheid was the most vicious and evil system since Nazism, because of its corrosive effect on the dignity of both its perpetrators and victims (white and blacks). Tutu relates an accident where he died many deaths for his father who was humiliated by a white girl who called his father boy (Allen 2006:22).

According to Tutu, our partnership with God comes from the fact that we are made in the image of God. Each and every human being is created in this same divine image and the likeness of God. Because God created human beings out of His love, the relationship between a person and other people is meant to be a relationship of love.

Tutu demonstrates God's unconditional love when he states that:

Dear child of God, we are truly to understand that God loves all of us, we must recognise that He loves our enemies too. God does not share our hatred, no matter what the offence

we have endured. We try to claim God for ourselves and for our cause, but God's love is too great to be confined to any one side of a conflict or to any one religion. And our prejudices, regardless of whether they are based on religion, race, nationality, gender, sexual orientation, or anything else, are absolutely ridiculous in God's eyes (Tutu 2004:43).

Martin Luther King echoes Tutu's view as he states that:

The real tragedy of such narrow provincialism is that we see people as entities or merely as things. Too seldom do we see people in their true humanness. A spiritual myopia limits our vision to external accidents. We see men as Jews or Gentiles, Catholics or Protestants, Chinese or American, Negroes or Whites. We fail to think of them as fellow human beings made from the same basic stuff as we are moulded in the same divine image... The good neighbour looks beyond the external accidents and discerns those inner qualities that make all men human and brothers (King 1986:269)

Tutu was concerned by the fact that those who treated black people abominably were not heathen or non-believers, but they were white Christians who claimed to be followers of our Lord Jesus Christ, who read the same Bible that black people were reading. As Tutu clearly states:

The proponents of apartheid really had no excuse for their doctrines. The Bible they and we both read is quite categorical – what endows human beings, every single human being without exception, with infinite worth is not this or that biological or any other external attributes. No, it is the fact that each one of us has been created in the image of God. This is something intrinsic. It comes as it were with the package. It

means that each one of us is a God carrier, God's viceroy, God's representative (Tutu 2006:60).

5.4.3. The Image of God and Nature

It has been taken for granted that humanity has to have dominion over all living things. It is normally assumed that Genesis 1:26-28 gives humanity *carte blanche* to use the earth, nature and its resources for his or her convenience, and to make ever greater use of it for the improvement of his own standard and ease of living. According to Tutu, this view of the relationship between humans and nature is being questioned. Tutu continues to point out that the importance of the concept of dominion in Genesis. 1:26 and 28 to our modern concept of control over nature is fallacious. He argues that humanity's domination and control over nature is restricted to living beings. In this regard humanity's control over animal's means to tame, people were not even supposed to have the right to kill animals for food. In support of this view Tutu describes the original state of the Edenic paradise when he states that:

The primal state of affairs was such that harmony, unity, fellowship and friendliness abounded. Poetically and symbolically this is done by saying that every living creature was at this stage a vegetarian. There was no bloodshed in God's creation according to his will and intention. There was no bloodshed, not even for blood sacrifices. There was abundant food. Adam named animals to demonstrate his hegemony over all creation (Tutu 1994:61).

Tutu was persuaded to conclude that the state of affairs, as we experience it today, is not what God originally meant for it to be. For Tutu, the image of God in humans is slightly twisted out of shape by his sinful state, hence the bloodshed.

Tutu strongly believes that human beings who are created in the image and the likeness of God are God's partner. For Tutu, God has no hands since He has made it possible for a person to have capacity to use his/her hands for his or her own benefit and for the rest of creation. As Tutu argues: "when there is someone hungry, God wants to perform the miracle of feeding the person. But it won't any longer be through manna falling from heaven. Normally, God can do nothing until we provide Him with the means, the bread and the fish, to feed the hungry" (Tutu 2004:59).

According to Tutu, the Bible also tells us of our relationship to the rest of creation and the sacredness of God's creation, all of it in its glory and its physicality. We are stewards of all this, and so we must be concerned about the environment and about ecology. For Tutu the dominion we were given in Genesis 1:26 was that we should rule as God's viceroys, doing it as God would –caring, gently, not harshly and exploitatively but with deep reverence for all of it is holy ground, it all has the potential to be theophanic: to reveal the divine. Every shrub has the ability to be a "burning bush" and to offer us an encounter with the transcendent (Tutu 2006:60).

At present we are seeing a ground global protest over food prices and shortages. This ever-rising food prices across the globe have affected poor working class people so much that some are barely surviving. UNESCO has urged agricultural countries to urgently change their policies to avoid worldwide social breakdown and environmental collapse. It also warned of more social and political upheavals that could be triggered by rising food prices. In support of this, the report by a study group of about 400 experts says that modern agriculture will have to change radically to serve the poor and hungry, if the world is to cope with a growing population and climate change while avoiding social breakdown and environmental collapse (City Press 2008:25).

The IAASTD ended its warning by saying that, the continuing current trends in production and distribution if it is not controlled it will exhaust global material resources for future generations. The Director of IAASTD Robert Watson argues that the rise in food prices has been driven by increased demand, unfavourable weather, export restrictions, commodity market speculations, increased land and use for bio-fuel, particularly in the United States of America, and rising energy costs.

And the major contributors of the world food crisis are the highly developed industrialised countries that do not control air pollution that are having a great impact on the climate change. Human beings have ability but also and the power to exploit other creatures as well as all the global resources to his own advantage. For this reason our technological expertise has topped our moral capacity to use this expertise for the good of humanity. Today the modern person has the knowledge and the capacity to feed all and yet millions starve because they lack the moral and political will to do what they know is right.

As a result of enormous development in humanity's technological and natural sciences today, the global village is faced with global warming which has greatly impacted on the global climate change. For this reason the survival of humans is being threatened by the very scientific and technological achievements that are too costly for the world to afford.

Human beings in the image of God is called to be a moral guardian of the rainbow community, called to combat social evils of racism, hunger, violence and all types of oppressive systems, as Martin Luther King puts it: "The ultimate measure of a person is not where he stands in the moment of comfort and convenience, but where he stands at the times of challenge and controversy". The true neighbour will risk his position, his prestige, and even his life for the welfare of others (King 1963:35). The objective of human beings in the image of God in Tutu's understanding is not an economic and developmental achievement towards

greater luxury and a higher standard of living. For Tutu, greater achievement in life is fellowship with God, service to fellow human being and constructive stewardship of natural resources for the benefits of all human being. The task of the church in the present survival crisis is to preach that the meaning of life is not only about economic growth, but fellowship with God and loving services to our fellowmen men, which today is needed on a global scale.

According to Stewart, God's concern for the oppressed and his ultimate hegemony over their lives means that the oppressed people can never be wholly defined or determined by their oppressors (Stewart 1999:41). For him this belief in God suggests that whatever happens to black people, God is ultimately in charge and ultimately will give them total liberation from all dehumanising forces.

5.4.4. Image of God and Creativity

According to Battle, Tutu's *Ubuntu* theology begins with the account of God's creation, in which human identity is defined in the image of God (in Battle 1997:5). In Thurman's conceptualisation of the nature of community, an individual human being or a person created in the image of God is the point of departure (Thurman 1989:34). A persistent note is that the individual in facing the challenges of life must begin with his or her own 'working paper'. For Thurman the development of a sense of self is the basis upon which one comes to understand one's own unique potential and self-worth. Without a sense of self, one drifts aimlessly through life without a true understanding of one's place in existence (Thurman 1989:34). It is precisely this lack of a sense of self and drifting aimlessly through life that causes Tutu to lament when artificial barriers are placed on individuals that prevent them from developing to their fullest potential.

Tutu believes because we are created in the image of God, one of our attributes is creativity. In his thinking South Africa was deprived of the great things

many of her children can create and do because of the apartheid artificial barriers placed in front of them.

Steward agrees with Tutu and Thurman when he argues that spiritual realities such as reading and preaching scripture, the fellowship and communities of the black church, the creation of culture through music, tales, narratives and humour, prayer, worship, sexuality, and the spirit that touched every bleeding black heart, all added an infinite sense of value and purpose to the African people (Steward 1999:55). Tutu says the following with the same sentiments:

When one has been overseas and seen for example the Black Alvin Abbey dance group, who performed a modern ballet to standing room only crowds at Covent Garden, then one weeps for how South Africa has been cheated of such performances by her own inhabitants. How many potentially outstanding people are being denied the opportunity to get on stage... then I weep because we are so wasteful of human resources. We need a course on human ecology (Tutu 1982:100-101).

Articulating his theological reflection against apartheid, Tutu argues that the black community in South Africa have come to despise themselves because they had this deep sense of self- contempt and self-hatred. We have come to accept that the only values of note were white values and so we tended to copy the whites and despise our traditional values even when many of these were better than those to which we aspired. God has blessed us with a tremendous sense of community spirit. We belong to one another (Tutu 1981:3). The climax of Tutu's theological endeavour is his reliance on his African traditional roots.

According to Tutu, the quality of *Ubuntu* gives people resilience, enabling them to survive and emerge as well as interact despite all efforts to dehumanise them (Tutu 2004:26). Echoing the same sentiment Stewart argues that black

consciousness in America has shaped the mind and spirit of black people: a consciousness that positively affirms black existence in the midst of debilitating psychological conditions. This consciousness emanated from the black community's understanding of themselves primarily as spiritual beings and has helped them to resist and overcome all psychological, physical and spiritual attempts to annihilate and subjugate them by destroying their sense of self-worth (Stewart 1999:28).

Tutu clearly articulates:

We have this thing called the extended family. When you are well, to do it is quite amazing how many relatives you suddenly acquire. But the sense of family is something that the West longs for and lacks. Westerners are largely individualistic.²² They are lonely in a crowd. Of course it has its values such as encouraging initiative and the courage to act against merely following the herd instinct and swimming with the current. But it is something that has taken a great toll on people and continues to do so. That is why Westerners do tend to have a high suicide rate and are more prone to nervous breakdown because they lack what we have, a supportive community surrounding us (Tutu 1981:4).

Tutu's ultimate vision is that all human beings should have the freedom to be fully human. For Tutu, because one is created in the image of God, one's attribute is creativity. In support of Tutu's view Stewart argues that "all that is, is because of God's creativity in the universe. The creative principle is the main framework for all reality, and is the first principle of human existence and consciousness. Creativity is for Stewart the heart of the human capacity to produce,

²² See Ogbonnaya, (1994) 'On Communitarian Divinity'. (p.10). An African Concept of Community holds the individual and the community in balance. Within an African framework, individuals are not "themselves" and then, second placed within community – See also John Mbiti. (1990). 'African Religions and Philosophy' – Second Edition (pp105-106).

perpetuate, discern and transform life. Since the universe was created by a divine act, human beings have been capacitated to participate in that act (Stewart 1999:16).

According to Stewart, the first gift that the creator has given to human beings is the gift to create a hermeneutics of existence, a soul culture, a living archive of soul force empowering human beings who are faced with challenging conditions to interpret, decide, record, translate social terror, oppression into creative and meaningful liturgies of human existence. The manner in which oppressed communities have transformed chaos and brutalities of oppression and racism, have been translated into biblical hermeneutics of liberation theologies, dramas, spiritual music, jazz and other protest music. In Tutu's conceptualisation of the Image of God, human freedom and responsibility are key elements in his theology. According to him God created us freely, for freedom: "To be human in the understanding of the Bible is to be free to choose, free to choose to love or to hate, to be free to choose to be kind or to be cruel". Tutu thinks that to be human is to be a moral responsible creature and moral responsibility is nonsense when a person is not free to choose from several available options. In Tutu's thinking God took an incredible risk in creating human beings that, he had much rather see us go freely to hell than compel us to go to heaven (Tutu 2004:14). In this respect our freedom does not come from any human being but from God. For this reason the ideal society is one in which its members enjoy their freedom, provided they do not infringe the freedom of others (Tutu 2004:14).

5.4.5. Freedom and the Image of God

While social and political freedom are highly valued by African people, spiritual freedom, to create life and culture beyond the larger culture and freedom to fashion a "hermeneutics of existence" that preserve their identity and culture is the ideal freedom for African people. To preserve the inner spiritual self, cultivate

imagination and creativity as idioms of survival is an important dimension of African ideas of freedom. Freedom is not predicated on external conditions or milieu alone, but on the capacity of individuals to create and respond to life on sovereign terms according to the Spirit of God, the creator. It is this premise that is the key to black wholeness, vitality and wellbeing and may be the key to human freedom in general (Stewart 1999:11).

In the same breath Thurman sees human freedom as a key concept in his anthropology and the individual's role in creating community. For Thurman, freedom is a quality of being, which under God means the recognition of the essential dignity of human spirit, which is so universal and key to the intrinsic worth which every human wants. Thurman thinks that freedom under God is the birthright of all human beings as children of God (Thurman 1989:36-37). Thurman agrees with Tutu that freedom also entails responsibility. In this respect an individual who is aware of personal freedom is responsible for his or her actions, but also for his or her reactions.

In agreement with both Tutu and Thurman, Stewart, joins the discussion by stating that the hegemony of God as creator translates into autonomy of the created in creation. For him since "man" did not create "man", no man, woman or society can be the guarantors of human freedom. Supporting this view, W.E Abraham differentiates between essentialist and scientific views of African and European culture and civilisation. The essentialist view, which is paradigmatic of African culture, holds that: "there is a constant element in humanity which is irreducible and is the essence of being human." The scientific perspective, representative of European civilisation, contends that it is possible to analyse human material and then rearrange them according to a desired dominant principle (Stewart 1999:10-11).

In his *Imago Dei* theology, Tutu stands by the African perspective that holds that human kind is endowed at creation with irreducible faculties that cannot be altered by external condition. For this reason, for Tutu, the problem with

apartheid is that it gave a group of people power of superiority over another group of people. Vanzat agrees with Tutu and she is persuaded to argue that:

True power, our power, is in our diversity and difference. It is not in the illusive power we chase in money and things. It is in what we call unity. We are already unified through breath. We want to deny our unity because we look different, act different and we believe different things. The elk, oak and pine live together to create a mighty forest. The blue jay, hawk and robin sing together to create a melody of the sky. The lion, elephant and jaguar live together in the wonderment of the wild. They all want the same things: food, protection for their young and an opportunity to move around freely (Vanzat, 1993: June 30)

The sacredness of human personality is also a major theme in King's anthropology. Agreeing with Tutu, Thurman and Stewart, King argues that all persons are created in the image of God, so they have inherent worth and dignity. King also maintains that because persons are created in the image of God, they are free. Here King understands freedom to be the very essence of human personality, which is always within destiny (King 1991:115). In the same breath, Steward agrees with Tutu when he stresses the importance of worship in the creation of inclusive human community. For him the preaching of the word of God, the fellowship of believers, the prayers of the saints, the songs and litanies of the hopeful, the loving arms of a caring and nurturing community have been hallmarks of black community in America (Steward 1999:57).

5.4.6. African View of Image/Shade/Seriti/Xindzhuti

Africans seems to take a greater interest in the making of human beings than in the making of things. According to John Mbiti, humanity is at the very

centre of existence and African peoples see everything else in its relation to this central position of human beings. For this reason, for Mbiti, "God is the explanation of man's origin and sustenance, and it is as if God exist for the sake of human beings (Mbiti 1969:90).

Various African cultures have their own myths concerning the origins of human beings. The most popular myth is that of the creator being described as a potter. Here God is seen and viewed as a potter who used clay to make human beings. For this reason, humanity is a creature like all other existing living beings. However, what differentiates human beings from animals and plants is that they have a special relationship with the creator. What connects human beings and the creator is what Credo Mutwa calls "indlozi"(the shade) or isithunzi (in Boon 1996:31). Here a person's self-image is his/her inherent worth as a creature of the creator. The sense of self-worth is the basis upon which one comes to understand one's own unique potential and self-worth. Without a sense of worth one drifts aimlessly through life, without a true understanding of one's place in existence. In this regard in African culture a person is both a child of nature and a child of the spirit.

Even though Tutu does not take the African concept of creation at face value, his *Ubuntu* theology begins with the account of God's creation, in which human identity is defined in the image of God. We dealt with this subject in great detail in chapter three, however at this point it is important to understand that in Tutu's theological work, God the creator is the most definitive African conception.

Mike Boon sees Image –Xindzuti²³ (Tsonga), Seriti (Sotho) Isithunzi (Nguni) as a critical base of traditional African Philosophy. The origin of the word "Xindzhuti", in its form "ndzhuti", which means shade or shadow, but it is seen as a

²³ Mike Boon (2007) Isithunzi describes Seriti, Image or Shade as an aura around a person- a physical thing. While Mutwa associate the shade/seriti which after death by appearance and the experiences of the person the physical being- See Boon (2007) p.31.

vital life force identifying an individual. It is part of all life, but it is also personal, intimately affected by and affecting other forces (Boon 1996:31).

From the African perspective, Xindzhuti is thought of as an aura around a person - a physical thing, energy or power and a vital force that makes a person unique individuals, but also unite individuals with others. According to Boon, "Seriti" in Sotho is a vital force, at this time to be intimate and have personal relationship with other forces above the individual person, and below the individual person in the hierarchy of forces (Boon 1996:31).

Even though there is a considerable emphasis on the individual and self, the notion of "Xindzhuti" should be seen and understood to the communal life. While it identifies an individual, it does not exist unless it is seen in the context of its interaction with the community of life-force (Boon 1996:31).

From an ethical and moral point of view, "Xindzuti" or "Seriti" reflects one's moral influence, integrity and prestige. "Xindzhuti" or "Isithunzi" is a vital life force by which one is identified as good or as depleted of goodness. The more good deeds one does in life, the more one shares humanity, and the greater one's "Xindzhuti" grows. If one does bad or evil one's "Xindzhuti" is reduced. This is demonstrated in the well-known Tsonga expression, "Uti susa Xindzhuti" *you are taking away your shadow*, which is said whenever someone does something that is bad.

According to Credo Mutwa:

Indlozi (the shade) and Isithunzi/Seriti are interchangeable. The seriti/isithunzi is sometimes called an aura. We Africans believe the isithunzi, which after death becomes "idlozi" is shaped by the appearance and the experience of the person of the physical being. This isithunzi, the little soul, is not immortal, if you neglect it will slowly fade away (Mutwa 1996:31)

In this respect, from the African perspective, image or *seriti* is directly with the good deeds of a person. Tutu explains: "In my culture the highest praise you can give a person is '*Yhu, unobuntu*' or '*Yhu, unesithunzi*'", an acknowledgement that he or she has this wonderful quality, *ubuntu* (Tutu 1986:3).

On the highest level, the harder side of the development of image or *seriti* can also be experienced in the area of social and political conflict. From the South African context, Nelson Mandela set a good example as the great reconciler, and he amazed the world with his lack of bitterness against his former oppressors despite his 27 years of imprisonment by the agents of apartheid. The world was struck by the goodwill, compassion and magnanimity of black South Africans towards their former enemies. Instead of bitterness, vengeance and hatred, South Africans chose the path of forgiveness and reconciliation and building of a non-racial inclusive Rainbow Nation.

The South African black community displayed the highest level of *seriti/ isithunzi*, by overcoming the impossible obstacle of the apartheid system through a peaceful negotiated settlement. South African blacks did this selflessly and with great courage, which resulted in the growth of their *Xindzuti*, their image, integrity and dignity. Tutu states that:

The world expected the most ghastly bloodbath that would overwhelm South Africa. It had not happened. Then the world thought that after a democratically elected government was in place, those who had been denied their rights, whose dignity had been trodden underfoot, would go on a rampage, unleashing an orgy of revenge and retribution that would devastate their country. Instead there was this remarkable commission, where people told their heartrending stories and victims expressed their willingness to forgive (Tutu 1999:209)

5.5. Conclusion

In this chapter Tutu's theology of *Imago Dei* has been explored. And, in this section of this study, it has been established that the sacredness of human personality is the major theme in Tutu's anthropology. According to him, all persons are created in the image of God; therefore, they have inherent worth and dignity. This Tutu's understanding of the sacredness of Human personality is deeply rooted in the Biblical theme of creation. For Tutu, the Bible places human beings at the centre of the divine enterprise as creatures of infinite worth and dignity independent of our work, ability or success.

This study has argued that, according to Tutu, the worthiness and dignity of a person is intrinsic to who she/he is, depending on nothing extrinsic whether it is achievement, race, gender or whatever else. In this respect, for Tutu, all human beings must be treated as ends and never means. Tutu also maintains that because all human beings are created in the image of God they are free. Here Tutu understands freedom to be the very essence of human personality hence he argues that: "no one and no situation is untransfigurable: that the whole of creation, nature, waits expectedly for its transfiguration, when it will be released from bondage and shame in the glorious liberty of the children of God (Tutu 2004:3).

Finally, in Tutu's view, this chapter argues that by nature human beings are relational. Tutu maintains that by definition a person is a social being whose ground of existence is rooted in the sociability of the cosmos, which is ultimately personal. As far as Tutu is concerned, God has a great plan for this world. His purpose is to achieve a world where all human beings live together as brothers and sisters, where every person recognises the dignity and worth of all the other personalities. In this regard, God is the person who both creates and enjoys other persons. Although God's existence is not predicated on the existence of other persons, the nature of God is love, and love requires relationship. Here companionship entails an inclusive human community in which all members of

community are able to develop and realize their full potential as their goal of life. In the final analysis, the personal God of reason and love is the creator and sustainer of the inclusive human community.

In conclusion, this study argued that according to Tutu's thinking God calls on all human beings as partners to work for a new kind of community where people count; where people matter more than things and possessions; where human life is not just respected but positively revered; where people will be secure and not suffer from fear of hunger, from ignorance, from disease; where there will be more gentleness, more caring, more sharing, more compassion, more laughter; where there is peace and not war (Tutu 2004:62).

For Tutu the recognition of another human being's worth and dignity is the first step toward the Rainbow Nation – an inclusive human community. By recognition and affirmation of other persons' dignity and worthiness, one begins to realise that human beings are made for companionship and friendship. According to an African idiom: "A person is a person through other people". This is an African recognition of the concept of interdependence known as *Ubuntu*, which will be the subject of discussion in our next chapter.

