

TITLE PAGE

AN EXAMINATION OF THE CULTURAL AND ETHNIC IMPLICATIONS OF DISCIPLING AFRICAN CHRISTIANS IN THE EVANGELICAL CHURCH IN SOUTH AFRICA

By

Vernon Nicholas Pillay

Submitted to the Faculty of Theology and Religion Studies

In partial fulfillment of the requirements for the degree of

Master of Theology

In the Department of Practical Theology and Religion Studies

At the

University of Zululand

Supervisor: Prof. A. Song

January 2003

ACKNOWLEDGEMENTS

Writing this dissertation has been very difficult due to my many responsibilities but thanks be to God for His strength and grace that He has afforded to me during my time of study. There are also many others who assisted and supported me throughout this period.

My supervisor and mentor, Professor Arthur Song, who has also been my spiritual father. He was patient, challenged my mindset, encouraged creative writing and inspired me when my studies overwhelmed me. Professor, thank you. I could not have asked for anyone better as a mentor. I will always remember you and what you have taught me I will commit to teach others. May God bless you on your upcoming retirement.

My wife Devi who, amidst her responsibilities as a wife and mother, literally spent hours typing at the computer. Thank you for your patience.

My daughters, Caitlin and Kerry-Ann, thank you for understanding when I could not spend much time with you and more importantly, for your prayers.

Sunthoshum Evangelical Church, thank you for being flexible and relieving me of some of my duties in the latter months of my studies.

The Evangelical Church in South Africa, all participating ministers and members. Thank you for your assistance in my research. My prayer is that God will take you to newer heights and your contribution may help the E.C.S.A. grow from strength to strength.

Jason Chellan for your kindness in reading through the manuscripts.

The Rev. Dr. Sambormuthie Sumadrajai, for your moral support and encouragement to complete my dissertation.

The Rev. Benjamin Pillay, for helping me process the data of the research amidst your busy schedule.

Stanley Veeras, for your support to and from the University of Zululand.

Pastor Anthony Naidoo, for shouldering some of my responsibilities in order that I could spend time in my studies.

Mr. K. Matia, for translating the summary into Zulu.

SIM/AEF, for partial financial support.

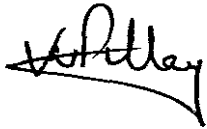
To all who prayed and encouraged me, thank you and God bless you.

By His Grace.

DECLARATION

I, VERNON NICHOLAS PILLAY, declare that this dissertation entitled,
**An examination of the cultural and ethnic implications of discipling African
Christians in the Evangelical Church in South Africa**, represents my own work, both
in conception and execution.

Signed:



Date:

20/01/03

SUMMARY

The purpose of Christ's death on the cross is to bring peace between God and man (Ephesians 2:14 paraphrased). The cross forms the basis of reconciliation between God and man. As a result, God desires his children live in harmony with each other irrespective of race, colour or gender.

The difficulty in churches is that unity is often limited to local ethnic groups. In Scripture, the wider definition of unity is extended to include other ethnic peoples (Matthew 28:19). Cultural, political, sociological and theological barriers often hinder this move for extended unity. These help foster an environment for segregation, ethnocentrism and racism. By virtue of these elements presenting themselves in extended relationships there needs to be transparency on the part of those initiating a move for cultural tolerance. This requires dealing with negative views either individually or corporately and thereafter adopting biblical principles for establishing solid relationships.

The integration of diverse ethnic groups in ecclesiological circles will entail certain adjustments being made. The purpose for such adjustments is to allow people the opportunity to feel welcome in a church that they would consider as home.

NGAMAFUPHI

Inhloso yokunqanyelezwa kuka Kristo esiphambanweni ngukuletha uxolo phakathi kwa Nkulunkulu nomuntu, (Abase: Efesu 2: Ivesi 14 kucashuniwe). Isiphambano Sakha Isisekelo Sokubuyisana phakathi kuka Nkulunkulu no muntu, Ngalokhoke, Nkunkulu udinga abantwana bakhe bahlale ngokuzwang omunye nomunye ngaphandle kobuhlanga, Ibala noma ubulili.

Inkinga emasontweni wobumbano oluphelela emaqenjini athile kuphela. Okholweni, Incazelo ebanzi yobumbano ngukudidiyela namanye ameqembu ezinhlanga zonke,

(Matewu 28:19). Lobumbano lubanjezelwa imigoqo ngokwamasiko, ezepolitiki, njalonjalo. Lemgoqo isibangela ukuphilia ngobandlululo nangobuhlanga, njalonjalo, Ngokuthola uvo komunye nomunye, kungaba kgaye dwana kumbe nqokuhlanganyela bese sihlwanyela ngokwezakhi zenkolo il ukuze siqale ubudlelwane obuqinile.

Ukuhlangana kwamaqembu ezihlanga ezahlukene kungaveza umehluko. Inhloso ngukunikeza abantu lithuba lokuzizwa bemukelekile esontweni kumbe ebandleni abayakulikhetha njengekhaya.

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INTRODUCTION

The purity of God's intent in the ministry of Christ is revealed in John 3:16, 'For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life'. This *agape* love has no discrimination, segregation or partiality and has been evident throughout Christ's ministry while he was incarnate on earth. An example is mentioned in John 4:4 that Jesus had deliberately traveled through Samaria – a forbidden land route for Jews. Jesus' very desire to pass through the land of the 'unclean Samaritans', as they were regarded by the Jews, shocked the racial prejudices of the Jewish disciples. He met a woman at midday in Samaria, an immoral woman. In doing so, Jesus met this woman physically, intellectually and emotionally. He crossed racial and cultural barriers and engaged in an intimate conversation that involved eternal matters that eventually changed her life.

The Bible further records that he associated with thieves, murderers, prostitutes, adulteresses and other social outcasts. His central purpose was to restore hope, give meaning to their purposeless lives and to restore them to a society that once despised them. Jesus' message was personalized in everyday affairs of life. His illustrations were the events of the day. He was what He taught.

The call for racial harmony and unity has been clearly evidenced in Jesus' high priestly prayer in John 17 when He prayed, 'Father make them one even as we are one...'. Did this in any way attest to Christ's failure in bringing unity? On the contrary, when He died on the cross His last words, 'It is finished' (John 19:30) denotes that reconciliation between God and man had been successfully accomplished.

CHAPTER ONE

The Apostle John's prophetic vision in Revelation 6:2, sees people of all tribes and languages worshipping God with one accord. If there is such oneness that is seen prophetically, concerning worship in heaven, then surely it must be God's will for all to worship together on earth. In the light of this, the topic being researched is, 'An examination of the cultural and ethnic implications of discipling African Christians in the Evangelical Church in South Africa'.

1.1 A BRIEF HISTORY OF THE EVANGELICAL CHURCH IN SOUTH AFRICA

The Evangelical church in South Africa (E.C.S.A.) was started in 1910 by British missionaries. One of the founders, Neil Tomlinson, worked under the auspices of the mission organization, 'Africa Evangelical Fellowship'. His work was mainly among the Indian people in the Lower South Coast of KwaZulu-Natal. These Indians worked as indentured labourers on the sugar plantations. As the years progressed, souls were saved. The Evangelical Church in South Africa was formerly known as the South African General Mission (S.A.G.M). In 1966, the nationals changed the name when it gained autonomy. The E.C.S.A. today, is predominantly Indian. Black believers are few and are usually in outreach works.

There are twenty six churches and six outreaches. These are divided into six regions namely, Reef (two churches), Northern Natal (three churches and one outreach), North Coast (six churches and two outreaches), Durban (six churches inclusive of the only Black church), Park Rynie (seven churches and one outreach) and Port Shepstone (two churches and one outreach). The smallest church has forty members and the largest has 400 members. Although the E.C.S.A. is 92 years old, its membership is estimated at around four thousand and five hundred people. Currently, many of the churches have targeted Black residential areas as outreach points.

There are thirteen full-time ministers, three internee-ministers and ten elders. Deacons average three per church. There is one Black minister among the Indian full-time ministers. He is in charge of the fully fledged Black church.

1.2 DEFINITION OF TERMS

1.2.1 EXAMINATION

The word 'examination' has been described in its verb form to mean '...to look at in order to learn about or from, to look at closely' Hawkins (1983:219).

The worldview of Blacks will be examined from a socio-theologico-cultural and political perspective as well as the impact that their presence will have on Indian discipplers of the E.C.S.A.

1.2.2 CULTURAL

Hiebert (1985:30) explains 'cultural' as:

The more or less integrated systems of ideas, feelings and values and their associated patterns of behavior and products shared by a group of people who organizes and regulate what they think, feel and do.

In the course of this study the word 'cultural' or 'culture' will be used interchangeably in a generalized way that distinguishes Blacks as an ethnic group. Concentration will be on the value of being contextual in one's approach to Blacks for the purpose of building socio-theological relationships.

1.2.3 ETHNIC

The term 'ethnic' means 'pertaining to a group of people recognized as a class on the basis of certain distinctive characteristics such as religion, language, ancestry, culture or origin (www.coe.sdsu.htm:4/08/2002). Because of the diversity of the African tribe, the word ethnic is used specifically to identify the Zulus of KwaZulu-Natal.

1.2.4 DISCIPLING

Comes from the root *matheteuw* which means 'to make a disciple'. Teaching and learning is pre-eminent in the word 'disciple' (Peters 1972:183). This study involves examining principles that are necessary in facilitating learning between two diverse groups, the Indians and the Blacks.

1.2.5 APARTHEID

Lacour-Gayet (1977:295) describes 'apartheid' as separateness. This word will be used from a political and religious perspective to demonstrate how ethnic groups were kept apart, and how it hindered the discipleship process.

1.2.6 RACISM

Racism refers to the mistreatment of a group of people on the basis of race, color, religion, national origin, place of origin or ancestry (www.gnb.calhre.htm:22/05/2002). The term also denotes a blind and unreasoning hatred, envy or prejudice and it will be used to show the context of apartheid on race relationships.

1.2.7 ASSIMILATION

The Oxford Paperback dictionary defines 'assimilation' as 'to absorb into the body or into a group or system, to become absorbed into something' (Hawkins 1983:35).

The use of the word in this dissertation is not with reference to the complete dissolution of two cultures, the Blacks and the Indians because this is practically not possible. However, the word refers to the coming together of two cultures to the point where racial segregation or any other social ills are abolished thus creating an environment for cultural tolerance. When this is achieved then cultural absorption into a group has been achieved. The word 'assimilation' will be used synonymously with 'integration', which has the same implications.

1.3 THE REASONS FOR THIS STUDY

South Africa has gone through a major political change. The long awaited democracy finally culminated in April 1994 when all people of this country went to the polls as equals. For the first time, colour did not matter. The cry for release from a 'separatist' type of government that enslaved and oppressed people of colour had finally been dealt a blow. From the churches viewpoint, the struggle for racial freedom and respect for other cultures was a matter of concern. De Gruchy (1995:211-212) states that the need for churches' to voice their opinions on issues that affected its calling brought together two groups of people (among others), the Blacks and the Whites, at two separate ecumenical conferences in the then new South Africa.

The Rustenburg Conference held in November 1991, brought together a large spectrum of church leaders making up almost ninety percent of South African Christians. At the end of the Conference it was agreed:

There was a need for the confession of guilt for the sins of apartheid; the need to work for justice especially economic justice, restitution in health, education, housing, employment and land ownership; the need for the exclusion of 'racial, gender, class and religious discrimination in the implementation of justice'... (De Gruchy 1995:212).

De Gruchy continues that in October 1992, the South African member churches of the World Council of Churches hosted the second conference in Cape Town. The Conference decided that in order to help facilitate the process of democratic transformation the following were required:

The exposure and the eradication of all prevailing and persisting forms of apartheid, exploitation and discrimination. The liberation of church and society from an obsession of apartheid to deal with the urgent and life threatening issues facing the country eg. poverty, development, education, pollution, Aids and technological challenges. To participate in the reconstruction of society on the basis of values determined by the kingdom of God and in solidarity with others committed to those values. To identify with others who suffer in other parts of the world. The need for the English speaking and Dutch Reformed churches to transform the structures of their churches (De Gruchy 1995:212).

Churches need to be commended in their efforts to help bring democratic transformation in the political process. The ecumenical council's efforts in sustaining such a move was not without its shortcomings. In fact there was a clarion call for cross-cultural respect and tolerance, as well as for the renewal of the church, its unity and ongoing ecumenical solidarity. While a major emphasis was placed on churches standing together in dealing with political issues surrounding apartheid very little was done to deal with spiritual and physical apartheid that still continued to see many churches function as cultural icons of ethnocentrism. More could have been done to bridge the gap between the race groups. Of the many issues raised and proposals suggested at the second ecumenical conference, the need to transform the structures of the churches themselves has been of paramount importance and more time should have been given to these issues and proposals. In Operation World, Patrick Johnson's statistics (2001) point to South Africa being 73.52 percent Christians and other religious faiths providing the balance of the percentage. This high percentage of Christians should have helped encourage the country in its quest to resolve race differences. However, this was not so. Racial differences have resulted in assimilation being a major problem. Religiously, 'apartheid' still reared its ugly head even though it was politically dead.

On August 31, 2000 an article appeared in the Daily News where President Thabo Mbeki accused White South Africans of hindering the process of building a new non racial society, six years after the end of apartheid. He remarked:

We will never succeed in the struggle against racism if the White section of our population does not join its Black fellow citizens in a common effort to transform ours into a non racial society.

Political tensions between Whites and Blacks have always been perceived as the country's struggle. Colour determined one's fate. Whites were those of white skin origin and Blacks were those who were generally dark skinned. The result of such tension for dominance has been the contribution of earlier political history

which saw constant clashes between the British and the indigenous Black people of South Africa.

Another struggle of similar context still prevails, this time not between Whites and Blacks but between Indians and Blacks. Although both groups were disadvantaged, the Blacks more so, Indian Christians have done very little to break the tensions that exists between them. This is seen in the spiritual context in the daily life of our churches where Indian churches are still dealing with racial transformation within its structures.

1.4 THE NECESSITY OF THIS STUDY

I am a minister of the Gospel and have been so for the past thirteen years. The first five years were spent as minister of a rural church and I am currently in an urban church. There are several reasons that have posed challenges in writing about this sensitive yet vitally important issue.

1.4.1 THE CHANGE OF OUR POLITICAL SETTING

It is sad that politics should pre-empt Christians towards racial tolerance and acceptance. Loubser, author of 'The apartheid Bible', describes the resolutions of the General Synod of the Dutch Reformed Church as an achievement in opening up its membership to all races. The Synod's rejection of apartheid has been seen in the proposed motion which states:

...a forced separation and division of peoples cannot be considered a biblical imperative. The attempt to justify such an injunction as derived from the Bible must be recognized as an error and be rejected (1987:1X).

Indians, though wrapped up in a political struggle, had far greater opportunities to work towards assimilation. However, this was not fully pursued. All races were reading the same Bible, yet were living segregated lives. As a result barriers, separation, estrangement and isolation of races occurred. South African

transformation called for believers to read and hear the Word of God in a fresh and relevant way.

1.4.2 THE CHANGE IN DEMOGRAPHICS

Several aspects are related to this issue which will be discussed later in this study. The changing demographic movements within the Republic call for ministry in the churches to become more open to people of all races. Integration is taking place in society. It is happening in our schools, workplaces and neighborhoods but not in our churches. Since apartheid's disbanding many Black South Africans have moved from formerly demarcated homelands to better prospects closer to highly industrialized areas. This makes life economically viable and helped them to work towards prosperity and success. The rise of squatter camps within the borders of urban areas attests to the changing demography. Everyone desires a better life and feels that it can be achieved within the precincts of the commercial centers. The past years have seen a strong migration of Blacks into White neighborhoods and Indian suburbs, almost all desiring to improve their quality of life. Churches are called to be on the cutting edge of such changes and look at ways in which it can help meet the spiritual needs of its entire community.

Positively, the Evangelical Church in South Africa recognizes these demographic changes and the need for racial transformation. This also involves E.C.S.A. practices and policies being revisited to enable Black worshippers to feel comfortable in Indian churches. This is addressed in Chapter Six.

1.4.3 BLACKS ARE NOT STAYING

Living in an urban area that contains a mixed population of Indians and Blacks, the need to minister to the diverse race groups intensifies. Adult Blacks have visited Indian churches, however they do not remain for long or take membership. Black Christians are not feeling at home in Indian churches. I have visited a number of Black homes and my visits were gratefully acknowledged. Their

reception and hospitality was overwhelming. I did not realize the extent of their love towards the Indians yet in the life of the church they feel isolated.

1.5 THE AIM OF THIS STUDY

The hypothesis of this study is to show that Indians in the E.C.S.A. are not fully equipped to disciple African Christians, therefore the hesitancy for assimilation.

1.6 THE OBJECTIVES OF THIS STUDY

- 1.6.1 To provide a biblical basis for discipleship that leads to assimilation.
- 1.6.2 To pursue a study of relevant literature on the worldview of Blacks as pertaining to their relationship to culture, politics, church history and the importance to the discipleship process.
- 1.6.3 To undertake a survey research concerning Indian churches, particularly the E.C.S.A. in moving towards cultural tolerance to the point of assimilation.
- 1.6.4 To formulate certain recommendations that may serve as guidelines for the establishment of a non-racial, multicultural church.

1.7 RESEARCH METHODOLOGY

1.7.1 A MULTI-FACETED APPROACH

The research will take on a multifaceted approach. The research population will involve twenty one churches belonging to the E.C.S.A. The churches are largely situated in KwaZulu-Natal. The radius of two hundred kilometers starts from Port Shepstone in the South to Tongaat in the North.

1.7.1.1 PRIMARY SOURCES

A two part survey form will be used. The first contains a Likert scale. It consists of a statement to which a person will respond on a seven point scale. One equals strongly agree; two equals agree; three equals somewhat agree; four equals neutral/zero; five equals somewhat disagree; six equals disagree; seven equals strongly disagree. These seven points can be further analyzed as follows: the first three points, strongly agree, agree and somewhat agree can be designated and viewed as the positive configuration; neutral being referred to as zero, undecided or abstentia. The second part of the scale with somewhat disagree, disagree and strongly disagree represents the negative configuration. This methodology is further helpful because each statement can be tabulated and graphically presented. It also leaves room for the percentage calculation of each statement. The second part of the questionnaire comprises questions and answers. The questions selected will help ascertain key problem areas and some proposals for a peaceful racial transition within churches.

1. Questionnaires will be sent to thirty Sunday School teachers. Ten to the North Coast churches, ten to the Durban churches and ten to the Lower South Coast churches.
2. Questionnaires will be sent to fifteen ladies leaders. Five to the North Coast churches, five to the Durban churches and five to Lower South Coast churches.
3. Questionnaires will be sent to thirty deacons. Ten to the North Coast churches, ten to the Durban churches, and ten to the Lower South Coast churches.
4. Questionnaires will be sent to twenty ordinary members.
5. Questionnaires will be sent to thirty Sunday School Children between grades eight and twelve.
6. Questionnaires will be sent to twenty Black members.

Interviews will be conducted with eight Indian Ministers of the E.C.S.A. A structured questionnaire (Appendix A) and a recording device will be used. Questions to the only Black minister will be flexible owing to his church being used as a case study. Interviews will also be conducted with Indian senior citizens with regard to racial perceptions. The names of the interviewees will be recorded anonymously. For reference purposes they will be recorded as Mr. A: 11/12/2002, Mrs. B:12/12/2002 and so forth.

1.7.1.2 SECONDARY SOURCES

Literature and articles will constitute the third part of the research process. A literature study of available, relevant literature will be done. Some books on missions, cultural anthropology, evangelism, Zulu culture, Indian culture, commentaries on certain books of the Bible, articles and information from the internet will also contribute to this study.

For consistency, the Harvard Referencing System will be used. For continuity of biblical references, the New American Standard Bible (NASB) will be used.

1.7.1.3 ASPECTS TO BE DEALT WITH

Chapter 2 investigates biblical reasons for the necessity of assimilation and surfaces practical problems in the process of uniting cultures. It also provides reasons for the necessity for discipleship.

Chapter 3 looks at the discontinuity and continuity factors in the worldview of Blacks and its implications to an Indian discipler.

Chapter 4 examines the political repercussions that arose because of apartheid. It further investigates the churches' response to apartheid and the obstacles that hindered the discipleship process.

Chapter 5 provides a biblical challenge to the mindset of Indians and the principles required in working towards sound relationships with Blacks. A biblical solution will be supplied to counteract any form of prejudice that may be present amongst Indians.

Chapter 6 examines the policies of the Evangelical Church in South Africa and recommendations as to how it needs to contextualize its ministry in moving towards a diverse *ecclesia*.

Chapter 7 examines and analyses the data of the survey and suggests recommendations in building healthy relationships with those who are different.

Appendices containing invaluable information will form the last part of this dissertation.

CHAPTER TWO – THE SCRIPTURAL BASIS FOR THIS STUDY

In this chapter attempts will be made to look at principles for possible assimilation from both the Old Testament and the New Testament. Reference will also be made to the Peter and Cornelius' account and the impact that it had on the believers to the extent that the Jerusalem Council had to be specially convened to address the issue. The proposals made by the Council and Paul's role in dealing with the Gentiles will be looked at. The Great Commission is without doubt God's heartbeat and His desire is that the lost be incorporated into the Kingdom of God. The kingdom mentality of Jesus was not influenced by race because He includes all of mankind.

Before any attempts are made to glean for applicatory principles from the Testaments for assimilation, it is vitally important to acquire a proper knowledge of the concept of 'foreigner' ie. who is he and what rights does he have and how does he fit into the biblical framework of assimilation? Note that 'he' includes 'she' and all masculine references include the female gender, and vice versa.

The word 'foreigner' finds its root meaning in the Hebrew *nokri* and in the Greek *allogenes* (Tenny 1975:590). He specifies that the three Hebrew words *zar*, *ger* and *toshab* which refer to foreigners are translated in a variety of ways ie., aliens, strangers and sojourners and there is no difference in meaning. However, Douglas (1980:520) and Youngblood (1995:461) disagree. They are of the opinion that the Bible shows distinctions between the foreigner, sojourner and alien. According to them, the 'strangers' and 'aliens' were referred to as ones who did not belong to a house and the 'sojourner' is one whose permanent residence was in another place. 'Foreigner' has been referred to as 'one of another race' (Douglas 1980:520). Unger believes that foreigners are individuals residing in a country that was not their own (1957:439). In this study the word 'foreigner' or 'stranger' will be used in a way to refer to any non-Israelite. The idea behind the use of the word is not so much in the definition but rather in the inference to a group of people or an individual who is not indigenous to that race.

Perhaps the larger picture of Jew and Gentile would help create the intended understanding of the discussion at hand.

The following authors (Pfeiffer et al 1975:631; Douglas 1980:520; Tenny 1975:590 and Unger 1957:439) record the civil, religious and judicial rights of foreigners as well as the biblical restraints placed upon them.

Civil rights were afforded to foreigners. They were to be loved and treated like native Israelites (Leviticus 19:34). They were to be given assistance (Numbers 35:15). They were allowed to garner the gleanings at harvestime (Leviticus 19:10; Deuteronomy 24:19-21). It was also forbidden to oppress them when they labored as hired servants (Deuteronomy 24:14).

In terms of religious rights, they were not allowed to eat leaven during the Feast of Unleavened Bread. On the Sabbath and the Day of Atonement they were not allowed to work (Exodus 20:10). There was no eating of blood (Leviticus 17:10), immorality (Leviticus 18:26), idolatry (Leviticus 20:2) and blasphemy (Leviticus 24:16). However, they were allowed to eat unclean meat (Deuteronomy 14:21). The keeping of the Passover was optional however should they desire to observe it, then they must be circumcised (Exodus 12:48). They were also allowed to share in the triennial tithe (Deuteronomy 14:29) as well as in the produce of the Sabbatical year (Leviticus 25:6). The mosaic covenant regulated the religious life of the Israelites which made it mandatory for them to observe specific laws and rituals. However, since foreigners were excluded from this covenant they were not bound to participate in certain rituals that were unique to Israel.

Judicially, they were on equal footing with the Jew (Deuteronomy 1:16) and were liable to the same penalties (Leviticus 20:2). They were also entitled to asylum in the cities of refuge (Numbers 35:15).

With the rights afforded to the foreigners there were also some restraints. They were not allowed to participate in matters pertaining to the clan, tribe or nation. They were not allowed to become kings (Deuteronomy 17:15). They had to pay interest for money borrowed (Deuteronomy 15:3) in contrast to the Israelites (Deuteronomy 23:20). In the year of Jubilee, when the Israelites had their debts cancelled, they had to pay (Deuteronomy 15:3) and when Hebrew slaves were freed they continued to remain in bondage (Leviticus 25:45-46).

These are the rights and restraints that surrounded those who were deemed as foreigners.

Citizenship for foreigners was largely dependent on their decision to be circumcised. In so doing, they covenanted themselves to observing the whole law and in return were afforded privileges and blessings as people of that covenant (Romans 9:4) (Unger 1957:439).

A few passages will be examined for some principles for assimilation, thereafter the example of the Jew and Gentile will be used to demonstrate the nature of assimilation as well as the challenge from the Great Commission.

2.1 SOME PRINCIPLES FOR ASSIMILATION

The intent is to glean from the Testaments and highlight a few passages where assimilation is commanded as well as the underlying principle that should characterize such assimilation. Each of the references cited will consist of a brief textual description, an example of assimilation and the underlying principle of application.

2.1.1 THE OLD TESTAMENT

2.1.1.1 ABRAHAM - GENESIS 17:9-14,27

(a) A brief description

In this passage Abraham receives instruction from God to keep His covenant which is contained in God's promise in Genesis 12:1-3. The covenant sign was circumcision. Kidner (1967:130) records that circumcision was widespread in the Near East. However, the difference between ordinary circumcision and that instructed by God was not to mark one's manhood (as among modern Arabs) but rather as the sign of God's covenantal blessings shared with Abraham and his descendants. The 'covenant' concept played a vital role in Old Testament times. It was a solemn promise, made binding by an oath (Richards 1982:51).

(b) Example of assimilation

God's covenant with Abraham included the circumcision of all male descendants. Although the foreigner was free from circumcision he was afforded the right to be circumcised (Pfeiffer et al 1975:631). This is supported and strengthened by God's instruction in Genesis 17:12, '...a servant who is born in the house or who is bought with money from any foreigner'. Genesis 17:27 states that men of Abraham's household, together with those servants born in the house or bought from foreigners, were to be circumcised. One of the clear instructions from God to Abraham with regards to servants was that they were not of his descendants (Genesis 17:12c). In Genesis 17:13, it is suggested that the foreigner was afforded the privilege of being part of the covenantal blessing.

(c) Application

God remembered the foreigner because He did not leave them out of the covenant. In missiological circles, God is normally referred to as an 'universal particularist' (Peters 1972:89). He raises and deals with Israel to become a channel of blessing to other nations around them. Although Israel did not play

her part in God's program for the nations, He was always mindful of people who were non-Israelites. The principle, underscored in Genesis 17:9-14,27, is one of unity. God's desire is reflected when He extended His covenantal blessings to those who were not of Israel. As a result of this, the blessings are not exclusive to one particular group. God desires that all mankind become beneficiaries of His blessings.

2.1.1.2 EXCERPT FROM THE CIVIL LAW - LEVITICUS 19:32-34

(a) A brief description

Leviticus is the third of five Old Testament books ascribed to Moses. Recorded within its chapters are God's instructions given at Mount Sinai to His people, Israel. This was a manual for worship where instructions were given for the priest as well as for the people. The topics under consideration are inclusive of ritual cleanliness, the Day of Atonement, the conduct of oneself and the priest and the value of holiness. There are some additional instructions recorded towards the end of the book. Walvoord & Zuck (1985:172) state, 'Leviticus is a literary expression of God's desire that His holiness be reflected in the life of His covenant people Israel'. This must be seen in their daily worship and in their daily walk. Leviticus 19 falls between chapter 18-22 where the theme of Holiness is paramount. Leviticus 19 also touches on family, neighbors, business and other relationships. One of the relationships included one's attitude toward strangers (Leviticus 19:32-34).

(b) Example of assimilation

The instructions given in verses 33-34 refer to foreigners. The Bible states that the Israelites were not allowed to oppress the foreigners. Further mention of this attitude is found in Exodus 22:21; 23:9. The Bible states in Leviticus 19:32-34 that the foreigner shall be treated as one's equal and is to be afforded the highest amount of love. This love is to be in proportion to the love that one has for oneself (Leviticus 19:34c). The reason for this is because the Israelites were also

at one time strangers or foreigners in Egypt. They experienced all that a foreigner generally encountered but yet God, Himself, took care of them. It seems that the question of making the foreigner welcome was not negotiable, for Moses concluded with the statement, "I am the Lord your God (Leviticus 19:34c). The implication is that God said it and it should be obeyed.

(c) Application

God, in no uncertain terms, calls the nation to embrace the foreigners. They needed to treat the foreigner as their very own. The call in this passage is two-fold ie. acceptance and love. These two important principles go hand in hand. They are the siamese twins of Scripture because one cannot love another person who has not been accepted and neither can one accept another person in truth if one has not been loved. The attitude of God's people to those who are different should never show any signs of fragility. God calls one to remember one's position prior to being blessed as well as the joy of being blessed. Paul's address on love to the Corinthian church in 1 Corinthians 13:5 declares that 'love does not act unbecomingly'. Foreigners should be accepted and loved the way God loved us.

2.1.1.3 RUTH'S DEVOTION - RUTH 1:4

(a) A brief description

The heroine of the book of Ruth is a Moabitess, named Ruth coming, from the Hebrew *reeiut* meaning 'friendship association' (Jensen 1978:163). Falwell et al (1982:519) describe Ruth as a woman whose life displays the providence of God while Harlow (1987:43) says that Ruth was a woman who made a very important decision that affected the rest of her life and one that resulted in blessing. The book of Ruth highlights the hardships of one particular family whose patriarch was Elimelech. It was he who decided to go to the land of Moab during the time of famine in Israel. This move was characterized by disaster rather than blessing. Elimelech died, together with his two sons who took Moabite wives. Both sons did not have any children. Naomi's (Elimelech's wife) name-change to 'Mara',

suggested bitterness (1:1-21). Her two daughters-in-law, Orpah and Ruth were given freedom in decision-making. They could return to their families. Orpah accepted the offer while Ruth, the Bible states, 'clung to her mother-in-law' (1:14). The practice of Levirate marriages requires that a man marry the widow of his deceased brother. This further complicated matters for Naomi because both her sons were dead. The introduction of Boaz, a kinsman-redeemer provided a further backdrop to the already intriguing narrative. Ruth 4:9-17 shares the qualifications for a kinsman-redeemer. He must be related to the individual, be free, be able to pay the price of redemption and be prepared to marry the widow (Falwell et al 1982:520).

Jesus Christ became our kinsman-redeemer taking on human nature by which He became related to us. The book closes with several non-Israelites becoming a part of the line of David.