One of Tutu's major theological presuppositions of the Rainbow Nation – the rainbow people of God is the liberal version of the doctrine of creation. This doctrine means in Tutu's thought that all persons are created in the Image of God and therefore inseparably bound together. As he stated that all persons are made from the same basic stuff, therefore we need to recognise our common humanity that we do belong together, that our destinies our bound up in one another's, that we can be free only together, that we can survive only together, that we can be human only together, the glorious world will come into being where all of us lived harmoniously together as members of one family, the human family God's family. We know that we are one family not only because archaeologists tell us that all

human land originated in Africa, but also because the Bible tells us so in the creation story (Tutu 2004:24)

It was argued in this chapter that in Tutu's thought the divine image in all human beings is the source of human identity that transcends race, gender, religion and ethnicity: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Galatians 3:28, KJV). Tutu considers the universalism of this passage to be the heart of the Christian Gospel. This universalism is the basis for contending non-racialism or integration, which is morally an inclusive human community – the Rainbow Nation community – that is ethically unavoidable. This chapter establishes that, in Tutu's thinking since all persons have one creator, all human beings are brothers and sisters. Therefore, for Tutu the dignity and worth of every person are rooted in one's relationship as offspring of God. This relationship held in common by all is the source of unity and inclusive human community.

The third major theological source for Tutu's conception of the Rainbow community is Christian love (Agape). Tutu defines Agape love when he states that:

We too often feel that God's love for us is conditional like our love is for others. We have made God in our image rather seeing ourselves in God's image, we have belittled God's love and turned our lives into an endell attempt to prove our worth.... When we begin to realise that God loves us with our weakness, with our vulnerability, with our failures, we can begin to accept them as inevitable part of our human life. We can love others within their failures and stop despising ourselves because of our failures. We can begin to have compassion for ourselves and see that even our sinfulness is our acting out our own suffering. Then we can see that others'

sinfulness is their own acting out of their suffering (Tutu 2004:39).

For Tutu, in God's kingdom none is a stepchild. For this reason, God's love for us and our love for others is the single greatest motivating force in the world that will ultimately triumph over hatred and evil (Tutu, 2004:41). The next most important leg in Tutu's theology of human community is African spirit of *Ubuntu*. The next chapter focuses on Tutu's theology of *Ubuntu*.

CHAPTER SIX
THE UBUNTU THEOLOGY OF DESMOND TUTU:
DELICATE NETWORKS OF INTERDEPENDENCE

6.1. Introduction

When we want to give praise to someone we say “*Yu, u nobuntu,*” He or she has ubuntu: this means they are generous, hospitable, friendly, caring and compassionate. They share what they have. It also means my humanity is caught up, is inextricably bound up, in theirs. People belong to one another. We say a person is a person through other people. It is not “I think therefore I am” It is rather, “I am human because I belong”. I participate, I share. A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are better. For he or she has a proper assurance that he or she belongs to a greater whole and is diminished when others are humiliated or treated as if they were less than human (Tutu, 1999:34-35).

This chapter explores the *ubuntu* theology of Desmond Tutu. It is perceived in this study that Tutu’s theological convictions support his method of addressing and then eliminating apartheid’s theological and political classification of race (Battle 1998:4). In his search for a tool to eliminate apartheid he found some of the answers he had been looking for in both the Christian faith and the African spirit of *ubuntu*.

One of the leading black liberation theologians, Itumeleng Jerry Mosala encouraged African theologians to use theological reflections, which are relevant to the social, economic and political conditions of the African people. Mosala argues that even the most progressive black theology did not properly emerge as

an autonomous weapon of struggle. (1989:2). For Mosala, the reason black theology has failed the oppressed black majority is because it has not taken into account the history, culture and ideologies of the oppressed masses. Mosala thinks that unless black theologians break ideologically and theoretically with Biblical assumptions, black theology cannot become an effective tool of struggle for its oppressed people (Mosala 1989:3).

There is an African proverb that says: "until the lions have their own historians, tales of hunting will always glorify the hunter" (Koka 2001: viii). In his book 'Stolen Legacy', George G.M James expresses the same sentiment when he observes that the African continent would have had a different reputation and would have enjoyed a status of respect among the nations of the world had it not been for western colonial and imperial domination. For James, this unfortunate position of the African community appears to be the result of misunderstanding upon the structure of race i.e. the historical world opinion that the African continent is backward, that its people are backward and that their civilisation is also backward (James, 1980:5). Battle endorses this view when he argues that *ubuntu*, the African concept of community embraced by Tutu, provides a corrective hermeneutic for western salvation theology that focuses on the individual (Battle 1997:4-3). The Western salvation theology says: "I think therefore I am". On the other hand, the "African salvation theology of ubuntu says: "I am because we are". A person is a person through other people.

Tutu has made the same call to African theologians to advance theological reflections that are relevant to the plight of the African people. Tutu challenged African theologians to draw both from their African roots and Christian traditions, which are teachings that will advance the liberation of the African people. Itumeleng Mosala thinks that: "Biblical appropriations and interpretations are always framed by the social and cultural locations and commitments of those who follow them. For black theology, the relevant base is in the historical, cultural and ideological struggles of black people" (Mosala 1986: 6).

For Mosala, for theology to become meaningful to the African people, it ought to be grounded on the resources derived from Christianity, faith, scripture, tradition, wisdom, experiences and African culture. To this end, Yosef Ben-Jochannon observes:

Every time I had the reason to research into someone's religion I found God to be in the image of the people to whom that religion belongs. Would the creator, with all the love, power and wisdom of the universe make us all different, and then deem only one right way to get to his kingdom? I would think not. As an expression of the awesome power of the creative energy, we have been blessed to accept its race, culture, tradition and heritage. We are collectively a unique creation of God. No one knows better than He the beauty we bring to life. As we lift our hearts and minds we will begin to recognize the beauty of God. Our world reflects God's strength as tradition, God's wisdom as culture, God's love. Who are we to decide which part of God is the best? (Ben - Jochannon 1993:102).

Based on the above argument, this chapter seeks to examine and assess Tutu's theology of *ubuntu* with the purpose of measuring the impact and contribution, which it makes to the body of academic knowledge systems, and to the building of an inclusive human community. To speak meaningfully about the spirit of *ubuntu*, it will be useful to make a brief historical overview of the origins and definition of the ubuntu concept.

6.2. Definition Of Ubuntu

According to Koka and Teffor, the concept of *ubuntu* is inherent to the human race. In Zulu, it is called *Ubuntu*; in Tsonga it is called *Vumunhu*; in Sesotho it is called *Botho*; in Venda it is called *Vhuthu* and in Shona it is called *Unhu* (Koka 2001: 1).

These scholars argue that *Ubuntu* is an abstract product of a fusion between ntu+mu=mu-ntu (Koka 2001:7). *Mu* means person the creature and *Ntu*²⁴ - God the creator. "*Mu-ntu*" stands for "man-God" which is a manifestation of a fusion that reflects God's presence in human beings (Koka 2001:23). *Ubuntu* should be understood as a product of the word – *u-muntu* or a – Bantu, which is the worth and quality of the human personality. It is an element that preserves humanity, sustains and keeps a balance within the circle of the human race. *Ubuntu* is the state of humanness inherent in all human beings; it is what makes humanity a 'living soul,' and what differentiates him from the rest of the created beings. *Ubuntu*, as a modality of the divine spirit, carries the faculty of creating a spirituality culture in man, which is a system that leads to man's consciousness to the highest parts of his being (Koka 2001:26). Wherein dwell the faculties that contain the essence of God's attributes, which are the manifestation of God's image likeness, divinity and power in a human being (Koka 2001:26).

From an African perspective, the origin of *Ubuntu* can be traced to the beginning of time, the creation of human beings. It did not discriminate on the grounds of race and colour, economic affluence, social status, ethnicity or creed. It is within the flow of life, which is the same for each and every member of humankind, and it is within the universal scheme of man's existence (Koka 2001:8).

²⁴Ntu (or Mundu/Creator – God) is the universal force which never occurs apart from its manifestations see. Janheinz Jahn, (1958).

For Tutu, the definition of *ubuntu* has two parts. The first is that the person is friendly, hospitable, generous, gentle, caring and compassionate. According to Tutu someone who uses their strength on behalf of others, the weak and the poor and the ill, and does not take advantage of anyone, has *ubuntu*. This person treats other people, as he or she would want to be treated. And because of this, they express the second part of the concept, which concerns openness: large - heartedness. They share their worth. In doing so, his humanity is recognised and it becomes inextricably bound to others (Tutu 1991.3).

Ubuntu / botho is the concept of being human which makes one to be aware of the needs of others and the willingness to share and help them. In that regard, *ubuntu* can be summarised into four major principles, namely: "respect, empathy, respect and compassion for others".

The definitions of *Ubuntu / Botho* by Koka and Tutu clearly demonstrate an essence of *ubuntu* as an ontological and epistemological category in the African thought of Bantu-speaking people. The above scholars agree that being human is the "marker of knowledge and truth in the concrete areas of politics, religion and law". For Koka and Tutu human value is based on social, cultural and spiritual criteria²⁵.

According to Battle, Tutu's theology begins with the account of God's creation, in which human identity is associated with the image of God. The previous chapter deals with this subject in great detail and for that reason we will just gloss over it. However, it is not by accident that Tutu's theology of *ubuntu* begins with the creation story in the Bible. Most African scholars of African religion agree that Africans believe that there is a maker who is the creator of all things (Smith 1998:32). Drawing from his African roots, Tutu sees a strong link between his *Imago*

²⁵ For the purpose of this study, the main objective is to provide a picture of human beings and society held by African communities to establish how human beings conduct, institution and thought patterns are governed by this conception.

Dei theology and *Ubuntu* theology. To understand Tutu's theology, one must begin by appreciating that his theological thinking is deeply influenced by both his Judeo-Christian and African heritage.

Battle is certainly right when he states that Tutu is not ashamed of his European and African roots coming together. In fact, his theological model displays how each informs the other so as to encourage reflection on the image of God. Tutu's model of *ubuntu* claims that human identities are interdependent in such a way that any one person's survival is dependent on the survival of all others (Battle 1997:161).

To get some deeper understanding and appreciation of the source of Tutu's theological thinking, one needs to gain an understanding of how the African worldview of Bantu speaking people of the South of Sahara differ from that of the modern west. Western people are individualistic²⁶ in nature since they tend to see a person as an independent or solitary entity. Western people reject the existence of spirits and the continuing existence of dead people, and they introduce firm boundaries between the realm of the living and the dead. Africans on the other hand believe that individuals gain their humanity through their deep rootedness in community.

As Tutu rightly observes, as previously quoted: "God has blessed us with a tremendous sense of community spirit. We belong to one another..." (Tutu 1981:3-4). Community gains its vitality through its immersion in *Ubuntu*, that human force that includes spirits, the living and the living-dead. No one expresses this view more vividly than John Mbiti:

Just as God made the first human being, as God's man, so now human beings themselves make the individual who becomes the corporate or social man. It is only in terms of other people

²⁶ See Koka and Teffo (1996) - While in Western culture the centre of a person's sense of being is his or her individuality, in African culture it is the community

that the individual becomes conscious of his own being. His responsibilities are towards himself and towards other people. When he suffers, he does not suffer alone, but with the corporate group, when he rejoices, he rejoices not only alone but also with his kinsmen, his neighbours and his relatives whether dead or living. When he gets married he is not alone neither does the wife “belong” to him alone. So in that respect the children belong to the corporate body of kinsmen, even if they bear only their father or mother’s name. Whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual. The individual can only say: I am because we are: and since we are: there for I am (Mbiti 1969:106).

6.3. The South African Historical Context

The context of this study is the post-apartheid South Africa, which is the 15 years following the political transition from apartheid to democracy, and followed by South Africa’s acceptance into the global community. The author of the study seeks to identify resources and values in the African Christian theology, the Bible and the church, which in Tutu’s thinking are useful in the search for a more caring human community. In particular, through the eyes of Tutu, this research report attempts to examine the contribution of the African value system of *Ubuntu* to the academic knowledge system as well as to explore how this can be used in the pursuit of a more caring inclusive human community.

The German theologian and philosopher George Wilhelm Friedrich Hegel²⁷ has this to say about Africans:

²⁷Hegel representing the intellectual opinion that was current in the early nineteenth century, he wrote in his “Lectures on the Philosophy of World History” (1956) about inferiority of Negroes.

Africans live in a state of innocence: they are unconscious of themselves, as in the natural and primitive state of Adam and Eve in the biblical paradise before the emergence of reason and will. Africans are intractable. The condition in which they live is incapable of any historical development or culture. They have no history in the true sense of the word (in Koka 2001:iv)²⁸.

In the same breath, the Franciscan priest, Rev.Fr. Temples, writes in 'Bantu Philosophy':

We do not claim that the Bantu is capable of formulating a philosophical treatise complete with adequate vocabulary. It is our job to proceed to such systematic development. It is we Europeans who will be able to tell them in precise terms what their inmost concept of "being" is. They will recognise themselves in our words, and will acquiesce saying: "You understand us' you know us completely, you know the way we know (in Koka 2001: iv).

Representing the apartheid era, Hendrik Verwoerd, who was the chief architect of the apartheid system, and a victim of Nazi racist thinking, argues that separate development was necessary to prevent conflict among South Africa's different people: "Our motto", he declared, "is to maintain white supremacy by force if necessary" (in Ackerman and Duvall 2000:337).

The Hegelian, Temples and Verwoerdian views promoted what became popular European views of Africans as people with inferior forms of religion, culture, economy, arts, technology and government.

²⁸ It is clear that gross injustice has been done to Africans.

It is a historical fact that missionaries came out to Africa as agents of the dominant western culture to promote their European religion, economics, culture and imperialism. Under the European oppressive condition, Africans went through a process of historical de-culturation with attempt to declare the African as a non-human race. Here, the European encroachment of Africa has to do with its violation of her territorial sovereignty, cultural value systems, political governance and freedom, autonomy and stability, economic development and prosperity, social ethic and morality, religious faith, philosophical concepts, justice and peace. In this regard, the African creative process and advancement in arts, science, religion, or in any sphere of human development was stopped. As a result of these long years of cultural domination, many Africans were made to feel ashamed of their Africanness.

The above factors and many others became effective obstacles on the way to Africa's positive thinking and progressive development in various aspects of life. In this condition, Africans became spectators of Europe's human and material development and her will to participate in the advancement of the common humanity was paralysed. In this respect, also, Europe maintained superiority on the battlefield, and she was considered superior in every aspect of life. This condition, thus, inflicted a sense of general inadequacy as well as an assortment of colonial complexes upon the African people's psyche. All of this combined produced a distortion in Africa's self-image and her loss of sense of dignity and self-respect.

It is against this background of cultural and religious domination that African resistance group, during the struggle and liberation and independence, emerged to promote the philosophy of negritude, African culture and African indigenous knowledge systems. In South Africa, the spirit of black consciousness under the leadership of Steve Biko played an important role in the restoration of Africa dignity, self-respect, self-worth, self-affirmation and self-confidence²⁹

²⁹ In his booklet *Ancient Greece in African Political Thoughts* (1966), Prof. Ali A. Mazrui highlights the contribution of Africans to civilizations –See also John G. Jackson (1990)

A systematic theological interpretation of the analysis of Tutu's writings, sermons, speeches and press statements reveals a new hermeneutical trend that infuses African thought and Christian traditional element. Tutu broke away from the western intellectual tradition that separated religion from politics, intellectualism from social issues and individuals from community. In his search for a serious intellectual quest, for a philosophical method that can challenge and eliminate the racist and apartheid system, Tutu found all the answers he has been looking for in the *Ubuntu* philosophy. His view was that collective African intellectual thought should be put to the service of the human liberation, and, for him, ideas find meaning only when translated into practical action.

For this reason, *Ubuntu* became a driving force in his efforts of achieving the rainbow community. *Ubuntu*, the African way of life that cements the African community as embraced by Tutu, provides a corrective hermeneutic for Western salvation theology that focused on the individual. As a corrective hermeneutic, the *Ubuntu* theology is far from being an Ivory tower reflection, but it has to do with life and death issues, receiving its driving force from the necessity to renew and reconstruct the African community after the devastating periods of slavery, colonialism, apartheid and civilian as well s tribal wars. The Ubuntu theology is part of the Frican heritage, knowledge systems that join in the concert of philososphies of humankind, challenging the West to consider an African "receipt for a new world order" the modern African philosophy of *Ubuntu* is explicitly directed towards the future, although it is going back to age old African traditions that date back to time long before the birth of Jesus Christ.

According to Koka and Teffo, African philosophers in a negative light regard the European movement of enlightenment. They express the very strong opinion that the liberation of humanity from the authority of God and other authorities leads to social chaos and moral decay, which again resulted in social evils such as racism, National Socialism and apartheid. In contrast, the philosophy

of *Ubuntu* is regarded as a genuine rebirth of age-old-values. One also speaks of the African renaissance, which lead individuals into a personalised individual form of freedom, disconnected from community, but to a deep and genuine realisation of their independence on others and on a unifying spirituality (Koka and Teffo 2001:2).

For Koka and Teffo, therefore, the world needs a philosophy on which all relationships – economic, political and religious – are formed, in a common denominator in which everyone can recognise him or herself as part of the whole. And, for this purpose, Koka and Teffo introduce the philosophical concept known as universal philosophical concept with which one cannot do without when scientists demand a globally effective ethic for scientific research, when deeply concerned conservationists ask for global situations, when religious and cultural tolerance is called for to end wars, and when the global and local business world is challenged to think and plan in a more community oriented way. The *Ubuntu* philosophy is the African contribution to the ongoing process of globalisation; indeed, this is Africa's vision for the millennium. The white theological arguments for apartheid are based on a person's value and their political and biological attributes. Apartheid as a form of racism is a belief that racial differences produce an inherent superiority of a particular race. And the end result is racial prejudice or discrimination.

Tutu's theology of *Ubuntu* is formed against the apartheid theological ideology that places human value and worthiness on material things. Tutu's theology argues against this ideology since he strongly believes that if your value depends on something like the colour of your skin, it means that not everybody can have the same value. For Tutu, the apartheid theology is contrary to the scripture that states that the value of all human being is based on the fact that all people have been created in the image of God. In this regard, Tutu's theology begins with account of the *Imago Dei*. Carlyle Fielding Stewart throws some light on Tutu's theology of *Imago Dei*, when he states that:

There is a constant element in man, which is irreducible and is the essence of being a man. The scientific perspective representative of European civilisation contends that it is possible to analyse human material and then rearrange them according to a desired dominant principle. On the contrary the African perspective holds that human beings are endowed at creation with certain irreducible faculties that cannot be altered by external conditions. It is the faculty of the spirit, where the primordial powers of humans culminate in the active engagement and domination of spirit bequeathed by God but realised in nature (Stewart 1999:11).

Tutu argues that in spite of the oppression and suffering that is experienced, human beings are made for something different. For Tutu, the Rainbow People of God are made for freedom; as a result, even when they were stamped over, they strove after something better (Tutu 2004:117). In this regard, Tutu is persuaded to conclude that: "it is when people decide they want to be free, once they have made up their minds to that, there is nothing that will stop them" (Tutu 2000:368).

6.4. Four Vectors of Tutu's Theology of Ubuntu

For fraternal assistance and deeper understanding of Tutu's theology of Ubuntu this study intended to borrow and use the four vectors as proposed by Michael Battle. He who has done extensive research on Tutu's theological work, categorises Tutu's theology of Ubuntu in four vectors³⁰:

³⁰ Four vectors of Tutu's theology of Ubuntu is adopted from Michael Battle's book Reconciliation The Ubuntu Theology of Desmond Tutu (1997).

- a) Ubuntu theology of Tutu builds interdependent community
- b) Ubuntu theology of Tutu recognizes person's distinctive characteristics.
- c) Ubuntu theology of Tutu integrates cultures
- d) Ubuntu theology of Tutu overthrew apartheid (Battle 1997:38-50).

6.4.1. The Ubuntu Theology of Tutu: To Build an Interdependent Community

This first vector of Tutu's Ubuntu theology is about the building of interdependent community. For Tutu such human interdependence is built into our creation by our being created in God's image, our common Imago Dei. In support of the same view King argues that the universe is so structured that all life is interrelated:

Yes, as nations and individuals, we are interdependent we are all caught in an inescapable network of mutuality tied into a single garment of dignity. Whatever one does affect the other indirectly. We are made to live together because of the interrelated structure of reality. This is the way our universe is structured: this is its interrelated quality. We are not going to have peace on earth until we recognise this basic fact of the interrelated structure of all reality (King 1981:15).

Koka mirrors Tutu and King's thinking when he argues that interdependence and interrelatedness are fundamental principles of *Ubuntu*, although as persons within the society, individuals, they are depending on each other for social security, development and survival. Koka is quick to state:

As an individual incorporate society, we are to recognise that my being-ness, existing under the aegis of "a peoples" "Humanness" (*Ubuntu*), depends on the "being-ness" of the other person(s) in the community. That is, "I" see myself as a

reflection (or replica) of the "other". In other words, I am a conceptual copy of the other person in the community a "mirror" through which I see myself and I am a "mirror" of "others". It is that "quality and dignity" or my "human personality" (*Ubuntu*) that enables me to pronounce: "I am because the other is, and the other is because I am" (Koka 2000:44).

In the same breath Battle argues that, Tutu strongly believed that no real human being could be absolutely self-sufficient, since such a person would be subhuman: "We belong in a network of delicate relationship of interdependency" (in Battle 1997:43).

For Tutu, the only way persons and communities can be free is together. Human categories and effort will not achieve the goal of the flourishing community. For this reason Tutu makes an appeal for people to participate in that which is greater than God the one who provides the theological impetus for *Ubuntu*. At this level it is important to note that Tutu's theology of *Ubuntu* is the fusion of African indigenous knowledge and Judeo-Christian thought.