(b) Example of assimilation

Although some prohibition of marriages existed between the foreigners and Israelites, the Old Testament does contain some references of marriages between them. Genesis 34:14 records the episode of Shechem the Hivite and the rape of Dinah, the daughter of Leah. Although they did not marry, the conditions of acceptance to the intended relationship were stated. In Exodus 34:12, Moses instructs the people to be careful in marriage relationships. It was a common practice that the Israelites easily succumbed to women of foreign nations. Deuteronomy 7:3 further expands and reinforces Moses' command in marrying people other than those whom God required. Joshua 23:12,13 describes God's retribution on His own people for disobedience. Amidst these many references, Ruth, a Moabitess, marries Mahlon, the son of Elimelech. In traditional Jewish custom, this was unacceptable. Ruth, the Moabitess, broke the traditions of her idolatrous people and her irresponsible ancestor (Lot's older daughter) and became a believer in the God of the Hebrews (Walvoord & Zuck 1985:416).

Although Ruth was a foreigner God accepted her marriage to Mahlon. His grace was evident when Gentiles were included in the genealogy of Christ.

(c) Application

People generally scorn mixed marriages. Perhaps, this is either for ethnocentric reasons or because of the many practical difficulties that one experience within such marriages. Ruth, undoubtedly being a foreigner, would have incurred treatment of disassociation. However her relationship with her mother-in-law was well received (Ruth 2:10-11), especially to Boaz who had a high regard for her. Many might raise questions as to how God could take a foreigner, a nobody in people's eyes and make her a somebody. God even goes to the extent of making her one of the great heroines of biblical times. It was because of the inexpressible faith that Ruth had in the God of her mother-in-law, Naomi (Ruth 1:16). She confessed faith in the God of Israel and as a result of this God blessed her and included her in His plans for the larger family of Israel.

The primary lesson to be learnt through Ruth's life is that churches must come to terms with respecting and accepting mixed relationships provided that both the individuals are believers. People should be tolerant towards others who may be different. The mentality of ethnic purity which results in many people reacting differently to others, needs to be dealt with individually as well as corporately. There will definitely be more mixed relationships and mixed descents invading churches. God expects that they will be treated exactly the way we treat other accepted relationships.

2.1.1.4 THE PRAYER OF SOLOMON – 11 CHRONICLES 6:31,32

(a) A brief description

In 1 Chronicles 28, David had laid plans to build a place of worship for God. However, God acknowledged his intentions but it was not His desire that David should be the one to build it (1 Chronicles 28:3). The reason was that David was

a man of war and one who shed blood. 1 Chronicles 28:6 records that instead of David, God chose Solomon, his son to build a house for the Lord. In 11 Chronicles 6 the building has been completed and is now ready for dedication. Solomon summons the people together and shares the history behind the building (11 Chronicles 6:1-11). In the next seven verses he is kneeling and soliciting the God of heaven to fulfil that which He had promised to his father David, that there should be a man to sit on the throne of Israel. The king then implored God to continue his favor on David's dynasty as the people continued to serve Him according to the Law. He beseeches God to make the temple the focal point of Israel's communion with Him and to respond from heaven (11 Chronicles 6:18-21). The verses following highlight the many areas of need that people might have and look towards the temple for help, to take an oath when defeated in battle, in the event of drought, famine, sickness and captivity, that God will listen to the needs of His children. Chapter seven opens with the awesome presence of God filling the house in answer to Solomon's prayer.

(b) Example of assimilation

Solomon remembered the foreigner in his intercession. 11 Chronicles 6:32-33 records that Solomon asked that the foreigner who pledges his life to the God of the Israelites and cried out towards the temple that God would not exclude him. His purpose is that both the Israelites and the foreigners may know that God's presence is resident and that His attributes are in contrast to those of the surrounding gods.

(c) Application

The mention of the foreigner in Solomon's petition was not merely an afterthought. In his spirit-led prayer he takes up the case of the foreigner and then proceeds again with the requests for Israel. The passage demonstrates that Solomon had respect for both the Israelites as well as the foreigners. Solomon, in essence, called for equality between the groups, that God will not show partiality.

Just as He listens to the needs, sorrows and burdens of the Israelites that He would also do the very same for the foreigner. When people of different races enter the church of God, petitions should be one of equality. The underlying principle of non-discrimination should be maintained with those who are different. Intercession before God should take on equal proportions. People who worship God must not be discriminated against but be mutually accepted.

2.1.2 THE NEW TESTAMENT

2.1.2.1 THE GENEALOGY OF JESUS – MATTHEW 1:1-17

(a) A brief description

There are two genealogies presented in the Gospels and which trace the history of Jesus Christ. The first is in Matthew 1:1-17. Here, the author traces the genealogy through the lineage of Joseph and in Luke 3:23-38, the author traces the genealogy of Jesus through the lineage of Mary. Matthew's presentation of Jesus connects Him to two great covenants in Jewish history. The first being the Davidic covenant in 2 Samuel 7 and the other, the Abrahamic covenant in Genesis 12 and 15 (Walvoord & Zuck 1983:18). The lineage is divided into three epochs of history with fourteen generations each. Abraham to David (verses 2-6), David and the Exile (verses 6-11) and from the Exile to Jesus (verses 12-16). Richards says that the importance of the names being organized in three groups of fourteen is more for the purpose of emphasis (1982:465). Whatever the reason for the selection of these few women is inconsequential to the discussion other than to provide legitimate proof that Jesus Christ was the rightful heir to the Davidic throne. Matthew's genealogy answered the question a Jew might ask as proof for anyone who claimed to be king.

(b) Example of assimilation

Within the genealogy are four non-Israelite women, Tamar (Matthew 1:3), Rahab and Ruth (Matthew 1:5) and Uriah's wife Bathsheba (Matthew 1:6). Three of them were of questionable character. Tamar and Rahab were prostitutes and Bathsheba (as the Old Testament reflects), committed adultery with King David. Only Ruth, a Moabitess, was of noble status. According to Keener (n/d:46) there was no need for women to be recorded in ancient genealogies. However, Matthew chose to include women. The surprising part of the women mentioned in the genealogy of Jesus Christ is that they did not possess very good social status and moreover they were Gentiles and yet were in a far superior genealogical position to women like Sarah, Rebekah, Leah and Rachel. The inclusion of the Gentile women could only hint at one thing and that is that God from the beginning of the Old Testament always planned missions to all people.

(c) Application

The underlying principle of God being no respecter of persons is clearly evidenced in the lineage of Jesus Christ. Jesus did not discriminate but afforded social outcasts an opportunity to repent and find new status in Christ. The inclusion of the women gives a message to the church to accept people irrespective of their background. Discrimination should not be practiced. The Gentiles, irrespective of their past, are to be accepted and loved just like other people. This will be further elaborated on in Chapter Four where attention will be given to the barriers that hinder discipleship. In the process of assimilation individuals should not be discriminated against because of their background. Christ proved this when He included women of previously questionable statuses into His lineage and who helped provide His identity as king of the Jews.

2.1.2.2 THE SAMARITAN WOMAN – JOHN 4:1-42

(a) A brief description

This passage generally falls under the section known as the 'Period of Consideration'. The reason for the name is because it narrates certain events that

Jesus shared with the public for their consideration and acceptance (Tenny 1975:77). The Jews despised the Samaritans. According to Fleming (1988:379), the Samaritans appeared after the Assyrians conquered the Northern Kingdom in 722BC. Their resettlement policy saw some foreigners from other parts of the empire settle around Samaria. The settlers, in their quest to avoid punishment from Israel's God, synchronized their worship with that of Israel. Intermarriages between settlers and Israel gave rise to the new racial group, the Samaritans. The Jewish perception of the Samaritans was that they were a race of mixed blood and mixed religion therefore, they would never pass through Samaritan territory. If the Jews had to go to Jerusalem from Galilee and vice-versa they crossed over the Jordan and walked parallel to the river until they crossed again at their destination. John 4:4, states that, 'He had to pass through Samaria'. He 'had to' implies that it was a logical necessity rather than a personal obligation on His part. Rienecker & Rogers (1976:226) say, 'It was necessary to have to, not geographical necessity but means that God's will or plan is involved'. Jesus meets a woman, not an ordinary woman by the standards of society, but an immoral one. Her beleaguered status is also seen in that she comes to draw water at midday. This was not a normal hour for this task since it was in the heat of the day. Jesus had to meet with her. As the narrative progresses, He meets and shares the eternal truths with her. She is saved, returns and reports to the others and takes them to Jesus so that they too can experience the peace that Jesus gives. This resulted in many being saved (John 4:39).

(b) Example of assimilation

John 3 and John 4 offer contrasting pictures. Tenny (1975:92) describes the differences between Jesus' encounter with Nicodemus and that of the Samaritan woman. Nicodemus was a Jew and she a Samaritan. He was a man while she a woman. He was learned, morally upright, wealthy, serious and dignified while she was ignorant, sinful, poor, flippant and possibly boisterous. Given the background of the Samaritans and the hatred of the Jews for them it seemed impossible that there could ever be a breakthrough in relationships. Jesus,

however effected that reconciliation by working through a despised woman of the Samaritan community. As far as Jesus was concerned there were also opportunities for Samaritans to become believers. Jesus demonstrated this through His discussion on eternal matters with the woman in John 4:10-14 and further reinforcing His concern by recognizing not two separate places of worship but oneness of Spirit in John 4:21-24. In acknowledging the Samaritan woman, Jesus was emphasizing that salvation, as much as it was for the Jews, was also for the Samaritans. In the Lord's eyes they were also His people.

(c) Application

Jesus had to teach His disciples the importance of people in God's kingdom. He tried to take them away from their narrow-minded thinking concerning people who were considered different. This unfortunately could have been the result of oral tradition reinforced throughout their childhood to the point of their being convinced that this was the most appropriate way to respond to people. Growing up with this lopsided view helped give them the edge of ethnic superiority. This was strongly challenged by Jesus when it is recorded that 'He had to pass through Samaria' (John 4:4). Jesus was teaching the disciples the principle that racial prejudice is not a hallmark of those who profess belief in the Messiah. His ministry concerning the kingdom extends to all people. In the same way, churches today are not to be jaundice-eyed. God is not looking for a multiracial church because of the walls that each race will erect within the church. However, His desire is for a non-racial, multicultural church, where racial prejudice is a thing of the past, since by God's standards 'all have sinned and fallen short of the glory of God (Romans 3:23). As Jesus embraced the Samaritans so should the church embrace those of other ethnic origins.

2.1.2.3 THE JEW AND GENTILE - EPHESIANS 2:11-15

(a) A brief description

The Gentiles had no historical claim to sole relationships with God. The original covenants were made with Israel. The Gentiles' wretched state is described in

Ephesians 2:12. They were separate from Christ and excluded from the commonwealth of Israel, in other words 'stateless', strangers to the covenants of promise, with no hope for the future and without God in this world. Though they were worshippers of gods, they were ignorant of the one, true God. The Gentiles have also been described as people who were far off and the Jews as people who were near (this was in reference to geographical location). Regarding the temple, the Jews were geographically closer than the Gentiles. There was also the hatred barrier that was formed. This fence was also physically erected. Hendriksen (1979:133) records that a barricade was erected in Jerusalem that separated the court of the Gentiles from the temple proper. On it was an inscription threatening death to anyone who was not of Jewish descent. It read:

No foreigner may enter within the barricade which surrounds the sanctuary and enclosure. Anyone who is caught doing so will have himself to blame for his ensuing death (Hendriksen 1979:133).

Notwithstanding all that described the Gentiles' past, the emergence of the new covenant in the blood of Christ superceded the law that helped generate this hostility. Paul describes the members of different hostile cultures and how they have been united through the cross thus making them 'one body' (verse 15).

(b) Example of assimilation

God did not intend that the Gospel be exclusive. This is verified in that Gentiles have been given the opportunities to become recipients of God's blessings. In Ephesians 2:17, Paul emphasizes Christ's ministry in bringing much needed peace between those who were considered near (the Israelites) and those who were far off (the Gentiles). This peace was obtained through Christ's sufferings on the cross, 'for through Him we both have our access in one Spirit to the Father' (verse 18). When Jesus initiated this peace through death he broke down the barrier of the dividing wall which marked the Gentiles, '...no longer as strangers or aliens but fellow citizens and saints in God's household' (verse 19). Thus, Jew and Gentile stand equally before God on the basis of experiencing and accepting Calvary.

(c) Application

No other text can be clearer than the one under survey. It describes very distinctly man's standing before God and how one can be considered an equal in the sight of God, irrespective of past differences. Richards (1982:678) relates that all differences which generated hostility between persons either through race, culture, social status, education or gender are no longer relevant. Accounting for such differences, Hendriksen is of the opinion that either or both parties have not found each other at Calvary (1979:136). One finds agreement in such thinking since the cross is a symbol of unity and not division. Anyone who embraces the cross embraces reconciliation to the point of unity. Believers need, similarly, to let the true meaning of the cross unite differences. The principle of 'oneness of the body of Christ' stands out clearly against past prejudices. In considering assimilation, one's color, culture, language or gender is immaterial in the light of God's wonderful love shared through His son, Jesus on Calvary. Just as God has granted mercy so one should extend that to others. The strength of this unity will be largely determined by how one views Calvary. A positive view will reduce one to a state of humility to consider others better than oneself.

2.2 THE EXAMPLE OF THE JEW AND GENTILE – ACTS 10:15

2.2.1 INTRODUCTION OF ASSIMILATION

The coming together of both Jew and Gentile is frequently mentioned throughout the Testaments although the word 'foreigner' or 'sojourner' appeared more frequently than the word 'stranger' (for Hebrew terminologies see page 13). However, within the sphere of religion the world could be divided into two. Jews, representing believers while Gentiles, unbelievers. Both represent separate cultures and nationalities. In using the Jew and Gentile as examples one would discover the preparations for assimilation as orchestrated by God and the problems that surfaced and the proposals that have been presented by the Jerusalem Council to help settle the tensions between the two groups.

2.2.1.1 THE PERSONNEL

In this passage two important individuals are mentioned. The first is Cornelius and the other is Peter. These individuals represent the two worlds mentioned earlier: Cornelius, the Gentile and Peter, the Jewish world.

Reference will be made to the vision, the visitor and the visit.

(a) The Vision – Acts 10:9-16

Peter and Cornelius were each prepared by a vision for their encounters. Acts 10:6 records that Peter was residing at the home of a tanner, named Simon. Barclay (1953:80) declares that by staying with the tanner, Peter was already unlearning some of the rigidity with which he had been brought up. A tanner worked with dead bodies of animals and by virtue of his trade was deemed unclean (Numbers 19:11-13). Bruce (1981:217) is of the opinion that being in the tanner's home, Peter's inherited prejudices were wearing thin. Peter may not have realized the importance of his presence at Simon, the tanner's home.

About the sixth hour, Peter went up to the housetop to pray. Lenski (1934:400) relates that the *doma* is simply the flat housetop and not the upper room built on the housetop. Upper rooms were generally part of the lifestyle of those who were rich. This indicates that Simon was either of the average or poorer class. Notwithstanding Simon's social or economic background Peter experiences a vision (Acts 10:10-12).

The issue of the vision or trance that Peter experienced has been subjected to debate by some authors. This debate centered round the sheet that descended from heaven. Barclay (1953:81) in trying to explain, shares two possible ideas. He purports that perhaps on the roof where Peter was, there existed an awning and in his dreamlike state it looked like a great sheet. The other assumption was that Peter was looking out on the blue waters of the Mediterranean. There were many ships with sails and these subconsciously could have woven itself into Peter's

vision. Whether the sheet was an awning over the roof or a sail on the Mediterranean that triggered the eye, is of no great importance. What it contained was of far greater importance. Acts describes that there were all sorts of quadrupeds, reptiles and birds that were both clean and unclean. The reason 'the things swimming in the waters' are not included is because all the creatures were alive, and these would not be alive on a sheet and out of water (Lenski 1934:402). The significance of the two broad categories of animals on the sheet is consequential to the discussion.

The command given to Peter to 'kill and eat' (Acts 10:13,15-16) was greeted with negativism. His strong ancestral social conditioning and careful ceremonial diets with regards to the law formed the basis of his response. However, the voice said to him, "What God has cleansed, no longer consider unholy" (Acts 10:15).

Underlying the basis of this vision was God's acceptance of the Gentiles (unclean) and the Jews (clean). Peter's state of disorientation would be momentary because preceding this vision, another visitor enters the home who will help Peter gain a clearer understanding concerning the explanation and meaning of the vision.

(b) The Visitor – Acts 10:1-5

Cornelius is described at great length. He was a centurion in the Roman army. He belonged to the Italian Cohort or regiment that was stationed at Caesarea. Lenski (1934:393) says that thirty two such Italian cohorts were stationed in the different provinces of the empire. Most of the men are believed to have been volunteers and were perceived as being loyal to Rome. Cornelius is described as, 'a devout man, and one who feared God...' (Acts 10:2). Krodel (1986:189) mentions that Cornelius was not identified as a proselyte ie. one who went through the process of circumcision. He was a God fearer of pagan origin who became attracted to Judaism and practised its requirements in so far as this was possible. Barclay (1953:79) remarks that he attended the synagogue and was

monotheistic. He only attended the synagogue as far as the parameters were marked out for Gentiles (Lenski 1934:394).

Cornelius was a very charitable man. His love for God and people compelled him to show compassion to the needy. Cornelius was also a man of prayer (Acts 10:2), perhaps not knowing all about the God he was praying to, yet was faithful in this regard. Newman & Nida (1972:204) remark that the expression used of Cornelius was also expanded to include Cornelius and his household (inclusive of servants and slaves). Although military personnel were not allowed to marry, soldiers commonly had illegal concubines (Keener n/d:350). His household was with reference to servants and freed persons. However, Cornelius' godly example influenced his household. They shared in his religion.

About three o' clock that same afternoon Cornelius experiences a vision in which an angel instructs him to send for Simon. God was slowly dealing with the prejudices that dominated the Gentile thinking. Regarding this, Stott says:

The tragedy was that Israel twisted the doctrine of election into one of favoritism, became filled with racial pride and hatred, despised Gentiles as 'dogs' and developed traditions which kept them apart (1990:185).

God was carefully bridging the schism that kept the two groups apart. When the angel departed, a soldier and two servants went to Simon's home and escorted Peter to Cornelius' home.

(c) The visit

Peter must have been quite nervous in his anticipated visit to Cornelius. The same could perhaps be said of Cornelius. In the light of the events that transpired in chapter 10, it appears that for the first time a Jew will cross over the threshold of a Gentile. Peter and Cornelius' vision is made clearer as God's ultimate plans for reconciliation begins to unfold. Acts 10:27 records the anticipation of the people who gathered to hear Peter's message. From the Jewish perspective, there

are two verses that need to be commented on. Acts 10:28 and Acts 10:34 are key verses that describe Peter's approach to the Gentiles. God carefully started to shape, model and change Peter's mindset with regards to those who were different. In Acts 10:28, Peter's presence at Cornelius's home would also have shocked the people. They would naturally want to know how a Jew could have any association with a Gentile. From a Jewish standpoint such behavior on Peter's part would have been entirely contrary to law and custom (Lenski 1934:413). Luke describes the people's approach from a theological perspective. Peter mentions that 'God showed that I should not call any man common or unclean' (Acts 10:28). Since God had pointed out the schism to Peter, the race barrier is done away with forever in the Gospel of Christ (Walker 1965:268).

The second passage in Acts 10:34 further substantiates God's intimate dealing with Peter's conscience. Peter says, 'I most certainly understand now that God is not one to show partiality'. In the Semetic idiom this verse means, 'God is not one who receives men's faces' (Newman & Nida 1972:215). In exploring this text they express that, 'to receive (someone's) face' means 'to show partiality to someone' on the basis of external factors such as race, religion or nationality. God's judgement is not based on external factors but on the condition of the heart. Peter is ultimately brought to the understanding that all men are sinners before God and therefore are viewed as equal. Both the Jew and the Gentile are recipients of God's mercy and grace.

Acts 10:34-43 clearly expresses the essence of Peter's preaching with regards to the Person of Christ. He was sent by God with Spirit and power (verse 38), He exercised the ministry of healing (verse 38c), He was crucified (verse 39) and He rose again (verse 40). There were witnesses who attested to His resurrection. The incarnation of Christ was to bring man into a reconciled relationship with God (verse 43).

Acts 10:44-48 records the results of Peter's preaching. As the Jews experienced an historical moment in Acts 2, so here the Gentiles bear similar witness to the outpouring of God's divine presence. This can perhaps be referred to as the 'Gentile Pentecost' (Stott 1990:198).

There were three things that characterized the life of the Gentile hearers. First, they were overwhelmed by the presence of the Holy Spirit. The word 'fell' in verse 44 denotes the suddenness and also the descent from above (Lenski 1934:430). In commenting, Walker (1965:221) writes that the Holy Spirit came upon the Gentiles as it did on the Jews in Acts 2 and His presence was of heavenly origin.

Second, the Gentiles were speaking in tongues. There are two other references of speaking in tongues apart from the one under consideration. In Acts 2:2-13, the coming of the Holy Spirit was preceded by the speaking in known languages and in Acts 8:15-17, Peter and John's prayer for the Samaritans resulted in the filling of the Holy Spirit and was followed by the speaking in tongues. The nature of the tongues and its comparison to the Acts 2 passage draw many criticisms as Newman & Nida (1972:219) point out that there are some commentators and translators who differ in their opinions. Since exegesis is not intended as part of this study, 'tongues' will be understood in the context of languages that the Gentiles spoke.

Third, they were baptized. Peter, in Acts 10:47 asks a rhetorical question in the light of what he saw happening, 'Can anyone then stop them from being baptized with water?' (paraphrased). The Gentiles were received into the larger family of believers through baptism. Lenski (1934:435) states that baptism was the decisive act which admitted the Gentiles into the Christian church without them first having to pass through Judaism.

What Peter's companions had experienced in Acts 10:45 shocked and probably challenged their belief system. The lesson that God started with Peter with regards to people who are different now moved to a group of Jewish companions. One can clearly see a ripple effect as God sets into motion His plans for others who are not of the Jewish fold.

Peter's stay with the Gentiles was further proof that God had touched him and it showed Peter's love for the Gentiles. Krodel (1986:210) states:

For Peter, accepting the hospitality of these Gentiles was the horizontal implementation of the vertical experience narrated in verses 44-47. He stayed with them, lived with them and also ate with them irrespective of their former prejudice.

It may be taken for granted that Peter's extended stay would have been used profitably to help disciple the new converts in the truths of the Gospel. In these biblical passages there are two significant lessons for believers. The first lesson is the unity of the church. The story of Cornelius emphasizes that God is no respecter of persons and that believers have no grounds to perpetrate racial or any other divisions. All nationalities stand equal before God. The second lesson is acceptance. Unity will largely be determined by acceptance. The Jews, because of past prejudices, never accepted Gentiles. However, through God's gracious dealing through Peter, He demonstrated the necessity to accept people who were different. All have come to know God the same way – through faith in Christ.

2.2.2 PROBLEMS ASSOCIATED WITH ASSIMILATION

In the process of assimilation based on the foregone examples of Jew and Gentile, two areas presented sensitive moments. There was the problem of discrimination and the problem of religious rites. It is mentioned here to help bring to surface that when two people groups come together, friction is bound to occur. This friction largely demonstrated the indifference that the Jew felt toward the Gentiles. A brief analysis follows to ascertain the nature of the friction.

2.2.2.1 THE PROBLEM OF DISCRIMINATION - ACTS 11:2-3

Peter had experienced one of the momentous occasions in his life. He was amazed that Gentiles could also become believers in Christ and could be considered as equal recipients of His mercy and love. After Peter's encounter in Acts 10, Acts 11:2-3 places him in another difficult situation. This was largely due to the discriminatory problem that always existed between the Jews and Gentiles because of ignorance.

(a) Based on past prejudices

A profound accusatory statement is made against Peter. 'You went to uncircumcised men and ate with them' (verse 53). Lenski (1934:438) notes that Peter was accused of eating with 'men having *akrobustia*, the prepuce, foreskin', ie. uncircumcised men. The conflict situation was intense. In verse 2, Luke used the word 'issue'. Kent Jnr. (1972:96) specifies that the root word means 'to judge between' or make a distinction. He further states that the believers at Jerusalem were prepared to argue over the distinctions and believed that that should help regulate their relationship. The Jewish believers felt that it was excellent that Peter preached the Gospel to the Gentiles but to be visited by them or visit with them as well as dine with them was totally unacceptable. Lenski (1934:438) remarks that, 'this circumcision party appealed to the Mosaic regulations which were clear with regards to circumcision and Kosher foods'. Peter was being very revolutionary in bringing in uncircumcised men, to enter into full fraternal relation and to sit and dine with them. Perhaps in the questioners minds was the wonder of: how can a ministry that stands in opposition to the principles of personal defilement find acceptance in the context of God's will? Generally Jewish believers were regarded as zealous for the law and ardent in their approach regarding social intercourse between circumcised and uncircumcised (Bruce 1981:234). Hence, the hard line approach towards Peter in this regard. Peter gives them a full account of what had happened. His defence was a straightforward narration of his experience. He did not argue with them but stated the facts.

Acts 11:18 presents a changed scenario with regards to Peter's opposition. In Acts 11:2, the mood was one of dissention, anger and accusations. However, verse 18 specifies that they quietened down or perhaps more technically 'they stopped their criticism'.

What would have challenged them to the point of changing their opinions with regards to a race whom they considered to be inferior? Through whom was this possible? With regards to the former, Peter's story was deemed credible. The credibility aspect was on the basis of cultural beliefs. Barclay (1953:87) explains the basis. Peter mentions, in verse 12, that he took six men with him. In Egyptian law with which the Jews were well conversant, seven witnesses were necessary to prove a case. In Roman law which they were acquainted with, seven seals were required to authenticate a document. So, in effect, Peter was saying that he had the witnesses and what he shared was factual. In answering the latter, Acts 11,16 and 17, is pivotal. The gift of God's Holy Spirit given to them made that difference. If God gave the identical gift to the Gentiles and also to Jews and together they believe on Jesus, who was Peter and what power did he possess to interfere in the process (Lenski 1934:444). Peter recognized that he had no alternative but to submit to God's leading. The change in race relationships was not to be obstructed any further for God had demonstrated His desire for racial harmony and acceptance.

Acts 11:18 concludes with the opposition stopping their critical attack on Peter and unitedly giving God praise and glory.

(b) Based on religious rites - Acts 15

The uncircumcised Gentiles acceptance within the strongly Jewish church was of a serious nature. The Jews were in a dilemma. The train of thought in Jewish thinking was that a Gentile who believed needed to be circumcised before being considered saved (Acts 15:1). They were quite willing that the Gentiles should come into the church but on the condition that they first become Jews. A close

examination into the contention that arose involves much more than the physical act. Some Jews propositioned the Gentiles that they forsake their heritage and culture and adopt those of the Jew. The subtlety of the religious contention overflowed into the realm of racial superiority. An example of this is recorded in Galatians 2:11-14 where Peter is accused of eating with the Gentiles. They believed, received the Holy Spirit and were baptized. Peter had a wonderful relationship with the believing Gentiles however, when the circumcision party arrived in Antioch they persuaded Peter to keep his distance from the Gentiles. Peter listened to them and this resulted in other Jewish believers joining him and following his hypocrisy. According to Paul, Peter acted out of fear, was inconsistent and his behavior was considered a disgraceful contradiction of the Gospel for Galatians 2:16 says, 'nevertheless knowing that a man is not justified by the works of the law but through faith in Christ Jesus'. Paul's argument is that since all have experienced justification by faith in Christ, how then can one preach a different Gospel to Gentiles and if God had accepted them how then can one break fellowship with one another? The abnormality of the Jewish mindset regarding the ritual procedures of Gentiles was a problem which needed much help. In order for this problem to be addressed and for guidance to be given, the Jerusalem Council was required to decide on this issue.

Paul and Barnabas together with some local believers were sent as a delegation to address this issue of the necessity of circumcision on the part of the Gentiles.

2.2.3 PROPOSALS BY THE JERUSALEM COUNCIL

The Jews were quite conservative as well as exclusive in their worship. They never imagined a day when Gentiles would be in the same environment and jointly acknowledging the one, true God. With the process of assimilation there are certain elements of worship that could be regarded as biblical while there are others that are cultural. Both the Jew and Gentile approach to worship comes under scrutiny. The Jerusalem Council acted as a watchdog over these

theological issues and had to arrive at a decision that would affect a correct interpretation of vital issues.

The Jerusalem Council was under the leadership of James. Barclay states, 'James's leadership was not a formal office; it was a moral leadership conceded to him because he was an outstanding man. He was the brother of Jesus (1953:115). James' presence was greatly respected and in decision making was supported by the rest of the members. Acts 15:22 attests to the confidence that the Council and congregation had in him.

The Council's decision was not a matter of deciding whether the Gentiles must be accepted within the church or not but whether they had to follow all the requirements of the law that pertained to the Jews. To help create and arrive at an amicable decision, the testimonies of three men were heard. These were Paul, Barnabas and Peter. The emphasis of their speeches was the cleansing of Gentiles by God through faith.

The decision of the Council with regards to assimilation involved three areas.

2.2.3.1 THE EATING OF MEAT OF STRANGLED ANIMALS AND EATING BLOOD

This impacted on the fellowship between the Jew and the Gentile. According to Leviticus 18:13, the Jews were forbidden by their law to eat the flesh of any animal from which the blood had not been drained. The reason for this is that blood was considered sacred to God. As a result of this, Walker (1965:360) declares that eating of meat of strangled animals by Gentiles offended Jews and in the process inhibited any kind of fellowship between them. James appealed to the Gentiles on the ground of brotherly love that they respect the social practices of the Jews with regards to the eating of meat. The emphasis on this proposal is for the purpose of getting along in their new found relationship, there was a need for compromise. Walker continues that it was a compromise intended to meet

temporary conditions. He further mentions that when the main principle holds 'noble intent' then one exercises love but when the main principle has prejudice and discriminatory principles behind it, then it is wrong and unchristian. What Walker is referring to can only refer to matters in gray areas. However, where biblical principles are firmly established then it is difficult to enter into any form of compromise. Compromise in the matter regarding the groups did not hinge on their being accepted by God but rather to each other.

The proposal for tolerance on a social stratum must be kept in line with intentions that would help build bridges rather than break them. The bringing together of two diverse groups will most certainly have social implications. A hypothetical situation with regards to Blacks being assimilated into Indian churches would be the issue of meat. On occasion, some traditional Blacks buy their cattle and openly slaughter and prepare it. Indians, on the other hand would rather buy from recognized butchers and also to be noted is that within the Indian community are people who do not eat beef.