Therefore what makes participation in the *Ubuntu* community so different from western communities is that Ubuntu theology excludes competitiveness. Therefore, what competition does to individuals within a community turns out to be self-seeking, manipulative, and looking down on those who are weak. As Tutu puts it "communal competition makes humans and their community into little more than a pack of animals, who compete for the possession of a bone thrown at them".

Joining Tutu in criticising a Western form of community, Tim Conder cites three factors that are monumental barriers in the actualisation of a caring rainbow community. Each of these is a specific expression of the sacred individualism that

threatens community. These three factors are likeness, fragmentation and competition (Conder 2005:153).

6.4.1.1. Likeness

According to Conder, in the Western culture/community, likeness is thought of as the answer to creation of a caring and supportive community. Grouping people by their similarities is seen as tremendously expedient in terms of numerical and programme growth. In many societies or groups as soon as you make it through the front door, you are directed down channels based on your age, gender, race, qualifications, various status and interests. Here likeness leads to comparison and exclusion. If you do not look like me, I exclude you in my world and the end result is non-community.

6.4.1.2. Fragmentation

The second factor affecting community formation is the persistent fragmentation of our lives. In South Africa the apartheid system was based on the policy of separate development, where races were separated from each other as much as possible. Reservations known as Homelands were set-aside for black people. White people reserved the prime farmland and major industrial areas for themselves. The destructive principle of fragmentation is one of the major sources of conflict in society since it creates division, mistrust and alienation.

6.4.1.3. Competition

In a capitalistic society, the programme product, business or community that survives is the one that wins. As a result we are competitive to the core of our beings. Here it should be noted that competition is an act of separation and individualism. We separate ourselves from the pack by winning. We distinguish

ourselves from the rest of the community by succeeding. Arguing against the distinctive spirit of competition, Tutu makes the following observations:

The capitalist culture places a high premium on success, based as it seems to be on unbridled, cutthroat competitiveness. You must succeed. It matters little in what you succeed in as long as you succeed. The unforgivable sin is to fail. Consequently, it is the survival of the fittest and the devil takes the hindmost... But success is not all-important to God. God will love us forever unchangingly. You do not need to do anything at all, because God loves you already long before you could do anything to impress him (Tutu 2004:35).

Arguing against the destructive communal competition, King uses the metaphor of a drum major instinct, which refers to the feeling and need of being important. The importance of the drum major instinct, King argues, is that it leads one to become a distorted personality, where one pushes others down in order to push oneself up. In this respect, the drum major instinct leads one to exclusivism, superiority complex and race prejudice, where one's colour ordained them to be first and more important than the others. According to King, the new moral Christian definition of importance and greatness has to do with servanthood: He who is great among you shall be your servant. In this respect, if greatness has to do with servanthood, then it means that everybody can be great because everybody can serve. As King succinctly puts it:

You do not have to have a college degree to serve: you do not have to make your subject and your verb agree to serve. You do not have to know about Plato and Aristotle to serve. You do not have to know Einstein's theory of relativity to serve, you do not have to know the second theory of thermodynamics in physics to serve, what you need is a heart full of grace, a soul

generated by love. And you can be that servant (King 1991:265).

Here, King's drum major instinct metaphor galvanises Tutu's theology of *Ubuntu* to where "the environment of vulnerability" is created, where people's division and differences are set aside and begin to see each other as a "servant" of each other. For Tutu, during the first democratic election of South Africa, people made an earth-shattering discovery. As he states:

We are all fellow South African. We are compatriots, people who share newspapers, picnic lunches and stories and discovered that they were human together. That they actually seemed to want much of the same thing: a nice house in a secure neighbourhood, a steady job, good school for their children's and skin colour and a race where indeed truly irrelevant (Tutu 2004:6).

For Tutu, this is the living testimony of the intertwine-ness and social inter-dependence of his theology of *Ubuntu*. In the same breath, Koka states that "the humanness that I" share with "others" makes me the conscious of the reality that in my essential "being" I depend on the essential "beingness" of the "other". This instils in me an awareness of the other person who is my counterpart in society. This creates in me a feeling that "being for- other" appears to be a necessary condition for being for myself." In this respect, the concept of *Ubuntu* becomes the basis of the major commandment of life: "Love their neighbour as themselves" (Koka 2000:44).

This first vector of Tutu's theology of *Ubuntu* challenges humanity to rise above their narrow confines of individualism, and to be concerned by the broader concerns of all. The new world is the world of spiritual and geographical togetherness. In this regard, King agrees with Tutu when he argues that no person (man) is strong unless he or she bears within his or her character an antithesis

strongly marked. The strong person (man) contains a living blend of strongly marked opposites. However normally neither men nor women achieve this balance of opposites, but for King, life is at its best when it is a creative synthesis of opposites in fruitful harmony. Truth is found in the thesis not in the antithesis, but in an emergent synthesis, which reconciles the two (King 1981:13). Tutu believes that human attitudes that encourage selfishness and high degree of competitiveness defy the divine intention. It is better to accept the fundamental human vulnerability that builds true community. It is in an invulnerable relationship that we recognise that our humanity is bound out in the humanity of others. Given that this is Tutu's perspective, it is not surprising to discover that Tutu is critical of the western belief of individualism, consumerisms and competitiveness that characterised both western society and the global economy. True to his African roots, Tutu cherishes community and celebrates the freedom from the difficulties of life that arises in communal co-operation. However it should also be noted that Tutu is also critical of his African communalism that does not rely on the laws of the creator.

6.4.2. The *Ubuntu* Theology of Tutu Recognises People's Distinctiveness

People who have been oppressed for too long develop images that make it difficult understanding the good that others see in them. When someone gives them a compliment, they are quick to point out what is wrong. When someone supports or encourages them, they remind them of their failures. People in this kind of condition put themselves down to a degree that others began to question their place in their lives.

In this second vector of his theology, Tutu attempts to cut the vicious circle of low self-esteem and self-confidence of the oppressed. Each person's distinctiveness is expressed when one understand that each person brings to the world unique talents or gifts and abilities. No one can do what other people do exactly the way he/she does it. It is this uniqueness that makes every person

valuable to the world. Each individual is unique and valuable as the other. Tutu is convinced that:

God loves you just as you are. God loves you not because you are good. No, God loves you, period. God loves us not because we are loveable. No, we are lovable precisely because God loves us. It is marvellous when you come to understand that you are loved, apart from any achievement. It is so liberating (Tutu 2004:31).

Tutu continues to state that: "God loves you as if you were the only person on earth. God is looking at us and does not see us as a mass. God knows us each by name. We are those precious things that God carries gently. God carries each one of us, as if we were fragile because, God knows that we are. You are precious to God. God cares for you". Responding to South African history the separation between whites and blacks, Tutu developed an *Ubuntu* theological work as an antidote to a divided community. For Tutu's *Ubuntu* is vital because it is the only way to re-establish a broken community. It is the spirit and the thought, which seeks to implement the justice by appealing to the conscience of the great decent majority who through blindness fear, pride, and irrationality allowed their consciences to sleep.

In recognising and affirming persons as distinctive, the *Ubuntu* theology asserts that persons are ends in themselves, but only through the discovery of who they are in others. For Tutu, the distinctiveness of each person depends upon his or her connection with other people and the recognition of a more encompassing context. Tutu strongly believes that the Bible places human beings at the centre of the divine enterprise as creatures of infinite worth and dignity independent of their work, their abilities or their success.

The *Ubuntu* theology of Tutu teaches us that we are all one family and that natural beauty comes in all colours, strengths and in many forms. When we learn to honour the differences and appreciate the mix, we are in harmony. However, the natural beauty that is in every person need to be appreciated and recognised by the other person: "If human beings were to grow up individually among wolves, then they would not know how to communicate as human beings. They would not know the human ways of eating, seating, walking etc. For this reason the human becomes person only by living in an environment were there is the interaction of diverse personalities and cultures. If there is no such environment, personhood does not survive" (in Battle 1997:43). Receiving his doctorate from Columbia University in Atlanta Georgia USA, Tutu illustrates his notion of interdependence when he states that:

There was once a light bulb, which shone and shone like no other bulb shone before it. It captured all the limelight and began to strut about arrogantly quite unmindful of how it was all due to its own merit and skills. Then one day someone disconnected the famous light bulb from the light socket and placed it on a table and try hard as it could, the light bulb could bring forth no light and brilliance. It lay there looking so dislocated and dark and cold-and useless. Yes it had never known this light came from the power station and that it had been connected to the dynamo, by little wires and flexes that lay hidden and unseen and totally unsung (in Battle 1997:43).

Tutu's *Ubuntu* theology recognises the distinctiveness of people and that people are ends in themselves, but only through the discovery of their relationship to others in the web of community and, ultimately, to the divine powers source. Here lies the balance. As a reflection of the image of God, every person has value in and to himself or herself. However on the other hand, the divinity itself lives in a

Trinitarian relationship web, and all are constituted in relationship. It is this balance that makes the seeking of superiority unnecessary. If I am distinct and can be celebrated as such, then I don't have to be better than anyone else to feel special or important. A person is a person through other persons.

The greatest challenge facing human beings is the spirit of self-centeredness driven by greed, special interest, competition and unabashed quest for power. As I argued earlier, Martin Luther King calls this human behaviour the drum major instinct, to lead the parade, a desire to be first. This quest for recognition, this desire for attention, this desire for distinction is the basic drive of human life and this is behind all human conflict, death and destructions.

The world needs a philosophy on which all relationships are founded, a common denominator in which everyone can recognise himself or herself as part of the whole. The Ubuntu theology of Tutu helped us to understand that when you meet other people you have to recognise that you are encountering human beings like yourself, in them you see yourself and vice versa. In your essential being you depend on the essential being of the other.

Another attribute that recognises a person's distinctiveness is the notion of forgiveness. To forgive is not just to be altruistic: it is the best form of self-interest. What dehumanises you inexorably dehumanises me. Therefore, forgiveness gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanise them. Martin Luther King agrees with Tutu, when he argues that:

The challenge that stands before us is that of entering the new age with understanding and good will. This means that the Christians virtues of love, mercy and forgiveness should stand at the centre of our lives. There is danger that those of us who have lived so long under the yoke of oppression, those of us who have been exploited and trampled over ... will enter the

new age with hate and bitterness. But if we retaliate with hate and bitterness, the new age will be nothing but a duplication of the old. We must blot out the hate and injustice of the old age with the love and justice of the new (King 1991:139).

For Tutu, the success of South Africa as the Rainbow Nation is the blotting out of the hate of the past with love and justice:

South Africa on its success does hinge the continued existence of our nation of all of us as: a people and as separate individuals. It is ultimately in our own best interests that we become forgiving, repentant, reconciling and reconciled people, because without forgiveness, without reconciliation, we have no future (Tutu 1999:127).

For Tutu, the South African Rainbow Nation has no future without forgiveness. This forgiveness in Tutu's mind is not about altruism: it is about retaining dignity and humanity and granting these to the former oppressors.

6.4.3. *Ubuntu* Theology of Tutu: An Integrated Culture

In this third vector in Tutu's theology of *Ubuntu* an attempt is being made to examine and explore Tutu's enculturation approach, in the construction of his inclusive reconciliatory theology of *Ubuntu*³¹.

At this juncture, culture is referred to "as that internal African force and resilience which helped the African continent to survive despite the atrocities of colonialism, slavery, post colonial brutality, dictatorships and oppression which is still characterised among African countries." This African force is what is revered as an African spirit of *Ubuntu*. It is this force, which enabled Africans to retain their

³¹Tutu is one of the few African liberation theologians who have succeeded in infusing theology and the African thought.

humanity and above all, restore the humanity of their oppressor. As Tutu eloquently puts it:

But anger, resentment, a lust for revenge, greed, even the aggressive competitiveness that rules so much of our contemporary world corrodes and jeopardises our harmony. *Ubuntu* points out that those who seek to destroy and dehumanise are also victims. Victims usually of a pervading ethos, be it a political theology, an economic system, or a distorted religious conviction. Consequently they are as much dehumanized as those on whom they trample.

For Tutu, *Ubuntu* is a touchstone by which the quality of a society has to be continually tested, no matter what theology is reigning. *Ubuntu* defines people by the relationships between them and others, and so also with altering these that combine to form a distinctive society. African communities went through many centuries of attempted suppression of African religion and culture³². As Tutu eloquently puts it:

You are brainwashed into acquiescence in your oppression and exploitation. You have come to believe what others have determined about you. Filling you with self-disgust, self-contempt, and self-hatred, accepting a negative self-image. ... and you allow the white person to set your standards and provide your role models (in Graybill 1991:161).

Under this condition black theologians became suspicious of the enculturation approach to the construction of African theology, an attempt that tried to marry the essential core of the Christian message with African indigenous

³² Biko –“I write what I like” argues that the ones of community is at the heart of African culture and that this oneness is not forced by authority but is inherent in the make up of African people – see Biko (2009) Reprinted.

knowledge and African thought. However African culture, religious and traditions have survived the colonial onslaught. The resistance and appreciation of African culture by black theologians came through the influence of the Ecumenical Associations of the Third world theologians. South and North Americans theologians played an important role in influencing South African theologians to take their African culture, tradition and religious belief systems seriously. Among many South Africans leaders who had an influence in taking African culture seriously is Steve Biko. Tutu admits Biko's influence when he states that God has called Biko to start the black consciousness movement by which God "sought to awaken the black person's sense of his intrinsic value and worth as a child of God". Tutu continues to appraise Biko for encouraging blacks to glorify and praise God that he had created them black. In oration he emphasised what he considered to be his point of agreement with Biko:

Steve saw more than most of us, how injustice and oppression can dehumanise and make us all black and white, victim and perpetrator alike, less than what God has intended for us to be (in Graybill 1991:164).

It should be noted that there were some ideological differences between Tutu and Biko. Even though, Tutu was sympathetic towards Black consciousness and propagated a multiracial stance, which was more inclusive in nature. On the contrary Biko was on record as hating whites. However through the influence of black leaders like Biko, Sobukwe and Luthuli, Tutu became aware of the fact that to succeed and sustain the struggle against apartheid there was a need to take the African culture seriously. In appreciating the value of the African heritage, Tutu began to re-examine the African culture to discover resources with which he could reassert his Africa identity. Here Tutu adopted the enculturation approach to the construction of his *Ubuntu* theology, which marry or infuse Christian's traditions and African indigenous knowledge system. Tutu's theology of *Ubuntu* takes culture

seriously. For Tutu culture is a gift from God, it is the quality of an interaction in which one's own humanness depends on recognition it has on the other. Tutu believes that *Ubuntu* provides space for recognition of each other's beauty and goodness that can be found in all human cultures, which demonstrates and reflects the fact that all people are created in the image of God.

In this respect, for Tutu, culture as an instrument of interaction is not independent. It is what we are as people. Our culture guides us in how we behave, and how we interact with our fellow human beings, and in the expression of our value and beliefs. For Tutu, people who have *Ubuntu* are approachable and welcoming, their attitude is kindly and well disposed and they are not threatened by the goodness in others because, knowing they belong to a greater whole generates their own esteem and self-worth. Tutu strongly believes that no one comes into this world fully developed. The isolated human being is a contradiction in terms.

Fundamental to his affirmation of the dignity of human beings is his understanding of the doctrine of creation. In support of this view, Njongonkulu Ndungane has this to say:

In his theology Tutu has always emphasised the centrality of God. Human beings are co-creators with God.... another significant contribution made by Tutu has been his emphasis on the necessity to relate Christianity to African culture. This is because for the Gospel to be relevant and meaningful, part of it has to be that the culture of the people is brought or introduced too. A failure to recognise this will mean that Christianity for many Africans will remain a strange religion. Desmond Tutu brought to the church in South Africa a gift of freedom, laughter and joy in the richness of the diversity of cultures. His famous phrase the Rainbow people of God

encapsulates this. In his style of worship in dancing, music and preaching he has given us a glimpse of African spirituality. What is needed is an exploration of this diversity in a way that will enrich not only the church in Southern Africa, but also the universal church (Ndungane 1996:75).

In his struggle against apartheid Tutu made a conscious decision to consult his African heritage for support in building and construction of theology for liberation. Tutu's infusion of *Ubuntu* into his theology motivated many Africans to begin to appreciate the value of their African heritage. However Maimela makes a constructive warning when he argues that culture is a double edged sword since it can be used for beneficial as well as for destructive ends (Maimela 1986: 82). For Maimela it is an open secret that African cultures have been and still are being used as instruments of oppression by those who are in power to legitimize their privileged position. Tutu is aware of this and he is quick to respond:

The endless divisions that we create between us and that we live and die for-whether they are our religions, our ethnic groups; our nationalities are so totally irrelevant to God. God just wants us to love each other. Many however say that some kinds of love are better than others, condemning the love of gays and lesbians. But whether a man loves a woman or another man, or a woman loves a man or another woman to God it is all love, and God smiles whenever we recognize our need for one another.... sexism is equally absorbed in the eyes of God: sexism quite literally makes men and women into each other's equals instead of each other's sisters and brothers. Male and females have distinctive gifts, and both sets of gifts are indispensable for truly human existence (Tutu 2004:47-48).

Teffo and Koka agree with Tutu when they state that:

This humanness/*Ubuntu* is a divine spark of life that generates and cements all the fabrics of humanity together, and determines our human interactions and relationships. The element of the primal unity is the foundation of both cosmic and humane, humanity in our existence. The dislocation or the breakdown of the human race from a primal unity and its inherent goodness, results in moral break down. The generation of the human society and its concomitant social ills such as: instability and disorder, crimes against humanity, and materialistic ethics that reduce God to gold (Koka and Teffo 2001:5).

Teffo and Koka, through the power of African folklore, provide an analogy that demonstrates the power of cultural integration:

Five blind men went to the zoo to see an elephant. The big animal known as the king of the jungle, moving majestically, was brought to them. Excitedly they all stood up to touch the elephant. They were all blind they had lost their physical sight. But they certainly saw the elephant with their "mental eye-aided by the touch of their fingers". It was difficult to take them away from the animal. Finally they went back home and they now knew the elephant. Seated around the fire, each one related their new life discovery:

- a) The elephant is like the wall said the one who touched the body.
- b) The elephant is like a stick said the one who touched the tail.

- c) The elephant is like a pillar-said the one who touched the leg.
- d) The elephant is like a blanket said the one who touched the ear.
- e) The elephant is like a spear, concluded the one who touched the tusk (Koka and Teffo 2001:5).

The five blind men were satisfied that they now know what the elephant was like, not realising that their different version of the elephant were according to the different parts of the animal they touched. They were, however, all correct. The parts they touched were constituents of the totality of the elephant. Each of these could conceptually be called attributes of an elephant.

What we learn from this analogy is that culture is not an independent thing because it is what we are as people, and our culture is a melting pot of influences and is about borrowing manifestations of our interaction as human beings. The issue of integration of culture in Tutu's theology has to do with human interdependence, as Tutu explains:

A self-sufficiency human is sub-human. I have gifts that you do not have, so I am unique. God has made us so that we need each other. We are made for a delicate network of interdependence, which we see it on a macro level. Not even the most powerful nation in the world can be self-sufficient (in Battle 1997:46).

The five blind men depend on each other's explanation and description of the elephant to get the total picture of the elephant in their minds' eye. For this reason, the *Ubuntu* theology of Tutu implies that there is more to life. *Ubuntu* implies more that a non-racial, non-sexist and exploitative society. The concept of

Ubuntu demonstrates that persons are not defined by a natural set of material or properties, but the relationship between them and others. Same rule applies to cultures in that different cultures combine to form a distinctive community. The world needs a philosophy on which all relationships are founded, a common denominator in which everyone can recognise himself or herself as part of the whole. The *Ubuntu* theology of Tutu helps us to understand that when we meet other people, you have to recognise that encountering beings like yourself in them you see myself and vice versa. He goes on to assert that in your essential being you depend on the essential being of the other, and instead of holding that your being for yourself as opposed to your being for others.

6.4.4. Ubuntu Theology of Tutu That Overthrew Apartheid

Tutu's theological convictions underpinned his strategy of addressing apartheid's theological and political classification of race. His theological model of *Ubuntu* seeks to reconcile both the oppressed and the oppressor by realising and enabling both to see each other as brothers and sisters. As Tutu explains:

Ubuntu points out that those who seek to destroy and dehumanise are also victims. Never was this more obvious than during the apartheid years in South Africa. All humanity is inter-linked. The humanity of the perpetrators of apartheid was inexorable, bound to those of their victims when they dehumanise them by inflicting suffering and harm, they dehumanised themselves. The end of apartheid would put *Ubuntu* to the test, yet I never doubted its power of reconciliation. In fact I often recall the words of the man called Malusi Mpumlwana, an associate of Biko who even while he was being tortured by the security police looked at his

torturers and realised that these were human beings too and that they needed him to help them.

In this respect, Mpumlwana, even in the mist of pain and suffering, refused to sink to the level of the oppressor, but chose to take the position of the liberator who liberated the oppressor. In the same breath, Tutu is quick to state that:

We will grow in the knowledge that the white people are God's children, even though they may be our oppressors, though they may be our enemies. Paradoxically and more truly, they are really our sisters and brothers, because we have the privilege to call God Abba our father. They belong together with us in the family of God, and their humanity is caught up in our humanity, as ours is caught up in theirs.

The implicit power analysis of Tutu's theology of *Ubuntu* becomes explicit where he confronted apartheid from the word go. He didn't adopt an end to justify the means approaches of liberation because he was strongly convinced that the *Ubuntu* theology would finally overthrow the evil system of apartheid. Thus, Tutu confronted apartheid from the moral and theological ground. He sums up the premise for this conviction in the following declaration:

It is not politics that impels us to speak up against the vicious and iniquitous policy of forced population removals ... it is not a political philosophy that makes us declared apartheid to be wholly immoral, evil, unbiblical and unchristian. It is not politics that makes us say that the Bantu education is designed to be inferior and an abomination, a system intended to turn blacks to perpetual serfs no matter how much money is being spent on it, it is not politics that compels us to condemn the migratory labour system which forces married men to live

unnatural lives for eleven months of the year in single sex hostels, helping to destroy black family life, not accidentally but a deliberate policy of the government that declares itself to be Christian, it is not politics that say we cannot remain silent when such government dumps God 's children in arid poverty- stricken Bantustan homelands making them starve not accidentally but by deliberate policy. No my friends, no South Africa, we are constrained by the imperatives of the gospel of Jesus Christ. Until my dying days I will continue to castigate apartheid as evil and immoral in an absolute sense.

But Tutu is aware of the fact that human beings are a mixture of good and evil. Tutu accepts the reality of pain and suffering:

The Bible recognises that we are a mixture of good and bad. We must not be too surprised that most human enterprises are not always wholly good or wholly bad. Our ability to do evil is part and parcel of our ability to do good. One is meaningless without the other, to have any possibility to have moral growth there has to be the possibility of becoming immoral, each of us has a capacity of great evil but also for great good, God has no one but us, God does believe in us, God releases us to help make this world all that God has dreamed of it being (Tutu 2004:71)

Tutu's theology is one of hope. He strongly believes that in the end justice, truth and goodness shall prevail. He believed that our world is better, because of the life and witness of men and women who understand that they are God's partners in making this world a better place. Activists like Mahatma Gandhi, Martin Luther King, Nelson Mandela, Steve Biko, Smangaliso, Robert Sobukwe and many others made a difference. For Tutu the tyrant is on the road to nowhere.

Human beings are made for freedom just like plants tend towards the light and water, human tends towards freedom.

Martin Luther King's arguments support Tutu when he argues that a lie can't live forever since the truth crushed on earth will rise again:

Truth is forever on the scaffold, wrong forever on the throne yet that scaffolds the future. And behind the unknown stands God, within the shadows keeping watch above his own (King 1991:141).

In Tutu's thinking injustice, racism, exploitation, oppression are to be opposed not as political task but as a response to a religious, a spiritual imperative, not to oppose this manifestation of evil will be tantamount to disobeying God. God has created us for interdependence, as God has created us in (the divine) image, the self-sufficient human being is a contradiction in terms, is subhuman, God has created us to be different in order that we can release of one another.

In the Rainbow Nation, the implementation of *Ubuntu* can help rebuild a community after a long and dark past. Here the *Ubuntu* theology of Tutu teaches that people must accept that they are together in the world with one other as Tutu concludes by challenging members of a family to become gentle and caring as well as compassionate to one another and further prays that they will open their eyes to see the real true identity of each other, that their destinies are bound up in one another, since they can be free only together, that may survive together, then, a transformation will take place and Gods dream will become reality. In his own words Tutu states that:

For this universe has been constructed in such a way that unless we live in accordance with its moral laws we will pay the price. And one such law is that we are bound together in what the bible calls "The bundle of life". Our humanity is caught up in that of all others. We are human because we belong. We are

made for community, for togetherness, for family to exist in a delicate net work of interdependence. Truly, 'it is not good for man to be alone'. For none can be human alone. We are sisters and brothers of one another whether we like it or not (Tutu 1999:154).

This is the strongest statement that brings out Tutu's theology of the rainbow nation – the inclusive human community- than any other statement in all of Tutu's writings.

6.5. Conclusion

In this chapter the *Ubuntu* theology of Desmond Tutu has been explored. For deeper understanding and examination of the *Ubuntu* theology of Tutu, this study borrowed four vectors of Tutu's theology of Ubuntu as proposed by Battle.

The first vector is driven by Tutu's belief that God created human beings in a state of interdependence. Here, Tutu is critical of individualism, consumerism and competitiveness, which destroy the community. Tutu cherishes the community and celebrates the freedom from the difficulties of life that arises in communal co-operation (Daye 2004:162).

The second vector addressed in this chapter was that *Ubuntu* recognises persons as distinctive. Here, the *Ubuntu* theology of Tutu recognises that persons are distinctive and are ends in themselves, but only through the discovery of their relationship to others in the web of community. If I am distinct and can be celebrated as such, then I do not have to be better than anyone else to feel special or important.

The third vector in Tutu's theology of *Ubuntu* is that *Ubuntu* theology integrates cultures. Just as each person is unique, so is each nation and each culture.

The fourth and last vector treated in this chapter is based on a belief that *Ubuntu* theology overthrew apartheid. Here, in his fight against apartheid, Tutu behaved as though his oppressors were his fellow brothers and sisters.

In the closing chapter, it was argued that *Ubuntu* shaped Tutu's subsequent work as the centre from which to make racial reconciliation, comprehensible in the African culture. The theology of *Imago Dei* combined with the African spirit of *Ubuntu* compels Tutu to see all included in the same "delicate network of interdependence", which then means that no one is an outsider.

Out of this discussion, six essential elements of *Ubuntu* have emerged. These are:

a) *Ubuntu* as Ontology – the Essence of Being

The description of *Vumunhu*³³ / *Ubuntu* by Tutu as the essence of being human, which embraces hospitality, caring about others, willing to go an extra mile for the sake of another and self: expressive works of love contribute to the creation of a more inclusive caring human community and the world beyond.

b) *Ubuntu* as African Ethics

The requirements and responsibilities of human beings to each other and the rest of creation has to do with respect for human life, human dignity, collective shared obedience, humility, solidarity, caring, hospitality, interdependence, communalism and tolerance. All the above key African values contribute to the building and sustenance of the human community.

³³ Refers to ubuntu (humaness) in Tsonga.

c) *Ubuntu* as African Solidarity and Collective Consciousness

Solidarity and collective consciousness are key African values of *Ubuntu* contributing to the realisation and sustenance of the community.

d) *Ubuntu* as the Care for Humanity and the Earth

The well being of an individual is supposed to be in synergy with that of the community and the earth. *Ubuntu* encourages sharing of resources, care of the poor and the weak and the end result is eradication of poverty. Here justice has to do with the production of food, good works of love, caring for the poor, sick and the weak promotes and sustains the human community.

e) *Ubuntu* as Good Economic and Political Governance

Here *ubuntu* is considered as one of the fundamental rudiments of good political and economic governance. Existence of both good economic and political governance promotes, builds and sustains a caring human community.

f) The Implication of *Ubuntu* for Economic and Ecological Well Being

A holistic understanding and responsibility of human beings is to the rest of creation, which includes care of animals and the environment, encourages and promotes the actualisation of a more loving and caring human community. The last and most important leg of Tutu's theology of inclusive human community is ecclesiology, which is the foundation of Tutu's theological thinking.

The next chapter examines Tutu's ecclesiology, which deals with the church, which Tutu considers as the first fruit of an inclusive human community.

CHAPTER SEVEN
THE ECCLESIOLOGY OF DESMOND TUTU: THE CHURCH
THE FIRST RAINBOW NATION

7.1. Introduction

This chapter explores Tutu's ecclesiology from the Episcopal tradition, which this study perceives to be the backbone and influence of his theological thinking and prophetic ministry. In his theological work and thinking, Tutu understands the church to be a prophetic church, which must cry out "thus saith the Lord" speaking up against injustice and violence, against oppression and exploitation, against all that dehumanises the "Rainbow People" and makes them less than what God has intended them to be.

The discussion and examination of Tutu's ecclesiology begins with the understanding of the Episcopalism of Anglican tradition, and the influence of the community of the Resurrection on Tutu and the culture of the Anglican Church. The role of the Ecumenical church in liberation will also receive special attention. Discussion in this chapter will conclude with the relationship between the church and politics.

Desmond Tutu was born into Methodist family but was later converted and trained in the ministry of the Anglican Church, of the Province of the Southern Africa (CPSA). Trevor Huddleston influenced and moulded Tutu to become an Anglican priest. It will not be difficult to understand why Huddleston was attracted to the young Tutu. Numbers of scholars who have done extensive research on Tutu agree that his deep spirituality and intelligence could be one of the major reasons that attracted the Anglican priest to Tutu. On the flip side it could also be said that Tutu was attracted to this Monk, who sat at his bed and visited him in hospital, when it was a taboo for the white person to get that close to the black person. "One day," said Tutu, "I was standing in the street with my mother when a white

man in priestly clothing walked past. As he passed us he took off his hat to my mother. I could not believe my eyes- a white man greeted a black working class woman”.

Tutu’s religious, intellectual, social and political quest for a praxis and method to challenge and, ultimately, eliminate apartheid as a social evil cannot be divorced in any way from his Episcopal and African roots. His view is that the collective spiritual and intellectual heritage should be put to the service of human liberation and in the building of a more inclusive, non-racial human community that is loving and caring as well as forgiving. Through the influence, motivation and inspiration of the African spirit of *ubuntu*, the Biblical hermeneutical heritage and the Anglican Church, the community of resurrection tradition, Tutu has a firm and unshakable faith and confidence in human ability to produce a “Rainbow Nation”.

Therefore, this section of the study is an attempt to demonstrate that the Judeo-Christian tradition as represented by the Anglican Church, the Community of Resurrection and the Ecumenical Church played an important part in the prophetic witness of Tutu’s theology against apartheid and the building of a more inclusive human community in South Africa.

In this chapter Tutu’s ecclesiology is going to be assessed, examined and critically appraised, and in doing so, a special focus will be given to his Episcopal heritage, ecumenical commitment and his understanding of the role of the church in the actualisation of the Rainbow Nation.

Tutu was called to the priesthood, and he obtained a licentiate in theology at St. Peters Theological College in Rossettenville, Johannesburg. Thereafter, he was ordained to the Anglican priesthood in 1961. He furthered his theology training overseas where he earned his BD Hons and MTh degrees at Kings College at the University of London. After completing his studies overseas he returned home where he lectured at the Federal Theological Seminary in Alice, while a chaplain to students at Fort Hare University. He was later appointed to the

University of Botswana, Lesotho and Swaziland, then Director of the Theological Education Fund of the WCC, dean of Johannesburg and then became Bishop of Lesotho and general secretary of the South African Council of Churches. In 1986 he was enthroned as archbishop of Cape Town. In 1984 he was awarded the Nobel peace prize. In 1996 immediately after retirement, he was appointed by the former President Nelson Mandela to become the chairperson of the Truth and Reconciliation Commission.

The above short profile speaks volumes of a man who has touched many hearts and minds of many, both locally and overseas. The big question that this research work is attempting to address is: What is the driving force behind this man who dedicated his life to the transformation of swords into ploughshare, and spears into pruning knives? There is a Tsonga proverb that says that: "The strength of the crocodile is in the water." What this means is that great men and women are what they are because of the support they receive from their own kin or community. This relates very well to Tutu's theology of *Ubuntu*, which propagates the principle of interdependence: Tutu is what he is because of his family, the Anglican Church, Ecumenical family that includes the global Christian family and the South African community. This section of our research work intends to explore Tutu's theology in relation to the above-mentioned structures.

7.2. African and Anglican

Tutu's ecclesiology can be understood and appreciated from the Episcopalian Anglican tradition. Episcopacy is a form of government of the Anglican Church by a hierarchy of the Bishopic. This form of government relates to the Protestant Episcopal Church representing the Anglican Communion. Francis Cull in his article, 'Desmond Tutu: Man of Prayer' endorses this view when he states that Tutu's spirituality is rooted in a particular ecclesiastical tradition of the Anglican Church, and that behind his life of prayer and worship, lies a long

Benedictine tradition (Cull 1996:31). Battle also reaffirms Tutu's strong Anglican tradition when he connects Tutu's theology of *Imago Dei* to the Community of the Resurrection tradition (Battle 1997:126).

The Anglican Church, to which Archbishop Desmond Tutu belongs, was established in South Africa in 1870. The denomination is composed of twenty-two dioceses in Lesotho, Mozambique, Namibia, South Africa, Swaziland and the South Atlantic Island of St Helena. Its membership comprises about three million people representing diverse languages, races and cultures.

The Anglican community defines the church as "the community of the new covenant described in the bible as the body, of which Jesus Christ is the head, and of which all the baptised persons are members. Its mission is to restore all people to unity with God and each other in Christ, which it pursues as it prays and worships, proclaiming the gospel, and promotes justice, peace and love through the ministry of all members" The Anglican church of the province of South Africa is related to its mother church of England, though they are distinct churches. Autonomous churches in the Anglican Communion are unified through their history, their theology and their relationship to the Archbishop of Canterbury. The common theology upholds and proclaims the Catholic and Apostolic faith, based on the creeds and scriptures, interpreted in the light of Christian tradition, scholarship and reason. As Archbishop of an autonomous church, Tutu the subject of this study had sufficient latitude to shape a contextual theological approach.

Like other Christian traditions, the Anglican Communion is committed to the proclamation of the good news of the gospel to the whole creation by baptism, in the name of the triune God, individual members of the church are made one with our Lord Jesus Christ, and received into the Christian family of the church. In the Anglican Communion, this act of unity is made known in the rite of the holy Eucharist, which is central to the act of worship.

The history of the Anglican Church against apartheid can be understood from the Colenso controversy and the Lambeth conferences (Battle 1997:86). The Colenso controversy is named after Bishop William Colenso, who dissented from England over the treatment of Africans. After the declaration of the multiracial gathering as illegal, by the apartheid South African government, under the traditional protest influence, Bishop Geoffrey Clayton, on behalf of the Anglican Bishops sent a letter to Hendrik Verwoerd of their intention to advise the Anglican congregation to disobey it.

In the same spirit of protest the Bishop of Pretoria sent two resolutions to the apartheid government advocating equal treatment of Africans. The years between 1948 and 1957 are described as the most challenging years in South Africa. These are the years that the Anglican Church wrestled with its identity as the church of the establishment. It was during this period that the church challenged the government and disobeyed the proposed Native Laws Amendment Act.

In spite of the stance the Anglican Church took in relation to apartheid, for Tutu, it was difficult to conclude that the church was the forerunner in its fight for the African cause. However what is clear is that the Anglican Church carried within it the motives for protest. Because of this Archbishop Desmond Tutu possesses the tradition of protest in his fight against the apartheid unjust system.

It is known fact that Tutu was a staunch member and leader of the Anglican Church who embarrassed the liturgical church, which embodies the relentless fight against apartheid. Both the white community whose imperial power is just as strong as it was in the colonial days and the black community whose dream of liberation has been partly realised represent this liturgical church in which Tutu belongs. It also an open secret that Tutu is recognized both locally and internationally as one of the religious leaders who have played an important role in South Africa's transition to democracy that he calls the 'Rainbow people of God.'

Like Albert Luthuli, who attributed his political involvement to his Christian conviction, Tutu ascribes his liberation struggle against apartheid to his Biblical ethos, to his deep faith in the God of the Bible, who is concerned with the plight and suffering of his people, particularly the wretched. In many occasions Tutu has been referred to as a political priest and accused and hated for mixing religion and politics.

While South African church institutions were paralysed by the apartheid system, there is a long tradition of individual South African priests who have been deeply involved in political issues and struggles. Father Trevor Huddleston, also an Anglican, is one example of a political priest who had a strong influence on Tutu's ministerial career.

It is an undisputed fact that Tutu has been a major political figure in South Africa over the past few decades. His political involvement was a thorn in the flesh to the apartheid regime and he was so controversial and appeared revolutionary in the eyes of many white communities. He was hated and labelled a communist for declaring apartheid the most vicious and evil system since Nazism, and for committing his ministry to the dismantling of apartheid and for the introduction of a democratic government. He was also accused of having failed to separate religion and politics, and having failed to confine his ministry to the business of the church, the spiritual sphere.

Coming to Tutu's defence, Simon Gqubule (1986:32) argues that his accusers ought to know that the Judeo-Christian religion knows nothing about a dichotomy between the spiritual and the material, the sacred and the secular. For Gqubule, it is a matter of understanding that the religion of Israel emphasised that God is the controller of all history and that the destinies of all nations lie within the palm of his hands. The Christian religion teaches that God is the Lord of the whole of life and of all creation. For this reason, for Gqubule, there is no sphere of life such as politics, economics, education that is not under his Lordship.

Anglicanism is an ecclesiastical culture that concerns itself with the maintenance of the Anglican identity as defined by the symbolic structure and historic tradition of the mother church, the Church of England. The Church of England is clearly identified by its wimpled ecclesiastical outfitters, liturgical unity of the Book of Common Prayer, which provides the symbolical spiritual focus. This is the liturgical baggage, which the Anglican missionaries brought with them to Africa. This is the religion's heritage that Tutu inherited in his struggle against apartheid. The religious heritage that Tutu inherited equated Christianity with the western ideas of progress and civilisation, while on the other hand denigrated indigenous African values and culture, and supported the symbolic association of the cross and crown. Tutu himself is aware of this paradox; hence the criticism of his own denomination, which did not only relate to worshipping together but also, involved the Africanisation of the church. Responding to the religious colonisation of the consciousness of Africans, Tutu has this to say:

The missionaries were bringing the light of the gospel to the dark continent. These poor pagans had to be clothed in western clothes so that they could speak to the white man's God, the only God, who was obviously unable to recognise them unless they were decently clad. These poor creatures must be made to sing the white man's hymns hopelessly badly translated. They had to worship in the white man's unemotional and individualistic way. They had to think and speak to God and all the wonderful gospel truth in the white man's well-proven terms (in Hodgson 1996:109).

Anglicanism was clothed in the patriarchal middle-class Victorian dress and typically associated with upward social mobility, African aristocracy and male dominated. This is the church, of which Tutu is a member. This is the challenge that faced Tutu in his Episcopal leadership of the most powerful denomination in South

Africa. The question is: How can Tutu remain a true African and at the same time embrace the Christian heritage wrapped up in western culture.

In this regard, Tutu challenged his church and the African theologians to take African culture seriously and to recover its prophetic calling, which should begin with a radical spiritual decolonisation: "We had our own way of communion with the deity", Tutu continued to argue, "... ways which meant that we were able to speak authentically and not as pale imitations of others. Why should we feel that something is amiss if our theology is too dramatic for verbalisation but can be expressed only adequately in the joyous song and the scintillating movement of Africa's dance in the liturgy?" (in Hulley, Kretzschmar and Pato 1996:109)

Tutu argues that the spiritual decolonisation of an African Christian will be experienced when African theology will speak relevantly to contemporary Africa, and take African culture seriously; and by doing so, the church will enrich the common Christian heritage. Tutu strongly believes that the affinity of the African religious insights with the Bible has much to teach the west about the corporateness of human existence and the sense of the numinous.

Bishop Manas Buthelezi of the Evangelical Lutheran church disagrees with Tutu on the issue of romanticising African spiritual concepts. However he does support the quest to recapture the whole of life as found in African heritage. Bishop Stanley Mogoba joined the debate by challenging the Methodist church to become an authentic African church by engaging in dialogue with African traditional religion and Western Christianity.

Archbishop Njongonkulu Winston Ndungane enters the debate by recognising Tutu's contribution to the process of fusing African culture into the liturgy of the church. Tutu gave the seal of approval the introduction of African xylophones into worship at his consecration service. For Ndungane, Tutu's style of worship in dancing, music and preaching has endorsed the African spirituality.

Tutu's leadership against the apartheid system was not guided and driven by a political philosophy, but by theology, a belief in a God of the Bible, the God of justice, the God who cares about oppression, exploitation death and destruction. Here Tutu's moral outrage against apartheid is the product of his deep faith in a God who cares for people, irrespective of who they are.

In this respect the Anglican Church provided Tutu the space to participate in God's dream of transforming pain, suffering and sorrow into hope and confidence in the future. As Tutu puts it:

"I have a dream", God says. Please help me realise it. It is a dream of a world whose ugliness and squalor and poverty, its war and hostility, its greed and harsh competitiveness, its alienation and disharmony, are changed into their glorious counterparts when there will be more laughter, joy and peace, where there will be justice and goodness and compassion and love and caring and sharing. I have a dream that swords will be beaten into ploughshares and spears into pruning hooks, that my children will know that they are members of one family, the human family, God's family, my family (Tutu 2004:19).

According to Battle, for Tutu, it was through the liturgy of the Anglican Church, through recalling the presence of God in the midst of relationships, which should lead to the reality of grace and the ability to discern right action from wrong. Hence Tutu concludes:

For me, it would be impossible to engage in the kind of public life I have had, if this was not undergirded by the spiritual life. Our tradition is one where we have, as far as possible, a daily Eucharist and an extended time of quiet in meditation, and at

mid-day we have to pause for the Angelus...-I belong in the church and know that, however feeble my own prayers are, I am sustained by the favour and the prayers and intercessions of all these people around the world. There is this constant stream of worship and adoration all we needed to do is to jump into the stream and float and be carried by the current of the worship and adoration of far holier people than I (Tutu 1997: 89).

Tutu was clear about his calling, as a priest within the Anglican Community. His primary calling was to be a priest, a representative of Christ, and a minister in the church of God. In his public life as the leader of the Truth and Reconciliation Commission, he was always in his clerical robes. By wearing vestments, praying, and singing hymns, he rejected the notion that religion and politics must be kept separate. In this regard Tutu is quick to ask:

Is the church a cosy club for like-minded persons who can be persuaded once a week to disturb their normal routine to have their Christian prejudices confirmed, whilst they are insulated against the harsh realities of life without being shaken out of a complacency, as they are assured that God has sanctified their sacrosanct way of life?. Or does it exist to be a kind of mystical ivory tower of some spiritual abettor, unconcerned about what goes on under the noses of its members, whilst they acclaim to offer worship to God as an excuse for the neglect? Or does it exist to become involved in a mad rush of good works, agitating its members into a frazzle as they rush from one good work to another, leaving behind the beneficiaries wearing the haggard expressions of those who have been done, but at all cost? The church is the fellowship from whence

adoration, worship and praise ascend to the heavenly throne
(Tutu 1997: 91).