2.2.3.2 THE EATING OF MEAT SACRIFICED TO IDOLS

The eating of meat sacrificed to idols was another injunction imposed by the Council upon the Gentiles. The Gentiles used to participate in feasts given in the names of pagan gods and also engaged in sexual immorality that was connected with idolatry (Newman & Nida 1972:297-298). One needs to note that it is not idolatry which is being emphasized here. Lenski points out that no one can be an idolater and a Christian at the same time (1934:614). However, this does not eliminate the possibility of Gentile Christians becoming polluted through the eating of meat sacrificed to idols. Leftover meats from pagan ceremonies were normally sold at a reduced price at the local markets. The temptation to buy this meat eventually would lead to pollution and perhaps become a stumbling block to weaker Christians as described in 1 Corinthians 8. It could be dangerous to a person who had a weak conscience watching them participate at such feasts or buying and eating meats that had been previously offered to idols.

2.2.3.3 FORNICATION IN THE GENTILE WORLD

Many Gentile communities did not consider fornication a sin but as something innocent and natural. It became part of their religious world. Lenski (1934:615) declares that the old pagan ideas about sexual impurities not being impurities were still part of the mindset of some converts. He suggests that as a result of their mindset still being challenged there was the danger of them being drawn into fornication by friends and relatives. Therefore Paul in 1 Corinthians 6:18 charges believers to 'Flee fornication'.

In Greece and Rome, idolatry and fornication often went together (Walker 1965:359). James' proposal was to help deal with both these vices in order to obtain a climate in which Jew and Gentile can be positive in their approach to each other. In the process of assimilation, trying to reach common ground is one of the prioritized goals. Attending a dysfunctional church will eventually lead to disharmony and hate. Lenski rightly expresses that there are many who consider themselves as being strong but are insensitive in the application of love. They reject the caring attitude, hurt others, stagger the weak and sometimes even bring their own faith into disrepute (1934:618).

The Jerusalem Council's decision helped quieten the tempers and moods of the insecure Jews. James' bigger picture and proposals to the Council and congregation were remarkably and overwhelmingly accepted. The message filtered through that Jew and Gentile are on equal footing before God and are to help each other adjust practically through the process of love.

2.2.4 PAUL'S ROLE

Paul's role is not being discussed as a proposal by the delegation of which he was a part but rather as an educator whose presence was necessary (Acts 11:22-25). The church at Antioch with a congregation of Jew and Gentile not only needed to be helped on a relational level but also on an educational level. The education was largely directed towards the new converts. Acts 11:25 states that Barnabas

went to Tarsus to find Paul and upon discovering him brought him back to help teach at Antioch.

2.2.4.1 THE STUDENTS

Initially the home church was predominantly Jewish but, after Acts 9, Gentiles were also coming to the saving knowledge of Christ. Stott (1990:82) states with regards to the Pentecost experience:

One might perhaps say that the Holy Spirit opened a school in Jerusalem that day; its teachers were the apostles whom Jesus appointed; and there were 3000 pupils in the kindergarten.

Similarly, in Acts 11 a teacher had to be appointed and Gentile converts needed to be taught.

2.2.4.2 THE STRATEGY

The church had seen the inclusion of Gentiles, who had also been included as heirs to the covenant. With a mixture of cultures, one would have to agree that the streamlined Jewish strategy of education would be of little or no benefit to the Gentiles. In the light of this, Lawson & Choun (1996:17,18) declare that first, educating a large pagan constituency was a new problem the church confronted. Second, the Antioch church had to provide different levels of instruction as they integrated the Gentile community. Third, Jewish believers were at an advantage because of their indepth knowledge of the fundamentals of Old Testament literature. Fourth, their polytheistic background dominated Gentiles. They were ignorant of Old Testament teaching and everything was novel in their new-found faith. Because of the imbalance, discipleship was of utmost priority therefore, Paul, a brilliant teacher from Tarsus, was recruited. Perhaps the reason for Paul's presence was his extensive knowledge of Old Testament literature and also him being a student of Gamaliel, a great teacher (Unger 1957:968).

As far as the inner workings were concerned, not much is said. This leaves many unanswered questions. Did one teacher cover basics while another taught advanced courses? Did one teach adults, while another taught youth and

children? Is the large church model in Antioch superior to the home church model described in the early experiences in Jerusalem? Not much is known other than the church adopting a system that helped meet the needs of the congregation.

2.2.4.3 CURRICULUM

The curriculum of New Testament education that affects the individual, the home, the church, Christian education schools and society is based, according to apostle Peter, on Christ's life and Ministry (Acts 2:22), His death (Acts 2:23), His resurrection (Acts 2:24), His exaltation (Acts 2:33), His salvation (Acts 2:37-38) and His forming of a new community (Acts 2:40-41). These studies can be successfully applied in Christian education programs.

The example of the Jew and Gentile demonstrates that God brought the two groups together. It also sheds light on problems that arose between them due to past prejudices. It further showed the need for approaching conflicting issues from a biblical base and with an attitude of love. The insight into the role of Paul and Barnabas helps to recognize the need for discipleship in the process of assimilation. Consistent discipling helps foster a spirit of cordial understanding in terms of God's mandate and people's relationship.

2.3 THE GREAT COMMISSION - MATTHEW 28:18-20

This passage is the second important reason why there is a need for assimilation within churches. Often being referred to as the 'Great Commission', this passage is pregnant with God's intended will for those who profess faith in Him. Steyn (1992:264) writes that just as Christ crossed boundaries to make His kingdom known likewise the disciples were to cross boundaries. They are to go to all peoples everywhere, to cross all barriers, whether it be racial, sociological, political, cultural or geographical. In understanding the scriptural basis for this

study, focus will be on the importance of discipleship and the need to reach diverse communities.

2.3.1 CALLED TO DISCIPLE OTHERS

According to Peters (1984:182-183), '*matheteusate* is second person plural, first aorist imperative active of *matheteuō*'. The verb is somewhat anomalous in its context because of its intransitive nature, meaning 'to be a disciple'. Yet in this passage it is used transitively and must be translated 'make disciples'. It is imperative in form and meaning and means that believers have a scriptural and spiritual obligation to obey the commands of the Lord and to make disciples.

2.3.1.1 THE PRINCIPLE ENACTED

They were continually devoting themselves to the apostles' teaching (Acts 2:42-47). The gift of teaching was given for the benefit of others (Romans 12:7). God appointed teachers after the apostles and prophets (1 Corinthians 12:28). The recipients of teaching and instruction are reminded to share their material blessings with the teachers (Galatians 6:6). God gave ministers and teachers to build up the church (Ephesians 4:11). Paul reminds the Philippians to practice what they have learned (Philippians 4:9). Paul informs the Colossians that, among other things, he teaches everyone with all wisdom (Colossians 1:28). Paul urges Timothy to command and teach the things in the Epistle (1 Timothy 4:11). Timothy is instructed to train qualified men who will teach others (2 Timothy 2:2). Many should have become teachers already (Hebrews 5:11). The lady is reminded that those who do not continue in the teachings of Christ do not have God (2 John 9). Readers are reminded to contend for the 'faith' or teaching entrusted to the saints (Jude 3).

2.3.1.2 THE AIM OF TEACHING

The teaching process has three important components as Wiwcharuch (1988:19-21) explains. The first is to help the learner to know. It is here that the learner begins to accumulate information. This is done either through sight or

experience. Information that is received is stored in the brain and can be remembered or quoted from memory at any time. Reproducing information at any moment is largely subjected to constant use. Isaiah 28:9-10 emphasized the importance of rote teaching, 'Do and do...rule on rule...a little here, a little there'. It basically means that students had to say 's after s, q after q'. The teacher would say an 's' the student would have to repeat it (Gower 1987:86). Notwithstanding all that is mentioned, the ability to comprehend information is of vital importance.

The second is to help the learner to understand. Learning to know has its value but it does not ensure that one understands what he knows. Teaching to understand is said to be more complicated than teaching to know. For information will only be digested if what is to be stored has meaning. As a result of this there is a need for systematic reasoning.

The third important aspect of teaching is to help learners to do. Wiwcharuch continues that good teaching not only teaches to know and understand but if it has to have value one must learn how to use that knowledge. Doing is the final product of teaching and learning.

There are two important people involved in the process of learning, the teacher and the student or the educator and the learner. The teacher's primary responsibility is to ensure that information is transmitted in a way that would benefit the student and secondly the methods that he uses must be able to help bring understanding. The responsibilities that fall on the student is to understand what is being transmitted and to apply it. A very distinctive overlap surfaces if Wiwcharuck's three-fold principle is effected. Understanding is significant to the teacher and the student. If the teacher never gets the student to understand then there could be failure on the teacher's part. If the student is unable to reproduce then there is failure in understanding on the learner's part.

Translating understanding in the discipleship process is important to the discipler and the disciple. The goal of every discipler is to bring the disciple to the point where there is confidence to function independently in helping someone else to reach a level of spiritual maturity.

2.3.1.3 THE EXAMPLE FROM SCRIPTURE – ACTS 8:28-40

Philip was instructed to go to a place near Jerusalem. En route he met an Ethiopian eunuch who was reading a passage from Isaiah 53:7-8 that made very little sense to him. In verse 35, Philip started teaching him about Jesus. Philip was helping the eunuch gain as much knowledge as possible with regards to who Jesus is. Philip was engaged in instructional teaching. His aim was to create a change in knowledge with regards to the person of Christ. Verse 36 demonstrates a life-changing experience for the student. The enlightenment he received is seen in his change of attitude in that he wanted to get baptized. This would not have occurred had the eunuch not clearly understood Philip's explanations. There was readiness on the eunuch's part to do what the Scriptures demanded (Matthew 28:18-20). He was baptized and became a disciple. The anticipated behavioral change was duly effected. Philip, under the guidance of the Holy Spirit, was successful in his approach.

2.3.1.4 EXAMPLE OF PAUL

Paul's teaching ministry proved productive in bringing Jews and Hellenists to accept Christ as God. Paul's teaching was strategic. In Acts 17:2b '...and for three Sabbaths and argued with them...'. Reniecker & Rogers (1976:305) examine the text:

The word 'argue' is actually *dialogemai*, 'to reason' to revolve in the mind, to teach with the method of question and answer, to give a discourse, but always with the idea of intellectual stimulus.

Situations often arise when one is called upon to explain key issues and give reasons why one says and believes certain things. The curriculum (Acts 2:22-36) which was adopted by Paul also played an important role.

In teaching discipleship, Christ, in the Great Commandment, affirmed that His disciples were to 'observe all things'. Regularly reading and reflecting on the Scriptures achieve this. The learners understood Paul to the point of changing their behavior. Among them were Jews, Greeks and a number of leading women (Acts 17:4).

There are two centers that play a remarkable role in making and teaching disciples. These are the home and the church.

2.3.1.5 THE MINISTRY AT HOME

From the earliest of time, the family has been the most important educational agency. In the Bible, parents were called on to be their children's instructors. This is clearly seen in the following references, Psalms 78:5-6; Deuteronomy 6:6-7 and 11:18-20. Vester, Theron & van Zyl (1982:125) record that in the early stages of Christianity the father was responsible to lead his household in religious worship. The duty was carried out regularly and devotedly since the child from an early age, had to be inducted into the Christian faith. The parent's Christian testimony needed to be explained to their children. The reason for being a Christian, the reason for going to church and the purpose of being involved in Christian activities. The ministry of the home is two-fold: to help meet its own educational needs and also to be a witness in the community. The home is one of the many institutions through which people of non-Christian faith learn about Christ, before entering into a larger group - the church. It is here that Bible studies are organized. This could be done on a one-to-one basis with question and answer being the medium of communication or through simple friendships using one's life as the living Word. Unfortunately many Christians fear to make friends with non-Christians. Studies into the life of Christ (Luke 15:1-2 and Luke 19:1-10) show that it is possible to make friends without compromising principles or watering down the Gospel. Fleming (1992:123), in speaking of Christ says:

Jesus was known as 'a friend of sinners'. In the minds of the religious purists this was criticism; not a compliment, but it was Jesus, not His critics who led people into the kingdom of God (Matthew 11:19;21:31).

Christians, instead of living in isolation and seclusion from non-Christians, should befriend them and use their homes as meeting places. Through their lives and the Scriptures, the unbelievers should systematically be shown the reason why they should believe in Christ. To be able to achieve this, Gilchrist (1988:64) believes that the need to establish a relaxed atmosphere is of vital importance. The individual being ministered to must be able to come to a place where he is free to share his needs, fears, beliefs and misgivings. Christian homes can easily help create the environment that brings hope to those without Christ.

2.3.1.6 THE MINISTRY OF THE CHURCH

The church is called upon to be God's instrument in teaching others the value of constantly reproducing disciples wherever they go. Lawson & Choun (1996:37) state that the Commission was not exclusively given for apostles and missionaries but also to the church. All those who proclaim faith in Christ stand under the commandment of this great teaching commission. In the light of the Great Commission, churches should be involved in making effective Bible study programs available. This could help them first, to grow into maturity and second, to feel confident in reaching the lost for Christ. I have personally observed the poor nature of discipleship in the E.C.S.A. This is clearly evident in the stuttering, non-progressive and quantitative aspect of church growth. Very few are empowered to take the Gospel to the lost. However, in edificational ministries there is stability. Drawing out of this situation is a see-saw effect being presented. Imbalance is the word that best describes the picture presented.

Dayton & Fraser say:

There are so many important and necessary things that the church is to be and do that the center about which they all revolve can be lost if one aspect or facet is considered apart from the others (1980:58).

These writers solidify and firmly reiterate the need for balance between edificational and evangelism programs. Verkuyl (1987:189) takes the issue of programs within churches one step higher by saying that churches must gear up

all their efforts toward church growth. The reason for this is that quantitative expansion is a top priority item of 'church business'. This is exactly what Jesus intended for the church. As mentioned in an applicatory way in John 15:16 '...you should go'. This can only be achieved in churches where the imbalance between edification and evangelism is balanced.

The goal of churches is to contribute to the words of Christ in a tangible way by obediently setting about the task of 'making disciples'.

2.3.2 *REACHING A DIVERSE COMMUNITY*

2.3.2.1 THE SPHERE OF MINISTRY

The command, as stated by Christ in Matthew 28:19, involved the making of disciples of all nations.

The Commission forbids nationalism, ethnocentrism, provincialism and particularism... God is not a respecter of persons. Christians must learn to think internationally, interracially and interculturally if they are to fulfill the commission of the Lord (Peters 1972:188).

Believers are to reach all nations and the Gospel must go out to all people wherever they live. They must be gathered as the first fruits of a new humanity (Verkuyt 1987:108). Wagner (1974:108), in amplifying the need to reach others, uses Acts 1:8 as a sequel to help fulfill the Great Commission. He proposes a three-fold strategy.

'M' stands for missions and is divided into three subcategories. Missions-one (M1) 'Jerusalem and Judea', planting churches in the same culture. Missions-two (M2) 'Samaria', going into another culture. Missions-three (M3) 'uttermost part of the earth', going into a radically different culture.

There is a ripple type effect that is pictured. However, missions and in particular reaching diverse persons, is not done in a systematic way. In other words, there is no progress from stage to stage. While engaging in Missions-one, Missions two and three can still be attempted.

As Peters emphasizes above, the Gospel is not exclusive to any particular race group. Wherever possible opportunities must be sought out. The environment could vary from a street corner, to a bus, ship, home, jungle or just about any where. The person could be a Black, White, Indian, Chinese, Muslim or Colored. Under God's banner of grace every one is capable of receiving His mercy.

2.3.2.2 BEING SENSITIVE TO PEOPLE'S NEEDS

Evangelization always takes place in the context of need. Dayton & Fraser (1980:163) explain this through the life and times of Christ. He was always driven by compassion for the needs of people which is seen by Him healing the blind, the lame and the lepers. He also blessed children, fed the hungry, instructed those who sought truth, forgave the guilty, accepted the outcasts and reassured the fearful. In spite of His many critics whom He had to deal with, He broke social taboos and reached out to those who needed help.

The model of Christ's ministry encourages churches to work beyond structures that inhibit the meeting of people's needs. These structures could be representative of ethnic background, race, prejudice and discrimination. Hunger and thirst are universal conditions that need to be met. The Gospel is priority while meeting the social needs of a diverse community. Often within churches the political wrangle of a separatist type mentality keeps them from being effective. Hunt specifies that the mandate for the church is to bridge the divide that exists, because without that, it is going to be very difficult for the church to accomplish what needs to be accomplished (www.crosswalk.com. 9/24/02).

The local church must spend more time in learning the aspirations, needs, drives, motivations and fears of a people in order to translate the meaning of the kingdom so that people's needs are met (Dayton & Fraser 1980:164). It was noted in Chapter One how demographic changes compelled churches to address the physical and spiritual needs of people and how the doors were opened for further ministries.

Being a good disciple of the Lord will require believers to be positive in their approach in fulfilling the task of the Great Commission. Changing one's mentality towards others who are deemed different by one's own interpretation contributes to evangelistic success. People need to be seen through the eyes and heart of Jesus.

This then concludes the section on the scriptural basis for this study. The survey undertaken shows the necessity for assimilation and the need for discipleship. Throughout the Testaments it has been positively noticed that God had already planned that the Gentile world should also be recipients of His grace. The principles, through the lessons carefully selected, help shape one's mind on matters to be internally and externally dealt with both in the context of the church as well as oneself. The call to make disciples is not an option but a command that needs to be obeyed. Churches must be open to others and share in their lives as Jesus did. It has been the prayer of Jesus that the church should be one – both in spiritual matters as well as social matters. It is to one's shame to continue molding oneself according to lines which are condemned by God.

CHAPTER 3 - UNDERSTANDING SOME OF THE WORLDVIEW OF THE BLACKS AND THE SOCIO-CULTURAL IMPLICATIONS

Before expanding on this subject, there may seem to be a repetition of some of the contents in this section with those in Chapter 5 and Chapter 6. In the latter sections views are expressed from an Indian perspective. In this chapter attention is given to the Blacks and their perceptions of matters that directly relate to them.

A study conducted by Professors P.J.N. Zungu (Head of Department of Zulu) and V. Prabhakaran (Department of Hindu Studies) at the University of Durban-Westville indicated that Blacks and Indians have some aspects of their culture in common (Zungu December 9, 2002). The 'common aspects' deal with principles rather than meaning same or identical. Some of the examples of commonality include certain rituals, respect of elders, death and objects in worship. These common elements are advantageous in that Indian Christians would be in a better position to understand the nature of challenge and the impact that the Gospel has over Blacks because they were also subjected to similar challenges.

An investigation will be undertaken to discover the implications in the discipleship process and the impact it has on some of the Black worldviews.

3.1 CHALLENGE TO THEIR SOCIO-CULTURAL LIFESTYLE

The E.C.S.A. is largely based in KwaZulu-Natal and its major Black populace are the Zulus. When Blacks are being referred to it is with reference to the Zulus of KwaZulu-Natal.

Hammond-Tooke (1993:21) writes that the Zulu finds his roots in the Nguni tribe. This tribe is further divided into the North Nguni and the South Nguni. The North

Nguni tribes incorporate into its membership the Zulus of KwaZulu-Natal, the Swazi and Ndebele tribes of the Transvaal. The South Nguni tribes who reside in the Cape are generally compositions of the Cape tribes proper, made up of the Xhosa, Thembu Mpondo, Mpondomise and immigrants made up of the Bhaca and Mfengu tribes. The Xhosa language that tends to dominate in the Cape seemingly contains elements borrowed from the indigenous Khoisan people.

In the late seventeenth or early eighteenth century a relatively small African clan migrated into Northern Natal (North Nguni). Originating from the name of their family chieftain, Zulu 'son of Malendela', they became known as the people of Zulu (amaZulu) or since 'Zulu' meaning 'the heavens'. Perhaps they thought of themselves as the 'people of the heavens' (Thorpe 1991:32).

The Zulu clan has grown with the changes of demographics and freedom from apartheid that previously hampered their movements.

Many are now being thoroughly influenced by western thinking and lifestyle. The Indians, over the years, have also suffered a similar plight. According to Reddy (Arkin, Magyar & Pillay 1989:279):

The Indian community is westernized to the extent necessary for it to compete and survive in a country in which economic and social norms are predominately Western.

Amidst the social transformation, modern Zulus are not only aware but are proud of their cultural heritage. Zulu oral traditions will continue to play a major role in sustaining the everyday life of the Zulus. The focus here will be on those who, whether from urban or rural backgrounds, continue to maintain their traditional lifestyles.

3.1.1 *NEGATIVELY*

The aspects being determined are the responses created when Blacks are disciplined by people other than their ethnic group, in this context the Indians.

3.1.1.1 ETHNICITY BEING UNDERMINED

This cultural threat is seen from both political and church history. There has been an extensive coverage of this in Chapter 4. The emphasis here is more on the tension created when Blacks saw their 'Africanness' being threatened.

Understanding the importance of ethnicity from history will enable a discipler to be cautious in his approach in teaching the Gospel.

(a) **Example from political history**

There are two examples in Chapter Four where Black ethnicity was undermined. The National government's move in the days of apartheid for 'separate development' based along racial lines and the imposition of Afrikaans as the first language of study in Black schools.

Nuttal et al (1998:93-94) also record the rise of the 'Black Consciousness Movement' as being instrumental in raising Africanness. The word 'consciousness' means '...thoughts and feelings and knowledge of one's existence'. It was started by a group of Black university students in the late 1960's. The movement is synonymous with Bantu Steven (Steve) Biko who was the outspoken leader of the South African Students Organization (SASO). He is described as one who:

...was probably the greatest pacific – not pacifist, but pacific – leader...a formidable and articulate philosopher, organiser and populariser of Black people's passion for equality... (Sono 1993:89-90).

Some of the objectives of the movement were:

- (i) To free Black people from their psychological oppression, by eradicating feelings of minority and reliance on White people. 'Black man you are on your own' became the popular slogan.

- (ii) To define 'Black people' as those who had been oppressed by apartheid.
- (iii) To protest against apartheid on the basis of racial oppression
- (iv) To promote pride in Black culture and to counter attempts to devalue Black experiences, skills and values (Nuttal et al 1998:93-94).

The emphases of these objectives were to highlight their presence, their ethnicity and their Africanness. Boesak further elaborated on this political imbalance of the recognition of ethnic existence when he purported that there were no rights in the Black culture that Whites needed to respect (1986:4). Irrespective of the hardened sublime mentality of the White oppressors he affirmed that Blacks should no longer be defined and limited by Whites. 'With glowing pride in our blackness we oppose this 'colonializing' of our humanity' (1986:4)

The tension rising out of political history is a picture of a master-slave relationship which has been condemned by Blacks. In fact, Nuttal et al in perusing the letters of the late Steve Biko record:

...its essence is the realization by the Black man of the need to rally together with his brothers around the cause of their oppression-the blackness of their skin- and to operate as a group to rid themselves of the shackles that bind them to perpetual servitude (1998:94).

The possible cultural domination on the Indians' part needs to be strongly averted. Colonialism did not create space for African culture. In the political history the dominant group did not recognize that African culture had it's own wisdom, insights and values that informed the lives of Africans. There was the refusal to recognize the Africans as equals (www.afrikaworld.net: 4/11/2002). Indians, when discipling Blacks, must view them as equals.

Attention will now be given to church history and its effect on Black ethnicity.

(b) Example from church history

The rate of conversion amongst African indigenous religions is said to have been increased (www.afrikaworld.net:4/11/2002). This is partly attributed to urbanization, western culture and civilization, and science and technology created by European colonization in Africa. The other is the result of the ardent efforts of missionaries. They helped provide humanitarian services like medical care, sanitation and education.

Mbiti (www.afrikaworld.net:4/11/2002) records:

Africa is caught up in a world revolution which is so dynamic that it has almost got out of human control... the men of Africa must get up and dance, for better or for worse, on the arena of world drama. His image of himself and of the universe is disrupted and must make room for the changing 'universal' and not simple 'tribal' man.

This is a profound statement that cuts across the recognition of the importance of ethnic people. Villa-Vicencio (1988:54) writes that missionaries in their efforts to convert people to Christ showed complete rejection of the African worldview and a denial of traditional social customs. Western Christian cultures permeated foreign indigenous cultures with their own languages, written texts, symbols, liturgy, rituals, utensils, gestures, hymns, belief system, worldview and concept of persons (www.afrikaworld.net:4/11/2002). This western invasion into African culture was strongly condemned by Nobel peace prize winner, Arch bishop Desmond Tutu when he remarked that they '...consciously or unconsciously sought to Europeanize us before they could Christianize us'. The impact of western culture was so great on African soil that even if Blacks needed to change they would not capture the trueness of their Africanness (Villa-Vicencio 1988:56). The missionaries, he implied wanted to replace the Black's so called 'false consciousness' with their 'true consciousness' thus allowing for the old order to give way to the new. While there needs to be appreciation for the missionaries for their sacrifice and concern to improve the quality of life through the preaching of the Gospel, one must acknowledge that deculturization made indigenous people look more like the missionary.

The strong impact of early missionary movements gave rise to the emergence of 'African theology'. The premise of this theology is based on biblical faith and adopted the mental and verbal categories of the philosophy of a 'people of the Blacks' (Gibellini 1994:23). Gibellini claims that westerners did not take notice of the following, 'there are not world but worlds, not one history but histories, not one culture but cultures; not theology but theologies'.

Even through contemporary church history there is fear on the part of Blacks of the possibility of being deculturized. In this context, it would mean that there would be a strong move toward Indianization,

Indian disciplers need to take note of two important facts when discipling Blacks. First, propagating a 'master-slave' picture that rises out of ethnocentrism and second, the duplication of the approach of the early missionaries in trying to completely deculture indigenous people.

3.1.1.2 LIMITED PARTICIPATION IN RITUALISTIC EVENTS

Faith in Christ creates a new perspective on culture. It challenges individuals to revisit their commitments to certain traditional ways of doing things. From a biblical perspective some areas would require continuation while others would call for their discontinuation. This abstinence in rituals also impacts on their extended relationships in traditional settings. A discussion of some examples of limited participation, the reason for the aforementioned and the responses experienced as a result of their withdrawal in these questionable rituals follows.

(a) Rituals relating to the chiefdom

In traditional settings the chief was considered to be sacred. The office was of such a nature that there existed a belief that the health and strength of the ruler could influence the weather, crops and the general wellbeing of both man and beast (Hammond-Tooke 1993:65-66).

Hammond-Tooke describes three important festival, amongst others, that are associated with the chieftdom. The first is known as the *umkhosi*. This feast involved the prohibition of eating or tasting the harvest of the new crops until the chief had first tasted it through a ritual involving special medicines. Anything otherwise was considered as an offence equated to treason and it was considered a grave sin against the ancestors.

The second are the rain rituals. This involved seeking special favours from the royal blood ancestors. There was a special need annually for the boundaries of the chieftdom to be protected against hail, lightening and pests. A special 'heaven herd' ran out with their weapons and rain shields, shouting at the lightning to move away. This ceremony was associated with *Nomkhubulwana*, the mystical 'Princess of heaven', a beautiful maiden who combined within herself aspects of nature.

The third was the doctoring of seed to ensure a fertile crop. Seeds from the harvest were set aside for the next planting. On instruction from the chief, young girls before the age of puberty, moved through the country collecting some of this seed from each homestead in the chieftdom and travelling with it to the capital. Here all the seeds were mixed together with that of the chief's field. This was placed in a great pot with strong medicines and redistributed down through the hierarchy, thus ensuring that each man's crop would be infused with the blessing for prosperity for the chieftaincy.

The chiefs treated the Black believers non-participation with disdain. These chiefs blamed the missionaries and did not trust converts to Christianity to obey or show loyalty in times of crises or war (Villa-Vincencio 1988:61). Vilakazi writes that Christians have developed arrogant attitudes towards traditionalists whom they refer to as '*amaqaba*' (pagans) and therefore support to the chiefs or co-operating with them has been withheld (1965:98).

These festivals will no longer require the presence of Black Christians for the following reasons.

(i) Reasons for limited participation

- a. Christians are followers of a king, Jesus Christ, of another kingdom. He was not only God Himself but in his humanity had extraordinary power to effect healing and perform miracles (Vilakazi 1965:98). Vilakazi writes of a follower who once said, '*Sengiyazikholehwa, angikwazi ukukhonza amakhosi amabili*' (I have chosen for myself Christianity, and I cannot serve two kings).
- b. The Christian's newfound faith is more important than the chief.
- c. The Christian's whole life is a presentation of an offering to God (Vilakazi 1965:99).
- d. The church generally exercised control over their lives. It was regarded as an, 'embodiment of all the value systems that Christianity introduced'. It has been further described as, 'the keeper of conscience and its teachings; rules and regulations' have been regarded as normative (Vilakazi 1965:101). The new teachings prevented their participation in anything that was biblically questionable
- e. Through the discipleship process, Blacks learn from a biblical perspective about the rituals that they can or cannot participate in.
- f. The chief is an ordinary person with no special powers. If powers are exhibited then these originate from the spirit world.

(b) Beer drinking

The liberal consumption of sorghum beer plays an important role in the social life of the Zulu people. To accept beer is to accept hospitality and to reject beer is to reject hospitality (von Kapff 1997:58). Beer is also considered to be of great social importance at weddings, at the various ceremonies that mark key events in the life of the Zulu and for entertaining.

Beer drinking has also been recognized in effecting reconciliation. Krige (1936:59) describes the process. When a relationship has been severed a ceremony known as *ukuthela-lana amanzi* (to pour water for one another) is held. On the day of reconciliation beer is brewed and the interested parties are invited to a particular spot outside the kraal. The offending parties share their difficulties to the satisfaction of the *ibandla*. Thereafter the once offended parties drink beer from the same vessel signifying that all is forgiven as well as celebrating their unity.

(i) *The Christian response*

The matter of drinking in Scripture being viewed as sinful falls into a gray area (Romans 13:13; 1 Corinthians 11:21; 1 Timothy 3:8; Titus 2:3). Those who are largely excluded from drinking beer were leaders and kings for drinking is said to impair judgement in matters needing resolutions (Gower 1987:112). While drinking may be allowed, drunkenness is condemned in Scripture (Ephesians 5:18). It also leads to a poor Christian testimony (1 Peter 2:11).

The context of African beer-drinking places emphases on certain elements which are not in themselves wrong but rather in the manner in which it has to be attained. It provides the basis for hospitality, social acceptance and reconciliation. This view of beer, as adopted by the Zulus, is in contradiction to the Bible. The Bible emphasizes 'love' as the basis of hospitality, acceptance and reconciliation (1 Corinthians 13:1-13; 1 John 3:18). In conflict situations the biblical command is to first leave gifts at the altar, go make peace with the offended party and return for worship (Matthew 5:24 paraphrased). When reconciliation is effected there is no mention of beer drinking but Christians should rejoice (Matthew 18:15).

(c) **Bringing home the spirit of the dead**

African traditional religion pays particular attention to the spirit of the dead. The deceased's body normally takes residence in the earth. Although the bodies rot away at death the spirits live on. From a Zulu perspective the incorporation of the

deceased's spirit into the group of ancestors is of paramount importance. Krige (1936:169) notes that only when the *ukubuyisa* is held then only has equilibrium been reached. In the interim, writes Vilakazi (1965:89), at death the spirit leaves the body, passes into the air and stays there until the *ukubuyisa* is held, where it will then become part of the ancestral home. This ceremony of aggregation is generally held after two to three years. It is in this ceremony that for the first time that the name of the deceased is mentioned in the praises with the other ancestors (Krige 1936:169).

A very similar ritual is held amongst Indian Hindus known as the '16th day ceremony'. This ceremony helped family members release the spirit of the deceased to the reincarnated world. The ceremony also served as a period to remember and give family members further opportunity to pray for the spirit of the deceased.

(d) Responses from the family and the community

The family's and extended community's response to those who limited their participation at some ritualistic events were very negative. The extended unsaved community kept away in times of crises especially sickness. Vilakazi (1965:29) described an incident where a Christian was sick, was spoken about by others and the causes of his sickness were speculated about but the village people did not visit him.

Ostracism was also a response realized by some Indian Christians. Conversion created immense pressure. Some were driven away from home, others were distanced from families, yet still some were to regard their parents as dead. They were said to be following a 'white man's' god. The Blacks have also suffered similar plights. A Black colleague was ostracised by his family.

Amidst the physical and psychological implications, victims of ostracism like those in Hebrews 11:33-39 stood firm with God's people, choosing Christ rather than the pleasures of this world (paraphrased Hebrew 11:25).

(e) Response from the church

Black Christians find it difficult to participate in Zulu traditions since the rituals are connected with paganism. Participation in these *qoma* ceremonies, ritual slaughtering and eating of these meats has been strongly condemned by both church and the Bible (Vilakazi 1965:31). Individuals participating at these events are put on discipline.

Among Indian Christians, attendance at 'porridge prayers, *Diwali* celebrations and *Eid* festivals' are strongly condemned by the church. Some churches take strong disciplinary measures against defaulters.

While there is strong condemnation there are also 'functional equivalents' that Blacks and Indians have established in Christian circles. An example being the *ukubuyisa* and the 16th day ceremony of the Blacks and Indians respectively. Instead of the feast, the Christian erect memorial stones and hold prayer meetings for the soul of the dead (Vilakazi 1965:33). Amongst some pentecostal and evangelical churches unveiling a tombstone and hosting a '40 day' thanksgiving service or traditional memorial service form part of church practices.

Today Indians Christians, like Blacks are encouraged not to participate in these events due to the objectives of these functions. They tend to lead practitioners into believing that the spirit of the dead is still around nebulously.

3.1.1.3 BEING JUDGED PREMATURELY

(a) Based on cultural ignorance

Poor understanding of the Black culture has led to cultural prejudices (Chapter Four). Indians can relate to this. An example is the misconception of the 'marigold' flower. Some Indian Christians will not plant nor use marigolds for decorative purposes because of the western missionaries who equated the flower with Hinduism. This has been largely attributed to its periodic use at Hindu prayers, ceremonies and funerals. For some believers, the use of this flower would be considered as aligning themselves with their former religion. A lack of understanding concerning this flower has led to pre-judgement.

Blacks have also been prematurely judged. They have been accused of operating with *umthakati* (witchcraft). Although some Blacks believe in witchcraft (3.2.1.3), it is the everyday herbal remedies which are viewed suspiciously.

Herbal remedies play an integral part in the lifestyle of Indians. For measles, the liquid of crushed syringa berry leaves is applied directly to the affected areas. Root ginger is used for persistent phlegmy cough, a mixture of orange juice and castor oil is used for cleaning the digestive system and a mixture of vinegar and coconut oil is applied to the head for tension headaches. Similar treatments are often confused with those of the *izinyanga*. The *izinyanga* (herbalist) works with concoctions of magical potions (3.2.1.2.b). In African culture barren women are often given a blend of orange lily (*gloriosa virescens*) to help promote fertility (Krige 1936:61-62). Mpondo and Shaca, pregnant women are given a mixture made from agapanthus to help prevent sickness and to bring relief from pain (Mbiti 1969:108). At the time of birth, certain plants like the *uHlakahla* are liquidized and given to the prospective mother for a rapid and successful birth (Krige 1936:63). New-born babies are washed with the contents of the *umlali* plant to help make it a quiet child and not one given to constant crying (Krige 1936:63). These are some of the aspects that are largely misinterpreted as being

umthakathi. The reason for this is largely attributed to a lack of understanding of the Black culture.

Another cultural misunderstanding is the issue of *ilobola*. Women are often perceived as 'things' to be traded for financial benefits. This reduces women to the status of slavery when the groom pays *ilobola*. Understanding the meaning of *ilobola* will help in understanding the cultural practice. For a woman it is an insult to be married without *ilobola*. This literally means 'Give cattle for the bride', which the groom has to pay to his future father-in-law (von Kapff 1997:37)

The matter of the *ilobola* is seen as a means to achieve equilibrium amongst the contracting parties since one party will benefit with an additional female. The see-saw effect created of one being higher than the other is never accepted in Zulu culture especially in the case of marriage. In the old days it has been said, " 'people of such and such a sib, ye have stabbed me' ie., injured him and his sib, and the giving of a daughter in marriage was not a joyous occasion" (Krige 1936:120). She further notes that something had to be done to soften the blow therefore the other family brought some valuable possessions consisting of cattle or hoes to the girl's parents. *Ilobola* must not be seen as a Zulu man buying his wife but rather compensating her father for the time he had spent in raising her as well as the loss of her contributions to the household. Perceived in any other way the girl could be reduced to slavery on the basis of being paid for.

(b) Cultural biasedness

Max Warren, Secretary of the Church Missionary Society (1942-1963) said, 'Our task in approaching another people, another culture...is to take off our shoes, for the place we are approaching is holy' (www.afrikaworld.net 11/04/2002). There is definitely a need to respect other cultures. Any form of disrespect is a case of 'human rights' abuse and not even evangelization can ignore this obligation. Cultural biasedness is when one views oneself as being superior to another. It is this aspect that brings reservations in the minds of Blacks. They fear not being

treated equally especially if they are in a church where they are the minority. The Blacks fear that the Indians will not accept them.

Further discussions on the racial perceptions arising out of misunderstandings can be read in Chapter Four, the importance of a good understanding negating racial perceptions in Chapter Three and the building of sound relationships in Chapter Five.

3.1.1.4 INITIATING CONFUSION

(a) Polygamy

Webster's dictionary defines 'polygamy', as '...having a plurality of wives or husbands at the same time; usually, the marriage of a man to more than one woman, or the practice of having several wives at the same time' (www.polygamy.com.2/12/2002).

The concept of Zulu polygamy was a result of early gender imbalances because the mortality rate was far higher among men. Secondly, the early Zulu wars saw many men being killed thus contributing to the gender ratio imbalances (De la Harpe et al 1968:44). The correction of the social gender imbalances saw the introduction of polygamy.

In the social system of the Zulus, polygamy is not without problems. Vilakazi (1965:36) and Hammond-Tooke (1993:68) describe the conflicts that take place among the chieftdom and the commoners. With the chief having many wives the fight for the right to the throne was extremely contentious. Each wife wanted her son to inherit the throne. This resulted in constant quarrels among the wives. Antagonism continued between households until the throne was either usurped or seceded by one of the sons. The *Intandokazi* (the favorite wife) is always the focal point of discussions and receives verbal insults from the other wives especially by the least favoured. This behavior is emulated by respective children

who consider other children within this polygamous relationship as enemies and needful of verbal retribution. Some of the wives were even accused of dabbling in witchcraft.

Although polygamy may be viewed as contentious it also claims to have some blessings. The internet author (www.polygamy.com.2/12/2002) writes that polygamy provides a method where women can have female friends for life and for the opportunity of having material needs met. Women, in a polygamous relationship generally do not mind not having their sexual needs met provided that they and their children are cared for.

The Christian dilemmas facing polygamous relationships are largely due to the Christian responses. Converts to African Independent Churches have found no difficulties. De la Harpe et al state that the syncretistic nature of these churches have made exceptions for polygamy (1968:157). While this is true of the A.I.C., in Bible believing churches polygamy is both a theological and practical problem.

The problems that churches face will be within the advice that one would offer individuals in polygamous relationships. Some ministers (interviews: S. Govender, D. Naidoo, A. Munien, C. Viljoen and B. Pillay: 16/11/2002) indicated that although it is a difficult question to answer because of various practical implications, the converted parties need to give recognition to their extended families and provide for them. Also, in the new-found Christian relationship he needs to commit to his first wife and keep her only as a sexual partner. For the other wives it may mean removing oneself from the 'umbrella' and continuing life as a single mother or alternatively depending on church doctrinal position, be considered for remarriage to other partners.

Undoubtedly the impact of polygamy in Zulu society is a challenge to theology in terms of practical resolutions for the convert.

3.1.2 *POSITIVELY*

3.1.2.1 DEVELOPS UNDERSTANDING

‘With humility and gratitude let us borrow and learn from other cultures but let us not become their cultural slaves’ (Verlinden 1978:274). It is important to learn from other cultures. When dealing with different cultures, there is always the danger of ethnocentrism. This causes one to become negative to another culture because of pride. What are some of the benefits of understanding another culture?

(a) **Helps remove fear**

Generally, people fear those whom they do not know. Hiebert (1985:81) remarks that people are often afraid of new situations because of the unknowns. In these situations it is very easy for a ‘fight or flight’ attitude to prevail (Hunter 1990:430). If fear is not specifically dealt with, in the long run it could turn to anxiety (Hiebert 1985:81). The individual who is overcome by such fear could feel uneasy and withdraw from participating in meaningful relationships.

Learning a new culture can be very exciting and challenging. Depending on how one perceives another culture one could choose to associate or dissociate oneself. In choosing the former, one will eventually deal with the aspect of fear which inhibits friendships. There will be an openness to learn and understand behavioral patterns that seem to bring separation between cultural groups. Where the latter is present there always exist the tendency to find and develop friendships amongst people of one’s own ethnic background.

It has been mentioned in several areas of this study that Indians need to deal positively with personal and corporate fear. Specific anxieties must be objectively dealt with. Crabb (1977:192) identifies three areas of feelings that individuals need to deal with. These could be applied to cross-cultural settings. First, problem feelings. These could be expressed verbally or non-verbally. In this area, he suggests that individuals be encouraged and restored through the

adoption of biblical patterns. Second, there could be problem behaviors. Individuals take responsibility for expressing themselves the way they do. There is a need for exhortation in biblical behavior. The final area that needs to be addressed is problem thinking. He calls for enlightenment and redirection to scriptural thinking.

The model, as presented by Crabb, divides the psychological character of man into three key areas. Using this model would help towards understanding another cultural group, and in the process eliminate unnecessary fears that lead to disrespect.

(b) Helps develop communication

Communication helps to foster a healthy relationship. It is always difficult to talk to strangers because of national, tribal and racial differences (Williams 1979:168). In using the word 'talk', Williams is not of the opinion that no conversation takes place but rather it is with reference to an intimate relationship where ideas and feelings are exchanged. The problems associated with communication are provided in Chapter Four. In understanding another culture and communicating in that language helps one identify with those individuals. Language is fundamental to every peoples' identity and ability to survive as a relatively unified group that co-operate in joint ventures (Dayton & Fraser 1980:149).

(c) Appreciates another culture

One of man's greatest problems is that of ethnocentrism. It gives the notion that 'I am better than others'. Within every culture are aspects that fall short of biblical standards including the Jewish culture. In appreciating another culture from a theological perspective there is the solidification of aspects that are approved by Scripture and the condemnation of those practices that do not meet biblical criteria. One of the elements to be guarded against is the deculturalization of individuals to the point of veering them to conform to one's own cultural practices (3.1.1).

There are positive elements that are rich and symbolic in every culture. One of the elements of Black culture that is intriguing and interesting is their creativity. In poetry their composition moves from the simple to highly sophisticated literature (Local History Museums 1996:27).

African art is also considered as one of the best in the world not to mention their solidarity in social affairs and their commitment to the use of natural elements to produce exquisite material patterns like pottery, wood carvings, baskets and building of shelters. Gordon Mnguni, a former teacher received a mayoral award for his efforts in teaching township youngsters to make items like frames, furniture, jewelry and ornaments with paper, finely ground stones and matchsticks (Sunday Times 1/12/2002:4). These are only some of the examples of the potential and creativeness that characterize Blacks. (See Appendix B: Pride of Africa). Positively, in developing an understanding there will be an appreciation of other cultures.

3.1.2.2 BUILDING FRIENDSHIPS

The importance of friendship building is further dealt with in Chapter Five, where basic principles are viewed to provide the framework for solid inter-group relationships. The motivation for building friendships is imbedded in Christ's command in John 15:12, 'This is My commandment that you love one another, just as I have loved you'. The sphere of this love is not confined to one's own people but also to those of other ethnic groups. As the love of Jesus is shared in the discipleship process, friendships will be built between discipler and the disciples. Out of this process arises an understanding of who the disciples are, their backgrounds, their lineages, their aspirations and other aspects of their lives. They in turn learn more of the discipler as the process of discipleship continues.

Jacobs (1959:44) lists some principles in building friendships.

- Make people feel important.

This does not mean that you flatter them or lie to them.

- Be a good listener.

This is an acknowledgement of the worth of an individual.

- Avoid sarcasm.

This is trying to berate the intelligence of the enquirer.

- Don't show favouritism.

Take a personal interest in everyone.

The principles shared by Jacobs have much value in forging relationships. Blacks should not only be made to feel important but they should know that they are important. They have a significant role to play in God's kingdom. Apartheid created social tensions between Indians and Blacks. Listening, amongst other matters, will most definitely contribute to meaningful relationships. The importance of love demonstrates that understanding does lead to healthy friendships.

3.1.2.2 FULFILLING THE MISSIONARY MANDATE

(a) Demonstrates the obedience of Disciples

One of the reasons for poor qualitative and quantitative growth in the E.C.S.A. is attributed to the lack of discipleship among its members. New converts are welcomed and thereafter left to determine their own pattern for spiritual growth. As Verlinden (1978:111) notes, 'See you next week, same place, same time'. The dangers of this mentality is that converts are left to learn from weaker believers and this results in the link for discipling others being weakened which in turn leads to fewer people participating in the service of the church. The value of the discipleship process is seen not only as a medium to change the other person but also to understand him (3.1.2.1). The emphasis of the command is in 'making disciples' (Matthew 28:20). The results of discipleship are that converts would be able to influence others. This according to Peters (1972:208) involves being sent with the proper aim:

...Not to preach sociology but salvation not economics but evangelism...not culture but conversion...not democracy but the Gospel; not civilization but Christ; we are ambassadors not diplomats.

In the Bible, disciples were referred to as messengers, ambassadors and apostles (Isaiah 42:19; 2 Cor.5:20; Romans 1:1). There are some examples as in Luke 10:1; Matthew 28:18-20 and Acts 1:8 where the disciples were commissioned.

In discipling Blacks one is actually fulfilling the missionary mandate as stated in Matthew 28:20, '...to all nations'. By virtue of this it becomes necessary that discipleship be extended beyond the borders of one's own ethnic background. God is calling ethnic groups into cross cultural experiences and those who profess to be true followers of Christ have no option but to obey.

(b) Demonstrates the unity of the Gospel

The unity of the Gospel is seen in that it is able to unite cultures. This was examined in the context of the example of the Jew and Gentile in Chapter Two. The basis of this unity is attributed to Christ's death on the cross (Ephesians 2:14,15). Amidst cultural differences the Jews and the Gentiles were integrated in the Antioch church.

In fulfilling the missionary mandate ethnic churches recognize the unity of the Gospel. Unity that is not only viewed in the context of one's relationship amongst one's own kind but rather the wider concept of unity extended to people beyond one's own ethnicity. As Reverend Yemi Ladipo (Verlinden 1978:111) mentions that a feeling of belonging is experienced when the Holy Spirit is in control of each individual member of a Christian group. For the Christian, unity is not a thing to be sought after but rather it is a spiritual reality to be maintained (Ephesians 4:3).

The unity of the Gospel is further extended to the discipler who recognizes the need for relationships beyond one's own ethnic group. This opens the channels for communication which lead to further understanding of another culture.

The challenge in discipling Blacks helps to construct an environment for interaction. Learning takes place as a result of openness. As culture is being understood it gives disciples the opportunity to discover what is cultural and what would be considered pagan. Even in one's own culture there is the need to recognize one's own peculiarities and determine which are essentially Gospel-related and which are simply cultural characteristics (www.umuasa.org:11/12/2002).

There is a need for understanding the implications of what it entails for a Black to be disciplined by another person of a different ethnic background in order to foster positive relationships.

3.2 CHALLENGE TO THEIR BELIEFS

The conversion of adherents of indigenous religions will bring about the discontinuation of some aspects of the traditional religious culture of the people. This is not to say that other cultures do not possess aspects of discontinuation. There are some areas that need to be put to 'death' and the emergence of a new set of principles that would govern religious life and cultural expression for the present and the future. In this section mention will be made of some aspects that would need to be discontinued and those which can be continued from a new perspective.

3.2.1 *NEGATIVELY*

The impact that the Gospel has on culture challenges man to put to rest beliefs that can be viewed as conflicting with God's interest for man. Discussion will center on the elements that characterize the world view of Blacks concerning the

ancestors, *izangoma* (diviner), *izinyangas* (herbalists), witchcraft and sorcery. A Christian response will follow as to why there needs to be discontinuation to these elements.

3.2.1.1 ANCESTOR WORSHIP

African religion incorporates into its belief system the extended role of the dead. Ancestor worship is common amongst many tribes although not universal. Ancestors play a significant part in family lineage and in the 'netherworld'.

(a) Definition

The term 'ancestor' has been subjected to criticism. Vilakazi, in his tripartite approach to man says that not any spirit is *idlozi*. He criticizes Bryant's perception in 'Zulu philosophy' in this matter because he refers to the spirit as *idlozi*. An *idlozi* is an ancestral spirit and not just any spirit (1965:87-88). Mbiti is another scholar who finds the terminology 'ancestor' or 'ancestral spirits' misleading (1969:83-84). The reason for this is that it only has reference to spirits who were once the ancestors of the living. In his approach Mbiti feels that there are others who have died and have spirits but are not necessarily ancestors. In the light of this he calls for the abolition of the terms 'ancestral spirits' and 'the ancestors' and for it to be replaced with the terms 'spirits' or 'the living dead'.

For the purpose of this study and in keeping with many scholars who use the term 'ancestor' and this research not impinging on scholarly debates the term 'ancestor' will be used. It is used with the fullest understanding that it is the *isithunzi* (shadow, personality or force) of a man who died and who does not possess the characteristics of a living person.

(b) Qualification of ancestors

A person is not given ancestral status until the *ukubuyisa* ceremony is held (3.1.1.2 (c)). This ceremony or ritual only pertained to men and more especially to the homestead head. Any neglect on the part of the living could result in

misfortune amongst the tribe (Hammond-Tooke 1993:153). There is no reincarnation of ancestors as believed by some African tribes. They reveal themselves through physical distinctions but this does not infer that there is total reincarnation (Mbiti 1969:83). In summary, people die but not everyone automatically become an ancestor.

(c) Importance of Ancestors

The belief in the spirits of the ancestors forms the very basis of traditional Zulu religion. They are still part of the human family and people have fond memories of them (Mbiti 1969:82). In describing ancestors, von Kapff expresses the view that they are 'guardian angels' (1997:4) and Mbiti refers to them as 'guardians of the family' who help monitor their affairs, traditions, ethics and activities (1969:82). They are seen as mediators between the Supreme Being and man. The ancestors who are considered important to Zulus are those who have been heads of kraals and those of husbands (Vilakazi 1965:90). One of the important roles of the ancestors is taking care of their descendants. The Lobedu tribe believe:

They are one's protectors and no harm can befall one unless they ...are neglectful. Witches, powerful as they are, can neither enter the village nor cause sickness without their connivance.... Disease cannot enter nor epidemic break out if only the ancestors are watchful enough and well disposed (Hammond-Tooke 1937:331).

The chiefs' spirits are far greater than other ancestral spirits. Great respect is afforded to ancestors due to the special powers that they supposedly possess to influence the course of events.

(d) Ancestor worship

In addition to heads of kraals and chiefs, 'ancestor worship' is also reverence granted to deceased relatives who are believed to have become powerful spiritual beings or, less frequently, to have attained the status of gods (www.mb-soft.com: 9/08/2002). The website writer relates further that the basis of affording them the

status of gods is because they are perceived as active members of society and are still very interested in the affairs of their living relatives.

The communication with ancestors is two-fold. The first involves regular ritual sacrifices at feasts and the second involves a senior kinsman or priest (not one that is commonly understood with a full time vocation) who acts as a representative (Prozesky and de Gruchy 1995:22). An *izinyanga* (herbalist) or *izangoma* (diviner) is also used for mediation.

Illnesses, diseases or misfortune are said to be the result of the ancestors' anger (Vilakazi 1965:89). This being so, people follow proper practices and customs regarding the disposal or burying of the dead and making the necessary libation and food offerings available (Mbiti 1969:83).

(e) The revelation of ancestors

Ancestors reveal themselves through snakes, dreams and illnesses. Among the Zulus, the presence of a snake is associated with the deceased (Krige 1936:285-286). He does not enter the body of an existing snake but actually becomes one. The chief of a village turns into a black or green mamba. When this snake visits the kraal the daughter-in-law of the deceased respects it and slaughters an animal on behalf of it. A young mamba *umHlwazi* is associated with a male child. Chieftainesses turn into a large brown poisonous snake, and common people may become another light brown, non-poisonous and rather sluggish snake or a small, harmless, brown snake and which is fond of sleeping in huts.

Ancestors in snake form are usually identified with physical defects that the snake bears and which infers to the injuries they had while they were alive. The living rarely fears these snakes. Instead, they are greeted with much joy.

The belief in snakes being ancestors leaves some questions unanswered. Are snakes in captivity ancestors in captivity? Does it imply that the Chinese who eat snakes are eating Zulus? Would killing a snake mean killing an ancestor?

Second, most ancestors reveal themselves through dreams (Thorpe 1991:40). There are two categories of dreams. Dreams that have a wealth of meaning for the living and ordinary dreams with no real significance. In describing the former, Krige (1936:286) notes that ancestors use dreams as a means to reveal their desires to men or warn people of unsuspecting enemies or impending danger.

Illness is the third way in which ancestors make themselves known. While ancestors can be considered benevolent there also exists that nature which shows jealousy as well as being easily offended. This results in anger and accompanied misfortune (Hammond-Tooke 1937:331). When illness strikes the necessary ceremonies are held to help appease the wrath of the ancestors.

Without the inclusion of ancestors the Zulu belief world becomes dysfunctional. Saliba says, 'Ancestor worship is a strong indication of the value placed on the household and of the strong ties that exist between the past and present' (www.mb-soft.com:9/08/2002).

(f) The Christian response to ancestor worship

The belief in the power of ancestors to inflict pain or to enhance life and the belief that they can control destiny of human beings has been radically adjusted. This is because the God of the Bible is comprehended as the omnipotent, omniscient and omnipresent Father (www.afrikaworld.net:4/11/2002).

- i) The ancestors' god-like statuses are reduced to those of deceased human beings. Ancestors are no longer the Blacks' religious consciousness. Faith in the living God progressively becomes the determining factor of religious consciousness.

- ii) The Gospel of freedom and hope eradicates fear that dominate worshippers. It is not necessary to indulge in elaborate rituals that serve to pacify the malevolent spirits. Christ brings freedom and especially freedom from the dead.
- iii) The Bible leaves room for people in three worlds. The first, on earth till death or Christ returns (1 Thessalonians 4:15-17). The second, in heaven for those who have accepted Jesus as Lord and Savior (John 14:1-4). Third, in hell for those who die without Christ (Revelation 20:11-15). This then eradicates any thinking regarding the return of the spirit of the dead to the world of the living. Only at the rapture will those who died in Christ, return (1 Thessalonians 4:15-17).
- iv) Buti Tlhagale (www.afrikaworld.net/4/11/2002) is of the opinion that sacrifices amongst Christians of previously African Traditional religions is acceptable even if not accompanied by prayers. He believes that the living have a moral responsibility to pray for the dead for they need to be saved. Scripture condemns this perception and belief surrounding the status of the ancestors. Scripture calls for believers to pray to the Father, in Jesus name (John 15:16). Nowhere are worshippers taught to pray for the dead. The dead do not have a second opportunity to hear the Gospel (Hebrews 9:27; Luke 16:27,28).
- v) The Bible declares that Jesus is the mediator between God and man (1 Timothy 2:5) and not the ancestors.
- vi) The aspect of illness is a result of the original fall of man. Because of Adam's disobedience man would die physically and spiritually (Genesis 3:2). From the early days of the church, the sick were visited, cared for and in later centuries hospices and hospitals have been established to help alleviate their suffering. Although Paul prayed for the 'thorn in his flesh' (11 Corinthians 12:7), was not healed but given grace. Jesus in John 5:1-13 did not heal everyone at the pool of Bethesda. Ancestors cannot inflict 'sickness' or 'bad luck'. God sometimes allows sickness to shape and mould one's character and faith (James 1:2-4).

These responses are by no means exhaustive. The importance of this section was to show the futility of the worldview of the ancestors.

3.2.1.2 TRADITIONAL HEALERS

Two groups of people will be described and discussed, the *izangomas* (diviners) and the *izinyangas* (herbalists).

(a) The *izangoma* (diviner)

A vital person in the system of Zulu belief is the *izangoma* (diviner). Among Zulus, the *izangomas* are those who are classified as diviners and the *izinyangas* as herbalists. In the community they are looked at with a great measure of respect either as healers, psychologists or priests (Von Kapff 1997:43). Emphasis will be placed on the role of the *izangoma* (diviner) in traditional Zulu society.

(i) The purpose of the *izangoma* (diviner)

The purpose of the *izangoma* (diviner) is to explain misfortunes either to individuals or to the extended community. The following writers and internet authors discuss the purposes of the *izangoma* (diviner) (Krige 1936:299; Mbiti 1969:169; Hammond-Tooke 1993:186,189; Thorpe 1991:44-45 and www.smom.za.org 26/08/2002).

The *izangoma* (diviner) helps to provide for positive health, keeps unity amongst the extended family both physically and spiritually as well as maintains communication with the ancestors. Krige (1936:299) adds:

The diviner is the man in greatest demand in Zulu society. When disease broke out, when cattle are lost, when omens appear, or a wizard is suspected of having caused things to go wrong the man who is consulted is the diviner. He will discover the cause and prescribe what steps are to be taken to set things right again.

Some of the duties of the *izangoma* (diviner) are to receive messages from ancestors, to help explain evil, mishap or bad events. The answer could be any one of three reasons. One, that the person has been bewitched. Two, that the *imimoya emibi* (evil spirits) influenced his life and three, that the *amadlozi*

(ancestral spirits) 'remind' him that a sacrifice for the *amadlozi* is overdue. In summary, one of the important duties of the *izangoma* (diviner) is to find reasons for suffering.

(ii) The call to be an *izangoma* (diviner)

The *izangoma* (diviner) has no choice whether to become one or not but is called to this mission by the spirits. Krige explains:

The profession of diviner is not hereditary; the spirits simply possess anyone whom they wish to be a doctor, and he becomes ill until he has undergone a lengthy initiation under the guidance of some other doctor, usually pointed out by the spirits possessing him (1936:229).

Hammond-Tooke (1937:348) refers to this 'illness' as '*ukuthwasa*'. This will be further explained under the symptoms of the call. When the call arrives, affected individuals have two choices, either to be positive and accept it or be negative and reject it. Mbiti (1969:169) writes, 'If after receiving a call to become a medium, a person does not obey it, people say that the divinity (or spirit) troubles him so much that he goes mad'.

On the other hand those who recognize that they are suffering from *ukuthwasa*, even though not to their liking, prepare for a life-changing experience. There are adjustments that form part of their lifestyles like extensive travelling, avoiding pollution, regulated social gatherings and being careful of other's shadows falling over them (Hammond-Tooke 1993:187-188).

(iii) The symptoms of the call

Hammond-Tooke (1937:348/1993:186) and Krige (1936:302-303) describe the symptoms of *ukuthwasa* (illness).

When the spirits desire that someone is to become a diviner they made this known by a series of persistent symptoms, indicating a state of *ukuthwasa*. This state of being is characterized by pain in the body, uncontrollable nervous twitching, dreaming both extraordinary and numerous dreams about beasts and snakes, the running down of one's health, the shedding of tears, weeping aloud and also talking to imps and spirits. The individual becomes embodied by the spirit that

'he (the diviner) becomes a house of dreams' (Hammond-Tooke 1937:348). Various medications are concocted to try to bring healing to the individual (Krige 1936:188). However, history records that the only cure for the *ukuthwasa* (illness) is to submit to the spirits and to undergo training with an established diviner (Hammond-Tooke 1993:188). The training period could last for months or years (Krige 1936:305).

Mbiti (1969:171), in describing the *Fon* and *Yoruba*, says that initiates are trained at special convents. The curriculum consists of administering emetics to remove imperfections, instructions on ceremonies and functions of the profession. At the earlier stages gods possess them, and in the end they are radically changed. They take on new and different personalities. Initiates do not recognize parents or companions, they speak other languages and take on new names. According to Hammond-Tooke (1993:188), during the training period initiates wear short unbraided skirts, no ornaments except white beads around wrists, ankles and foreheads. There is no shaving of the hair and exposing of breasts in public (Hammond-Tooke 1993:188). At the end of the training they are given final instructions pertaining to their work and conduct (Mbiti 1969:171).

When the training period is over, a great feast is held and many people are invited including other diviners. There is much singing and dancing and during this festival the new diviner must prove his ability. To effect this, objects are hidden and upon discovery through divination he is able to keep it (Krige 1936:308).

(iv) Diagnosis of illness

There are various methods involved in diagnosing the problems of illness. Krige (1936:300) and Hammond-Tooke (1937:349) both describe the different methods of diviners. The *izinyanga zesithupha* (thumb diviners) who are given the thumbs up for being accurate. The *amabukulazinti* (stick diviner) uses three or more sticks which jump about to indicate answers to questions. *Amathambo*

(bone diviners), the throwing of bones is the ability to consciously interpret through images or symbols produced by the arrangement of the bones, and apply them to the health of the patient (www.library.thinkquest.org:26/08/2002). Then there are the *abalozi* (whistlers) whose voices, when under possession, change to that of speaking spirits that seem to come from the top of the hut. There are two other methods described by (www.library.thinkquest.org:26/08/2002). The first is transmental diagnosis. The *izangoma* (diviner) goes into a trance to ascertain the nature of the problem. This is an altered state of consciousness brought about either by drugs, plants or self-induced through the process known as autohypnosis. The second is known as perceptive diagnosis. In this case the diviner is able to see, feel and interpret any vibrations emitted by the patient. This non-verbal process actually helps the diviner to feel the actual pain experienced by the patient. These are some of the methods employed to help diagnose illness.