For Tutu, the liturgical church is composed of a wide different range people from different backgrounds. For him the miracle of the church is that everyone, the poor, the rich, the free, the slave, male, female, black, white can find one's identity in Christ. All can be organised into one, interdependent entity to carry on diverse functions for the good of the one body, the church. A critical analyst of Tutu's words and actions indicate that there is a theological motif that runs through and becomes a central hermeneutical principle in his ministry. Tutu's theological motif is God's radical concern for the world fully realised in the coming of Jesus Christ as the Messiah. Tutu believes that those who become members of the body of Christ, and the church, participate also in this radical concern for the world. For this reason Tutu's ecclesiology is shaped by the doctrine of God in His many facets. It is an ecclesiology, which seeks to demonstrate God's care and love for the world particularly the wretched. A closer examination of Tutu's work demonstrates a theological motif that runs through it and becomes a central hermeneutical principle that dominates his thinking. This theological motif in Tutu's thinking is a creator God who is radically concerned about the world. God's care for the world is fully realised in the coming of Jesus Christ, the Messiah who becomes the continuation of God's radical concern for the world. For Tutu, God's promise for salvation is fulfilled in Jesus Christ words:

The Spirit of the Lord is upon me because he has chosen me to bring Good news to the poor. He has sent me to proclaim liberty to the captives and the recovery of sight to the blind. To set free the oppressed and announce that the time has come when the Lord will save his people (Luke 4:18-19RSV).

Tutu believes that through a Jewish Jesus, God takes away the sins of the world and that through his priestly act, all people of different races and cultures are

affirmed as God's creation. Consequently Christ commands the disciples to go out into the world in their priestly role of baptising new identities. In this respect the church becomes the body of Christ. Those who are members of the body of Christ, the church, are expected to participate in the radical concern of God for the world. As Tutu aptly puts it:

Do you realize that you are God's partner? When there is someone hungry, God wants to perform the miracle of feeding that person. But it won't be through manna falling from heaven---- no, it will be because of you and I, all of us, have agreed to be God's fellow workers, providing God with the raw material for performing miracles...There is a church in Rome with a stature of a Christ without arms. When you ask why, you are told that it shows how God relies on us, His Human partners to do his work for Him (Tutu 2004: 59).

Tutu's ecclesiology seeks to demonstrate God's love and care for the world particularly for those who are weak, poor and oppressed. Hence Tutu could state that in our country, South Africa, the church must be there in the poverty and squalor, to bring the love and compassion of God to the sick, the hungry, the lepers, the disabled and the prisoners. We must proclaim that in a country of justice and oppression where blacks receive inferior education, are forced to live in matchbox houses and cannot move freely from place to place, and have to leave their wives and families behind when they want to work, we must declare that this is God's world. He is on the side of the oppressed, of the poor, of the despised. We must say these things even if they make us suffer. It is not politics. It is the Gospel of Jesus Christ, the liberator who will set us free.

7.3. The Question of a Divided Church

For Tutu nothing undercuts the mission of the church more than division of its members. Why should the world believe in Christ's message of love if his followers are at war with each other? Tutu believes that Jesus was fully aware of this when he prayed for the unity of his followers. Tutu writes:

The churches must beat their breast in deep penitence for their part in helping to divide God's children into warring camps, instead of being agents of unity, justice and reconciliation. The division of the churches makes it difficult for people to believe in the Gospel of Jesus Christ. Divided churches are ineffective and wasteful. If we could pull our resources, we would be far more effective (Tutu 1982:116).

In this respect Tutu concludes that churches are ineffective in their witness, because they speak with many voices instead of one. He cited an experience he had with the Prime Minister of South Africa, who confronted him with different voices and opinions that he received from different churches. For Tutu, the division of churches undermines the gospel of Jesus Christ who came to bring reconciliation and to break down the middle wall of partition. "How can we, the church of God, say to a sadly divided world that we have the remedy for your animosities, your hatred, your separateness, when we are ourselves are so sinfully divided?", Tutu asked, surely the world will retort, physician heal thyself. What about us in South Africa? Tutu continues to ask, "How can we say apartheid is evil and contrary to the Gospel of love, when we practice such a sad ecclesiastical apartheid? We have racially divided churches, and we find all kinds of excuses to justify this". Tutu concludes (Tutu 1982:117).

On the other hand Tutu was aware of the division of Christian communities within the Anglican Community, which and still did not escape his

criticism. He demonstrated his disappointment with many parishes, who found it difficult to worship together. However he was proud of parishes that were multi-racial. A mixed congregation for Tutu was a microcosm of what the future South Africa could be. In one of his writings he related to his experience of officiating a Eucharist with a multi-racial congregation, a mixed team of clergy, an integrated mass choir and sidemen in an apartheid South Africa. He described how tears of joy streamed down his cheeks, since for him the experience demonstrated that Jesus Christ had broken down the walls of division and for him these were the first fruits of the eschatological community in front of his eyes.

In his examination and appraisal of Tutu's ecclesiology, Goba (1986) raises a number of complex issues related to the division of churches. According to Goba, the church in South Africa is divided on many levels, on racial as well as ideological lines, and these divisions are found virtually in all Christian communities. For this reason these divisions within churches raise both theological as well as sociological problems. For Goba the theological problem has to do with how social forces and structures of society influence the nature of Christian fellowship or presence in the world today.

Goba continues to compound the issue of the divided churches when he argues that the church represents both a theological phenomenon, as well as a concrete organisational entity. These two aspects of the church are inseparable for Goba, since they influence each other positively or negatively (Goba 1986:69). In this respect, Goba agrees with Tutu that one of the problems that have plagued the theological vision for a long time is the failure of the church to relate the two aspects within the context of the South African political realities. As a result, the church in South Africa has continued to present a truncated theological vision of the church, as something totally separate from the world. Here the church is seen as an institution from which people escape the sinful realities of this world. This vision of the church defines salvation as an escape from the demonic world. For

Tutu and Goba, this is a common view that is exposed by many churches in South Africa.

Because of this rather strange view of the church, many Christians, both black and white, have failed to grasp the challenges of their responsibility in changing the world. In this respect Tutu is totally in disagreement with this strange view of dividing the church and the realities of the world. Tutu condemns these escapists that divide the person into categories of flesh and spirit.

Tutu believes that God is interested in the liberation of the whole person. In responding to the same charge made by Marxist that religion is an opium of the people, Tutu argued that Christianity never used religion as a form of escapism, promising them 'pie in the sky' when they die. Tutu thinks that people want their pie here and now, not in some future tomorrow.

In the same breath, Tutu has been accused of mixing church and state, or religion and politics. In relation to this issue, no one emphasises this point than Simon Maimela in his article, Archbishop Desmond Mpilo Tutu: A Revolutionary Political priest or a Man of Peace?"

When a Danish journalist confronted Tutu about his political involvement he was quick to state:

Why not stay active in politics?" asked a Danish journalist: Tutu: "I am not a politician". Response: "Yes you are". Tutu: "No, I am a pastor, I am a pastor. Question; "But you are also a politician?" Tutu: "Uh-uh, No I am not, I am a church person who believes that religion does not just deal with a certain compartment of life. Religion has relevance for the whole of life, and we have to say whether a particular policy is consistent with the policy of Jesus Christ or not, and if you think that that is political, than I am a politician in those terms.

But it won't be as one involved in party politics (in de Gruchy 1996:52).

For Tutu, the church in Africa is faced with the challenge of oppression, injustice, corruption, racism, tribalism and xenophobia and it has no option but to fulfil its prophetic vocation. Tutu's concern is for the integrity of the church of Jesus Christ. For him, the church's involvement in the realities of life is motivated, not by political consideration, but by the imperatives of the gospel, speaking out that, evil is evil, whether perpetrated by blacks or whites. In this respect the church must be willing to pay the price of its loyalty to its Lord and Master. However for Tutu the church, in its involvement with real life issues, in its interaction with political structures, must maintain a critical distance, so that it could carry out its prophetic ministry and say, "Thus saith the Lord".

In his prophetic witness against apartheid, Tutu turned to God in prayer for strength and guidance. Prayer for Tutu was not something that he engaged in after he had exhausted all other alternatives. He does not approach prayer as a last effort. But he confronted the apartheid system through the powers of mediation, fasting and prayer.

Tutu identified himself with all his works, prayers, writings and public speaking. He used the pronoun 'we' as an expression of inclusiveness. Rather than blaming others, he accepted corporate responsibility for his people's sin. Tutu recognised the whole of God's promises and commandments. In praying to God, it is often easy to focus on what one wants from God, but ignores what God asks and expects from his people. Tutu knows what the scripture says about Lord's covenant with his people and he accepted the responsibility.

God's radical concern for the world is fully realised in the coming of Jesus Christ the Messiah. Tutu believes that through this Jewish Jesus, "God takes away the sins of the world". Through his priestly act, every culture is affirmed as God's

proper creation. Here for Tutu, Jesus Christ becomes a paradigm for dealing with race and culture, for through him all becomes one. In this respect, Jesus Christ ultimately invites all racial and cultural identities to live out the call given to the people of God, the Christian community of the church.

In this regard Jesus Christ is the mediator of a new identity of interdependent relationships, which records the distorted ways in which identity is formed. For Tutu, Jesus lives a life of 'Metanoia', a complete change of mind, fulfilling the church's identity of modelling interdependent relationships to the world. For Tutu salvation is possible, because on the cross Jesus Christ depended on the Father and the Holy Spirit to impart spiritual transformation and sustenance of God's kingdom on earth. Here the human and divine dependence of Jesus assures the church of a new identity, in which the individual and the community exist in dependence on one another.

7. 4. The Church and Other Religions

As an eclectic thinker Tutu has advocated for a common ground between the church and communities of other faiths. For Tutu the possibility of a genuine common ground between Christians and non-believers or believers of other faiths, is established on the presupposition that "all truth is God's truth." This means that the truth embedded in people of other religions or worldviews finds its ultimate focus in God, who is the universe and also the source of all truth.

On many occasions, Tutu has managed to upset a number of Christians for suggesting that God is not a Christian!" If you say God is a Christian, what happens to God's relationship with the Jews? What about devout Muslims? The Dalai Lama is a person of unquestionable holiness. I have experienced God in a Buddhist temple" (Tutu 2004:36).

As a contextual theologian, Tutu identifies with others for the sake of breaking barriers in order to establish communication. Tutu believes that by God taking on human flesh, the holy, infinite God demonstrated a desire to identify with sinful, finite human beings. Christ was then able to break through two kinds of barriers in seeking lost human beings. First he broke through the cultural barriers that stood between Him and others by using the cultural communication patterns found in his present world. Secondly, Christ broke through the barriers between God and human beings by going to the cross, and bearing our sin, thus allowing us to be forgiven and coming to know God personally.

On the cross, God the son took the penalty of man's sin that he might certify his worth which then frees him up to express his love without at the same time compromising his justice. Therefore, on Calvary, God judges sin without destroying the sinner, which allows Him to express His love without compromising His justice, by Himself, becoming the Saviour. This is the heart of the cross. For Tutu we are here today as Christians, because someone took care of our problems that we could not address by ourselves.

Christ's contextualisation of the gospel does not end with his death and resurrection, but continues through his "ambassadors" who now contextualise the gospel by finding common ground with people of other faiths or non-believers. In doing so the church must navigate any cultural or intellectual barriers that might prevent Christians from entering the world of other faiths.

Tutu's expose of the ideology of inclusivism, which holds that Christ is the focus of God's revelation to humanity, also mediated through other religions. Tutu believes that the Christian church must also show people of other faiths and non-believers that Christ has overcome the sin of discrimination. The Christian church does so by sharing the gospel. The greatest common ground believers of other faith and non-believers have is that both parties stand as sinners in need of God's grace offered in Jesus Christ. Sharing the gospel with people of other faiths and

non-believers is like "one beggar telling another beggar where to find bread." In this respect, Tutu states:

When we begin to realise that God loves us with our weaknesses, with our vulnerabilities, and with our failures, we can begin to accept them as an inevitable part of our human life. We can love others with their failures when we stop despising ourselves-because of our failures. We can begin to have compassion for ourselves and see that even our sinfulness is our own suffering. Then we can see that "the others sinfulness is their own acting out of their suffering" (Tutu 2004:23).

For Tutu God is for us, and our love for others is the single greatest motivating force in the world. And this love and the good it creates will always triumph over hatred and evil. For this reason, Tutu thinks that the role of the church as the body of Christ and as a partner of God is to become part of His transfiguration of the world and help to bringing this triumph of love over hatred, of good over evil. In this respect the Christian community, the church, must begin by understanding that as much as God loves us, God equally loves the enemies of the church.

This point leads us to the two major principles in Tutu's theology, which are *forgiveness* and *reconciliation*. These two principles are the cement that holds together the Rainbow Nation theology of Desmond Tutu.

7. 5. Ecumenical Church: An Antidote for Division

During his ministry as the General Secretary of the South African Council of Churches Tutu made a strong contribution in making the Christian community, aware of the church's role in the struggle against the apartheid system. Through his

speeches, sermons, public addresses and writings, Tutu has demonstrated the need for churches to be involved in the struggle for liberation.

For Tutu the South African Council of Churches as an ecumenical movement is about being church. Being an ecumenical church in Tutu's mind means the following:

- a) Engaging in a common mission and diakonia, and struggling for the visible unity of the church.
- b) Praying together, working together, suffering together, sharing together and witnessing together.
- c) Perceiving essential identity not in those matters that distinguish, but being faithful to the gospel imperatives.
- d) Affirmation of diversities and at the same time transcending them to discover the common identity in Christ.
- e) Being a church that constantly fulfils itself as a missionary reality in response to God's call in a changing world.
- f) Being firmly committed to and responsibly engaged in a journey of faith and hope.

Being a church for Tutu means going beyond the institutional boundaries, to transcend traditional forms and reaching to the people at the grassroots level. For Tutu the church can no longer stay inside the 'Fortress' as a self-contained reality but need to interact with its environment. Tutu believes that the church cannot transform the world from inside the walls it must reach out.

The church that Tutu believes in is the church that is going beyond itself, reaching out to the poor and outcast, sharing its concerns, identifying itself with their suffering and meeting their needs. For Tutu the church loses its credibility if it fails to interact with the people in the pews. The gospel of Jesus Christ according to Tutu teaches us that true power lies not with the powerful, but with the

powerless for which he specially cared. We are challenged by our Lord's example to work for those in prison, the sick in hospitals, the poor and oppressed, the homeless and the despised.

Defending the South African Council of Churches involvement in the work of human rights Tutu has this to say:

The SACC is a council of churches, not a private organisation. The church has been in existence for nearly 2000 years. Tyrants and others have acted against Christians during those years. They have arrested them, they have jailed them, and they have proscribed the faith. Those tyrants belong now to the flotsam and remnants history-and the church of God remains, an agent of justice, of peace, of love and reconciliation. If they take SACC and the churches on, let them just know they are taking on the church of Jesus Christ (Tutu 1982:99).

Tutu sees the church as an agent of justice, of peace of love and reconciliation. Being a church for Tutu means bringing healing and reconciliation to the broken humanity and creation. As God's transformed community, the foretaste and sign of the kingdom, the church is sent by Christ to transform the world in the power of the Holy Spirit. For this reason the church for Tutu is mandated to exercise its responsible stewardship over the creation. In this regard Tutu is persuaded to believe that "Our partnership with God comes from the fact that we are made in the image of God. Each and every human being is created in this same divine image" (Tutu 2006:72).

Tutu continues to argue that the SACC and its member churches are not a fly-by-night organisation. We belong to the church of God, a church that is universally spread throughout the universe. That is what the Greek word ecumenical means. It is the body of Jesus Christ of which we are members and it is

a supernatural, a divine fellowship brought into being by the action of God himself through his Holy Spirit. It is not a human organisation that is limited by national or ethical boundaries. It transcends time and space, race, culture and sex, nationality and all the things that human beings sometimes think are important.

According to Tutu the church of God has to be the salt and the light of the world, the hope of the hopeless, through the power of God. As he observes we must transfigure a situation of hatred and suspicion, of brokenness and separation, of fear and bitterness. We have no option. We are servants of the God who reigns and cares. He wants us to be the alternative society, where there is harshness and insensitivity; we must be compassionate and caring. Where there is grasping and selfishness, we must be a sharing community now.

Tutu believes that the power of faith impacts more than just individuals. Jesus used the images such as salt, light, leaven, and seeds to describe His kingdom's effect on the world. The Gospel for Tutu not only transforms people but also institutions and the value structures that undergird society. In the early church people were attracted to church not so much by the preaching, but the fact that they saw Christians as a community living a new life as if what God had done was important, and had made a difference. Tutu believes they saw a community of those who, whether poor or rich, male or female, free or slave, young or old-all quite unbelievably loved and cared for each other. This for Tutu was the lifestyle of the Christians that was called witnessing.

The Christian church in the thinking of Tutu is an institution of witness, a community of reconciliation and a forgiving community. But how can we say we offer the remedy to the world's hatreds and division, Tutu asks, If we ourselves as Christians are divided into different churches, if we are unforgiving, If we don't greet or speak to certain people? People will be right to say, 'Physician heal thyself' (Tutu 1982:116).

The big question that needs to be addressed is why is the unity of the church so important that Jesus Christ brings it up? Here the unity of the church is not a matter of human convenience, but a mandate inherent in the gospel of Jesus Christ. In his priestly prayer Jesus places a high premium on the unity of the church. Here such was the importance of unity and oneness of the church as the body of Christ, that it is given a prime place at the very pinnacle of Jesus Christ's witness on earth for the following reasons:

- a) Believers need to be united so that the world may believe that Jesus really comes from God.
- b) Unity is central to the mission of the church. It is not just an optional extra thing to be done after having done the main thing.
- c) Unity is a form, means and mode of witness. "As you sent me into the world, "I have sent them into the world"
- d) Unity makes the church fit for its purpose-the purpose and business of witnessing.

The church as a community of witnesses becomes an agent of service, the servant of the people of God. For Tutu the church must be there in the poverty and squalor, to bring the love and compassion of God to the sick, the hungry, the lepers, the disabled and the naked. The church must proclaim that in the country of injustice and oppression, where people are discriminated because of the colour of their skin and deprived of total freedom. The role of the church of God is to take sides with the powerless, weak and oppressed. For this reason the Christian's ultimate loyalty and obedience are to God, not to a movement or a cause, or a political system. Thus if certain laws are not in line with the imperatives of the gospel then, the Christian must make great effort for their repeal by all peaceful

means. Tutu thinks that Christianity can never be a personal and can never be neutral. As Tutu succinctly puts it:

There is no neutrality in a situation of injustice and oppression. If you say you are neutral, you are a liar, for you have already taken sides with the powerful. Our God is not a neutral God. We have a God who does take sides---For our God is the God of underdogs, who will not let us forget the widow and the orphan. Our God is a God who has a bias for the weak, and we who worship this God, have to reflect the character of this God, we have no option but to have special concern for those who are pushed to the edges of society, for those who because they are different seem to be without a voice. We must speak up on behalf of the poor, on behalf of the drug addicts and the down-and-outs, on behalf of the hungry, the marginalised ones. On behalf of those who, because they have different sexual orientations from our own tend to be pushed away to the periphery. We must be where Jesus would be. He who was vilified for being the friend of sinners (Tutu 2006:154).

7. 6. The Church and Politics: Spiritual Source of Power for Resistance Against Apartheid

Tutu genuinely subscribes to James Cone's definition of the church as "a people who have been called into being by the life, death and resurrection of Jesus, so that they can bear witness to Jesus' Lordship by participating with him in the struggle of freedom" (Cone 1986:151). Here for Cone the definition of the church is not its' confessional affirmations but rather its political commitment on behalf of the poor. According to Cone and for many Third World theologians, Jesus is the liberator who as the gospel of Luke says:

To bring good news to the poor, to proclaim liberty to the captives and to bring to the blind new sight, to set the down trodden free, to proclaim the Lord's year of favour" (4:18JB).

Luke 4:18-19 is one of Tutu's favourite verses that he has used in his biblical hermeneutical works, which he calls, "the crown of all the New Testament". According to Tutu the church exists primarily to worship and adore God, it exists to praise His most Holy Name. However for him the church can never use worship as a form of escapism, but in worshipping God it must take seriously the world he created, which he loved so much that he gave his only begotten son for (Tutu 1983:84). Michael Battle is certainly right when he states that:

Tutu embraced the Anglican Church as the liturgical Church that embodies the relentless fight against apartheid. Somehow this liturgical church was to represent both the white community, whose imperial power as strong now as it was in the Colonial era, and the black community, whose dream of full participation in South Africa is now being formed into reality. Tutu claims to do this through a church which is the continuation of Christ's life on earth, teaching, healing and empowering (Battle 1997: 90).

For Tutu worship is a means to embrace the presence of God, for all life belongs to God, including politics. In this respect "Tutu's church not only assumes an environment in which racial divisions no longer exist, but it is the community where class distinctions dissolve. A church that is in solidarity with the poor can never be a wealthy church. It must sell all to follow its master" (in Battle 1997:113). In his book "A Community of Character" Stanley Hauerwas refers to this when he states that Jesus is the story that forms the church. What he means is that the church must serve the world, first by helping the world to know what it means to be in the world. Because of a community formed by the story of Christ, the world

can know what it means to be a society committed to the growth of individual gifts and differences. The church as the community that is formed around the story of the master has no fear of the truth. The other can be welcomed as a gift rather than a threat (Hauerwas 1981:50-51).

For Tutu even though the church is always in the world but is never of the world, and while it keeps its connection with the world, it must always maintain a critical distance from the political set-up so that it can exercise its prophetic ministry, "Thus saith the Lord" (Tutu 1983:86). According to Tutu the church has only one ultimate loyalty and that is to its Lord and Master Jesus Christ. Here for Tutu the church represents the kingdom of God on earth and it must always be ready to support ethical biblical issues that say "We rather obey God than man"(Acts 4:19):

I have my idiosyncrasies the same as anyone else and sometimes probably speak up when I should let things go. I try to think things through. I pray about matters. Obedience to God is very important for me. Perhaps it is my attempt to respond to the living, dynamic God that makes me appear unpredictable. Maybe this makes me ungovernable. What I am suggesting is that the church must be a little loose on political ideology and never be too concerned about being politically correct. One task is to be agents of the kingdom of God and this sometimes requires us to say unpopular things (Tutu 1997:37).