(v) Prognosis of misfortune

After careful analysis of the problem the cure is generally made available. If witchcraft has caused the sickness then the patient needs to kill it. If the *imimoya emibi* (evil spirits) have been diagnosed as the cause of trouble then an *izinyanga* (herbalist) must be consulted. If the *amadlozi* (ancestral spirit) is the cause then the appropriate sacrifices should be made to help appease the ancestors (www.smom.za.org:26/08/2002).

The *izangoma* (diviner) are an integral part of the Zulu belief system. Their presence among the tribes is without question the basis of their security for they help when the need arises. In the time of conversion to Christianity, do they look for functional equivalents like belief in faith healers to help equate with the *izangoma* (diviner)? This has yet to be explored.

The world view of the *izinyanga* (herbalist) will now be discussed.

(b) **Izinyanga**

The *izinyangas* (herbalists) are the counterparts of the *izangomas* (diviners). Unlike the *izangoma* (diviner) the office of the *izinyanga* (herbalist) is not divinely appointed but hereditary. Krige (1936:298) states that the herbalist's profession could be handed down from father to son or even to a daughter.

The *izinyanga* (herbalist) generally concerns himself with medicines made from plants and animals (www.library.thinkquest.org: 26/08/2002). The medicines referred to as *umuthi* is the general term for medicine, but is also known as 'bark of the tree or moonlit nights' (von Kapff 1997:31). He suggests that the reason for moonlit nights as a terminology is probably because they often search out certain trees on moonlit nights. The *izinyanga* (herbalist) learns much from various animals. This includes their behavior, their resistance to injuries and poison, their strength, agility and cunningness. Animal body parts like the bones, skin and teeth, are often used ritualistically or medically (www.library.thinkquest.org: 26/08/2002).

Zulu medicine falls into two categories, black and white medicine. Krige (1936:328) explains the differences. Black medicine (*umuthi omnyama*) are medicines that are used for charming away evil or removing anything that causes hate. White medicine (*umuthi omhlophe*) is used after the administration of black medicine. It cleanses one from the effects of black medicine. During the making of white medicine the spirits are praised and success is requested.

Clay, bark, concoction of herbs, leaven and lotions can be used for the treatment of diseases. These medicines are either poured or rubbed directly to the affected area or through incisions that are made in the affected parts of the body. Inhaling steam from the pot of concoctions and vapour baths are other methods of administering medicine (Krige 1936:332-333).

(c) The Christian response

Traditional Africans view illness and health in particular as holistic and cosmological in emphasis (Kitshoff 1996:135). Modern medicine is described as scientific whereas traditional healers are regarded as empirical and unscientific (1996:148). Kitshoff (1996:148) explains the practical contrasts with modern medicine and traditional healers. Modern medicine recognizes colds as natural while traditional healers view disease as unnatural and the work of the spirits. While modern healers try to ascertain the nature of medical problems through the use of high technology, traditional healers diagnose the problem through other methods

[3.2.1.2 (a) (iv) and (b)] and also to decide whether witchcraft is the underlying cause of problems.

(i) Divination

This is the art of obtaining secret knowledge of the future. It is a pagan counterpart of biblical prophecy (Unger 1957:313) and it is this secret knowledge that the *izangomas* (diviners) profess to possess. By virtue of this 'so called' inner knowledge they claim to be experts at discerning the cause of any misfortune, whether the work of witches or ancestors, or the discovery of lost property and the exposing of witches and sorcerers (Chidester 1992:15). McDowell & Stewart explain this 'knowledge' as originating from contact with demonic beings and some are merely educated guesses and trickery (1992:41).

The biblical response to divination is distinctly hostile (Deuteronomy 18:10-12). 'The prophet of Jehovah is contrasted with diviners of all sorts and is set forth as the only authorized medium of supernatural revelation' (Unger 1957:313).

Diviners exist for the purpose of providing solutions for current problems as well as satisfying mankind's insecurity of the future. However, God considers divination as an abomination (Deuteronomy 18:9-14). It is a device of the Devil which takes one further from God.

(ii) **Healing**

In Christianity healing is effected in one of three ways: through faith in God by the use of medicine and surgery, by faith in God and the help of believers and by faith in God alone without medicine.

(a) *Faith in God and medicine*

Faith in God and medicine is mentioned in James 5:14, 'Is any among you sick? Let him call for the elders of the church and let them pray over him'. According to James those who were sick were to summon the elders of the church. Olive oil obtained from the olive berries were used for medicinal purposes to resist diseases and promote healing (Keener n/d:703; Unger 1957: 936-937). Although oil was used it was the prayer offered in faith that brought healing to the one who was sick.

(b) *By faith in God and the help of believers*

There are occasions where the administration of medicine is redundant in effecting healing, an example being demon possession. There are four cases recorded in Acts (5:16; 8:7; 16:18; 19:12). Medical doctors cannot cure these demonic problems. During my ministry I was blessed to see the power of God being displayed amongst the demon possessed Indians. Some have been through the process of modern medicine with negative responses. The diligent fasting and prayers of believers helped bring healing to those who were demonically affected. Only the power of God mediated through the name of Jesus and His blood, is sufficient to deal with these cases.

(c) *By faith in God alone – without medicine*

There are incidences in the Bible where simple faith in God brought healing. Mark 5:25-34 describes the woman and her problem of persistent bleeding. Her faith to reach out to touch Christ's garment healed her. In verse 34 Jesus affirmed that her faith had made her well.

John 4:46-54 records that the nobleman's faith in Christ brought healing to his bedridden son. It was blind Bartimaeus' faith in God that brought about his healing (Mark 10:46-52).

In all of these examples it was pure faith in God that brought healing.

Not all believers who become sick are healed either by medicine alone, medicine with God or by God alone. Luke 4:27 says that 'there were many lepers' in the time of Jesus and not all at the pool of Bethesda were healed (John 5:1-13).

Medicine only prolongs life temporarily. Every person ultimately faces the inevitable, death (Hebrews 9:27).

Traditional healers and their methods are in conflict with biblical theology. Their source of power for discerning and effecting healing is not of God but of demonic origin.

3.2.1.3 CERTAIN ELEMENTS OF THE 'SPIRIT WORLD'

Two important elements will be discussed in this section: The beliefs in witchcraft and sorcery.

(a) Witchcraft

Ancestors were generally looked upon as being the source of misfortune. After proper ritual procedures have been carefully followed and if the problem still lingered then witchcraft was suspected. The village people were quite cautious when this scenario presented itself because they felt that somebody among them was responsible for bewitching the affected individual. Hammond-Tooke (1993:178) writes that the belief in witchcraft and sorcery served two major functions. It provided the basis for an explanation for illness or misfortune and it helped one's cause. Consideration is given to the role of witchcraft within traditional Zulu religion.

(i) *Definition of witchcraft/sorcery*

The terms 'witchcraft' and 'sorcerer' are often used to translate the Zulu *umthakathi* (www.geocities.com: 24/08/2002). Mbiti says that anthropologists and sociologists use the term 'witchcraft' in a specialized way. They like to distinguish them as technical terms. However, within African societies there is no emphasis on the technical or academic differences between witchcraft, sorcery, evil eye and other ways of employing mystical powers to harm someone or his belongings (Mbiti 1969:196-197). Hammond-Tooke in offering a definitions of witchcraft and sorcery wrote:

Witchcraft an all but universal phenomenon, is the (mystical) ability to cause harm to others which is believed to be possessed by certain individuals (1993:169).

Sorcery is a fairly straightforward attempt to influence the course of nature by magical means - the manipulation of spells, medicine and other objects (1937:337).

While witchcraft deals primarily with people, sorcery attempts to deal with the natural elements.

(ii) *Personnel of witchcraft*

Two authors, amongst others, describe some characteristics of the personnel involved in witchcraft (Hammond-Tooke 1937:337-338;1993:169,172 and McDowell & Stewart 1992:205). Witches are believed to be women and sorcerers, men. Witches have a variety of powers with which they help instill fear in the lives of people. They claim to have the power to cast spells, raise storms, destroy crops and even cause death. Witches are also able to disguise themselves so that no one is aware of them even if one is among them. Sorcerers are men who work with medicines. They are helpful to those who desire to orientate their circumstances that surround their lives. They are highly sought after especially when they are needed to inflict harm on others.

(iii) *Differences between witches and sorcerers*

Although witchcraft is not exclusive to the African belief system there are different characteristics among the witches and sorcerers. Witches are born into their roles while sorcerers are not. Hammond-Tooke mentions that anyone can become a sorcerer provided that he possesses the right medicine (1937:338). Witches are more interested in magical arts and the divine character of nature (McDowell & Stewart 1992:199). A sorcerer may use incantation, rituals and various substances in order to do harm (www.geocities.com:24/08/2002). Witches were frequently responsible for trouble against their own kind whereas sorcerers were usually involved in antisocial activities on behalf of others (Hofmeyr & Pillay 1994:xxi,xxii). Witchcraft is practiced secretly either in closed spaces or housing that is user friendly while sorcery involved the actual purchasing of medicine from a herbalist (Hammond-Tooke 1993:169). Furthermore, Hammond-Tooke writes that witches worked at night when others were asleep. They paraded in nakedness, were immoral, cohabited with animals and harmed family and neighbors (1993:173)

(iv) *Mediums used in witchcraft*

How is harm caused to another person? What instruments are used in order to achieve the results of individuals who use witchcraft and sorcery? The following authors (Krige 1936:321; Hofmeyr & Pillay 1994:xxi and Hammond-Tooke 1937:339) describe the mediums used to harm others. Witches and sorcerers are individuals who use the forces of nature and their own powers to affect the lives of other people. One such instrument is the Tokoloshe. He is a small hairy man, about knee high and with exaggerated sexual features. Von Kapff describes the origin of the Tokoloshe. Corpses had their eyes gauged out, their tongues cut and a red hot iron driven through their skull and innards. This process helped the body thereafter to shrink to the size of a child. The wizard then blows medicine into its oral cavity and the Tokoloshe is brought to life. It then becomes the eternal slave for his master's evil deeds (1997:56). Witches kept it in a store hut

and its striking feature was its enormous penis. In my counseling with some Indian women, they reported seeing someone whom they believe to be the Tokoloshe. The Tokoloshe has been and still is a great source of trouble amongst demon-possessed Indians. The Tokoloshe created by the witches is a trans-ethnic and a trans-religious creature. Afflicted Indians have been indirectly bewitched by fellow Indians who obtain *umuthi* (medicine) from workers of witchcraft or directly from the witches. The underlying reason for the perpetrator's action against others is jealousy concerning their work, social status or economic prosperity.

'Familiar spirits' is another medium used to help the witches accomplish their evil work. Among the familiars are snakes, owls, wolves, baboons and other animals. A hyena's skin is used to make a person sleepy or of weak disposition. For excessive menstrual flow in women, some of the menstrual discharge of a female baboon is given. A mixture of tiger flesh with the eyes of both land and sea crabs causes the eyes of the victim to protrude and pop out. Familiar spirits are believed to be the causes of miscarriages, blindness and even death. The owning of a familiar spirit is considered dangerous especially when not properly cared for.

Medicinal concoctions are also used to cause harm. The most deadly medicines are made up of body parts belonging to the victims, examples of which are fingernails, hair, excreta and urine. Excreta when burnt by the wizard causes pain to the point of death. If the affected individual does not readily get help, then death ensues. Urine affects the individual's bladder by causing it to burst resulting in death. Therefore, among traditional Blacks, great care is taken when it comes to its disposal.

(v) *Motivation for witchcraft*

The Zulu people, says von Kapff (1997:57), believe that all diseases, misfortunes and deaths are brought about by witchcraft. Among the Zulus and South African

Bantu tribes the concept of chance in their world view is non-existent. All deaths and occasions of misfortune is the subject of some external agent (Hammond-Tooke 1937:336).

Von Kapff records that a person who owned more than others due to good business practices or skills or if his harvest was better, comes dangerously close in being a victim of *umthakathi* (1997:57). Krige (1936:321) expresses, 'the *umthakathi* uses his power for evil and against the welfare of society; he injures people' health, cows become dry, and he is the cause of all manners of misfortune'.

Adding further to the negative image of witchcraft, Mbiti indicates that it eats away at the soul and health of victims, thereby causing misfortune and making life uncomfortable. On the positive side he notes that some have also sought witchcraft for curative, protective, productive and preventative purposes. This is seen by the charms, amulets and other objects on the body (1969:197).

There are more negative than positive aspects associated with witchcraft. How, then, does the extended community deal with those individuals involved in witchcraft?

(v) *Dealing with perpetrators of witchcraft*

Traditional communities are on the lookout for those who are antisocial to the point of disrupting community life. Hammond-Tooke (1937:336) writes that witchcraft threatens the very basis of social life and must be identified, confronted and dealt with. Mbiti, in describing the proactive nature of the community, states that sporadic searches are conducted to 'smell out' those involved in witchcraft to either 'cool' them off, cure them or alternatively counteract their activities (1969:173). More often than usual this task of identifying the culprits was assigned to diviners (Hammond-Tooke 1993:173). When the perpetrators were discovered they were sometimes tortured, their properties were confiscated, they

were banished from their communities, and or even put to death in order to eradicate the hostile evil force from the community (Hofmeyr & Pillay 1994:xxii). These are some of the measures that communities engaged in to help keep evil at bay although Hammond-Tooke perceives that not all tribes engaged in intense violence against those who have been discovered (1993:174).

Witchcraft, as seen, also forms an important part in the Zulus belief system. What then is the believer's response to the evils of witchcraft and sorcery.

(vii) *The Christian response to witchcraft/sorcery*

Ray specifies that in African thought the source of evil is not fallen angels or spirits like the Devil but rather the ambitions and jealousies of men, the witch or sorcerer (1976:151). He continues that the witches and sorcerers are considered to be antisocial and antihuman beings.

In responding to Ray, witchcraft and sorcery must be considered from a biblical perspective. First, what is the nature of the power derived from the sacred? The Bible distinguishes between two classes of angelic beings, the unfallen and fallen. The unfallen angels are those who did not follow Satan in his rebellion against God (Isaiah 14:12-17). The fallen angels are those who chose to follow Satan in rebellion against God (Isaiah 14:12-17; Ezekiel 28:11-19); John 8:44). Some of these fallen angels are bound and reserved in chains until the time of judgement (2 Peter 2:4; Jude 6; 1 Corinthians 6:3). The rest of these spirits are free. These are Satan's servants (Matthew 25:41) and they share in his final destiny (Revelation 20:10). These free spirits or beings are referred to in Scripture as evil spirits; demons or devils (Judges 9:23; 1 Samuel 16:14; Matthew 9:32,33; Luke 7:21). It is from these fallen beings that witches and sorcerers derive their power, beings that the Scripture condemn.

Second, the concept of the source of power arising out of man's ambition, jealousy, the witches and sorcerers is unacceptable. They are rather the

facilitators of demonic powers who use it to their advantage to bring disruption into community life. This then makes the claims of Buti Tlhagali (www.afrikaworld.com:4/11/2002) who purports that sorcerers and witches are not scapegoats of people's problems, very questionable. However, the nature of their work, causing harm to others, using magical spells and medicines are indicative of their antisocial behavior.

Third, the Bible instructs believers to love one another and this is inclusive of enemies (Luke 10:30-37; Matthew 5:43-44; Romans 12:9-10). Even in difficult situations we are called to 'bear' and 'forgive' each other (Colossians 3:13). Believers should not rely on demonic powers to help change circumstances. In Ephesians 1:20-23, Christians are warned not to cultivate an interest in them, but are rather exhorted to press on in union with the Head of the universe (Wright 1971:29). Believers are not to become fearful of witches and sorcerers. To possess fear would mean that the demons' powers are more powerful than God's. Romans 8:38-39 declares that the relationship between Christ and the believer is of such a nature that even fallen spirits are incapable of separating them. Greater is He (Jesus) who is in you than he (Devil) who is in the world (paraphased).

Fourth, believers are to pray for those who dabble in elements of the spirit world. Believers are not to avenge people. Romans 12:19 commands believers 'to leave room for the wrath of God' and to stand firm against the wiles of the devil (Ephesians 6:11), to take up the full armour of God (verse 13) and to pray at all times in the spirit (18).

Fifth, believers are not to seek demonic elements of the spirit world for blessing and prosperity. The use of charms, amulets and other objects on the body is strongly condemned by God (Exodus 20:4). Believers are commanded to express faith in God (Matthew 6:8), meditate on God's Word (Psalm 1:2-3) and to be obedient (Joshua 1:7; John 15:16) in order to be successful and prosperous.

3.2.2 POSITIVELY - CONTINUITY

Faith in ancestors, traditional healers, witchcraft and sorcery are strongly condemned by God. With converts being encouraged to leave these beliefs and practices, what are they to accept as new principles that govern their faith in God?

(a) Traditional concept of God

(i) *His existence*

Mbiti, who researched the concept of God in traditional African societies pronounced that people have a 'notion of God' (1969:29). He states that there are no expansive written works about God. Africans relied largely on oral traditions. They expressed the concept of God through proverbs, short statements, songs, prayers, names, myths, stories and religious ceremonies. God, it is said, is no stranger to African people and neither should they be considered as atheists. He summarizes a proverb that says 'No one shows a child the Supreme Being'. This translated means that everyone, even the little child, knows about God's existence and it is thus instinctive to one's nature.

Vilakazi (1965:87) in response to the question, what is the nature of God?

Answers, '*uNkulunkulu* who was not created but emerged full blown from the reeds'. He is the Creator or First Cause. When he broke off from a bed of reeds, mankind together with animals and nature in general came into existence (Krige 1936:280). The *uhlanga* (bed of reeds) is metaphorically used to mean a 'source of being'.

(ii) *His names*

Concerning the Zulus of KwaZulu Natal, Thorpe writes:

They have preserved the tradition of a Being whom they call the Great, Great and the First Appearer or Exister. He is presented as having made all things-men, cattle, water, fire, the mountains, and whatever else is seen (1991:35).

The name 'Great-Great' as used by Thorpe is translated in Zulu to mean *uNkulunkulu*. This was the name that was more frequently used by missionaries rather than by the indigenous people. 'First Appearer or Exister' or *uMvelinqangi* was the name by which God was known among the Zulus.

There are also other names by which the Supreme Being is known. Krige (1936:281) says that *Umsondo* is sometimes used in connection with *uNkulunkulu* especially in such expression as 'How hard it is, the earth of *Umsondo*,' or 'How the heaven of *Umsondo* rains' when it is raining quite hard.

Thorpe lists further names for the Supreme Being as understood by early missionaries. *uHlanga*, speaking of an original source of being, and *iNkosi Yezulu*, which translated means 'chief' or 'lord of the sky!'. The Supreme Being as the 'Lord of the sky' could also be referred to as *uMdali* and *uMenzi*, which has its root meaning 'the source of all that is' (1991:35).

These are only some of the names by which Zulus identify the Supreme Being. An extended study into other African Religions will reveal more.

(iii) *The Supreme Being's counterpart*

Sometimes a wife is associated with the Zulu's concept of the Supreme Being. Krige (1936:280) says '*Unkulunkulu* sprang from a bed of reeds and a woman sprang from a bed of reeds after him. They had one name, namely *Unkulunkulu*'. Thorpe (1991:37) on the other hand is of the opinion that the creator God has sky connections, particularly with thunder and lightning. Krige says that the belief in the power possessed by the 'Lord of the sky' is referred to as 'Heaven' or 'the Lord of the heaven'. He further explains that the connection with this Being with the natural elements could be unclear. Either the thunder or lightning is God or an extension of his power is yet to be known (1936:282).

Nomkhubulwana is said to be the daughter (*inkosazana*) of *Unkulunkulu*. She is said to come out on the same day that man came out of the earth. It is unhealthy to look at her directly for one could face illness or death. *Nomkhubulwana* is

largely responsible for directing worship and is seen as a fertility princess among the Zulus and as such she is afforded the highest honor and respect (Krige 1936:283). Thorpe says, "Her worship appears to be unrelated to ancestor veneration; young maidens celebrate the festival of Nomdede on a hillside in her honor' (1991:37).

(iv) *His nature*

The Zulus consider the Supreme Being as 'all knowing'. With this comes the highest position of honor and respect. African societies have afforded this position to deity because of the immensity of wisdom that the divine possesses that even man is made to feel incomplete and limited. To the Zulu, God is known as 'the Wise One' (Mbiti 1969:30-31).

The Zulu conceives God's power in political terms. Mbiti says that they often describe Him as, 'He who bends down...even majesties', and 'he who roars so that all nations be struck with terror' (1969:31). His power is so great as Creator that he gave men the *amaThongo* or spirits of ancestors, doctors for treating diseases as well as divineness (Krige 1936:281).

As the Christian belief, the Zulus also believe in the Supreme Being's omnipresence. Mbiti describes some tribes and their perceptions of this important attribute. Among the Ila there is a saying, 'God has nowhere or nowhen, that He comes to an end'. This same concept is expressed through a name given to God by the Bamum ie., '*Njinyi*' or '*Nmul*' which means, 'He who is everywhere'. The presence of God provides consolation for worshipers in that he helps protect people as well as deal with wrongdoers (1969:30-31).

This briefly summarizes the Zulus concept of God.

(b) Biblical concept of God

The God of the Bible is unlike *uMvelingangi* (First Appearer) as perceived by the Zulus. Their concept of God is one that is clouded by vagueness, that he is distant and takes little interest in his creatures (Hammond Tooke 1993:169). This view of God is similar to the Athenian's concept (Acts 17:23). They erected an altar with an inscription that read 'to an unknown God' because they could not describe Him.

Interestingly, the concept of a distant God is also referred to in Hinduism as *Nirguna Brahma* (the god who is far away). The God of the Bible, has been described by Henry (1973:264) as revealing Himself as the Self-Existent One (Exodus 3:14), who does not stand aloof from His people but who is touched by their afflictions (Exodus 3:9) and willing to intervene on their behalf. He also has personal communication with man (Genesis 15:1). The God of the Bible is close to His people. He is in touch with every facet of their lives and takes interest in their existence.

Among the names by which the biblical God is known by, there are some that contradict the traditional Zulu perception. *Elohim* 'the Strong One, Jehovah carrying forth the idea of God's eternal self existence (Exodus 3:14) and *Adonai* 'Lord' (Exodus 21:1-6) Ryrie (1972:27). These names are indicative of the superior nature of God as not one who is distant but one who is close and personal.

The God of the Bible has no female partner. The idea of contemplating God from an earthly perspective that reduces His nature to one of mankind is preposterous. The only inference of any relationship is found in the concept of the Trinity (Genesis 1:27; 1 Corinthians 8:4-6; Ephesians 4:3-6).

Although Zulus embrace the omnipresence, omniscience and omnipotence of God they do not fully acknowledge Him. Emphasis is on ancestral spirits because

they were told to do so by *uMvelingangi* (First Appearer) (Vilakazi 1965:89). Ancestors have been granted more attention than God. From a Zulu perspective this is largely owing to the distant manner in which God is perceived. The nature of the God of the Bible consists of essence and attributes. Thiessen (1949:75) declares that, 'To speak of God is to speak of an essence, a substance, not of a mere idea or the personification of an idea'. It is the concept of the 'idea of God' that prevails in traditional African religions. God is much more than an idea, He is a real self-existent invisible Being and who possesses both essence and attributes.

The closest that man has come to know God is through Jesus Christ (John 10:31). He came to live and die for man's sins (Mark 10:45). Traditional Zulu religion places faith in a dead person (ancestor) but Christians place faith in a living Saviour, Jesus Christ (John 20:29).

3.2.3. THE BIBLE AS SOLE AUTHORITY FOR FAITH AND CONDUCT

The traditional Black's departure from ancestor worship, healers and the spirits presents a religious vacuum for faith and conduct. In Christianity, the Bible becomes the sole authority for faith and conduct. It governs life in relationships, understanding the nature of God, the response of the worshipper before God and the spiritual and moral responsibilities toward others.

In embracing the Bible for governance there are also institutions and social structures in every culture which appear on the surface to be incompatible with the Gospel (Dayton & Fraser 1980:174). Whether there will be aspects of culture that need to be addressed will be largely determined by a concise exegetical interpretation of the Scriptures. The Gospel is supracultural. It is not bound by culture but rather dictates to it. The importance of knowing the position that God and the Bible occupy in life will determine the approach that one takes in worship. If the Gospel is perceived as supracultural then the Scriptures will solely guide the life of the worshipper. Where culture dictates then syncretism is initiated to help pacify some of the tenets of the former faith. There will be no

discarding of the old but rather a modification into the new-found faith. Streng, commenting on syncretism says, 'A person who is aware that religion is not simply an idea, ritual or a social form but a force that establishes a person's very being and opens consciousness to insight will perceive the intention of religious concern' (1969:15).

The perception of approaching the Gospel from a cultural perspective will establish religion as an 'idea, ritual and social form'. It is this mindset that gives way to syncretistic thinking. The author (www.afrikaworld.net:4/11/2002) describes it as having one foot on either side of the fence resulting in adopting the new worship as a useful supplement to the old. Faith in God and the challenge of Scripture seeks a complete severance of past worship practices that stand opposed to the Bible.

The reason for this type of behavior is because of understanding and belief. People may understand much of religious life but not necessarily believe and vice versa. Therefore it becomes fundamentally important to explain spiritual truths in such a way that it leads to understanding which in turn leads to right belief. This will then lead to 'putting off the old' and 'putting on the new' as faith is placed in Christ (11 Corinthians 5:17 paraphrased).

The Bible becomes the sole authority for faith and conduct.

In discipling Blacks there are challenges encountered which call for discontinuation of practices. The Bible determines these factors. Converts are encouraged to terminate past practices that are in conflict with God's Word and to submit to new biblical principles that govern religious life.

CHAPTER FOUR - BARRIERS THAT HINDER DISCIPLESHIP

Teaching presents itself as an everyday experience. We either teach or we are taught. The central idea behind teaching is to impart invaluable knowledge so that the learner is able to apply himself appropriately in the various disciplines in life. The teaching process can contain obstacles that thwart the process of learning. When this process is obstructed then a barrier is created that deprives both the educator and the learner. The educator is deprived from being able to impart valuable information and the learner from receiving and understanding such information. The South African politico-social context during the apartheid years played a remarkable role in the efficiency of the church in carrying out discipleship. Apartheid divided people. It created hurts and pains predominantly amongst the racially oppressed Blacks. The focus will be on the ramifications of apartheid in the discipleship process.

4.1 SOME EFFECTS OF APARTHEID

The first barrier that hindered discipleship was apartheid. The idea of apartheid was established as early as 1652 when Jan Van Riebeeck engaged in perilous encounters with the indigenous people known as the *Khoikhoi* or Hottentots. Trade and violence were factors highlighted as the root of such friction. In 1673–1677 the Dutch launched a military campaign against the *Khoikhoi*. They were accused of assaulting white settlers and hunters. ‘Within a few decades, the European community was dominant, and all others had been relegated to or confirmed in a position of legal and political inferiority’ (Davenport 1989:34). Such developments had the overall security of the European nation at heart. Historians accepted that European ascendancy was a product of race attitudes that developed at the frontiers. The Dutchmen saw themselves as God’s chosen people and the rest as unbelievers or pagans.

The term ‘apartheid’ originated in 1944 as a political slogan coined by Dr. D.F. Malan, leader of the South African National party. The term had ‘apartness’ or ‘separation’ as its basic intention. The National Party’s successful victory at

national elections in 1948 bonded people of largely Afrikaner descent (although there were some support from the English sector-for non-Afrikaner reasons) and for the next four decades helped sustain the regime's racial program. Under the new apartheid system, racial differences and separation, which were already customary, became systematized and legalized. Any prospects of racial assimilation or integration were quenched due to newer laws. Davenport (1989:362) records that some of the tenets of the legislation enacted in 1948-1950 included:

- **Population registration**
This was designed to allocate everybody to a racial group. Blacks were later required to carry identity documents which stated their race.
- **Prohibition of mixed marriages**
This made marriages between Whites and members of other groups illegal.
- **Demarcation of Group Areas**
This involved the setting aside of particular areas for the sole ownership or occupation of a particular race group.
- **Restructuring of Bantu education and the suppression of communism.**
These measures were aimed at prohibiting the establishment of schools for Africans in White urban areas or allowing Blacks to attend White government schools as well as the imposition of Afrikaans as a major language.

After 1960, the opposition to apartheid was forcibly suppressed, the main African political movements banned and their leaders, among whom was former President Nelson Mandela, were imprisoned. Those who were tried were sentenced to death, banished or imprisoned for life.

In 1976, under the Black Consciousness movement, younger African children took up the struggle to resist the regime's apartheid ideology. Many young people lost their lives during the 'Soweto Uprising' of June 16, 1976.

During this period, Whites were beginning to feel the pressure in terms of not being able to transact business among a wider market and the lack of skilled labour. In 1979, the application of sanctions by the international community gave

the Black people a glimmer of hope when Black trade unions were given recognition by Verwoerd's political successors (McLean 1996:11).

In 1978, P.W. Botha, the new Prime Minister, rejected the term 'apartheid'. The word 'apartheid' was not used since P.W. Botha's time but the practice continued. 1984 saw some constitutional changes, providing for an executive style President and a Tri-cameral system of government structured along racial lines. This *modus operandi* made no provisions for Blacks. It resulted in sustained unrest and widespread violence throughout South Africa. With increased pressure for democracy and continued sanctions, South Africa, under the leadership of F.W. de Klerk had no option but to free the most famous of the jailed political activists of the African National Congress, Nelson Mandela. On February, 11, 1990, Mandela, after 27 years of imprisonment, was released together with other political detainees (Callinicos 2000:277). Soon thereafter, the African National Congress and related political organizations involved in the struggle against apartheid were unbanned and all apartheid legislations were repealed.

Although the much needed changes took place in the political arena it left a trail of devastating and lasting effects that impacted on churches all over South Africa.

4.1.1 HOMELAND DESIGNATION

The Black people were hurt by the government's policy of separate development. This was not sufficient for Verwoerd because he saw the total separation of Whites and Blacks as 'an ideal to aim at' (Davenport 1989:375). The idea of the Group Areas Act initiated in 1950 was only consolidated in 1957. The Act provided for three fundamental groups: White, Native (Bantu) and the rest, classified as Coloured. The Coloured group consisted of sub-groups which predominantly included the Indians and the Chinese. The objective of the Group Areas Act was the proclamation of areas in and around cities and towns for the

various groups, the emphasis falling on occupation. Even Jan Smuts was reported as saying:

Equal rights has never been our policy... we have always stood and stand for social and residential separation and for the avoidance of all racial mixtures.... The reserves should be developed, made as pleasant as possible and provided with all necessary amenities (Lacour-Gayet 1977:298).

Lacour-Gayet (1977:298) continues that in 1951, a law on the administration of the Black Homelands decreed that Bantu Councils could be organized under government supervision on a local, regional and territorial basis. Its purposes were to restore the authority of tribal chiefs and to gradually lead the Black population groups to self-development.

Hendrik Verwoerd, the then Prime Minister who helped spearhead the movement, envisioned a political and economic independence (to be discussed hereunder) through plans of separate development. His idea was that various race groups be given the opportunity to develop along their own lines.

From a Black perspective, Nobel Peace Prize winner *Inkosi* Albert Luthuli remarked:

There is really no possibility of anyone developing 'along his own lines' as is often suggested. But in practice 'developing along your own lines' turns out not to be developing along your own lines at all, but developing along the lines designed by the government through the Native Affairs Department. The essence of developing along your own lines is that you must have the right to develop. Its essence is freedom and - beyond freedom - self determination (Mbali 1987:8).

Albert Luthuli counteracted the non-transparency of government in terms of its plans to help people as described by 'developing along your own lines'. True democracy did not exist.

Some of the ramifications of developing along own lines resulted in Blacks being suppressed in some areas.

4.1.1.1 SUPPRESSION OF POLITICAL FREEDOM

The resettlement policy of the 1960's and 1970's outlined three categories of 'Bantu' who could be removed to the Homelands: the elderly, the unfit and people who did not qualify for residential rights in towns that were classified as White areas. Omer-Cooper (1987:212) believes that the idea of relocation was to reduce the power of the Black man in urban areas by making it difficult for him to politically have any influence in the town that he lived.

An example of the enforcement of the Natives Resettlement Act in 1954, saw government remove the African residents of Johannesburg's western suburbs of Sophiatown, Martindale and NewClare, where much property was Black-owned, to new government settlements at Meadowlands. This move, carried out in 1957, was applauded by government officials as a triumph of social engineering and the new White suburb was called *Triomf* (Davenport 1989:551). Arthur Song (interview:2/08/2002), an Academic Dean and distinguished Professor of the Faculty of Theology at the University of Zululand disputes Newclare as being one of the areas. Being a contemporary and having lived in the vicinity he declares that Newclare was a coloured community and the government, as proposed by Davenport, did not touch it.

From 1976 to 1981 four homelands were created (Ciskei, Bophuthatswana, Transkei and Venda), denationalizing nine million South Africans (Davenport 1989:414). De Gruchy (1979:78) points out that there were ulterior motives in the implementation of the 'homeland' policy:

It was designed in the first instance to safeguard White interests-identity, privileges, land and resources. It promises Blacks their own traditional homelands, but deprives them of South African citizenship. Moreover, it offers homelands that are totally disproportionate to the population-87% of the land will belong to Whites and with them to Coloureds and Indians to some degree, whereas 13% will belong to Blacks. And yet Blacks outnumber Whites by five to one.

4.1.1.2 SUPPRESSION OF PHYSICAL FREEDOM

The Department of Home Affairs was responsible for classifying people in the various race groups. All Blacks were required to carry 'pass books' containing their fingerprints, as well as their photographs. Some of the other contents included travel, labour, residential and curfew documents. These documents were later incorporated into one single document and were to be carried by males, eighteen years and over. People who did not comply with government orders were treated harshly. The penalties included fines, whippings and imprisonment. There were also separate toilet facilities, beaches, trains, parks and other public amenities. The history of the implementation of the Group Areas Act is full of human tragedy and pain.

4.1.1.3 SUPPRESSION OF EDUCATIONAL FREEDOM

The pain was further etched into the lives of the disadvantaged when education came at the forefront of physical separation. The Native Affairs Commission of 1936 urged greater differentiation between Black and White schools. In 1951, this Act was redefined which ensured that African and Whites did not share the same syllabi. It imposed language instructions that consisted of both English and Afrikaans in the lower secondary schools. In higher education most of the faculties were closed to African students. Separate ethnic institutions of higher learning were set up for Xhosa, Coloured, Indian, Zulu and Sotho Tswana as instruments of academic apartheid.

June 16, 1976 epitomized the anger of Black students who were being deprived of education. This will be later discussed in detail.

4.1.1.4 SUPPRESSION OF ECONOMIC FREEDOM

Davenport (1989:410) records:

An Act of 1970 empowered the Minister of Bantu Administration to prohibit the employment of an African in any specified area, or in any specified class of employment or trade, or in the service of any specified

employer or class of employer....The Minister gave a month's notice on 3 April 1970 of his intentions to ban African employment in White suburbs.

The result of the enactment of government policy saw poverty increasing within the homeland. Blacks earned one sixteenth of the average White and together with this eighty percent of Blacks lived below the poverty line. As a result, Blacks in homelands had many children, because a large family was seen as a means to economic security.

Years later, the revision of the Act of 1970 saw many Blacks in White areas. They came in as contract workers but with no residential rights, living in hostels or 'bachelor' quarters or 'compounds' rather than in private homes. Amidst the economic problem of temporary accommodation in White areas, government's intentions to keep Blacks in homelands was seen in policy instructions given to Magistrates in December 1967 and the setting aside of R44.5 million for the expansion of Bantu Homelands (Davenport 1989:411).

4.1.2 SEGREGATION

Some of the political ramifications of the institution of apartheid have been surveyed briefly in the previous discussion. Although Whites and Blacks were affected by the move, Whites gained in the process under Nationalist rule, whereas Blacks were placed at a disadvantage because of entrenched laws made by the apartheid government.

Another spinoff of apartheid was the effect that it had on churches, particularly Dutch Reformed and the English speaking churches. Discussion will center on ways in which apartheid influenced them as well as the institution of the programs by the World Council of Churches to combat racism.

4.1.2.1 THE DUTCH REFORMED CHURCHES

The Dutch Reformed Churches played a significant role in South African history. They have been referred to as the key thinkers behind the ideology of apartheid. It was the Dutch Reformed Church that lent biblical and moral support to the Nationalist government in their quest for apartheid.

(a) **Origin of the Dutch Reformed Churches**

Hofmeyr & Vorster (1984:15), Hofmeyr & Pillay (1994:11) and Mbali (1987:41) record that the Dutch Reformed church had its origin in South Africa with the arrival of the Dutch in 1652, the early German settlers around 1660's and the French Huguenots in 1688. The Dutch and French elements were largely Calvinistic. One of the tenets of Calvinism included exclusivity, where there was a strong belief of identifying oneself with the nation of Israel and using their life to justify all that is done in the name of Christianity especially to Christianize and civilize the original inhabitants of the subcontinent. Although Portuguese Catholics had predated the Dutch in landing at the Cape, a small Catholic chapel was built at Mossel Bay during 1501. By 1652 this building ceased to exist. Even though some Catholics were still around, the Dutch East India Company forbade them to practice Roman Catholicism. The Dutch Reformed Church, controlled by the Executive Council in Amsterdam was the established church into which the Huguenots were soon assimilated. As the Cape colony expanded during the eighteenth century, so the Dutch Reformed Church grew, but its growth was almost totally confined to the white settler congregations.

(b) **Composition Of The Dutch Reformed Church**

The 'Dutch' Reformed Church in South Africa consists of three separate churches, *Die Nederduitse Gereformeerde Kerk* (the largest and usually called the Dutch Reformed Church), *Die Nederduitsch Hervormde Kerk* and *Die Gereformeerde Kerk in Suid Afrika*.

(c) Underlying Biblical Principles of the Apartheid Ideology

The Dutch Reformed Church played a major role in the formation of apartheid. Although the principle of apartheid was the result of government policy, the ideology began in the Dutch Reformed Church. The then Prime Minister, B.J. Vorster was of Dutch Reformed background.

During the 1930's and 1940's there was some interesting theological developments. The Bible was used to justify separate development. Loubser (1987:60-69) records that the move to the adoption and sanctioning of apartheid from the Dutch Reformed Churches's perspective was headed by Ever P. Groenewald, a professor in New Testament Studies. He argued that the policy of the Afrikaner had been born 'of the experience of generations' and that there were no documents to prove its existence. The Afrikaners' move to defend themselves against integration was due to criticism from the outside. In the light of this the Afrikaner sought principles from the Scriptures to justify his thinking. Loubser records seven of these principles.

- Scripture teaches the unity of the human species. Genesis 1:26-29 and Acts 17:26 confirm the oneness of God's design for mankind.
- The division of the human species into races, peoples and tongues was a conscious deed of God. Because of who God is, He willed that glory should come from as many different nations as possible.
- The Lord's will is that people living apart should maintain their apartheid. In doing so they are able to keep themselves spiritually and morally clean so that God can effectively use them. There is a strong move toward ethnocentrism but with no theological support.
- Apartheid applies to all spheres of life ie., 'when God wills segregation He wills it absolutely'. To justify this, apartheid has been looked at from a national, social and religious point of view. Nationally, due to God allowing separateness it is then acceptable to live in such a manner. Socially, ethnicity must be maintained by confining oneself within one's own nationality.

Religiously, there are strong admonitions in the Old Testament that are against

those who strive to tear down religious boundaries like the example of Israel and the Gentiles in Deutoronomy 7.

- God rewards people who respect apartheid.
- In Christ a spiritual unity is created. Even though there are racial differences believers are able to commune with God as one, thereby allowing themselves to be seen as brothers and sisters in the Lord.
- Strong nations have a responsibility towards the weaker nations. Galatians 4:2 has been cited to enforce the principles of guardianship.

Some personal observations regarding the principles as described by Loubser.

- There is a strong case of incorrect hermeneutical skills that have been purported. *Eisegesis* has been extensively used to support claims that have no biblical basis in its context. It would not take a well-studied theologian to discover serious flaws of biblical interpretation.
- God's original mandate for Israel has been peculiar to them as a nation. God chose Israel to be a model nation of a people who were under theocratic rule and who witnessed the blessings of God over their lives.
- The argument for total separation on a scriptural basis is unwarranted in the light of Jesus being the peacemaker between Jews and Gentiles.
- Principles have been put together only to meet the prejudices of a nation who seem to be religious when in fact they were in need of spiritual help. This is certainly not wisdom that comes from God as described by James in chapter 3:14-16:

But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. For where jealousy and selfish ambition exist, there is disorder and every evil thing. This wisdom is not that which comes down from above but is earthly, natural and demonic.

Has this been true to the way the Dutch Reformed Church considered itself? Insecurity brought about by a need to guard themselves as a race while selfish ambition drove them to move towards the legislation of apartheid. The 'evil

thing' mentioned in James can only describe all of the effects that the system of apartheid created to those who stood opposed to inhumane treatment.

(d) The influence of the Dutch Reformed Church on the National Government

The Dutch Reformed Church seemingly coerced government to move towards separate development. For among its members were the leaders of Parliament and the provincial councils. This added advantage gave them access to the policymakers of the nation. According to Hofmeyr & Pillay (1994:226) and Hofmeyr & Vorster (1984:32) a petition was presented to Parliament in 1939, signed by almost two hundred and fifty thousand people asking government to implement laws that separated Blacks from Whites. When the nationalist government came into power in 1948, one of the first laws to have been passed was racial segregation or apartheid. Apartheid was no longer an ideology that remained within the Dutch Reformed Church, but a principle that would affect the citizens of South Africa in one way or another.

This was not the end of the Dutch Reformed Churches' motion to leaders in Parliament. They also pressed for the legislation on mixed marriages for the purpose of sustaining ethnic purity, separate areas for respective population groups, separate education basically for Whites and Blacks and also separate work areas.

The original interpretation of the Scriptures by the Dutch Reformed Church, as described earlier, gave much needed support in their campaign for segregation.

Allan Boesak, a member of the Reformed Church states:

In the reformed tradition it is the Word of God that gives life to our words. It is the Word of God that shapes lives and provides the church with a basis on which to stand. Scripture is the indisputable foundation of life and witness of the church in the world and it is the guiding principle for all our actions (1986:87).

It is difficult to understand how there could be a serious manipulation of the Word of God to help suit an individual's cultural background, prejudices or mindset. Every race group has a right to express themselves in terms of living out their

traditional beliefs and other pertinent values that govern them as a group. However, should that cultural belief not meet the principles or standards of God's Word then that culture must give way to the Bible and not vice versa. The ideas of the Dutch Reformed Church and their proposals to government only showed their insecurity as a nation even though historically they portrayed themselves as a nation of strength.

Boesak (1986:86) further condemns the work of the Dutch Reformed Church by accusing them of working out the details of apartheid as church and political policy, presenting it to government as a possible solution and as an expression of God's will for South Africans. In a strongly worded statement he concludes, '...it is they who have devised the theology of apartheid, deliberately distorting the Gospel to suit their racist aspirations' (1986:86).

Government pursued vigorously in establishing apartheid. Afrikaners were assured of social protection even in the face of opposition. When opposition members from the Dutch Reformed Church challenged government, they responded by saying that churches should get on with their business and keep themselves away from the political administration of the Republic. If it can be pointed out, the damage had been done. The history of apartheid and the manner in which the Dutch Reformed Churches contributed in shaping that history will remain forever in the annals of South Africa.

(e) Difficulties within the Dutch Reformed Churches

The stance of separateness or apartheid adopted by the Dutch Reformed Churches was met with much opposition from the English speaking churches, foreign organizations and even among members of the Dutch Reformed Church itself.

The Synod maintained that on Scriptural grounds they would not 'budge one inch' from its position (www.anc.org.za: 22/04/2002). Among those who objected, as listed by Loubser (1987:71-73), were Dr. B.J. Marais, Professor of church history who was against a state definition of a nation; P.V. Pistorius, Professor of Greek,

who was of the opinion that the Bible is not a political handbook and B.B. Keet, who came out strongly against the biblical justification of apartheid. Another key figure was Beyers Naude, a minister in the Transvaal Synod of the Dutch Reformed Church. He was deeply committed to the Afrikaner tradition and culture and was greatly influenced by the piety of evangelical Calvinism in his early years. The Synod's failure to address the issue surrounding Sharpsville, where more than eighty people lost their lives because of their protests concerning the carrying of identity documents and the failure of the Dutch Reformed Church in standing with fellow churches in the resolutions passed at Cottesloe, led Naude to reconsider his alignment with the church. He later broke ties and formed the Christian Institute. He spoke against the evils of apartheid, which resulted in him being detained and exiled. His writings were banned and he was not allowed to gain any platform to influence people otherwise in the Republic.

These men need to be applauded for their efforts to bring about racial transformation. One needs to spare a thought for their families who had to contend with the publicity and aftermath of either being physically, emotionally or even psychologically abused.

The height of racial animosity that prevailed within the Dutch Reformed Church has been highlighted by an incident in one of the churches. A German theologian-sociologist working on a joint project in Soweto attended a service with his Black colleague. The officiating minister, the Rev. P.J. Smal requested him to leave the service along with his colleague. This incident drew large-scale publicity. While some members had hardened hearts, others felt deep shame (www.anc.org.za: 22/04/2002).

Perhaps not much can be said to reverse the pains of the past, but within the rank and file of the Dutch Reformed Church are some sincere Bible-believing Christians who regret the way Afrikaner dominance helped shape the Republic.

On May 3, 2002, I was in Gauteng attending a Conference promoted by World Teach. The key note speaker was Dr. Bruce Wilkinson who presented a course on the 'Vision of the Leader'. Before he began that morning he invited onto the podium the Afrikaners, those from the English-speaking Churches and those who felt 'inbetween'. I found myself in the 'inbetween' group being neither an Afrikaner nor one who could say belonged to an English-speaking church. We were all together on the platform of the huge auditorium. The composition of the three groups was racially mixed. A representative of the Afrikaner group stepped forward and apologized to the other two groups for their involvement in creating apartheid that helped stifle spiritual growth among the race groups. The representative from the English-speaking church apologized for their critical attitude in labeling all Afrikaners as racists, while a representative from the inbetween group apologized for being so mediocre in drawing upon the strength of people who publicly testified to their stance on apartheid and its effects on church life. Perhaps this incident did not touch South African problems concerning the pains and hurts that was created through the apartheid system but to those who were there it was the beginning of learning to accept each other.

4.1.2.2. THE ENGLISH SPEAKING CHURCHES

(a) Their Origin

English speaking churches as described by Villa-Vicencio (1988:16) originated in Great Britain and used English as its official language. This was later contentious due to the fact that there were people of Black African descent who would conceive any of their languages as also being important.

(b) Their Composition

The member churches that provided the foundation for the English speaking churches were the Anglican Church or otherwise known as the Church of the Province of South Africa, the Methodist Church of Southern Africa, the United Congregational Church of Southern Africa and the Presbyterian Church of South

Africa. These churches have also found membership in the South African Council of Churches (S.A.C.C.). There are other smaller clusters which use English as a medium such as the Church of England in South Africa and the Baptist Union of South Africa. The Baptists chose not to identify with the aforementioned churches due to its difficulty in sanctioning a document that challenged its theological beliefs in the quest to counteract apartheid.

The Anglicans and Methodists have been described by Villa-Vicencio (1988:17) as being large denominations. Their respective memberships are essentially Black, although representing a fair cross-section of the entire population; Black and White, workers and management, rich and poor, dominant and oppressed. The Presbyterian Church of South Africa is predominantly White and they are more conservative than other English-speaking churches. The United Congregational church is overwhelmingly Black with a strong missionary influence which formed its roots. De Gruchy (1979:86) in summation of racial composition noted, 'English is the common language of communication beyond the local level, but racial and cultural diversity is part of the very fabric and significance of these churches'.

(c) Responses to Apartheid

Mention must be made that although English speaking churches opposed the implementation of apartheid, which largely gained support from the Dutch Reformed Churches, they did not criticize the Dutch Reformed Church but the ideology of apartheid that it purported.

The introduction of apartheid in 1949 divided the English-speaking and Dutch Reformed Churches. The English-speaking churches took a strong stand against apartheid even though they came from different Denominations.

De Gruchy (1979:88) summarized some of the endeavors of the English speaking churches. The churches voiced their opinions against race classification and took

a stand against the forced removal of people due to the Group Areas, the Immorality and Mixed Marriages Acts. They also spoke out against the Educational Acts and job reservations for Whites, the banning of activist organizations and the introduction of the pass laws that restricted the movements of Blacks. The churches also protested against state involvement in uprooting people's homes, especially the squatters as well as detaining and deporting activists.

An objective view into De Gruchy's summary gives the impression of laws that were seen as burdensome. It marginalized those who stood against apartheid.

(d) The conflict between English-speaking Churches and the State

Tension between the English-speaking Churches and the State was bound to occur especially when the State counteracted biblical norms. De Gruchy (1979:60-61) records:

The first major crunch in church-state relations came in 1957 with the promulgation of clause 29(c) of the Natives Laws Amendment Bill.... In effect; the Bill made it very difficult for Black people to attend worship in churches in so-called White areas.

He continues that this Bill brought inner turmoil to both the English-speaking Churches as well as the Dutch Reformed Churches. A strongly worded letter was addressed to Dr. Verwoerd, the Minister of Native Affairs in which a leader of the Anglican Church accused the State of violating the freedom of the ministry of the church. The leaders, together with its membership, stated that should that Bill become law, they would have no option but to defy it. The Bill passed by the State subjected the English-speaking churches to scrutinizing the ways in which they ran their affairs (De Gruchy 1979:61).

The result of this protest by the churches helped to modify the intended Bill. The rethink by government now gave power to state ministers to decide on the exclusion of Blacks. Villa-Vicencio (1988:18) records:

They were able to prevent Blacks from worshipping with their fellow White Christians should anyone complain that they were a 'nuisance' or worshipping in 'excessive numbers!

Leaders of English-speaking churches helped encourage their fellow leaders and congregations to ignore the new legislation implemented by government.

Even though English speaking churches challenged the government of the country, government retaliated by asking these churches to put their houses in order. Regarding this, Villa-Vicencio (1988:20) made an interesting observation:

The danger always exist that the voice of blood, the voice of passion, of partisanship, of group interest will overpower the voice of the Gospel. It is interesting because sometimes one can forget himself in the cause.

The State accused the English-speaking churches of being unpatriotic. This caused a stir. The members were divided in their opinions with regards to the State. De Gruchy (1979:92) describes three areas of contention in the churches' struggle against apartheid and racism. First of all, there has been, and remains, a gap between synodical resolutions and congregational resolve and action. Second, there is something of a credibility gap between the stand of the churches and discriminatory practices in their own lives. Third, the churches have by and large failed to educate their constituencies in the meaning of Christian social responsibility.

4.1.3 *THE PROGRAM TO COMBAT RACISM (P.C.R.)*

A major movement to help combat the system of apartheid was the Program to Combat Racism (P.C.R.). The following authors share some insights with regard to the movement and its involvement in South Africa (De Gruchy 1979:127-142, Hofmeyer and Pillay 1994:279; Mbali 1987:16-62 and Mutambirwa 1989:16-21).

4.1.3.1 ITS ORIGIN AND OPPOSITION

The historical beginning of the World Council of Churches (WCC) was established in 1948. It is a committed fellowship of 307 Protestant and Orthodox member churches in over 150 different countries.

4.1.3.2 ITS CHARTER

Mutambirwa (1989:16) describes the aims and objectives of the P.C.R.

- (a)** To facilitate oneness amongst churches which is tangibly expressed in fellowship, worship and everyday life in Christ, thus impressing upon the world to believe.
- (b)** To facilitate the common witness of the churches in each place and in all places.
- (c)** To support churches in their worldwide missionary and evangelistic task.
- (d)** For solidarity of concern with regards to human need, relationships amongst people and the promotion of one human family in justice and peace.
- (e)** To establish and maintain relations with National Councils and Regional Conferences of churches, world confessional bodies and other ecumenical organizations.
- (f)** To carry on the work of the world movements for Faith and Order and Life and Work of the International missionary Council and the World Council in Christian Education.

One of the stronger points of the World Council of Churches were its response to racism which in some countries like South Africa led to apartheid.

Mbali (1987:16) records that in May 1969, after churches ventilated their anger against racism a Consultation was held in Notting Hill, London. There were forty Christian leaders, lay and clergy who met with twenty five additional consultants among whom were two consultants from South Africa. These men, as representative heads, shared the struggles of the people with regards to enforced racism.

The consultation had opportunity to hear reports of human rights violations. As a result of this, the W.C.C. took a decision to assist the churches in the struggle against the evil of racism and racial discrimination. A new sub unit was formed known as the Program to Combat Racism (P.C.R.). The P.C.R. has since become the instrument of the W.C.C. to fight racism of all kinds all over the world, and in particular South Africa.

4.1.3.3. THE IMPACT OF THE W.C.C. AND APARTHEID IN SOUTH AFRICA

English speaking churches which formed the South African Council of Churches (S.A.C.C.) aligned itself with the World Council of Churches. At its earliest stages there had also been three white Dutch Reformed Churches. However, even before any action was instituted two of them withdrew their participation. The W.C.C. helped denounce apartheid and often spoke out against the brutality and repression it perpetrated. They stood by the victims of apartheid.

One significant historical moment was the 1960 Sharpsville massacre where sixty nine people mostly women and children were killed by police. It was alleged that many were shot in the back. As a result of this, the W.C.C. organized a Consultation at Cottesloe, Johannesburg from December 7-14, 1960. The purpose of this meeting was to express its opposition to all forms of racial discrimination. A preparatory document submitted by the D.R.C. to the conference was widely accepted. De Gruchy (1979:66) summarized the resolutions which comprised of three parts. In part one there was a strong rejection of all unjust discrimination. In part two the resolutions spoke of the need for consultation between race groups on all matters affecting them such as, the acceptability of mixed marriages, the disastrous effects of migratory labour, the low wages paid to Blacks and the inequitable system of job reservations. Part three was rather intensive. It consisted of matters regarding justice in trials, the place of Indians in the Republic, freedom of multiracial worship, freedom of speech more with regards to the preaching of the Gospel and the way forward with regards to co-operation of churches. The end result of this consultation was sadly plagued by criticism.

This had originated from members within the D.R.C. itself, high profiled leaders like Koot Vorster, brother of the future Prime Minister and Andries Treurnicht, later to become a deputy minister in the Nationalist government. Eventually the Cape and Transvaal Synods withdrew. The shame of it is that pride still kept people aloof instead of bringing them together. Perhaps Cottesloe can be best described as all talk but no real performance.

The efforts by the S.A.C.C. in its quest to resolve racial problems within South Africa and the moral support given by the W.C.C. helped keep the churches in the forefront in its struggle to put an end to government policies that were hurting constituents rather than helping people within its government.

The W.C.C. was not without problems. Its partisan view with regards to financial aid to world liberation movements and its proposal of the use of force to bring about justice was fully denounced by the S.A.C.C. and the government of the day. Mbali states:

Our social order in South Africa is already to a considerable extent based on violence... The conclusion reached by the W.C.C. Consultation on racism in London, that force may be resorted to by Christians in order to dislodge entrenched justice, has been reached, at least in part, on account of the failure of the churches (1987:47).

The writer obviously identifies the church as a contributor to the state of the country, and if any changes are to come about then the church has a role to play to effect those changes. Violence does not calm individuals it only further agitates them to more violence. An example of this is seen in the Soweto Uprising on June 16, 1976 when students were provoked by force, they responded by burning government buildings, movable property and caused physical damages. The S.A.C.C. were rightly registering their uneasiness to support such a proposal.

The Government ventilated its anger against churches collecting financial aid to support organizations seeking to topple the South African Government. Prime Minister Vorster stepped in and condemned clergy and churches who aligned

themselves with such grants. He went as far as even prohibiting delegates from W.C.C. Organizations from going beyond the precincts of the International Hotel at Jan Smuts Airport or even staying beyond the accepted duration of their visit. Political clergymen who decided to oppose were deported.

The mentality of the Government and its handling of crises find parallels in the Dutch Reformed Churches. They tended to ostracize, marginalize and exclude people who opposed its policies. One cannot completely blame the government after all their roots were deeply embedded in D.R.C. mentality.

This, then, is the overall view of the contribution of the W.C.C. through its Program to Combat Racism in addressing the issue of apartheid in South Africa.

4.2 THE EFFECTS OF LANGUAGE POLICIES

The second barrier that hinders the process of discipleship is the effect of the language policies. The continued effect of the apartheid system was not contained only amongst the adults but also touched the lives of children. Within the history of South Africa is embedded *inter alia* a tragedy of the human spirit that chose to counteract this enormous giant of apartheid. It is always sad when children become victims in any sphere of life. Some of the effects of language policies will be discussed which helped culminate in what is commonly known and referred to as the 'Soweto Uprising'.

4.2.1 THE NATURE OF THE PROBLEM

Some writers describe the nature of the problem (Davenport 1989:435; Alhadeff 1976:131-132 and Hofmeyr & Pillay 1994:281-283).

On the 17 October 1974, a circular was compiled and distributed by the Minister of Bantu Education and Development, M.C. Botha. It announced the compulsory use of Afrikaans as a medium of instruction from standard five onwards. Circuit inspectors, principals of schools with standard five classes and secondary schools,

received this circular. The schools were informed that the ratio of instruction will be fifty-fifty (English and Afrikaans and the mother tongues being optional). Those subjects that would be taught through the English-speaking medium were: General Science, Practical subjects (homecraft, needlework, woodwork and metalwork) and Agricultural Science. Those subjects that would be taught through the Afrikaans medium would be Mathematics, Arithmetics and Social Studies. Subjects that would be communicated through the mother-tongue were Religious Instruction, Music and Physical Culture. Despite the efforts of the African teachers Association (ATASA) against the implementation of Afrikaans, authorities were unmoved. What did the imposition of Afrikaans do to those affected children?

4.2.1.1 IT UNDERMINED THEIR EXISTENCE

When the Deputy Minister was approached concerning his research among the Africans he was quoted as saying 'No, I have not consulted the African people on the language issue and I'm not going to' (Borner & Segal 1998:82). This attitude that characterized the authorities was a gross mistake on their part. Perhaps the word 'mistake' is too light a word to describe their mindset. No individual desires to be treated as an object. However, this is exactly the way that the apartheid government viewed the Blacks existence. There is a proverbial saying, 'Children must be seen and not heard'. In this context of Bantu education it seemed that children were neither to be seen nor heard. They were being robbed of their Africanness. They felt the need to be accepted for who they were and not what government wanted them to be. Hofmeyr & Pillay (1994:282) in referring to Beyers Naude who was axed from the Dutch Reformed Church said that the '...Natal Synod called on all South Africans to recognize Black consciousness and to promote wherever possible this consciousness of dignity and worth'.

4.2.1.2 IT UNDERMINED THEIR LANGUAGE

In promoting two languages outside his cultural lifestyle, government was inadvertently saying that one's language was not of great importance. Children

were beginning to view and identify the other languages, particularly Afrikaans, as the language of the oppressor. They naturally experienced serious difficulties. Bonner & Segal (1998:82) relate an incident where a student who could not understand Afrikaans was refused the English medium of instruction. Language instruction continued in Afrikaans irrespective of the students' ability to comprehend in those particular subjects. Even teachers were experiencing difficulties in teaching in Afrikaans. 'Half of the time we taught in an African language, but we were supposed to write our examination in Afrikaans' (Bonner & Segal 1998:82).

The idea of teaching as an impartation of knowledge is one of its key principles. A student has only to learn until he is able to understand, reproduce that information and apply it appropriately in the various disciplines of life. Black students were hindered from the benefit of education as the Afrikaans language posed a major problem.

4.2.1.3 IT UNDERMINED THEIR ASPIRATIONS

Education empowers and where there is a lack of knowledge ignorance prevails. Parents of children who accepted the policy of the Bantu Education Board felt that having half a loaf was better than having nothing. Their children on the other had felt that that they were being short changed. These children felt that their parents had become immune to the effects of apartheid and they refused the education that would make them slaves in the country of their birth. Many Blacks lived in ignorance because of language policies. Their world of promise turned inward to a world of pain, a pain that can be best described as being unnecessary.

The Department of Bantu Education refused to budge. They felt, "If we give in to 'student power' on this issue, they will in no time be demanding something else" (Alhadeff 1976:132). It is rather disturbing when ideals supercede logic. One wonders what would have happened had the tables been turned. There was a glimpse of this when after the 1994 General Elections the Afrikaners put forth a

proposal for a separate Afrikaner state referred to as the '*Volkstaat*'. This proposal was strongly refused. Notwithstanding the above the intensity of the students' feelings led them to a confrontation with the Government.

4.2.2 *THE CLIMAX OF THE LANGUAGE POLICIES*

The result of the students' inability to accept a medium that was more a curse than a blessing led them to formulate a strategy that would draw everyone's attention. The pupils in Soweto organized a protest march. This was done in such secrecy that even their parents were unaware of their children's intended plans. On June 16, 1976 more than fifteen thousand students between the ages of ten and twenty came from Soweto to voice their opinions. This was their day. The students chanted '*Amandla*' (power), and '*Inkululeko*' (freedom in our life time). Some of the placards read, 'Away with Afrikaans. We are fed the crumbs of ignorance with Afrikaans as a poisonous spoon...If we do Afrikaans, Vorster must do Zulu. To hell with Afrikaans' (Bonner & Segal 1998:84). However, midway through their protest they encountered opposition from the police who tried to disperse them. At first the police let their dogs loose and when this failed they hurled teargas into the crowd. Students retaliated by screaming and throwing stones and objects at the police. Then the inevitable and unimaginable happened. The police used live ammunition on the students. Hector Petersen, a 13-year-old boy, was killed. Although police claimed that the bullet ricocheted off the ground, the postmortem later revealed otherwise. This further angered the students. They went on a rampage destroying any property that was symbolic of the White man's rule.