What made Tutu be so controversial in South Africa is that to his opponents he was a political priest who failed to separate religion from politics. For them he should have confined his ministry to the proper business of the church, the spiritual sphere. Responding to this accusation Tutu insisted that he is not a

political leader even though his actions and talks have direct political implications. His concern with secular things such as politics and economics, education, resettlement, influx control, arises out of his relationship with and the acknowledgement of God as the creator of and Lord over human life in all aspects, be they socio-political or economics (Maimela 1986:42).

According to Francis Cull, Tutu is a man of prayer whose ministry relied heavily on the long Benedictine tradition which is central to Anglican spirituality, which demands that a priest should *rest, pray* and *work*. So for Tutu prayer informs his work, his work is an expression of his life of prayer and he knows that he cannot survive in the world, unless he can withdraw from the world (Cull 1996:31-33). Battle is persuaded to draw the conclusion that, Tutu in following Anglican tradition, believes that the concept of Imago Dei rests on a simple proposition: the will of God can be discerned in the observation of the way that we are made, namely for ultimate fellowship in God. Race cannot be a person's primary basis of identity then, because identity comes from the Imago Dei, a spiritual reality possessed by every human being (Battle 1997:126).

What we draw from this argument is that spirituality played an important part in Tutu's prophetic witness against apartheid. Defining spirituality as practiced by Tutu, Francis Cull says it means the lifestyle, which is rooted in his Christian beliefs. These beliefs stem from his conviction, shared by all who take the Bible to be God's word, that "Jesus is Lord of all life" (Cull 1996: 31). Agreeing with Cull that spirituality is a difficult concept to define, Stewart argues that the term "has a plethora of definitions and description too numerous to enumerate here in their entirety, but for our purposes the term represents the full matrix of beliefs, power, values and behaviours that shape people's consciousness, understanding and capacity of themselves in relation to divine reality (Stewart 1999:1).

In this respect Stewart sees spirituality also as a process by which people interpret, disclose, formulate, adapt and innovate reality and their understandings

of God within a specific context or culture. Here spirituality signifies a style or mode of existence, an ethos if you like and mythos that creates its' own praxis and culture that compels identification and resolution of human problems through divine intervention. These processes involve adaptation and transformation of internal as well as external conditions.

At the heart of the South African resistance against the apartheid system was the spirituality located both in the African roots and Judaeo-Christian tradition – the church inspired and motivated Tutu to fight for the dismantling of apartheid system. James Cone in his article "What is the church?" rightly observes Tutu's prophetic witness:

No people have expressed the Christian hope in the midst of suffering and struggle, in our contemporary situation, with greater depth than the black poor people in South Africa. Living under the wretched condition of Apartheid, with its forced removal and destruction of black family life, the black poor of South Africa "keep on keeping on", because they believed that the "God of Moses and of Jesus has not brought them this far to leave them" in the hands of enemies. No one has been a greater symbol of the Christian hope than the life and thought of Archbishop Desmond Tutu. Despite continuous threat of banning, imprisonment and even death, Archbishop Tutu, Nobel Laureate and leading interpreter of black theology has taken a radical stand against apartheid. Describing it as an evil similar to Nazism and a heresy of the Christian gospel (Cone 1996:155).

In the long quart one wants to demonstrate the view that spirituality has indeed played an important part in Tutu's fight against the evil system of apartheid. The African spirit of Ubuntu and the Judeo-Christian spirit permeated Tutu and the

rest of the African community and instilled in them the will to survive, a desire to confront and surmount all threats to their being and existence, while concurrently creating idioms of life and culture which provided them with adaptive mechanisms that reinforced their sanity, affirmed their dignity, their wholeness and established their spiritual and ontological location while facing the challenge of building a more inclusive human South African community.

For Tutu the church became the foundation, the base and the soul force that provided South Africans with the power to turn sorrow into joy, crying into laughter, and defeat into victory. Spirituality is patience while suffering, determination while frustrated and having hope while in despair. It is the very spirit that made Tutu to say:

Mr de Klerk, Hallo! You wanted us to show you that we can be dignified. You wanted us to show you that we are disciplined. You wanted us to show you that we are determined. You wanted us to show you that we are peaceful. Right: Mr de Klerk come here, please come here! We are inviting you to see the people of this country. Come and see what this country is going to become. This country is a rainbow country. This country is technicolor. We say we are the rainbow people! We say we are the new people of South Africa (Tutu 1994:182-183).

Tutu's ecclesiology was heavily influenced and informed by the Anglican tradition, which defined the church as the community of the new covenant, the body of Christ with a mission of restoring all people to unity with God and each other in Christ. This communion of believers promotes love, justice and peace as it prays, worship and proclaims the gospel.

For Tutu it was through the liturgy of the Anglican Church, through recalling of the presence of God in the midst of relationship which leads to reality of grace and the ability to discern right action and being. Here Tutu embraced the Anglican Church as the liturgical church that embodied the relentless fight against apartheid (Battle 1997: 90). In this respect Tutu sees the church as the storehouse of the energy and power of good as he explains:

The church is the storehouse of the energy and the power of good which must combat the power of evil to the end and which as it triumphs over the dark power makes all things new. To express the priesthood and the church in general you have to think of a double duty to bring God to the world and to bring the world to God, the common priesthood of service. And again the two things, work and worship are mutually interactive. You make your worship complete when you make it a part of your work for the world, you make your work complete when you turn it into a loving service for the world and so into worship of the Redeemer of the world (Tutu 1997:91).

In his book, 'Black Spirituality and Black Consciousness', Carlyle Fielding Stewart III, agrees with Tutu when he argues that in black worship, conversing with God in the Holy Ghost, prayers, canticles, chants and shouts is a means of ritualising and ordering the uncertainties of black existence (Stewart 1999: 23). Stewart continues to explain:

The ritual dramas of life carried over into the worship and praise services of real life. These ceremonies not only brought order, relief and understanding to black suffering but also consistently connected them with the divine reality and the absurdities and atrocities of their existence (Stewart 1999:23).

Again for Tutu the church set a good example for an inclusive human community by living out what it preached. In his theology of the kingdom of God, Walter Rauschenbusch expresses the same sentiment when he argues that the church as the human community organised according to the will of God, should be characterised by freedom, justice, equality and love. For Rauschenbusch the church as a representative of God on earth means a progressive reign of love in human affairs (Rauschenbusch 1998:40).

In Stanley Hauerwas' book, "A Community of Character", agrees with both Tutu and Rauschenbusch when he argues that the church does not exist to provide an ethos for democracy or any other form of social organisation, but stands as a political alternative to every nation, witnessing to the kind of social life possible for those that have been formed by the story of Christ (Hauerwas 1981:12).

As he eloquently states it:

Too often the church's call for justice unwittingly reinforces liberal assumptions about freedom in the name of the Gospel. The church's first task is to help us gain a critical perspective on those narratives that have captivated our vision and lives. By doing so, the church may well help provide a paradigm of social relations otherwise thought impossible (Hauerwas 1981:12).

Tutu genuinely believes that the church is the miracle, which comprises of a wide spectrum of people, the poor and the rich, the free and the slaves, male and female, black and white, who can find identity in Christ. The church for Tutu is the Body of Christ in which an alternative reality can be experienced. Tutu expressed some disappointment with his own Anglican parishioners when they failed to worship together. However he was proud of St Mary's cathedral parish, a multi-

racial congregation, which was a microcosm of what the future South Africa could be, he believed (in Graybill 1991:165).

Tutu described officiating at the Eucharist with a multi-racial crowd, a mixed team of clergy and an integrated choir, servers and in apartheid- mad South Africa and "then tears sometimes streamed down my cheeks, tears of joy that Jesus Christ had broken down the walls of partition and here were first fruits of the eschatological community right in front of my eyes" (in Graybill 1991:165).

Tutu draws the conclusion that the role of the church is to continue Christ's life on earth in the ministry of teaching, healing and empowering. For him the crown of the New Testament evidence occurs in Christ's characterisation of his ministry in the words of Isaiah:

The Spirit of the Lord is upon me for he has anointed me. He has sent me to announce good news to the poor, to proclaim release for the prisoners and recovery of sight for the blind, to let the broken victims go free, to proclaim the acceptable year of the Lord (Isaiah 61:1-3).

According to Tutu the church must be ready to wash the disciples' feet, a serving church, not a triumphalistic church, biased in favour of the powerless to be their voice, to be in solidarity with the poor and oppressed, and for him there can never be real reconciliation without justice. Such a church will have to be a suffering church. Here Martin Luther King Jr. associates himself with Tutu's view by insisting that Christian church should concern itself with the gospel that deals with the whole person, not only his soul but his body, not only his spiritual wellbeing but his material well being (King 1986:37-38).

Within the family of the liberation struggle, Tutu was criticised by some comrades for being anti-communist. However Tutu was quick to state that his objection to communism is essentially theological. For him, historical materialism

on which communism is based, is essentially an atheist philosophy. Tutu is aware of the fact that some members of the communist party are Christians, and some are tolerant towards Christianity and for this reason he is prepared to work with them towards the bigger mission of liberation.

The weakness of communism for Tutu is in relation to the failure of the philosophy to locate God at the centre of history. For Tutu communism places too much trust and confidence in human beings. For people to be good they need to be exposed to the grace and goodness of God. Historical materialism for Tutu does not do this. For Tutu in a nutshell this is his problem with communism. However as an eclectic thinker, Tutu is prepared to learn from various sources of knowledge and experience, hence he was prepared to work with communists in the struggle against apartheid.

Christian community severely criticised Tutu for officiating in Chris Hani's funeral who was as a staunch communist. Tutu's response to this accusation was that, "Chris Hani was a hero and a great moral leader, irrespective of whether he was a communist or not. We are oppressed by those who claimed to be Christians" he said, "How can I turn my back on a person like Hani? He has done more for justice than most Christians", he concluded.

Tutu's stance on communism did not only make him controversial among white South Africans and comrades, but also within the Anglican family, the church to which he belongs. Immediately when it was announced that he had been chosen to receive the Nobel Peace Prize, an Anglican priest, Rev Arthur Lewis objected to his nomination by saying that; "In a few years Bishop Desmond Tutu will probably be no more than a forgotten demagogue. He then urged all South African Christians to pray for the conversion of the Bishop".

The honourable Reverend Lewis was mistaken as today Tutu is still one of the most respected religious leaders, locally and internationally. Alan Paton, a

member of the Anglican church and the doyen of liberal thought in South Africa, objected to the thought in South Africa of Tutu receiving the Nobel Peace prize since for him the prize should have gone to who was feeding the hungry, and not to the one who called for sanctions which put people out of jobs and their families went hungry.

On the question of communism Martin Luther King and Tutu agree that communism was a serious rivalry to Christianity. However both the two eclectic thinkers believed that discussion and constructive debate with communist is important. For King and Tutu it is unfair and certainly unscientific to condemn a system, before knowing what the system teaches and why it is wrong. Both the two thinkers strongly believe that communism and Christianity are fundamentally incompatible. For Tutu and King a true Christian cannot be a true communist, since for them they are antithetical and that all the dialectics of the logicians cannot reconcile them.

For Tutu and King, communism and Christianity are incompatible for the following reasons:

Communism is based on a materialistic and humanistic view of life and history. According to communism, theory and matter, not mind and spirit speaks the last word in the universe. This ideology is secularistic and atheistic in nature. Under the communism theory, God is merely a figment of imagination, religion is a product of fear and ignorance and the church is an invention of the rulers to control the masses. Here communism like humanism thrives on the grand illusion that unaided by any divine power they can save themselves and usher in a new society (King 1958:95).

This philosophical stance is in contrast to the Christian belief systems, since at the centre of Christian faith is the affirmation that there is a God in the universe who is the foundation and the essence of all reality. "A being of infinite love and boundless power, God the creator, the sustainer and conservator of values", both King and Tutu see God as a loving father who works for the salvation of his children. Humanity cannot save itself, for it is not the measure of all things and humanity is not God. Bound by the chains of his own sin and finiteness, humanity needs a saviour.

The second reason Tutu and King think that communism and Christianity are incompatible is because "communism is based on ethical relativism and accepts no stable moral absolutes". For communism right and wrong are relative to the most expedient method for dealing with social class and war. Communism exploits the dreadful philosophical belief that the end justifies the means, and the end result is violence death and destruction.

In contrast to the ethical relativism of communism, Christianity is supported by a system of absolute moral values and affirms that God is the centre that holds all structures of the universe together. For Tutu and King, Christianity believes that destructive means cannot bring constructive ends. To support this view King has this to say:

There is danger that those of us who have lived so long under the yoke of oppression----will enter the new age with hate and bitterness. But if we retaliate with hate and bitterness the new age will be nothing but a duplication of the old age. We must blot out hate and injustice of the new as violence never solves problems. It only creates new and more complicated ones (King 1991:138).

The last reason why Tutu and King oppose communism is because it attributes ultimate value to the state. Communism believes that a person is made for the state and the state for the person. Here a person is a means to an end since he or she has no inalienable rights.

Here the two thinkers believe that communism is contrary to Christian doctrine, which insists that a person is a person because he or she is a child of God, made in God's image. A person is a being of spirit, crowned with glory and honour, endowed with the gift of freedom. As the psalmist sings:

O Lord, our Lord
How excellent is your name
In all the earth
Who have set your glory
Above the heavens
When I consider your heavens,
The work of your fingers
What is man that you are
Mindful of him
For you have made him
A little lower than the angels,
And you have crowned him
With glory and honour (Psalm
8:1-9 RSV).

Here humanity is the sparkling jewel that crowns creation, but the glory belongs to God. Whatever glory and dignity human beings enjoy they owe it to the creator. The psalmist's hymn measures the universe and all creation from the proper point of origin-God the creator the centre that holds all creation.

7.7. Conclusion

In this chapter Tutu's ecclesiology has been explored. This section of study it is argued that Tutu inherited some of the protest culture from his Episcopal tradition. Further in this chapter it is stated that the church represents the kingdom of God in the world and therefore it has become the voice of the voiceless. In relation to the prophetic ministry of the church on earth it is argued that though the Church exists primarily to worship and glorify God, it also must be seen to be a community that is in solidarity with the poor.

Tutu sees the church as an eschatological community in which a radical transformation takes place in people's identity. In this regard for Tutu Christian identity is a spiritual vision through which reconstruction of a new human community can take place. Here black identity represents the image of God by which white identity is redeemed.

Tutu's ecclesial vision serves as an important lens for mobilising and organising people for transformation of society. In Tutu's thinking through the church black oppressed people can restore their dignity and worth. Here Tutu sees the church as the paramount harbinger of freedom, the curator of African culture, equality, justice and reconciliation among blacks and white. In Tutu's thinking the church has instilled perseverance, has incited the establishment of a black Christian ethics, fuelled the fight for freedom and provided the oppressed with text, context, pretext, and subtext for the confirmation of human dignity among the people of God.

Finally we have argued that in Tutu's thinking the role of the church is to stress the value of spiritual freedom as a foundation for social and political freedom. Where social and political freedom has been denied with special reference to South Africa, the church should empower the oppressed and cultivate

inner strength and power, which allows them to confront and overcome social and political conditions.

Tutu's preaching, speeches and writings have demonstrated the need for the Christian to become a community of liberation. Tutu's ecclesiology seeks to demonstrate God's love and care for the world and particularly the weak and oppressed. We have further argued that for Tutu the church in South Africa must be a prophetic church which cries out, "Thus saith the Lord" speaking up against injustice and violence against oppression and exploitation and against all that dehumanizes God's children and make them less than what God intended for them to be. In this regard God does not take the church out of the struggle for racial identity, and equality, instead the church is to be firmly rooted in the struggle for the oppressed. Here for Tutu the church works for salvation, which is reflected in the restoration of God's creation within economic, political and social configurations.

The church as a redeemed community must be seen as an inclusive human community –the rainbow nation –that represents God's kingdom on earth. However for Tutu the church remains problematic when it remains divided and sends a contradictory message to the world. Here the problem of a divided church raises both theological as well sociological problems. The theological problem has to do with the understanding of the nature and mission of the church. The sociological problems have to be with how social forces and structures of society influence the nature of Christian fellowship.

In the past three chapters we succeeded in our packaging and presentation of Tutu's theological thinking. The next chapter, which is the conclusion of this research study, focuses on the final inputs and concluding remarks of this study. The main focus of Chapter eight is the critical engagement of selected liberation theologians with key aspects of Tutu's theological thinking.

CHAPTER EIGHT

FINAL INPUTS AND CONCLUDING REMARKS

8.1. Introduction

“They looked for a city”

“I have sought”, he said, “for long years I have laboured, but I have not found her. I have not rested; I have not seen her, now my strength is gone. Where I lie down worn out, other men will stand, young and fresh. By the steps I have cut they will climb, by the stairs I have built they will mount. They will never know the name of the man who made them. They will laugh at the clumsy work, when the stones roll over they will curse me. But they will mount, and on my work; they will climb, and by my work; they will climb, and by my stair! They will find her, and through me! And no person liveth to his or herself, and no person dieth to his or herself. “My soul hears the glad coming”, he said. Then slowly from the sky above, through the still air, came something falling, falling, falling. Softly it fluted down, and dropped on the breast of a dying man. He felt it with his hands. It was a feather. He died holding it, Olive Schreimer, *The Hunter* (in Fluker 1989:23).

The notions of community in the thinking of Desmond Tutu has been critically analysed in this study. An attempt has been made to demonstrate that the ideal of the Rainbow Nation – an inclusive human community- is the defining motif in Tutu’s life and thought. The discussion in the research project began by raising the basic questions, which served as the basis for an analytical construct to examine Tutu’s understanding and view of community.

The second discussion of this study focused on Tutu's life and thought. Tutu's writings, sermons, public addresses and statements have been systematically and chronologically arranged, packaged and presented. In the presentation of Tutu's selected books, published and unpublished articles, three main theological motifs emerged. I argued that these three themes are integrally related, and that they form the basic analytical construction for the understanding and the actualisation of the Rainbow community. For this reason, it is concluded that Tutu's theology against the apartheid system and the building of an inclusive beloved community – the Rainbow Nation, rests on triadic doctrines: The *Imago Dei*, the delicate networks of interdependence and Ecclesiology – Episcopacy. What is obvious through this study's examination and critical analysis of the three – legged theology of Tutu is that the vision of the "Rainbow Nation" motif is the organising principle of all Tutu's thought and activity. His writing and his involvement in the struggle against apartheid are illustrations of his pre-occupation with the realisation of a more caring and loving inclusive human community. It is no small wonder that out of these oppressive conditions Tutu sought a universal vision of inclusive humanity, which transcends the barriers of race, class, tribe, ethnicity, denomination, religion and other forms of sectarianism. This study has shown that, for Tutu, the axiomatic questions underlying his vision of the Rainbow Nation are:

How Christianity and the African spiritual heritage address the problem of apartheid. What is the most moral and practical method of overcoming the apartheid system in South Africa?

In the Judeo-Christian tradition and in the African traditional spirit of *ubuntu*, Tutu finds the answers to the questions he has been looking for.

8.2. Based on the analysis made in chapter 5 – 7 of this study, there are three major conclusions that emerge:

8.2.1. Each Person is Valuable in the Sight of God

Here Tutu's understanding of the sacredness of human beings has deep theological roots in the Biblical theme of creation. According to him, all persons are created in the image and likeness of God and have inherent worth and dignity. Tutu's emphasis on the creation motif has a strong implication for his treatment of the sacredness of human personality, and his understanding of the potential goodness of people.

For Tutu, the sacredness of human personality demands that "all human beings" must be treated with dignity; "all human beings" must be treated as ends and never as means. Here, the evils of apartheid, economic injustice, alienation, wars and violence fail to recognise the inherent worth and dignity of people. According to Tutu, God created human beings in the state of interdependence. Even though Tutu recognises that persons are distinctive and are ends in themselves, yet he argues that this is only possible through the discovery of their relationship to others in the web of community and, ultimately, to the divine "power source" (Daye 2004:163). As a reflection of the *imago Dei*, for Tutu, every person has value in himself or herself. Here lies the foundation and the centre of liberation and freedom in Tutu's theology of inclusive human community. Inspired by Nelson Mandela's example of willingness to forgive and to reconcile with his former enemies, Tutu's African Spirit of *ubuntu* and his Christian heritage propelled him willingly to lead the process of forgiveness and reconciliation.

What this study has attempted to make clear is that Tutu believes that the Christian religion infused with the African Spirit of *ubuntu* is essentially corporate and communal in nature and character. For Tutu, the kingdom of God, freedom, justice, equality and love also characterise a true human community. In this respect, the kingdom of God means a "progressive reign of love in human affairs". In true

human community, love is best expressed as a service to others and the surrender of one's privileged position for the sake of the weak, poor and under privileged.

8.2.2. All Human Beings are Created for Delicate Networks of Interdependence

An attempt was made in this study to demonstrate that in Tutu's thinking human beings share a common identity, which is treated in Tutu's theology of *ubuntu*. For Tutu, *ubuntu* means that humanity is caught up with the humanity of other human beings. In Tutu's thinking, all human beings belong in a bundle of life. We say a person is a person through other people. For Tutu, harmony and friendliness in communities are great products of inclusive community. Social harmony is for him the *summum – bonum* the greatest good. Anger and resentment are corrosive of the good.

In this examination of Tutu's writings, sermons and speeches, there emerges a theological motif that runs through and became a central hermeneutical principle that informed him in his fight against the apartheid system and his vision for a new South African inclusive community. This study clearly and strongly argues that this theological motif that dominates Tutu's theological thinking is "man's creation in the image of God", reality of liberation and reconciliation through the cross and the reconstruction and sustenance of the caring community through the delicate networks of interdependence.

The theological dimension of Tutu's understanding of community is, thus, the affirmation that 'God has a dream'. Tutu believes that God the creator believes in human beings that He has created in His own image, and He relies on them to help make what He has dreamed to be. The world that God dreamed of is the world where wars, hostility, hatred, greed, harsh competitiveness, alienation and disharmony will be changed into glorious counterparts where there will be laughter, joy, peace, goodness, compassion, love and caring as well as sharing.

Here, Tutu shares God's dream about swords being beaten to ploughshares and spears into pruning hooks, a world where human beings become members of one family, the human family, God's family, where there are no outsiders but all are insiders. Black and white, rich and poor, gay and straight, Jew and Arab, Palestinian and Israeli, Roman Catholic and Protestant, Serb and Albanian, Hutu and Tutsi, Muslim and Christian, Buddhist and Hindu, Pakistani and Indian, all belong (Tutu 2004:20).

For Tutu, in order to actualise this in our time, humanity must recognise the first law of human beings, which is, humanity is set in a delicate network of interdependence with all creation. This interdependence is called *Ubuntu*, which is the essence of being a human being. Tutu thinks that to be truly human is to know that you are bound up with others in the bundle of life. A person in this state of affairs, a person with *ubuntu* is welcoming, hospitable, warm and generous, willing to share, open and available for others, not feeling cheated by others and affirming others. Tutu thinks that harmony; friendliness as well as community oriented living is a great virtue (2006:36)

8.2.3. Tutu Sees the Church as a Representative of God's Kingdom on Earth, an Agent of Justice, Peace, Love and Reconciliation

Tutu argues that being a church means bringing healing and reconciliation to the broken humanity and creation. In this regard, for Tutu, the kingdom of God came to be understood as an inclusive human community, the Rainbow Nation, a transformed society that transcends all divisions of nationality, race, religion, gender and class. Tutu argues:

In God's family, there are no *outsiders*, and *all* people are INSIDERS. Black and white, rich and poor, gay and straight, Jew and Arab, Palestinian and Israeli, Roman Catholic and Protestant, Serb and Albanian, Hutu and Tutsi, Muslim and

Christian, Buddhist and Hindu Pakistanis and Indian – all belong (Tutu 2004:20).

The term “rainbow” designates a community for Tutu, a corporate social entity, an ordered, purposeful gathering of human beings. Even though Tutu never defines the Rainbow Nation outright, yet it is closely identified with the church. The rainbow people of God is about the church made up of a company of men and women united in their love for God. Because human beings are created in the image of God, their destiny is to live in fellowship with God.

However, for Tutu, what gives the church its distinctive character is that it is bound together by justice. Justice for Tutu does not simply have to do with the relationship of one human being with another, but it has to do with God, also. In this regard, Tutu considers the most important role of the church to be that of defending democracy and to reveal the truth about the human being as the *imago Dei*, that a person is not an autonomous self with intelligence and free will and, therefore, capable of reflection and decision making. However, for Tutu the church does not hold that everyone is obliged to engage in the daily business of politics. But because the church proposes to the world a vision of the human person in which the respect for individual liberties is intimately related to the responsibility to promote the common good, the church must contend for the possibility of active political participation by those who discern a vocational obligation to those tasks.

Nevertheless, in the final analysis, for Tutu the major calling for the church is to proclaim the Word of God as law and Gospel and to enact that gospel in proper administration of praise and worship and of sacraments. Tutu believes that God has directly called the church to be that earthen vessel through which He reaches out in word and sacrament to retrieve His entire last and erring creatures. In this regard, Tutu sees the church as a representative of God’s kingdom on earth, which embodies in its own life and worship fundamental truth about human beings and about society. Only God can give ultimate purpose to our lives, he argues. As a

result, he claims that without God there can be no human fulfilment and no genuine communal life. Simply put, a society that denies or excludes from its life what makes human beings human – that human beings are made in the image of God – is restless until that community finds God.

Therefore, this research work also represents the unfinished agenda of a nation still struggling to come to terms with the consequences to both blacks and whites in South Africa as a result of its apartheid past. It is the position of this study that Tutu's vision for South Africa has made possible several important recommendations, which merit further research and closer examination in the South African civil religion debate, and in understanding the role of religion in the transformation of South African society. Tutu's analysis and recommendations for the transformation of the South African society can be helpful in laying the foundations for the new hermeneutic of total freedom.

Firstly, Tutu argues that human beings should all have the freedom to become truly human. For Tutu, freedom to become fully human is basic to his understanding of society (Tutu 1982:99). Tutu's accentuation of the freedom of human beings is essential since this means for him freedom to accept or reject, freedom to obey or disobey. For Tutu even God the creator has such a tremendous respect for human beings' freedom that He would much rather see them go freely to hell than compel them to go to heaven. Tutu believes that the notion of freedom would involve freedom of movement, freedom of association, freedom of thought and freedom of expression.

And secondly, for Tutu a human being can be human only because he or she belongs to a community. A person is a person through other people, and so for him separation of people because of their biological accidents is reprehensible and blasphemous (Tutu 1982:99). A person is entitled to a stable community life, and for him the first of these communities is the stable family life that is of paramount importance in South Africa.

8.3. Critical Engagement of other Scholars with Key Aspects of Tutu's Life and Thought

Through the discourse in the previous chapters, this study has taken a concerted effort to demonstrate that the vision of the "Rainbow Nation" – an inclusive human community – is the organising principle of all of Tutu's thought and activity. I argued that his writings and his involvement in the struggle against apartheid are illustrations and footnotes of his fundamental preoccupation with the actualisation of an inclusive human community. In opposing apartheid, Tutu made numerous references to the Bible as part of the development of his theological hermeneutics. In addition, in his Biblical hermeneutical approach, Tutu espouses a conciliatory stance that attracted serious criticisms from other liberation theologians. This concluding section of this study provides an appropriate time and space to explore some of these scholars' engagement with major aspects of Tutu's work.

Out of many critics of Tutu's thinking and activities, I have selected four of these thinkers who have critically engaged with Tutu's work: Itumeleng Mosala on black theology and Biblical hermeneutical approach, James Cone on Tutu's ecclesiology, Tinyiko Maluleke on reconciliation and Barney Pityana on Clergy joining political parties.

8.3.1. Itumeleng Mosala on Black Theology and Tutu's Biblical Hermeneutical Approach

Black theology believes that the Bible is the revealed Word of God. In this respect, the black theologian's task is to reveal God's Word to those who are oppressed and humiliated. For this reason, the Word of God is representing one structuring pole of the Biblical hermeneutics of black theology, while the black experience constitutes the other. Thus, for Mosala, the black experience of oppression and exploitation provides the epistemological lens through which the Biblical God is seen as the God of liberation. According to Mosala, the meaning

and implication of the Bible as the Word of God means that by definition it cannot be the object of criticism, and it cannot be critiqued in the light of black experience or any other experience. As a result, the only appropriate response to this is obedience. In this respect, the black experience can only be seen in the light of the Word of God, but not vice versa. On the other hand, Mosala objects to the black theology's exegetical starting point that expresses itself in the notion that the Bible is the revealed Word of God. Consequently, he disassociates himself from the black theological task of revealing God's Word to the oppressed masses.

In Mosala's view, black theologians like Tutu and Boesak have fallen victims of enslavement to the wide neo – orthodox theological problematic that regards the notion of the Word of God as a hermeneutical starting point. To be specific and direct, Mosala has a problem with Allan Boesak and Desmond Tutu's theological hermeneutics. In his search for a Biblical hermeneutics of liberation that is rooted in the culture and political struggle of the oppressed, Mosala has chosen as examples these two most celebrated black theologians and activists in the struggle for liberation (1989:6). In this study, Mosala scrutinises the Biblical hermeneutics of Boesak and Tutu in order to highlight the fundamental problem of a theological discourse that is based on class as ambiguously rooted in the black working – class struggles. He questions both Boesak and Tutu's discourse, which is committed to the goals of these struggles, while drawing weapons of combat from the social class assumption with which these struggles are in conflict.

Mosala's criticism of Tutu and Boesak's Biblical hermeneutics is centred on the existential approach and the appropriation of the Bible. He argues that black theologians like Tutu and Boesak attempt to transplant Biblical paradigms and situations into South African conditions without understanding historical circumstances of those texts. In invoking Biblical symbols of liberation, liberation theologians like Tutu and Boesak seldom push or unpack those symbols all the way back to their socio – historic foundations (Mosala, 1989:31). For Mosala,

therefore, the picking and choosing of Biblical resources makes it impossible to make a critical structural analysis and a critical comparison in the present.

In this respect, Mosala's fundamental objection to the Biblical hermeneutics of Tutu and Boesak is that not only does his theological approach suffer from what they call "unstructured understanding of the Bible", but they also suffer from an unstructured understanding of the black experience and struggle.

Furthermore, Mosala's criticism of Tutu's Biblical hermeneutics is one of the contradictions of colliding with the oppressor in the Bible, ignoring the class basis text. Mosala accuses Tutu's Biblical hermeneutics of putting both the oppressor and the oppressed in one bag. This, for Mosala, creates contradictions, confusions and it retards the progress of liberation.

Mosala, however, admits that it is difficult for him to totally criticise Tutu's Biblical hermeneutics because of the assumption that he shares an ideological uneasiness about ruling – class values, and he has committed his whole life to the total liberation of the poor and the oppressed. Thus, Mosala recognises Tutu's contribution to the struggle of the liberation of the oppressed people. However, the difference between Mosala and Tutu is one of pathway conflict: They both believe in liberation theology as a weapon to achieve total freedom. Both are comrades in arms against oppression, domination and exploitation. Here are two thinkers who espouse the same overall goals, but they have chosen different methods of reaching their goals.

Tutu espouses a moderate view, a non – racial stance, and a multi – racial position that is inclusive in nature. Mosala, on the other hand, believes in an exclusive approach. For this reason, Mosala is convinced that for black theology to become an effective weapon in the struggle for liberation, black theologians, as custodians of the oppressed, need to break ideologically and theoretically with what he calls the bourgeois Biblical hermeneutical assumptions.

In conclusion, the thrust of Mosala's critique of Tutu's biblical hermeneutics is in the following:

For Mosala, the belief in the Bible as the Word of God has had a similar effect. It is pro – humanity but anti – black working class and anti – black women. It has, to all intents and purposes, been bourgeois exegesis applied to the working class situation. Hence, for Mosala, the insistence on the Bible as the Word of God must be seen for what it is: an ideological manoeuvre whereby ruling class interest evident in the Bible is converted into faith that transcends social, political, racial and sexual as well as economics divisions. In this way, the Bible becomes a historical interclass document (Mosala 1989:18).

8.3.1.1. Tutu's historical Approach to Biblical Hermeneutics

Desmond Tutu believes that the historical interpretation of the Bible plays an important role in the theology of liberation because it compels the exegete to take seriously the particularity of God's action in a historical period of a specific nation or community. This understanding and approach to Biblical hermeneutic enables one to appreciate the liberating activity of God in history. But more than this, it also enables the limitations of the early Christian Community.

Drawing from Migliore, Goba states that:

To interpret the Bible historically is to see in its narratives not only memories of past events, but also promises of new possibilities (1986:64).

The point that Goba is making here is that by studying the past of God's liberating activities, we are challenged as readers of the Bible to understand its implications for the present. But Goba posits that this approach enables one to link present struggle with that of the early Christian Community.

As a serious Biblical scholar in his Biblical hermeneutical work, Tutu has displayed a very strong consciousness that the God of the Bible acts within human history. That God sides concretely with the wretched of the earth within the historical context of their struggle. According to Tutu, the incarnation is a historical event that signals God's determination to liberate humanity from oppression and dehumanisation. Therefore, Tutu argues that the God of the Bible acts in history to liberate humanity, and this is the message of the ministry of Jesus Christ.

8.3.1.2. Tutu's Theocentric Approach to Biblical Hermeneutics

The theocentric Biblical interpretation of the Bible is central to the theological hermeneutic of Tutu. In Tutu's thinking, God is the central actor in the Biblical hermeneutical drama. The story of the Bible could be said to be the story of God's movement, which is His mission to restore the harmony, the unity, the fellowship, the communion, and the community, which were there at the beginning so that His rule, his reign would be acknowledged once again. (Tutu 2006:62).

For Tutu, scripture witnesses the reality of God, the purpose of God, and the Kingdom of God which takes sides because He is not neutral and, He identifies with the poor and oppressed. For Tutu, therefore, the Theocentric approach in Biblical hermeneutic is a pivot on which his hermeneutic is based, for without this profound consciousness of the God, who is involved in the struggles of humanity, there would be no theology of liberation (Tutu 1986:65).

8.3.1.3. Tutu's Contextual Approach in Biblical Hermeneutic

Tutu is a contextual theologian in the sense that the context of his interpretation of scripture always includes and begins with his personal awareness of captivity and a yearning for freedom and transformation. For Tutu, the Bible is relevant to every situation of life, and he argues that the Word of God addresses the South African situation.

His contextualisation and hermeneutical approach is problematic to Mosala because it conceals the reality that the Bible is a product, record, and site of social, historical, cultural, gender, race and ideological struggles. The challenges facing the Biblical hermeneutics of liberation are conflicts to recover precisely the history of those origins of struggle in the text and engage them anew in the service of the ongoing human struggle.

8.3.2. This Study's Critique of Mosala's Biblical Hermeneutics

According to Mosala, black theology has not yet properly emerged as an autonomous weapon of struggle. For him the reason behind this is its inability to become a useful instrument in the hands of the oppressed and exploited black people themselves.

Upon closer observation one is persuaded to agree with Mosala's view that black theology is not effective in delivering liberation to the oppressed and exploited. Here Mosala's view is valid. Why? Black theology in South Africa is still heavily influenced by western traditional biblical hermeneutics. This western theological paradigm does not take seriously the history and culture of the black oppressed and exploited. More seriously the shortcoming of this traditional biblical hermeneutical approach is that it is individualistic, it does not deal with the whole person but only his or her soul, and it is more concerned with the abstractness of the spiritual and hereafter than with concreteness of the present realities of life.

It has been the concern and conviction of this study that only religion, which professes to be concerned with the souls of human beings and not concerned with their social and economic conditions, is a spiritual moribund religion waiting to be buried.

After reading Mosala's book entitled "Biblical Hermeneutics and Black Theology in South Africa", I now partly agree with him when he argued that the

church has always been the church of the bourgeoisie, and that theology and biblical exegesis have always represented bourgeois theological and exegetical interests. More seriously Mosala is concerned about black liberation theologians like Allen Boesak and Desmond Tutu who have fallen victims to this ideological and theoretical biblical hermeneutical captivity. In getting out of this trap he proposes that for black theology to become an effective weapon in the hands of the oppressed and exploited black masses, black theologians must break ideologically and theoretically with bourgeois biblical hermeneutical assumptions.

In his biblical hermeneutics Mosala has chosen the historical materialist method of analysis usually associated with the name of Karl Marx, to address the ideological and theoretical enslavement of black theology to the biblical hermeneutic of dominant theologies that sustain oppression (Mosala 1989:4). Tutu's response to Mosala's proposition is "I hate communism with every fibre of my body, as I believe most blacks do" (in Graybill 1991:172). Here Tutu expresses the opinions of most Christians who fundamentally reject communism on philosophical, religious and practical grounds. At this point I invoke ethical and moralistic principles of Martin Luther King's critique of communism.

In the first place King and Tutu reject communism's materialistic interpretation of history. Communism avowedly secularistic and materialistic, has no place for God. Most Christians, will not accept this position since they believe that there is a creative personal power in this universe, who is the essence of all reality, a power that cannot be explained in material terms. For King history is ultimately guided by spirit, not matter (King 2005:25).

In the second place, King strongly disagrees with Communism's ethical relativism. According to communism, there is no divine government, no absolute moral order, there is no fixed, immutable principle: consequently almost anything- force, violence, murder, lying- is a justifiable means to the 'millennial' end (King 2005:25). For King and Tutu I believe this type of relativism is abhorrent and

unacceptable, within the Christian community. Hence for King constructive ends can never give absolute moral justification to the destructive means, because in the final analysis, the end is pre-existent in the means (King 2005: 25).

Thirdly King opposes communism's political totalitarianism that promotes the idea of subjecting individuals to the state. Marxist argues that the state is an interim reality which is to be eliminated when the classless society emerges, but the state is the end while it lasts, and a person only the means to that end (King 2005:25). In this respect, man's freedom of expression, his freedom to vote, his or her freedom to listen to what news he or she likes to choose, to read his or her books are all restricted (King 2005:25).

Christian communities believe that in all creation, human beings are ends because God's creation is created in his own image and likeness. Tutu agrees with King when he states that:

The Bible places human beings at the centre of the divine enterprise as a creature of infinite worth and dignity, independent of our work, ability or success. We are each created by God, like God, for God... we are that ultimate paradox, the finite made for the infinite, anything less than God cannot satisfy our hunger for divine. St Augustine referring to this God capacity, this hunger, this striving after transcendence, says of God, "Thou hast made us for thyself and our hearts are restless until they find their rest in thee" (Tutu 2009:34).

In this respect, humanity is not a biological machine, self-made but a divinely creature, created in the image of God who enjoys fellowship within himself. In this regard a person is not made for the state. The state is made for the person. To deprive a person of freedom is to relegate him or her to the status of a thing,

rather than elevate him or her to the status of a person. Humanity must never be treated as a means to an end but always as an end within him or herself.

Upon closer observation, Mosala seems to have fallen victim to the enslavement of the dominant foreign ideologies and theories of which he is accusing Boesak and Tutu. He accuses Boesak and Tutu for not identifying the oppressor in the text. He further accuses them of contradictions, and for colluding with the oppressors in the Bible. In the same breath, Mosala by proposing the communistic historical-materialistic method of analysis of Karl Marx as a solution to the class struggle, the social reality for liberation, Mosala fails to identify the atheistic tendencies of communism. He failed to reveal the fact that communism has no fixed values or principles, no place for God and no individual state of freedom. As I have argued elsewhere, in as much as Marxism maybe seen as an effective medium of delivering social justice it seems to me to be unstable in providing for the fulfilling ecology of humanity due to its' limited secularistic and materialistic concept of human worth.

How does he hope to impact, achieve the results and influence Christian communities when he ignores basic Christian values of a belief in the triune God the creator? In this regard one is persuaded to accuse Mosala of sparring with the ghost of the atheist, picking, transplanting, choosing and imposing foreign symbols to our world without understanding their cultural, historical and religious circumstances. Here he tends to agree with Goba when he argues that most of our theological categories would lose their meaning if they lack a biblical authority and biblical basis, which evolved out of the faith of the early Christian community (Goba 1986:63).

However one needs to look at the positive and constructive side of communism since in any given situation in life one can learn something from one's opponents or enemies. So it is with communism. In spite of the fact that Christians respond negatively to Marxism, they however cannot ignore the challenges that it

raises. Communism holds certain truths, which are essential parts of the Christian community. The challenge that communism is raising to Christianity is centred on the issue of social justice. One cannot deny the fact that with all fairness communism grew as a protest against the hardships of the poor, oppressed, underprivileged and exploited. Communism in theory emphasised a classless society and concern for social justice. In this respect the Christian communities ought to always protest against unfair treatment of the poor, oppressed and exploited.

The systematic critique of Marx to modern bourgeois culture cannot be overlooked. Karl Marx presented capitalism as a struggle between the owners of the productive resources and workers, whom he regarded as the real producers. In spite of its shortcomings, communism raised very important questions that need to be taken seriously by Christian communities. The question of the gulf between the rich and poor, is a clear indication for the need for a better distribution of wealth. Communism has revealed the danger of the profit motive in economic systems. Capitalism tempts people to concentrate on making profits at the expense of human service. Here lies the destructive element of materialism and secularism.

My reading of Mosala's work on Biblical hermeneutics and black theology in South Africa has convinced me that there is need for black liberation theologians to revisit the way they read and interpret the Bible.

8.3.3. James Cone on Tutu's Ecclesiology

It is a known fact that the black power movement in the United States of America had an impact on the South African liberation struggle. Such players who really influenced and debated, critically, on liberation issues are Desmond Tutu and James Cone.

Desmond Tutu is a South African Anglican priest trained in the ascetic tradition of the community of resurrection. James Cone is an American Baptist

priest trained in a charismatic tradition, who became a Christian intellectual, contextualised by an African American ecclesiology (Battle 1997:164). Tutu recognises the reciprocal relationship between him and Cone when he states that:

It is good to speak to you, my soul brothers and sisters. I address these words especially to you who are black. We have solidarity, we here in South Africa and in Africa, with you in USA. It is a solidarity that is like a threefold cord, which is not easily snapped. First of all, we have a solidarity that stems from the colour of our skin. Secondly, the solidarity between you and us black South Africans stems from the fact that we are victims of oppression, exploitation and racism. Thirdly, our solidarity as blacks in South Africa and the United States stems from our unity in Jesus Christ through our baptism (in Cone 1997:164-165).

But, in spite of the fact that there is a strong solidarity between these two thinkers and liberation activists, there are great differences in their theological thinking which have to do with their political environment and theological training.

The estrangement between Tutu and Cone can be located in their Ecclesiology and their conception of God (Kenosis). According to Battle, Tutu's theology proclaims that human identities become new through the creation of the church in the world. This newness is most clearly expressed in the death and resurrection of Jesus Christ, when God broke the cycle of death and effected salvation (Battle 1997:164). For Tutu, the church inspires and motivates oppressed people to struggle for freedom by worshipping life. The church becomes a humanity organised according to the will of God, humanity acting under the impulse of love. Therefore, Tutu thinks love is best expressed as service to others. Tutu's understanding of God's image of kenosis is of vulnerability for the sake of the other.

On the contrary, Cone has difficulty in understanding Tutu's pre-existent ascetic in his theology. For Cone, the self – giving God can lead to confusion, which may lead to acceptance of the status quo. The self – giving of the oppressed maintains the oppressive status quo and perpetuates more oppressive systems. In essence, Cone and Mosala are in the same camp, which is against Tutu's kenotic theology that represents an ideological captivity to the hermeneutical principles of a theology of oppression. For Mosala it is precisely this slavery to the hermeneutics of white theology that is responsible for the inability of black theology to become a viable theoretical tool of struggle in the hands of the oppressed and exploited masses (Tutu 1989:13).