It was alleged that almost two hundred people died on that day and hundreds more injured. What had intended to be a peaceful march that would attract the government's attention ended with further pain for the already oppressed. Those who died were hailed as Soweto's heroes for their funerals were ones of victory. Sometime later, following this incident, government revisited its language policy

and announced that schools will in future be allowed to choose their own medium of instruction.

In concluding this section, perhaps one can say that the 'blood of the students became the seed of the language reformation'; a reformation that would at least give them some sense of dignity and would also attest to their presence in this beloved country that they know as home.

4.3. ETHNOCENTRISM

Ethnocentrism is the third barrier in the discipleship process. A person's 'belongingness' to a clan or tribe helps provide for his or her existence in all spheres of individual self-existence. One of the misfortunes in life is to find oneself in an environment of feeling that others are inferior or of less importance because of egoistical feelings that perhaps have been largely influenced by one's cultural background and history. An example of which are the Afrikaners of South Africa. Though they boast of racial purity, they are far from pure. Joshi says:

There have been mixed marriages since the Dutch landed on the shores of South Africa.... Even the Afrikaner themselves were the product of the inter-mixtures of the Portuguese, French, Dutch, German and British blood (1942:216).

While individuals may claim superiority of race, their history may reflect otherwise. South African Indians have also developed an ethnocentric attitude especially in connection with their Black countrymen. Yet the political history of South Africa confirms that both Indians and Blacks have jointly suffered in their struggle for recognition. An attempt will be made to describe two aspects that contributed to ethnocentrism by Indians regarding Blacks during the time of apartheid.

4.3.1. ECONOMICS

4.3.1.1 SOME INDIANS WERE MORE ASPIRANT IN BUSINESS

The prejudiced view held by Whites against Blacks did not help their cause as inhabitants of a country they originally occupied. Joshi (1942:18-19) states that their lives were considered as dirt. The dogs were one rung higher than a Black. One White life was considered to be more valuable than one thousand Blacks. With the Whites being in a position of authority and considering his feelings of superiority one can hardly expect sympathetic treatment towards the Blacks. In fact to add insult to injury, he was given a approbrious term '*kaffir*'. The financial state of Blacks never allowed them to live out the normal requirements of life. During famines they often resorted to eating corpses of animals. Sometimes they had to work *gratis* for their White masters. The social ills committed against Blacks was not because they lacked 'brains' as some may have perceived but it was largely the result of oppression and suppression (Joshi 1942:19).

Indians, on the other hand, also started of with a poor economic background. In fact, their leaving India was a result of their search for economic security. Although given the term '*coolie*', Indians proved that they were very hard workers. They soon found favor with the White man while yet under his control. With the Black being treated inhumanely the Indian was given a little dignity. Some of the following authors (Arkin, Magyar & Pillay 1989:48; Henning 1993:75 and Hughes 1997:8) record that Indians thrived in the early years. They became fresh producers and fishermen. Their agricultural pursuits helped transform unproductive land into fertile land for vegetables, tobacco, maize and fruit trees.

During the apartheid era, Indians from both Natal and Transvaal were issued with trading licenses. Woods (1954:19) indicates that during 1952 out of a total Indian population of 270 075 some 18 343 licenses were issued. He further records that

the licenses granted could either be given as peddlars license, which could only be used by one person or alternatively a business license where several other businesses could be attached to the one license. Some Indians took hold of the opportunity and ran many one man shops both in the rural as well as the suburban areas. Others who were peddling daily earned eight shillings which was considered a good return.

The industry helped both skilled and semi-skilled workers raise themselves to at least above the poverty line. Indians further extended themselves to public services in departments such as railways, engineering, health, magistrate courts and as municipal bus drivers and cleaners. The mining industry was not very popular among the Indians. Market gardening was practiced more in Durban than in the Transvaal. For others the sugar industry, the initial reason for their arrival a century earlier, provided for economic survival.

The Department of Labour in 1950 gave statistical information on unemployment and it makes for interesting reading as Snyder (1962:31) records. The ratio of unemployment among Europeans was 2:11, Coloureds at 2:7 and Asiatic at 2:6. Two things need to be commented on. First, with the populations pyramiding with Whites and Indians a minority the ratios are fairly representative. Secondly, the ratio of Indians being 2:6 compared to the other race groups is indicative that Indians were at an advantage. No figures were supplied for the Blacks. It would be safe to say that in general the economical position of Indians was well established. Even though some had been directly affected because of the institution of the Group Areas Act, Indians still had an economic advantage over their Black countrymen.

Lemon (1976:179) writes that two Acts further added to the Indians' ethnocentrism. The first being the Industrial Conciliation Act (1956) and the second, the Wage Act (1937 and amended 1942) which permitted lower minimum rates to border areas and homelands. The employment of Black labourers at minimum wage gave the impression of a superior-inferior cultural relationship

between Indians and Blacks because the Blacks were economically suppressed. This is seen by the numerous strikes involving Africans. In 1975, of the 119 strikes involving African Labour, 87 were caused by wage demands (Horrel 1977:316). Furthermore the prohibition of Blacks to trade in White areas placed Indians at an advantage. Basically the Black peoples options were limited to trading with Indian businesses.

Being raised in a rural area, I have memories of how price differentiation became a norm especially to the exploitation of the Blacks. Every fortnight 'toko' (labourers), employed by the sugar mill, made purchases from the local dealer. During this period prices were subtly raised to benefit the dealer. It is also a known fact that Indians are generally bargain hunters who are in search of that 'elusive discount'. Blacks, on the other hand, are payers irrespective of the price, provided that the item is right. Indians took advantage of this. It would be safe to say that some Indians benefited economically through their unfair trade practices. Hughes (1997:9) mentions, '...Indians always had food, even in lean periods, and could 'plunder' Africans who had nowhere else to buy when food was scarce'.

4.3.2 EDUCATION

Some of the following authors, *inter alia*, (Saloojee:1987; Kuppasami & Pillay:1978 and Jack :1987) have written on a few aspects of the history of Indian education in South Africa. It is unnecessary to rewrite that which has already been written. Nevertheless, certain facts which helped give Indians an advantage over Blacks need to be commented on. These facts worked themselves subtly in giving Indians an ethnocentric view over their Black countrymen. Emphasis will be placed in the context of apartheid history under the Department of Indian Affairs.

4.3.2.1 PUPIL-TEACHER RATIO

Dadoo (1990:188) records the findings of a survey (1960) with regards to the teacher-pupil ratio. In the Indian schools the teacher-pupil ratio was 1:33. In the

Black schools, the teacher-pupil ratio was 1:73. During 1974-1975, the Minister of Education conducted another survey. Horrel (1977:321) records its findings. In the Indian schools the teacher-pupil ratio was 1:26-27 and in the Black schools the ratio was 1:54. Immediately one can note the difference. The Black teacher had to work twice as hard to help create an environment of learning. This obviously impacts on several issues that are relevant to the teaching process. First, there was serious overcrowding. Dealing single-handedly with 54 or 73 children at any given time is a daunting task. Second, it was difficult for teachers to pay individual attention. Third, educators needed to deal with not only the dilemma of giving attention to the pupils but also of gaining attention from the pupils. Indian educators were carrying almost half the load in comparison to Black teachers and the teaching environment favoured Indian pupils tremendously.

4.3.2.2 FREE AND COMPULSORY EDUCATION

Arkin, Magyar & Pillay (1989:111) state that during 1966 the Department's aim concerning Indian education was two-fold. First, to help make education free and second, to make education both at primary and secondary level compulsory. By 1970 these goals set by the department were successful. The compulsory years for education evolved around the 7-15 years age group. Indians were also issued with free textbooks and stationery. Blacks, on the other hand, in the early and middle stages of apartheid had to pay towards their school fees. Rhodie (1972:489) states, 'except for readers in lower primary classes, parents had to pay for all text books and stationary'. During the Soweto Uprising parents felt that since they paid school fees there was a need for their children to attend school, despite their struggle to comprehend instruction through the medium of Afrikaans. Indian pupils enjoyed the freedom of accessible resources. This had been provided for indirectly by parents through taxation as well as the strategic planning instituted by the Department of Indian Affairs. Once again, Indians were ahead of Blacks. In the South African Dialogue (Rhodie:1972:513) Van Zyl, in describing the imbalance of funding between White and Black education,

said that even though much had been spent on White education it did not mean that Black education was of an inferior nature. He was obviously drawing conclusions on the perception of economy versus quality. Amidst financial imbalances he advocated that the quality of education was still the same. This conclusion is difficult to accept since the environment created for learning does impact on the teaching process.

As discussed earlier the ratio of teacher-pupil amongst schools differed. Those who were economically sound would always enjoy the privileges associated with a healthy environment, adequate facilities and mental stability. In the field of education, Indians have generally perceived themselves as being ahead of Blacks. The accessibility of Indians to resources was definitely a contributing factor.

4.4 RACIAL PERCEPTIONS OF INDIANS

This is the fourth barrier that hinders discipleship in the church. A very sensitive area is being treaded upon in dealing with racial perceptions of Indians regarding Blacks. A major storm erupted with regards to racialism when Mbongeni Ngema, a song and play writer composed a song entitled '*Amandiya* (See Appendix C for translated lyrics). This song allegedly berates and accuses Indians of exploiting Black Africans. For fear of bloodshed between Indians and Blacks, one Indian film scriptwriter, Ramesh Jethalal, applied to the Durban High Court to prevent the distributor, Universal Music, from selling and distributing the song. The Sunday Times Extra of June 30, 2002 reports that the court granted a temporary interdict against Ngema and Universal Music. Judge John Levinsohn was quoted:

I have little doubt that the song is racist in any accepted meaning of the word, since it contrasts one race – the Blacks – with another race – the Indians – in a very generalised and unspecific way.

He added that the fear expressed by Jethalal that the song would lead to race riots was, '...founded merely on his opinion and is not borne out by fact'. The fear of race riots could be the result of an earlier incident in history when in 1949 faction

fighting took place between Indians and Blacks known as the '1949 Durban Riots' (discussed in 4.4.1).

Two of the racial perceptions of Indians against Blacks have been developed during the time of apartheid. The first is that Blacks were violent and the second that they were to be feared. These racial perceptions of Indians against Blacks are discussed in the context of apartheid.

4.4.1 *BLACKS ARE VIOLENT*

One incident, the '1949' Durban Riots' has been cited which gives the general perception that Blacks are violent. Brookes & Webb (1965:292), Kirk (1983:48-49) and Roberts (1990:76) relate the cause of this incident. A 14 year old, Black boy, Madondo George, slapped a 16 year old Indian shop assistant. The Indian youth complained to his employer who then took the Black boy into the street to reprimand him. In the ensuing struggle the boy was pushed through a store window and was injured. This happened during peak hours where Black commuters were standing in long queues to board taxis for home. The word spread of an alleged death of a Black boy by an Indian and this further angered the already irate commuters. Blacks started assaulting Indians at random. The situation became very tense. The trouble began around 5pm on Thursday, January 13, and continued until Sunday, January 16. It was reported that fifty Indians were killed and 503 were injured. A school, a factory, fifty eight stores and 247 dwellings had been destroyed as well as a further two factories, 652 stores and 1285 dwellings damaged. It was also alleged that the number of Blacks killed and injured was higher than those of Indians.

The analysis of the problem soon revealed that there were three possible causes of the Riots which went far deeper. The exemption of the pass control regarding Indians, the so-called privileged positions that the Indians enjoyed and the perception that the Indians were exploiters of the African population.

During the Riots, Mr. A (21/09/2002) remembered that at night they would abandon their homes and hide in the bushes for fear of death. Mr. B (25/12/2002) recalled that the news of the Riots spread as far as Port Shepstone. He reported that his uncle who owned a shot gun, threatened to shoot any Black who trespassed on his property with intent to cause physical harm. Hughes (1997:2) indicated that the incident strained Indo-African relationships.

The '1949 Durban Riots' has not orally been taught by the parents to the younger generation with the intention of inciting racial hatred as confirmed by the following persons (Mrs. E, Mr. D and Mr. C :1/1/2003).

Even though the Riots had taken place, Mr. B and Mr. F (25/12/2002) who lived in rural areas indicated that they enjoyed relationships with Blacks. In fact they reported that Blacks had respected them. They worked and ate together in Black 'hostels' or compounds in the sugar estates. Some like Mr. J and Mr. F (25/12/2002) have since altered their perceptions of deeming Blacks as violent.

Politically, the aftermath of the Riots did not deter the united efforts of those who resisted apartheid. Roberts (1990:76) mentioned that the tragedy made Black leaders realize the importance of working together with Indians in the political struggle against apartheid. This was seen in 1955 when Blacks, Indians, Coloureds and Whites supported the "Freedom Charter" which protested against the laws of apartheid (Roberts 1990:76).

4.4.2 *BLACKS ARE TO BE FEARED*

During the time of apartheid, Blacks were generally feared by Indians. The phrase, '*bamba, bululu* is coming to get you!' has been used by many Indian adults to instill fear in children either to frighten them into eating their meals or to correct wayward and unruly behavior (Mr. G, Mr. H & Mr. I:1/01/2003).

Children who wandered off from their parents were told that 'the *boogie* man is coming to get you!'. The *boogie* man is normally a representation of a fictitious

character but to parents and children it represented the Black man. If younger children did not have good eating habits they were told that the '*boogie* man is coming to get you!'. The constant repetition of these phrases has helped instill a psychological fear in the lives of many children.

To this day the fear of Blacks has kept many Indians out of townships. Very rarely will one ever find an Indian walking alone in Umlazi, KwaMashu, Soweto or any other Black township. In 1994, when the Department of Education spoke of the redeployment of Indian teachers into Black schools, Indian educators were reluctant to comply. This was a similar response to what Horrel surveyed in 1977. Horrel (1977:334) states that in March 1975, 69 007 teachers were employed in Black schools. There were 68 043 Black teachers, forty Coloured and 924 White teachers. Note that not one Indian teacher had been appointed. Black areas have been perceived as the 'lions' dens. Many feared that if they went in they would not return.

The fear of Blacks has been further amplified when prior to the 1994 elections, reports were given of incidences where Indians were approached by Blacks and asked for a glass of water to drink. They were then given R2 which was to be retained as a deposit for the house that they presently occupied. Many Blacks believed this as they were duped by other Blacks. This sent shock waves throughout the Indian communities such as Umzinto, Park Rynie, Isipingo, Chatsworth and Phoenix. This was as a result of their ignorance concerning the plight of the Black man. The general attitude created was that it was much safer to trust a White man than a Black man.

In the political arena there existed the fear of Blacks governing the country. Arkin, Magyar and Pillay (1989:291)) in quoting Bawa in a symposium:

There is a fear amongst some (Indians) that with Blacks in majority rule, there is no certainty as to how they will govern and what policies they would follow for the country.

In the same symposium, regarding the Black community, Naidu said, '... Indians are apprehensive of the future if they take over'.

Since then Indians have become confident with some of the political changes. There is an active participation of Indians both at national and local government level.

To say that racist feelings, among the Indians, toward the Blacks are non-existent would be naïve. As reflected, cultural misunderstandings does lead to racial prejudices. Snyder (1962:38) believes, 'Racial prejudices may grow as a result of cultural differences between people. Each culture despised the other as a barbarian or backward race'.

Snyder's comments are reflected in the two scenarios that were discussed: Blacks are violent and they are to be feared.

Overall, the effects of apartheid on the different ethnic groups resulted in positive and negative behavior. Those who held fast to apartheid policies benefited holistically while those who rejected them were marginalized and victimized. The implementation of apartheid also created an environment of ethnocentrism which in turn fostered racial perceptions. If ethnic relationships are to be developed through the process of discipleship then it is necessary that every aspect of 'separateness' be adequately dealt with.

CHAPTER FIVE - HOLISTIC CHALLENGE OF THE INDIAN MINDSET

5.1 BIBLICAL PRINCIPLES FOR TRANSPARENCY

Apartheid's atrocities have impacted greatly on race relations. Whites consider themselves superior to the Coloureds who feel superior to the Indians who feel superior to the Blacks.

Since South Africa became a democracy in April 1994, there has been a constant call for racial unity, both politically and socially. Owing to apartheid, there was a definite need for transparency in restoring relationships. There is a need for restitution of land, compensation where necessary and a restoration of broken relationships. Considering the nature of this study with its focus on Indians and Blacks, emphasis will be placed on how transparency can be achieved through biblical principles. These principles are also useful in building relationships amongst any race groups. As a challenge to the Indian mindset, the key principles for relationship building will be discussed.

5.1.1 *REPENTANCE*

5.1.1.1 DEFINITION

'Confession, repentance, penance, forgiveness and reconciliation are words and experiences that must be seen together' (Hunter 1990:1071). The chief end of any type of repentance is reconciliation either with God or man. Another writer, in looking at a wider definition from the perspective of the Synoptic Gospels, believes that it is not a psychological process but it means embracing the reality and the presence of the reign of God. God's warnings to Ephesus, one of the seven churches in Revelations, was to, 'Repent and do the deeds you did at first' (2:5b). The context of repentance needs to be noted. It meant a complete turn around.

Rienecker & Rogers (1976:816) define repentance as, '...an aorist, active, subjective of *metanoeo*. The purpose of the subjective is to attest that the condition is possible'.

Repentance suggests a change in one's mindset where the total personality of the individual is transformed including his behaviour and actions (Romans 12:2). In keeping with the theological definition there is a need for repentance because of the impact of apartheid on race relations. There is a need for a change in mindset because of the rift that has been created amongst the Indians and Blacks.

5.1.1.2 THE NATURE OF REPENTANCE

Repentance, like the racial perceptions of Indians concerning Blacks, is another sensitive area. If repentance is to be effected then it needs to be considered on two levels, individually and corporately.

(a) Individual level

(i) Installation of fear

This largely pertains to some of the older generations who convinced their children that Blacks were violent. Oral history contributed to the development of fear.

Frost, in sharing a part of the former Archbishop, Desmond Tutu's address to people in Memphis Tennessee, quoted, '...White South Africans were not demons with horns and tails. They were frightened and insecure' (1998:21). This has been largely pictured in the context of apartheid where Whites projected an image of strength but were internally insecure. In a similar way, even though Indians considered themselves to be racially superior to Blacks, yet on the personal level there is a deep-rooted phobia that prevails. The instilling of fear in children by some Indian parents, is one of the wrongs that must be individually confessed if there is to be any positive development of relationships with Blacks. Those who

are still alive and have perhaps not considered the psychological implication of their actions of instilling fear in their children because of prejudiced views also need to bring themselves under self-examination.

(ii) Discrimination

Discrimination frequently occurs on a personal level although it can occur at a corporate level. This can be communicated either verbally or non-verbally.

Individuals, generally on a personal level, adopt a self-righteous attitude similar to the Jew mentioned in Luke 18:9-14. The Pharisee regarded himself as perfect to the extent that he confessed all of the sins of the Gentile. In verse 11 he says that he was not like other people, an indirect insult to the sinner whose life can be characterized as one that is full of sin and which can be compared to that of swindlers, unrighteous persons, adulterers and crooked tax-gatherers. He considered himself spiritual because he fasted twice a week (verse 12). He regarded himself faithful because he performed his monetary duty by giving a portion of his income. Amongst one's own ethnic group, one may adopt the same self-righteous attitude of the Pharisee, the attitude of personal superiority.

The challenge of individual transparency calls for careful assessment in terms of one's relationship to Blacks. Any discriminatory behavior by Indians will always place Blacks at either a physical or a psychological distance. Therefore prejudiced thinking will not help foster a healthy relationship and will not leave room for growth since negative thinking will prevent any form of bridge building.

(b) Corporately

Corporate repentance will be addressed from the perspective of the Indian church, especially the Evangelical Church in South Africa.

Before this is done, the Rustenburg Conference (discussed in Chapter One) offers insight into the Dutch Reformed and English speaking churches and their

openness in seeking forgiveness for their lack of participation in voicing their opinion against apartheid as well as their role in the days of apartheid. Frost (1998:125-130) recorded some of the confessions. Professor Willie Jonker, a respected leader of the Dutch Reformed Church, in speaking on behalf of the D.R.C. said:

I confess before you and before the Lord...not only my own sin and guilt, and my personal responsibility for the political, social, economic and structural wrongs that have been done to many of you, and the results of which you and our whole country are still suffering from, but vicariously I dare also to do this in the name of the Dutch Reformed Church of which I am a member and for the Afrikaans people as a whole.

Speaking on behalf of the Anglican Church, Archbishop Desmond Tutu, was reported as saying that his own church had to confess its racism. He examined himself to the point of discerning how he could have ever treated people as less than God's children and his share 'in our common sin...'.

Pastor Ray McCauley, from the International Fellowship of Christian Churches recognized their guilt because:

...Opposition to apartheid had not been effectively expressed, and convictions often had not led to practical action, while others had adopted a so-called neutral stance, which resulted in complicity.... We confess that our silence in these areas was in fact a sin, and failure to act decisively had made the Fellowship party to an inhumane political ideology. We repent of our sin and declare our complete rejection of all forms of racism and the evil unjust system of apartheid. Please forgive us (Frost 1998:129).

Frost, in his summation, described some views regarding churches during the apartheid era. Even though some churches were victims of apartheid they were unwilling to suffer. As a result they accepted an inferior status and voluntarily allowed themselves to become instruments of state repression. Some have exhibited a strong desire for revenge while others have achieved privileged statuses and used their positions to exploit others. Others who have stood for truth and justice were victimized and ostracized. Yet still there were those who failed to make theological contributions to the churches' renewal.

The Conference at Rustenburg ended with delegates saying, 'We ask the forgiveness of God and of our fellow South Africans'.

One can appreciate the confessions that were made. Healing requires repentance. Repentance, as far as the Rustenburg Conference was concerned, came at a corporate level. Even though nothing substantial had materialized after the Conference (Frost 1998:129) one can appreciate the fact that there was the acknowledgement of guilt on the churches' part either for contributing to apartheid or not voicing their opinions against it.

The Evangelical Church in South Africa has unfortunately never been in a position to voice its opinions with regards to apartheid. A fellow minister, who wishes to remain anonymous, expressed, 'We need to hang our heads in shame'. The denomination, being largely influenced by its development by British and American missionaries, was prevented from being involved in politics. They were not encouraged to build bridges with fellow Blacks either on a political or social level for fear of being victimized by the government. The mission organisation to which the E.C.S.A. was aligned, maintained separate works for Blacks and Indians. Today, ministers of the E.C.S.A. recognize that there was a need to have shared constructively during the days of oppression. The E.C.S.A. failed to make any theological contributions to the churches' renewal during the time of apartheid. There is a need for corporate repentance. Exactly how it can be expressed at this time is uncertain. However, a possibility could be the E.C.S.A. making headway through its mission organization in fostering a relationship with its sister denomination, The Africa Evangelical Church (A.E.C.), which consists of Black members. At a possible gathering of all three key leaders, the E.C.S.A., the A.E.C. and the mission organization a public confession can be initiated by the E.C.S.A. with a view to positive relationship building. Frost rightly states that we are all prisoners of our history and that we must all rid ourselves of perceived ideas about Blacks and Whites because only a liberated people can create a new society (1998:63). He recognizes the need for dealing with distinctive thought patterns that hinder relationships. The E.C.S.A. needs to

consider corporate repentance for the purpose of engaging into transparent relationships with the A.E.C.

5.1.2 *MUTUAL RESPECT*

Another area of importance is that of mutual respect. People need to be respected for who they are and not what one wants them to be. Respect grows out of an understanding that everyone is created equal by God and that culture was God's idea for mankind. It is easy for one to overlook this theological truth and subtly move into a sphere of judgement based on cultural superiority. In this section the issue of one's social circumstances will be discussed from a biblical perspective and the challenges regarding the respect that is due to other cultures.

5.1.2.1 THE CHALLENGE OF JAMES 2:1-4

(a) Background

James writes to the 'twelve tribes' scattered all over Asia Minor (verse 5). Jensen (1981:427) states that the purpose for writing was a result of the Christians' persecution, their unbecoming conduct and the influence of erroneous views with regards to faith and sin. James, a practical man, also writes about issues pertaining to Christian living. In fact, Jensen (1981:427) refers to him as, 'The Apostle of good works'. In chapter 2:1-13, James returns to expand on the theme of chapter 1:9, the 'respect of persons'. Chapter 2:1 which speaks of the 'respect of persons' and chapter 2:6, that to despise the poor results in the denial of Christian brotherhood.

Adamson (1976:102) is of the opinion that faith must live in true brotherly love. One should not try to combine faith in Christ with worship of social status. This is a point well supported by the Scriptures. James severely criticized the priority given to individuals based on social status. In verses 2-4, he raised his concern about the poor who were being discriminated against. This discriminatory action has been ascribed as originating from a mind that was dominated by evil (Moo

1985:87). In verses 5-7, James points out that showing preferential treatment to the rich is in direct opposition to God's attitude concerning the poor who are described as being 'rich in faith'. Verses 8-13 condemns favoritism by the 'royal law' that demands love of the neighbor.

This is an overview of the background to James. As the theme of respect is under consideration, concentration will be given to some practical implications that arise out of this.

(b) Practical implications

(i) Accept man's social status

Two men from different social backgrounds are introduced to an usher (2:5). The first, a gold ringed gentleman who could be considered as rich. Laws, in commenting on this gentleman says that James used a strong, Greek adjective *chrusodaktulios* to indicate his status. The gold ring was part of the insignia of the equestrian order, the second rank of the Roman aristocracy. They were considered wealthy, owned property and were active in trade and commerce (1980:98). Barclay (1958:64) notes that the more ostentatious of the ancient world wore rings on every finger except the middle one. Often they wore more than one ring on each finger. They also borrowed rings to give the impression that they were wealthy. Barclay, in quoting Seneca, further writes, 'We adorn our fingers with rings and we distribute gems over every joint' (1958:64). The rich man is wearing shining clothes (2:2). The clothes were probably a flowing robe of pure white silk or of finest wool (Lenski 1966:564). The adjective *lampros* literally means 'bright shining', and is used of the clothing of an angel in Acts 10:30, of the clean linen of the angels in Revelation 15:6 and of the bride of the Lamb in Revelation 19:8 (Laws 1980:98-99). James had in mind clothes that generated such a gleam that it overwhelmed the usher.

The other is described as a poor man with filthy or shabby clothes.

The noun *ptokas* in classical usage denotes a beggar or utterly destitute person, as distinct from *penace*, a man who had no property and therefore had to earn his own living (MacArthur 1980:44).

The man who came to church was one who could be referred to as '*ptokas*'.

These men received different responses. The rich man, based on his appearance which marked his social standing, received a better seat while the poor man was escorted to a place of debasement on the floor. James describes this kind of attitude as being the 'respector of persons' (James 1:9). Inadvertently the steward's judgement was based on wickedness (verse 2). If respect is to be achieved amongst cultures then there is no room for discrimination that is based on social standing. One's appearance should not determine the type of response one receives, even the church must be free of all distinctions. 'There can be no distinction of rank and prestige when men meet in the presence of the King of glory' (Barclay 1958:65). The steward's professed faith in Christ should have encouraged him to show the same courtesy to all visitors since both the rich and poor find favor in God's eyes.

Churches, like the Dutch Reformed Church, because of discriminatory behavior in the past have contributed to the establishment of apartheid. One still wonders how church history would have been affected if Mahatma Ghandi was not turned away. Would he possibly have become a Christian? Would Indians, in their masses, have turned to Christ? Would they have been more outspoken against apartheid?

(ii) View men through God's eyes

God is no respector of persons but is always fair, just and righteous to all (Lenski 1966:562). If there is an individualistic desire to build constructive relationships then it is necessary that mankind be viewed through God's eyes. What does this mean? In Romans 3:23 the apostle Paul writes that all are sinners and because of

our sinful state we stand condemned before God. Paul's view of sin incorporates judgement based on outward appearance. Self righteousness has at its helm superiority which eventually declares that 'I am better than others'. James condemned such thinking as one that is generated by an evil mind. The Gospel, as far as he was concerned, has found far greater favor among the poor than the rich. This is not to say that the rich have no place in God's Kingdom but rather '...there is a special welcome for the poor by the Gospel when he finds none among men to welcome him (Barclay 1958:67). As a result of this equality all men should be respected.

5.1.3 *TRUST*

Trust forms the basis of good relationships. It is in this area that Adam and Eve failed in their relationship with God. They were subtly led by the Devil (Genesis 3) to believe that God was not being honest with them because he was keeping them away from benefits reserved for Himself, 'You shall be like God, knowing good and evil' (Genesis 3:5). The Devil convinced Eve that God cannot and should not be trusted. The devil's seduction eventually led them to partake of the fruit that was forbidden by God. As a result of this, the relationship between God and man was strained. It is this straining of relationship that is examined in a context of trust in race relations. If trust is to be the basis of all present and future relationships then there needs to be the implementation of openness, honesty and dependability.

5.1.3.1 THE NEED FOR OPENNESS

A 'stranger type' mentality results in superficial communication (Williams 1979:168). Williams suggests that this results in ignorance and mistrust. This further prevents a person from opening oneself to one other because the other can see what he really is like (1979:168). As previously stated, a poor understanding of another culture tends to make one develop prejudiced views. The cultural ignorance that prevails keeps one from developing any form of meaningful

relationship. Hiebert says that trust is not a one-sided affair but rather it should be viewed as a two-way street:

If we expect them to open their lives to us, we must open up ours to them. We need to tear down the pretense and masks that we wear to impress others and must allow them to see who we really are, revealing our weaknesses and fears as well as our strengths (1985:84). ..

Hiebert calls for transparency in relationships.

One of the perceptions that Blacks have concerning Indians, as shared by my Black colleague, is that Indians consider themselves as being superior. In relationships with other cultures, strengths, rather than weaknesses, are often revealed. In the light of laying the foundation for trust, Hiebert's expression against any form of hypocrisy needs to be heeded. Transparency needs to be the order of the day. Fears need to be dealt with, prejudiced views either personally or corporately influenced are to be surrendered at the cross and brotherly love is to be embraced in the light of Christ's completed work on Calvary.

5.1.3.2 THE NEED FOR HONESTY

The need for honesty among different cultures is of equal importance to that of one's own culture. Sentiments expressed about others privately must be the same as that which is expressed publicly. There is a continuous need for the consistency of expression concerning feelings and ideas. Despite sociological differences there is seldom a dislike for one's own race and culture. Likewise in interacting with other racial groups there is a need for accepting them for who they are rather than what one would like them to be. Hiebert (1985:84) remarks that it does not augur well to say that you are honest in your relationship with other people groups and yet when in private with friends make snide comments that surround their lifestyles that eventually reflects your honest attitude towards them. To be transparent and upfront may mean that:

The rivalries and enmities of the past, the continued resentments due to the memory of ancient or recent wrongs, the conflicts generated by political, cultural and other factors are dealt with (Saayman 1984:71).