While Tutu and Cone agree on the meaning of black identity and the doing of theology from the context of black experience, Tutu does not accept Cone's notion that God's image is black or white. Cone's exclusive stance that only the oppressed can form a genuine Christian koinonia is problematic for Tutu. Both theologians assume an eschatological community in which a radical transformation takes place in people's identity. However, for Cone, this transformation occurs or takes place exclusively in the black church. For Cone the Christian identity is a spiritual vision through which reconstruction of a new humanity can take place (Cone 1997:166). However, Cone's preference for the black church could never make sense of Tutu's ascetic Anglican tradition.

Ecclesiology is a serious point of difference between Tutu and Cone. When Tutu argues for an ecclesiology that is an inclusive co – operative theology, Cone on the contrary argues for an exclusive church that has a prophetic voice to the world. Cone's concern is how can the oppressed black American survive in a world in which black humanity is deemed an illegitimate form of human existence (Battle 1997:167)? For Cone, blackness symbolises oppression and liberation. According to Tutu, black identity represents the *imago Dei*, which liberates both the oppressed (black) and the oppressor (whites). Tutu believes this is the way the church can set a good example, through worship life. He submits, unequivocally,

that it is through worship that the church can promote inclusive human community: the "Rainbow Nation".

Cone's greatest criticism of Tutu's ecclesiology is related to the double standard, which has to do with the God of all people – both the oppressed and the oppressor. Mosala echoes Cone's view when he accuses Tutu of colluding with the oppressors in his Biblical hermeneutics, when he fails to identify the oppressor in the text. Like Cone, Mosala is exclusive in his Biblical hermeneutical approach; hence he argues for an ideological and theoretical break from dominant oppressive Biblical hermeneutics.

In conclusion, Cone's ecclesial vision precludes the possibility that the church can play an important part in the reconstruction of a more inclusive human community. For Cone, the divided church makes it impossible for the church to be a model, a light of the world. Cone puts his trust in a new power group seeking self – determination. On the contrary, Tutu argues that it is the church's role to focus on antagonistic debate and see itself as a community of disciples trained in the politics of Jesus to be agents of transformation in the world, and to establish and maintain inclusive human community. Harmonising with Tutu's view, Stanley Hauerwas makes the following observation:

To be a disciple is to be part of a new community, a new polity, which is formed in Jesus' obedience to the cross. The constitutions of this new polity are the Gospels. Jesus is the story that forms the church. This means that the church first serves the world to know what it means to be the world (1981:49-50).

In support of Tutu's view, Hauerwas believes that the first task of the church is not to make the world better or more just, but to help Christian people from their community consistent with their conviction that the story of Christ is a

truthful account of our existence. For, as Richard Niebuhr (1975) argues, only when we know “what is going on, do we know what we should do”

8.3.4. Tinyiko S. Maluleke on Tutu’s Reconciliation Theology – TRC Works

Desmond Tutu’s theology of reconciliation can be understood better from the work of the Truth and Reconciliation Commission (TRC). As soon as Tutu was chosen by Nelson Mandela to head the TRC, Tutu requested the faith community for support reminding them that reconciliation is the message of the Gospel. Recognising the centrality of reconciliation to all religious communities, Tutu called on all faith communities to contribute to the TRC process.

Tutu’s involvement and call for support for the TRC process attracted both religious and secular criticism. Secular critics were mainly focused on the excessively religious atmosphere and discourse of the TRC proceedings because Tutu clearly operated as a religious leader, garbing himself in a purple cassock, praying, lighting the candles and the officiating of a sacred service of liturgical character (Graybill 1996:27). With this, secular critics found Tutu an inappropriate figure to have led the TRC hearings, faulting him for his outbursts of tears and deriding the TRC as “the Kleenex Commission” (Graybill 1996:27). On the contrary, a number of Christian communities considered Tutu an appropriate person to lead the process of national healing and reconciliation given his pastoral care, compassion and moral stature as an activist political priest. As a wounded healer, Tutu like Christ his master, he wept with the victims and encouraged repentance and forgiveness for the wrong – doers.

In his study, “Truth, National Unity and Reconciliation in South Africa” Tinyiko Maluleke suggests that Tutu’s involvement in a state institution called TRC must not be seen to be representative of the whole church. As far as Maluleke is concerned, the presence of a prominent and charismatic church leader like Tutu tends to make people feel that he, Tutu, represents the church. To this end,

Maluleke argues that the TRC is a judicial entity with a political agenda not a spiritual one. He observes:

We must not forget that the TRC is a judicial entity with a political rather than a spiritual or theological agenda. To that end, all those appointed to it are appointed not by churches, nor to serve the cause of the churches. They are all appointed to it by the President of South Africa, in accordance with the provisions of the promotion of the National Unity and Reconciliation Act. It is erroneous to assume that the presence of church people in the commission means that the church is represented in it, or that its objectives are spiritual and theological (Maluleke 1997: 69).

Carl Niehaus mirrors Maluleke's view when he argues that the church was irrelevant to the establishment of the TRC. For him, during the transitional phase of negotiations, the church in South Africa "except for a vague call for peace and reconciliation" contributed very little theologically. Niehaus draws the conclusion that the church was confused and silent (Graybill 1996:26). Maluleke further questions the participation of prominent church leaders like Tutu in the government of Nelson Mandela; a government that made it clear that South Africa is a secular state. Maluleke sees the presence of church people in the TRC as being "in the belly of the beast". What this means for Maluleke is that the church has abandoned its mission, Maluleke (1997). Hauerwas echoes the same sentiment when he argues that the first task of a prophetic church is to be itself, which does not mean rejection of the world or withdrawal of ethics, but as a reminder that the Christians must serve the world on their own terms, otherwise the world would have no means to know itself as the world (Hauerwas 1981:10).

One other concern of Maluleke's is the issue of the forced relationship between the state and the church. According to him, there is a discernible

theological and ecclesiastical confusion in South Africa today. This theological and ecclesiastical confusion has to do with what he calls “the artificial search” for a “newer than new” theological discourse (Maluleke, 1997:78). At the root of this search, Maluleke continues to argue, “is the feeling that, since there has been fundamental change in South Africa, theology and churches must respond accordingly” (Maluleke 1997:79).

In Maluleke’s view, the response of the South African churches to this new order, the new theological discourse, has resulted in the church becoming a training play ground, the church finding itself in the belly of the beast, the church being in bed with the government, using the master’s tools, the leadership of the church becoming part of the new elite and the church is “Nowhere to be seen” (Maluleke 2008). Maluleke’s major concern here is the misrepresentation of the church by prominent church activists who allow Christian symbols to be hijacked and abused. Even Tutu’s vision of a “Rainbow Nation”, for Maluleke, is one of those new theological discourses, which fail to respond to the situation of the oppressed and marginalised South African community.

8.3.5. Barney Pityana on Clergy Joining Political Parties

Both Desmond Tutu and Barney Pityana have their roots in the Eastern Cape Province. Religiously, they have been converted and trained in the ministry of the Anglican Communion. Barney Pityana, the younger of the two, admits to having been inspired by Tutu into the ministry. However, their close ties did not stop them from disagreeing with each other on religious issues and matters of national importance. Two of those points of disagreement between Tutu and Pityana were the sanctions and clergy participation in political parties.

During 1990, after F.W de Klerk’s initiative of unbanning the liberation movements and the release of political leaders, Anglican Bishop Desmond Tutu made a controversial decision of calling for the suspension of armed struggle and

the end of sanctions against the South African government. Pityana, who was at the time working for the World Council of Churches as Director of the programme to combat racism, wrote a letter to Tutu protesting the decision of the Archbishop: "How disappointing these decisions were to us," he wrote. "It is important that we synchronise our strategies if we are to make an effective witness against apartheid" (in Allen 2006:316). Responding to Pityana's criticism, Tutu replied: "I am disappointed. I am saddened by your attack when it is clearly so uncalled for and totally unjustified. I hope you will see your way clear to apologising for being so unfair" (Allen 2006:316-317). Pityana refused to apologise. However, he later acknowledged the bishop's right to promote his position on armed struggle and sanctions.

Tutu, the Archbishop of the Anglicans in Cape Town, prohibited the clergy from joining political parties. Most Anglican clergy protested against this decision, even Tutu's best friend, Trevor Huddleston, thought it was a very dangerous decision.

Tutu's rationale behind the decision was that even though the church would remain involved in the fight for justice, the fight should not be along party lines. For Tutu, this was a serious matter:

Imagine when you have someone who says he is Inkatha and they want to come to confuse the priest they know is ANC? It is serious, not a laughing matter. It is not a laughing matter when we have our priests killed. It is not a laughing matter when you go into a house you find that they have killed a fifteen year old. It is not a laughing matter. We are not playing Marbles (Allen 2006:321).

Tutu's views were reinforced when the violence spread from Natal to the Transvaal.

The protest against the prohibition of ministers to join political parties continued. Tutu summoned the full-time clergy to Bishopscourt and told them that they were contravening the bishop's ban on identifying with a political party, and instructed them to apologise or lose their licenses. They did so except for Pityana. He wrote a letter to Tutu in which he stated that:

To say that we are not to declare how we intend to exercise our democratic rights, I find that even more unacceptable. The moral judgement of clergy should be respected and their autonomy in pastoral matters acknowledged (in Allen 2006: 337).

Pityana felt that the decision was imposed on clergy without prior consultation and announced and implemented without a supporting rationale, which came as a shock to politically active priests.

Pityana was summoned to the Bishopscourt, where he was told that his license was withdrawn and he was ordered out of Tutu's office. According to Allen, Tutu was noticeably subdued for days afterwards, however. Pityana's license was later restored and so was their relationship.

8.4. Concluding Remarks and Way Forward

Some of the challenges or questions that come naturally to mind about the notions of inclusive human community like Tutu's conception of the Rainbow Nation are:

- Can they be actualised in our lifetime?
- Can they be realised within history?

These questions have been a subject of dispute in the Christian community throughout the past centuries and two schools of thought have

emerged that attempt to address these questions. They are the Orthodox and the Protestant liberalism (Smith and Zepp 1998:153).

The Orthodox school of thought argue that the kingdom of God would be realised only by an act of God after the end of history. In this view, the kingdom of God is strictly an otherworldly phenomenon, its focus is beyond human comprehension, and it is above and beyond historical existence. In this case, history is not a redemptive process because human beings do not possess the moral power to bring the millennial hope to fruition since it can only be accomplished by the grace and power of God (Smith and Zepp, 1998:154). In this respect, there will be a perennial tension between the kingdom of this world and the kingdom of God until God himself intervenes in the affairs of human beings.

The other school of thought contradicts this argument. According to Protestant liberalism, the millennial hope will be actualised within history in the form of ideal social order as sin and evil is gradually overcome by education and science and as the inherent potentials of human nature are liberated (Smith and Zepp 1998:154). Rauschenbusch, in his doctrine of "The kingdom of God", supports this view when he argues that the kingdom of God can be realised in human history if "humanity is organised according to the will of God and the organised fellowship of humanity acting under the impulse of love" (Smith and Zepp 1998:39).

In his doctrine of *imago Dei*, *ubuntu* and Episcopacy, Tutu has firm and unshakeable faith in the potentialities of human nature and the vitalities of history. Although his optimism is qualified to some extent by the principles of *ubuntu* and the Christian tradition, he insists that there is within human nature an amazing potential for goodness.

To demonstrate the use of liberation as a fundamental principle of Biblical interpretation and in capturing the challenge facing the Rainbow Nation, Jonathan Draper relates the story of the ten lepers, who came to Jesus for healing. They

happen to be nine Jews and a Samaritan who found themselves in a “no-go-zone” between the population groups, Samaria and Galilee. Since leprosy was regarded as unclean disease by the Jewish law the Torah, the ten lepers have been declared ritually unclean by both communities.

However on the contrary, the ten lepers are found together, the disease has brought them together into solidarity of affliction (Draper 1996:226), and the disease makes them strong. According to Draper their solidarity was the beginning of their liberation from oppression. Here the ten lepers were free to discover a new fundamental human community. However the problem came after their healing which became a counter-movement, after their realisation of their healing their solidarity broke down. The nine Jews who had easy access to the temple parted company with the Samaritan and the end result of the healing was established of old boundaries, a new marginalisation took place.

In this story Draper helps one to see many parallels to the South African experience of apartheid and deliverance from it. During the struggle against apartheid many Blacks, Coloureds, Indians and some Whites were in solidarity against apartheid system. During the struggle era some whites abandoned their apartheid privileges and identified themselves with the oppressed. However now that the new South Africa has the potential for becoming an inclusive human community with the potential of becoming a new human solidarity true healing and reconstruction and human development, to the contrary the new rich and powerful elite (black and white) forget the poor and marginalised (Draper 1996:228-229). For Draper this is the position that has emerged as a major one confronting the new rainbow nation that Tutu has been so outspoken about. As I have argued in chapter one, the end of apartheid era did not automatically lead to a South Africa that is more caring, inclusive and peaceful community. On the contrary after getting rid of one devil, seven more devils have taken its place.

The dismantling of apartheid was a good thing but the greatest challenge facing the rainbow nation is: where do we go from here? Chaos or community, an African dream or nightmare? It is public knowledge that racial justice is the area in which Tutu made his mark. However the remnants of the apartheid system are still showing their ugly heads in the new fifteen year old government. Racial conflicts, Xenophobia attacks (on Africans from other parts of the Africa continent) unemployment, high crime rates and killings, HIV and AIDS, abuse of women and children are problems facing the rainbow nation. Children from poor communities are denied adequate education and skills that would give them space and opportunity to take part in the economy meaningfully and thereby escape poverty. Through this unequal education system South Africa is producing inequality among the races and perpetuating alienation and poverty. In the workplace black people continue to do menial work while others do the managing and more skilled work. In the new South Africa Black people continue to be performers of the “toyitoyi dance’ in the pursuance of better wages. This is another challenge that confronts Tutu’s vision of the rainbow nation.

The difference between racism during the apartheid era and the racism that exist now is that it was legalised and institutionalised pre – 1994 whereas, today under the black majority rule, racism is more refined and subtle in its manifestation. While the black majority rule government speaks the language of human rights, equality, justice and non – racialism the majority of black masses remain trapped in the world of poverty and marginalisation. The present South African reality indicates that it is only a small number of middle class groups that experience the fruit of the new South Africa. These include few government officials, few BEE selected business groups, professionals and whites, who have benefited from apartheid system.

Reflecting on the same issue as raised by Draper, in his “Dealing lightly with the wound of my people”, Maluleke acknowledges the work of the TRC as a

noble one. However, in the same breath, he questions the effectiveness of the process by asking: "Will it be a catalyst for such national healing to take place?" (Maluleke 1997:325). Here Maluleke doubts if this process goes far and deep enough to probe the South African nation so as to expose it thoroughly rather than light healing.

Expressing the same sentiment, Biko's warning is critical both in helping South Africa in addressing the wounds of the past and charting the way forward:

At the heart of true integration is the provision for each man, each group to arise and attain the envired self. Each group must be able to attain its style of existence without encroaching or being thwarted by another. Out of this mutual respect for each other and complete freedom of self-determination there will obviously arise a genuine fusion of styles of various groups. This is true integration (2009:70).

According to Biko inclusive human community does not mean a breakthrough into white society or class by blacks, an assimilation and acceptance of blacks into an already established set of norms and code of behaviour. According to Biko for true national healing to take place, there needs to be a total overhaul of the South African society, before hoping to experience a Rainbow Nation – an inclusive human community. For Biko, the foundation of an inclusive human community should be based on the following principles:

- a) The first step to an inclusive human community is to make a black person come to himself/herself by pumping black life, pride, dignity and worth into his/her life. Here the infusion of pride and self – worth has to do with programmes that encourage inward looking process.
- b) Affirmation of black culture becomes a major component in the building of an inclusive human community. Members of a community

must be given permission to lift up the values of their own standard and outlook. During apartheid rule, blacks were judged in terms of standards they were not responsible for. Therefore, an inclusive human community people should be judged and judge each other on the basis of their values and yard sticks.

- c) In an inclusive human community, members of that community should be empowered by technology without being dominated by materialism but keep their spiritual dimension intact.

- d) In this regard, the priority of the new South Africa should be education, economics, culture and religion. For, according to Biko, a people without a positive history is like a vehicle without an engine (Biko 2009:32)

Biko continues to make a crucial warning which needs to be taken seriously by South African theologians and churches in the formulation of a new theological discourse, which places the struggle of poor people at the centre of the business of doing theology and the prophetic ministry of the church. Here the new theological paradigm involves the correction of false images of blacks in terms of culture, education, religion and economics.

In the light of the current national circumstance vis-à-vis Biko's postulations, Tutu's life long search for a rainbow has somehow become an elusive exercise. The more he comes closer to a rainbow the more he is eluded by it.

Paraphrasing Olive Schreiner's words, one could say that Tutu has been for long years in search for a Rainbow Nation. He has laboured, but still he has not found it. He has not rested. Even though now he can see it from a distance, but he is unable to touch it. But, now, his strength is gone and where he stands now, where he is seated now, worn out, other men and women will stand young and

fresh. By the steps he has cut, they will climb. By the stairs he has built, they will mount. Some may never know the name of the man who made them. They will laugh at his clumsy work. When the stones roll over, they will curse him. But, they will mount. And, on his work, they will climb, and by his stair they will finally experience the Rainbow Nation.

In this research work, one must admit that some aspects of institutional life of the notions of community are not treated as extensively as one would like it to be. The reason for this inadequacy is the constraints of space, which precluded the inclusion of a number of relevant issues and topics. However, the purpose of this study was not necessarily to pour old wine into new skins, but to augment knowledge by focusing more generally on contemporary issues and institutions concerned. Hopefully, the reader will emerge with a better understanding of the subject of study, Desmond Tutu, his response to oppressive conditions – the black oppressed majority’s response to the apartheid system – and his attempt to build a more inclusive non – racial, caring beloved South African community.

The proposed recommendations in Tutu’s theology of an inclusive human community do not claim to cover the entire range of notions, which are available or are possible for the total transformation of an exclusive human community experienced in South Africa. However, the recommendations presented in this study should be taken as complimentary and supportive of strategies to a variety of alternative recommendations, which are being proposed as strategies for overcoming an exclusive human community.

In concluding this study, one is persuaded to agree with John Allen when he argues that:

For those who struggle for fundamental change in societies built on long-standing and deeply-embedded structural injustice, it is rare to achieve that change in their own

generation, and even rarer to live long enough to see its 'first fruits' (Allen 2006:391).

The Biblical Moses was allowed to go through a mountain top experience of the Promised Land, but he never had the privilege of getting there. In India, Gandhi saw the independence of India, but never survived the division between India and Pakistan. In North America, Martin Luther King Jr., like Moses, "had been to the mountain top and had seen the Promised Land", but he never entered it. On the contrary Desmond Tutu was privileged to have been to the mountain top he has seen and entered the Promised Land, but is still yet to experience the complete fulfillment of his dream of a rainbow nation. In his own words he admits the complexity and paradoxity of the realisation of the dream of a rainbow nation, when he acknowledges that suffering is not optional, but is part and parcel of our human condition, which can embitter or ennoble us. Suffering can also become a spirituality of transformation when we acquire the perspective of God's plan for transfiguration of the world, henceforth when we see with the eyes of God we can become partners with God in transformation. Only together hand in hand with God can we prevent suffering from having the last say and allow the purpose of God to prevail. This quote of Tutu better demonstrates his belief in hope against suffering:

All over this magnificent world God calls us to extend His kingdom of shalom –peace and wholeness –of justice, of goodness, of compassion, of caring, of sharing, of laughter, of joy and of reconciliation. God is transfiguring the world right this very moment through us because God believes in us and because loves us. What can separate us from the love of God? Nothing, absolutely nothing. And as we share God's love with our brothers and sisters, God's other children, there is no tyrant who can resist us, no oppressing that we cannot end, no

wound that cannot be healed, no hatred that cannot be turned to love, no dream that cannot be fulfilled (Tutu 2004:128).

One of the unique features of Israel's history is that even after their entry into Canaan and their establishment there, they maintained and even developed this sense of being on their way, of history and the future. Israel's Lord appeared to them in order to bring them certain promises. His appearance did not therefore, bind them to places of his appearing, but to his promises, as a result to the future in which the promises would be fulfilled, and so it with Tutu's dream of a rainbow nation, we look with hope to the future for the complete fulfillment of it.

In the final analysis our claim in this study is modest. The problem of the rainbow nation -inclusive human community- does not receive a convincing finalised answer from Tutu's theological work and recommendations. His suggestions of a more caring, loving and inclusive human community will be found severely lacking by many people. This should not come as a surprise to readers of this study who should appreciate the profundity, complexity and the paradox of the notion of community. This study states that Tutu will not solve all the problems of the human community in his life time, neither will we in our life time, yet community remains the fundamental problem facing our human existence. We are bound to join the search for "Rainbows" through the eyes of Desmond Tutu, who as a fellow traveller and pilgrim reminds us that we have no other choice or alternative. To ignore the problem is like provoking a disaster, but to attempt to understand and address it is to add value to the search and to make some contribution to the solution of its realisation. To do this is to choose life. King is correct. This is the greatest problem of mankind.

In spite of the impending death that Biko was facing his prophetic vision of a South African inclusive human community is clearly expressed in one of his last statements:

We have set out on a quest for true humanity, and somewhere on the distant horizon we can see the glittering prize. Let us march forth with courage and determination, drawing strength from our common plight and brotherhood. In time we shall be in a position to bestow upon South Africa the greatest gift possible -a more human face (Biko 2009:108)

We have come a long way from where we were yesterday but we are not there yet, nor anywhere near there, but we are on our way of becoming the 'rainbow people of God' –an inclusive human community-.

TO GOD BE THE GLORY!

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