As long as inconsistency forms the basis of one's thinking honesty becomes questionable. This tends to make one express negative feelings in one's absence. All forms of hypocrisy whether it be role playing, feigned holiness or condemned Pharasaical attitude have been strongly condemned by Jesus (Mark 6:14; 23:25-28). Henry (1973:297) says, 'We stand in need of folk who have determined to speak directly and unmistakably and come what may, to stand by what they have said'. Generally many people struggle to be honest about their inner perceptions of other cultural groups and it is difficult to sustain any meaningful partnership if honesty does not characterize relationships.

5.1.3.3 THE NEED FOR DEPENDABILITY

Psalm 37:4 records, 'Commit yourself to the Lord and He shall direct your paths'. The aspect of committing is a result of trusting which in turn is a result of a good relationship.

The challenge is whether dependability can be achieved amongst race groups to the point of removing any form of fear or anxiety. Generally, many would place confidence in one's own race group rather than another. If transparency is to be encouraged then it becomes necessary for individuals to reach a place of unconditional trust in every believer irrespective of nationality, color, or social standing. Each believer should be given a fair opportunity to demonstrate his dependability without prejudice. This may involve being allocated responsibilities either in leadership or non leadership roles, projects, in services or in any other place of need.

Also, to be remembered is that while one anticipates responsibilities, there is a need to prove dependability. This can only be achieved through constant sharing and caring.

5.1.4 DEALING WITH PREJUDICE

Prejudice has evil at its root and this seeks to bring out the worst in others.

Henry (1973:526) says that 'prejudice' comes from the Latin *prejudicare* and it means 'prejudgment without sufficient evidence either for or against persons, places or things'. The ramifications of being prejudiced against others who are different extends to damages to their personalities, their thinking, their moral or even their spiritual lifestyles. Those who are being victimized will always retaliate (Chapter 3.1.1). How can churches and individuals, in general, from a biblical perspective, counteract any forms of prejudices that exist? Can this evil be dealt with sufficiently to the point of seeing oneself as equals before God?

5.1.4.1 1 CORINTHIANS 13:4-7

The Scriptures repeatedly emphasize the need for love both in relationship to God and in relationship to oneself. However the latter, according to 1 John 4:20, precedes the former. John emphasizes the need to love fellow people created by God before acknowledging God. What are the qualities of love that a believer should understand, possess, demonstrate and which deals with prejudice?

The 'love theme' in 1 Corinthians 13:4-7 forms the basis of dealing with any form of prejudiced thinking.

(a) Love is patient

Love practices patience or long-suffering. 'Long-suffering' is quite common in the New Testament and is exclusively used in being patient with people rather than with circumstances, things or events (MacArthur 1994:338). There is a great demand for patience when dealing with others. Williams (1979:164) explains that when men of different cultures sit together, their ways of approaching situations are quite often different from each other. It would be wrong to insist that others conform to one's own social pattern. Patience involves being understanding of

another's perceptions. Perhaps 'don't jump to conclusions' would be the most appropriate way of better understanding the concept of being patient.

The social, cultural and political backgrounds of another ethnic group must be taken into account as endeavors are made through the process of love to accept them. Other race groups' perceptions of symbols and values may not necessarily be the same to that which one has grown up with therefore, in fostering a relationship there needs to be patience on both sides. Each one must be given the opportunity to freely express oneself without being judged. Internal changes in churches should be initiated at the appropriate time especially when different groups come to a general understanding of each other.

Patience involves the interchanging of opportunities to care, share, be hospitable and overcome barriers that hinder bridge-building. Sometimes patience may involve one allowing oneself to being taken advantage of. MacArthur (1994:338), in discussing the love of God, writes, 'Its primary concern is for the welfare of others, not itself, and it is much more willing to be taken advantage of than to take advantage...'. The Apostle Paul calls for believers to be patient in relationships even if it means, for a while being taken advantage of. In 2 Corinthians 6:6 and Ephesians 4:2, Paul states that it was a characteristic of his own heart and should also be of all who profess faith in Jesus Christ.

(b) Love is kind

While patience involves being receptive to others for the purpose of developing friendships or relationships, kindness would mean giving whatever is necessary in sustaining that relationship. Self is never in the picture when seeking personal benefits but rather discovering how others can benefit by one's presence in that relationship. Being kind involves looking from another's perspective and asking searching questions. Why is his behavior so? What went wrong? Who is to be blamed? How would I feel about others in the same situation? This questioning spirit will contribute to ascertaining how help can be extended.

The Corinthians' attitude left much to be desired. They were selfish, jealous, inconsiderate and proud. Their behavior was seen as hurtful rather than edifying. Kindness must not be shown because of sympathy but rather from compassion for other people. Someone once remarked, 'Sympathy stands and stares but compassion sees and serves'. Being kind to others may cost one materially, physically, emotionally or spiritually. The kindness affected needs to be reflected and demonstrated in a manner that does not bring any form of embarrassment.

(c) Love does not envy

Churches encounter people from different economic backgrounds. Even within ones own ethnic group there would be people of different financial standing. In dealing with envy it must be accepted that some possess more than others and live a different lifestyle. If the background from which people come together is not clearly understood, it can affect relationships. Paul's description of 'love not being envious' included the thoughts of hatred and emulation (Hodge 1857:269). This, according to Hodge, is the result of wrong feelings within oneself that is generally expressed towards others. In racial assimilation a proper attitude is to be maintained at all times. The focus should always be on the work at hand and the relevant needs of individuals rather than concentrating on another's possessions.

(d) Love does not boast

One of the greatest of all human ills, is bragging. While jealousy or envy wants what others have, bragging is trying to make others jealous of what one has. In the Corinthian church, it was the spiritual gifts that gave rise to their boastful attitude. MacArthur (1994:342) writes, 'They cared nothing for harmony, order, fellowship, edification or anything else worthwhile'. The Corinthians possessed a superior view with regards to their gifts but were not acting in love in making these gifts meaningful to the ministry. They lost sight of the purpose of spiritual gifts.

As a challenge to the process of assimilation, there needs to be an adequate understanding as to what takes priority. In the larger context there needs to be an acknowledgement that the work is the Lord's, where sower and reaper can rejoice together when the harvest is in (Williams 1979:165). There is no boasting in terms of who should get the credit or which racial group did a better job. As the Apostle John writes in John 3:30, 'He must increase, but I must decrease'. Maintaining a proper view of the work of the ministry and the value of people will eliminate unproductive contentions that defeat the purposes of the church. The danger of pride is that it can destroy others because it always seeks to be prominent.

(e) Love is not rude

The principle idea of love 'not being rude' pertains to mannerisms. A person who acts unbecomingly generally lacks politeness and sensitivity. In moving towards a non-racial church this could easily surface as a problem that needs to be either individually or corporately addressed. The development of insensitivity could be the result of a poor understanding of other cultures. This may lead to the expressing of snide comments that are poorly directed. The Apostle Paul makes love a primary solution in these situations where a negative attitude tends to prevail.

(f) Love is not self-seeking

Each one must please his neighbor for his own edification. In dealing with and overcoming prejudices, love sees the good in others. In doing so, an atmosphere of fellowship is created in contrast to fear and insecurity. One will always be conscious of the responsibility of building friendships and pleasing others. Out of this friendship is an understanding that develops which paves the way for bridge building. Selfishness must be viewed as an enemy to relationships because it is destructive and it promotes pride and envy instead of humility and love. The need for pleasing one's neighbor is of paramount importance if any productive integration is to take place.

(g) Love keeps no record of wrongs

Repentance and forgiveness are the key principles in overcoming the hurts and pains of the past. The nature of repentance has been dealt with (5.1.1). Someone once stated that memory is good, but if it dwells on past mistakes then it will make partnerships fail. If true friendships are to be developed then it is necessary that repentance be the first principle to be effected otherwise the relationship will not be true, sincere and transparent. Remembering wrongs will hinder any progressive opportunities towards mutual growth.

(h) Love does not delight in evil but rejoices in truth

A wonderful atmosphere is created when everyone shares a mutual hatred of evil and a love for what is right and true (Williams 1979:166). Every person's focus is to continually maintain truth. Williams further writes that truth is extended to the point of becoming the subject of one's conversation. As opposed to evil, there exists this urge to denounce any of its influences that might stand in the way of brotherly love and friendship. In dealing with prejudice this aspect of truthfulness will eventually pave the way for trust. In standing together for truth there is a strong condemnation of anything evil that seeks to bring individuals together. There is the attitude of 'love the sinner but hate the sin' that becomes the hallmark of sincere relationships. The sin factor may not necessarily be on the spiritual stratum which is directly attested to individuals. It could be the result of a political climate. However, notwithstanding that which has been mentioned it is the Apostle Paul who emphasized the need to love truth.

(i) Love always hopes and perseveres

In the process of assimilation, it is necessary for believers to be optimistic even when social problems develop. It is a fallacy to say that people of different races cannot work together. There will be the need for patience and perseverance: patience in understanding where individuals come from, their reasons for doing things, their mannerisms, etc. and perseverance, because one may not be accustomed to doing things differently. This is not the time to quit. Love never

quits. It always seeks the greater good for the benefit of everyone. Hope is a virtue that always has a positive mindset. This knowledge exists that things can and will work out. It can be done or accomplished. It is the matter of being patient and working through the process until the goal is achieved. In a politically transformed South Africa and in the spirit of '*Ubuntu*' encouraged by the government and Paul's emphasis for hope and perseverance, cultures and races can work together if everyone becomes patient with each other. After all, the Apostle John in Revelation 7:9-12 describes a scene in heaven of a non-racial, multicultural society. As this scene is in heaven so it should be on earth.

This then summarizes the Apostle Paul's directives to the Corinthian Church. In the process of assimilation, using these qualities of love will most definitely bring challenges both individually and corporately. The key to overcoming any form of prejudice, is love. Also, if any sincere relationships are going to be built with people of different ethnic backgrounds then prejudices must be dealt with love.

CHAPTER SIX – TOWARDS A DIVERSE ECCLESIA

The word 'diverse', as implied in this chapter, means 'different'. This difference refers to the non racial composition of the church. As the Blacks of KwaZulu-Natal are in focus, the discussion will center around the Evangelical Churches in South Africa (E.C.S.A.) and their move toward the integration of Blacks and Indians into the denomination.

6.1 RE-ADDRESSING CHURCH POLICY

For a successful integration, the policies regarding evangelism, praise, worship and leadership must be addressed. In attempting to move towards a diverse *ecclesia* the idea is not to deculturize national ethnic groups but rather to establish a common ground that offers worshippers identity within their own culture while at the same time developing lasting friendships with fellow believers. Kraft, in his article on 'Strategies for Reaching Africa's 300 Million Lost', said that one of the weaknesses of early Europeans was their '... antagonism towards African Cultures' (Verlinden 1978:493). He attributes this to the critical manner in which the early Europeans approached their social structures. African education was replaced with western schooling, African medicine with western medicine and African arts and music were replaced with western styles.

In the process of religious and cultural integration, the danger it posed must be strongly avoided. An examination will be attempted to ascertain how, in moving towards a diverse *ecclesia*, Indians and Blacks can build bridges.

6.1.1. APPROACH TO EVANGELISM

The following are some of the current strategies that are reflective of the E.C.S.A. churches and some proposed strategies in moving towards a diverse *ecclesia*.

6.1.1.1 COMMUNITY EVANGELISM

Evangelism, within the communities, is still predominantly of Indian orientation. This is largely due to its history with regards to demarcations as set out by the Nationalist Party during the time of apartheid. Key Indian settlements were established in the KwaZulu-Natal area. In the South Coast, there are Port Shepstone, Sezela, Park Rynie, Umzinto, Renishaw and Umkomaas. In the greater Durban area there are Illovo, Isipingo, Chatsworth and Merebank. The north comprises of Phoenix, Verulam, Tongaat and Stanger. Due to strong Indian membership of churches, relatives and friends helped provide the necessary contacts for evangelism. This strategy is still in process despite demographic changes that are taking place in the country. Wayside Sunday Schools and Junior clubs still form part of the methods adopted by the E.C.S.A. Wayside Sunday Schools are held during the afternoon and Junior Clubs are held either on Wednesday or Friday afternoons. Indian areas are targeted and children attending these meetings are of strong Indian origin. However, there are cases in Isipingo and Phoenix where there are signs of good Indo-African compositions. This is attested to the influx of Blacks to urban areas.

Tract distributions and open-air meetings are not prominent features that existed in the early stages of the E.C.S.A. The latter is a result of municipal by-laws, where special permission needed to be sought for religious gatherings (Regulation of Gatherings Act. No 205 of 1993). This may give the appearance that the E.C.S.A. was 'lazy'. However, with the continued growth of churches by the emergence of different denominations such as the Pentecostals, Baptists and the Full Gospel Church, they have contributed tremendously to the spreading of the Gospel. This resulted in some areas being saturated with the Gospel.

6.1.1.2 TARGETING OF LOCATIONS/SQUATTER CAMPS

The use of the words 'village', 'location' and 'squatter camp' need to be explained. Hawkins (1983:755) defines a village as, 'a collection of houses etc, in a country district, smaller than a town and usually having a church'. Examples of

which are Renishaw, Esperanza and Amandowe in the lower South Coast of KwaZulu-Natal.

A 'location', according to South African usage, referred more to the locating of a non-White community within a demarcated geographical locality, eg. Western Native Township and Pimville. 'Location' implied lower living standards and substandard housing. Gospel Power Evangelical Church has been established in a location, Lovu Park. This area is situated fifteen kilometres inland from the N2 at Winklespruit.

Brits (1995:239) describes 'squatter camps' as, 'the occupation of property without permission, lease, or payment of rent'. He theorizes that in the South African context the term is mostly used to denote the African people in rural areas who lived on White-owned land and often had permission to cultivate the land. It also refers to people who build temporary shelters in urban areas.

The 'squatter camps' are identified by clusters of one unit informal buildings made of timber, sheet metal and cardboard. These structures provide shelter for the economically destitute as well as for those who work near industrialized areas. Some of those of the latter group have homes away from this area.

The 'squatter camp' environment is pitiable because of the lack of basic amenities such as electricity, water and sanitation. Paraffin lamps and stoves are used, water is often gathered from nearby streams or from well developed homes nearby and drop pits are used for sanitation. Infestation of flies and mosquitos are rife because of waste disposals within the camp.

Practical problems are inclusive of cholera, outbreaks of fires and eviction orders by the legal land-owners. 'Squatter camps' depending on locality also contribute to the devaluation of developed areas.

It is in these environments that outreach programmes have been established. Salem and Shiloh Evangelical churches in the Lower South Coast area, through their combined efforts have, established 'Carolina' and 'Louisiana'. Ebenezer, in the South Coast, have developed a work among the 'Naidooville jondols'. Jubilee Community Church in Phoenix has an outreach-program in 'New Cottage'. The people in these areas have generally been reached through feeding schemes with the exception of Gospel Power, a Black church in the township area of Lovu Park. This work was established through an open-air service, tent meetings and track distributions. This church has helped provide the E.C.S.A. with the first Black Pastor.

6.1.1.3 MISSIONS TO AFRICAN STATES

The E.C.S.A. is rising to the opportunity in taking on missions responsibilities regarding the mandate found in Matthew 28:19-20. There were some mission activities over the last 3 years that have materialized amongst churches in KwaZulu-Natal. There were short-term mission trips to Botswana, Zambia, Mozambique, Swaziland and Transkei. The trips to Botswana, Zambia and Mozambique resulted in new churches being planted while the others involved active participation in assisting established churches in evangelism. The strategies employed on some of these trips included day and evening meetings, open-air services and door-to-door evangelism.

In reaching people with the Gospel of Jesus Christ, churches have adopted a multifaceted approach. One important aspect to be noted in reaching Blacks was the reliance of the churches on other Blacks for interpretation and general communication.

6.1.1.4 PROPOSED STRATEGY

The Evangelical Church must be commended for its efforts in trying to spread the Gospel among Blacks. As noted some churches are positive in their approach to evangelism. However, amidst the efforts carried out, churches are experiencing

difficulty in being contextual. This is evident in that in a racially transformed society only four churches have adult Black members. The average number of Black members is three. The principle idea of this section is not to concentrate on those in 'locations', 'squatter camps' and mission endeavors which are generally at arms length, but rather on those who are neighbors to Indians and live within the neighbourhood of the church. How does the church relate to them?

(a) Using the Sunday School Department

This department has an enormous role to play in the process of integration. The non-racial schools have paved the way for bridge building and almost all of the churches who participated in the survey records the presence of Black children. The Indian Sunday School teachers and Indian children have not voiced any racial difficulties in Black children being presence at E.C.S.A. Sunday Schools.

It has been a common strategy that children have been used to reach their parents. In the year 2002, Sunthoshum Evangelical Church, situated in the greater Durban Area has initiated a program called 'Angels Ministry'. The three-fold function of this ministry is to bring children to Christ, raise the Sunday School's membership and reach the parents of these children. This ministry runs concurrently with the morning Sunday School at the church. The difference being that it is held in the community. Three places were identified as potential growth areas- Westmont, Lower Orient Park and Seascapes. A separate group of teachers was recruited for the sole purpose of ministering to children in these areas. So far, Westmont has yielded twenty Black children, Lower Orient fourteen Indian children and Seascapes twelve Black children. The first phase of integrating them into the main Sunday School is being initiated.

For personal reasons, not all Black and Indian parents were excited about their children being integrated into the main church. In the light of this, some teachers known as the 'gleaners' were left behind to take care of these children. Visiting the parents of some of the Black and Indian children is showing great promise.

The importance of this Sunday School, in terms of strategy, is that it helps establish vital contacts not only among the children but also with their parents. 'Angels Ministry' is in its experimental stages and could develop into something that may benefit the denomination.

(b) Identifying those in close proximity to the church

Practicality is the reason for identifying those who are situated near the church. Not every church is in a position to provide transport for its members. Those that live near the church could be identified through Sunday School children who have classmates at school and the neighbors of the members. There is no guarantee that all who live in close proximity to the church would attend. Even though they live among Indians, some Blacks still feel comfortable holding membership in their original Black churches. A natural response in evangelism is that saved people may not see the relevance of accepting Christ and attending church. The key idea behind identifying those living near the church will be the beginning of seeing the contextual nature of the church. This is in keeping with the demographic changes of the country. All the ministers who were interviewed indicated that there was the need for ethnic changes within the E.C.S.A. While Indians are basically targeted in evangelism, opportunities are now presented for Blacks who are not at 'locations' or 'squatter camps' but who are members of the larger community. Verlinden says:

It is very easy for us, like the Hebrews, to be so concerned with the internal needs of our group that we forget the fact that God has also called us to extend his kingdom to other cultures.... (1978:492).

A valid point of being contextual is being emphasized. Indian churches, especially the E.C.S.A., have to show, not because of force but rather because of the love of Jesus, the need to reach those who are racially different.

(c) Door-to-door evangelism

This is not a new strategy but one that has proven effective through the years. The basic tenets of personal evangelism must be observed when dealing with

Blacks as one would in approaching Indians. The primary objective of door to door evangelism is for the purpose of identifying and witnessing to prospective church contacts. Eventually, the Gospel may be communicated to the entire family in the home.

A few basic principles need to be observed in personal evangelism amongst the Blacks.

(i) Be courteous

Attaining the primary goal of sharing the Gospel is largely dependent on the soul winner gaining the other person's respect. When visiting Black homes proper mannerisms and common courtesies are the determining factors to any valuable communication.

(ii) Give commendation

As the soul-winner approaches or is in the home of the prospective Black contact, he needs to find genuine things where commendation can be expressed eg. a lovely garden, unusual furnishings within the home or the general appearance of the home itself. There is the need to be true in showing appreciation. A false inference for the purpose of commendation could be easily read and may hinder positive bridge building.

(iii) Do not criticize nor condemn

The aspect of criticism and condemnation is two-fold: One, with reference to their possessions and the other with reference to their faith. Whether a soul-winner steps into a 'mansion' or a '*jondolo*' it is their home and it must be respected. The other area of criticism involves impeding on the person's faith. In referring to Blacks, terminologies such as 'ancestor worship', 'sinners', and 'Black magic' must be avoided. The presentation of the Gospel requires great amounts of patience and the choice of words must be timely and apt. Somebody once said that one can win an argument but one can lose a friend. Winning the Black person to Christ is priority and if patience will achieve this then so be it.

- (iv) Etiquette when visiting a Black home
 - (a) Do not wait to be asked to be seated when you are received into a home. Look for an appropriate place to sit.
 - (b) Do not sit on the floor, to do so is not to respect the earth.
 - (c) Do not address people by their first names, either refer to them as Mr. or Mrs. And their surname or 'Mama' or 'Baba' followed by the surname.
 - (d) Do not refuse hospitality. To a Black, it is a sign of testing whether you are serious about having a relationship with them or to ascertain whether you are merely professing an intended relationship with no real commitment.
- (See appendix D for further etiquette)

6.1.2 *APPROACH TO PRAISE AND WORSHIP*

Teucht looks at the holistic nature of worship and the impact it has on a worshipper. To worship is:

To quicken the conscience by the holiness of God. To feed the mind with the truths of God. To purge the imagination by the beauty of God. To open the heart to the love of God. To devote the will to the purpose of God (1971:16).

According to Franklin (1967:50), 'worship' has been defined as originating from the Anglo-Saxon word '*weothscipe*' - 'worth' and 'ship' - meaning one worthy of reverence and honor. Commenting further on the use of the word, he remarks that in the Old Testament, 'worship' meant to bow down or to 'prostrate' oneself. In the New Testament it means 'to kiss the hand toward one' or to 'prostrate oneself' before another in worship.

'Praise' has been described as an expression of approval or admiration, of gratitude and devotion for blessings received. With reference to God, it means to acknowledge His essence and attributes (Unger 1957:1024).

Praise and worship will be used synonymously to describe the order of service in the Indian churches in the E.C.S.A. and Gospel Power Evangelical Church, a Black church. This church will be the case study.

The leaders of the Durban Region initiated Gospel Power on the 5 October 1997. Although existing in the Township no Indianization or directives were given to them in terms of worship being conformed to liturgical approaches that characterized the Indian churches, however, administrative and doctrinal standards are maintained. For the past four years, a Black Pastor, Johan Mtshali Mandelenkosi, a graduate of the Durban Bible College, has been the resident minister. The church currently has a temporary building for worship. The members consist of a working committee, twenty one adult members, nineteen youths and twenty five children.

When both the liturgies have been examined, assessments will be made for possible amalgamation with reference to form and style.

6.1.2.1.CURRENT INDIAN PRACTICES

The order of the service is listed and all the Evangelical Churches in South Africa follow this.

(a) Liturgy

From a denominational view praise songs are perceived as loud, fast and encouraging body movements especially the clapping of hands and the tapping of the feet. Worship songs are softer, slower and encourages the worshippers to focus wholeheartedly on the awesomeness of God. They also tend to begin in the minor keys.

Praise songs

Scripture reading

Opening prayer

Welcome
Praise songs
Offertory hymn
Prayer
Announcements
Worship songs
Prayer
Exposition of Word
Closing hymn/chorus
Prayer
Benediction

(b) Style of worship

The E.C.S.A., by tradition, has been very conservative in their approach to worship. There was no clapping or raising of hands and no audible prayer expression during worship and fewer praise songs were sung. Hymn singing, with the accompaniment of the guitar, dominated the morning worship services. Missionaries of British descent who were generally of the conservative type largely influenced the style of worship. Praise songs had more beats and were generally high pitched. In the middle of the 1980's minor changes occurred within the churches when additional technical equipment like the sound systems, drums and the organs were introduced. The local church councils introduced the clapping of hands. Today, the members have become slightly more expressive in their worship. Praise songs emanating from America, Britain and Australia dominate the morning worship services. Hymns have been limited to around two per service. Worshippers raise their hands, clap to the music and audibly express themselves during specific prayer moments. Originally, Indians were known to be very expressive in art and dance however, in the early stages, the missionaries influenced them to tone down their religious expressions.

Certain instruments are associated with the practice and lifestyle of the Hindu religion eg. the harmonium, sitar, violin, *thabla* and hand cymbals. These instruments are not played anymore for the drums, guitars and organs have a better appeal to the new generation. Although the E.C.S.A. is not a charismatic church in doctrine, there are certain elements in terms of expression and movements that may seem to be charismatic. Even though change in worship is occurring, it is done in an orderly manner.

6.1.2.2 CURRENT BLACK PRACTICES

This order of service is followed by the Black church, Gospel Power.

(a) Liturgy

As with the Indian churches, praise and worship songs have the same implication although in the Black church more energy is spent in the singing of the praise songs.

Opening prayer

Songs (3-4 which last up to 20-25 minutes)

Testimonies

Worship songs

Prayer

Sermon

Offertory hymn

Prayer

Announcements

Benediction

Song of dismissal with the shaking of hands.

(b) Style of worship

Sundkler (1976:178-179), in describing the Nazarite church notes:

The morning service contains the most uncompromising, unrelenting and persevering exhortation to work, and against laziness, ever to be heard in liturgical form.

This statement may invoke critical responses from conservative Christians but taken in its context there is much value as seen in Black worship services. African worship is very lively by nature, expressive and high powered. Blacks are gifted in singing and worshipping. One of the Indian ministers (who would like to remain anonymous) said that we must allow the Blacks to teach us how to worship God. In terms of personal opinion the Blacks sing beautifully, their timing is perfect and their harmony, breathtaking. The surprise, with reference to the Blacks singing is that there are no corporate practice sessions but they sing as if they had. Kriel (1984:71) notes that singing is very popular in almost every occasion because it forms part of their culture. One of the reasons, purported by Kriel, for the singing of songs and hymns in the Black churches are to drive out ghosts. This is true in the unsaved world of Blacks where superstitions and mythical beliefs dominate cultural ones. However, among Christians, God is the focus of their worship. In his interview, Pastor Mtshali says that to sing expressively is to show confidence in worship.

Dancing is another feature that characterizes Black worship. Kriel writes that in the Black culture dancing usually begins at a very early age and has great ritual value and it also helps to provide solidarity. It is also a form of speaking.

Kriel postulates:

It may well prove to have something akin to a 'grammar' as well as a 'vocabulary' and even an element which parallels the phonetic system. Above all, it will undoubtedly be rich in 'proverbs' (1984:76).

In the Zionist church, dancing reinforces personal purity because, "...the dance was often devoted to stamping out evil underfoot, destroying defiling evil such as tobacco..." (Chidester 1992:137). Dancing can be characterized as a form of communication. In religious worship the worshipper expresses his inner emotions to God. Amongst Black Christians, dancing is not a new phenomenon because

they engaged in it from a very young age. Clapping is done rhythmically, is very strong and distinctive. It is difficult to attend a Black service and be conservative. There is much that can be learnt through the Black style of worship.

6.1.2.3 EVALUATION OF BOTH LITURGICAL FORMS

(a) Liturgy

Both groups work within the parameters of time. The E.C.S.A. Sunday morning worship services normally average one and a half hours whereas Gospel Power has a two-hour service.

The content of the liturgies is very similar. The differences are the order in which the announcements and offerings take place and in the Black church, the regular inclusion of testimonies. Testimonies are presented in front of the church and one song is sung for all those who participate. The reason for regular testimonies is to declare the faithfulness of God and to show others that God is working in their lives. Amongst Indians, testimonies are normally shared in smaller settings like the cell meetings and prayer meetings. In these smaller meetings, Blacks who wish to testify generally begin with a song.

Praise songs are common although the manner in which they are sung, differs. Amongst the Blacks, a song is sung until the worshippers feel that they have given themselves completely to it and it has become a part of them. One song could either be repeated seven to eight times or last between eight to twelve minutes, whereas with the Indians, a song is sung at a maximum twice and in rare situations, thrice. Amongst Blacks, women generally begin the songs because it is perceived that men can neither start at the correct note nor hold a pitch. At the close of the Black worship service a song is sung for the purpose of corporately extending blessings to one other through hand shaking. They do this either while they are still in the building or alternatively after the minister has taken his place

at the door and as he greets them, they form an extended line thus allowing for each one to greet everyone.

Hymn-singing are also common in the two groups. The Evangelical Church in South Africa uses the hymn-book 'Sacred Songs and Solos' by Ira D. Sankey. Blacks have either used *Icilongo Levangel* (Gospel Trumpet) or *Amagama Okuhlabelela* (The Songs to Sing). Basically, the latter are translations of the English hymns. The popular hymns 'To God be the Glory', 'All to Jesus I surrender' and 'Amazing Grace' are commonly sung in both ethnic worship services.

The sermons, amongst Indians, generally lasts forty minutes while those of the Blacks lasts about an hour.

These are some of the observations of both groups. In combined worship, the liturgy would not present a problem.

(b) Style

Nobody comes to a worship service without a history even though one may not be aware of that history. White, in his book, 'Christian Worship in Transition', believes:

Our history can either enslave us or liberate us. It will enslave us if we do not know our past, for unknown history will dictate our choices and limit our possibilities without our knowledge. But the history we know can liberate us by showing us how our perspectives have been shaped by the past and we can transcend such limitations (1976:61).

White offers good insight for the need to be relevant. Blacks and Indians have come through difficult periods of political strife and social adjustments. It is a lie to say that integrated worship is not possible if it has not in the first place been attempted. The style of worship is an aspect that needs to be examined and if need be, adapted. There is a need for working together and bringing unity, and joint worship will be the key to achieve this. The style of worship will be

demanding on Indians, not to a point of forsaking culture but rather bringing themselves to a comfortable level. In an interview, Pastor Samuels (1:10:2002) indicated that there is a need for Indians to work towards the level of Blacks concerning worship, rather than Blacks adhering to the western style of worship. Part of this reasoning is attributed to the inculturation of expressive styles in the early lives of Black children. Missionaries with western forms and ideas have largely influenced Indians and as a result Indians have lost some of their expressiveness. Pastor B. Pillay (16/10/2002) believes:

It will undoubtedly be a challenge to the middle and older generations because they are set in their ways but the younger generation can be encouraged to find their cultural forms of expression.

With reference to style, Indians and Blacks may not be on the same level but to an Indian it is an ideal to aim at, not because of competition or insecurity but for the purpose of discovering the biblical value of worshipping together. Indians, by virtue of their conservative nature, experience difficulty in adjusting to the Black style of worship since expressive, body movements are not characteristic of some Indians who prefer quieter services. Quieter services are characterized by few instruments, occasional clapping of hands and inaudible corporate praying. Since the denomination is seeking to be contextual and relevant to the changing demographics then changes are inevitable. There is also the issue of cultural integration in schools and the community at large that challenge E.C.S.A. to review its worship style since Black children are attending churches. The biblical value of worshipping together is described in Chapter Two.

The approach to worship undoubtedly raises questions on How? rather than Why? Seeking the Lord and engaging in discussions are starting points to help bring on a smooth transition. There is much to learn from each other in worship.

6.1.3 APPROACH TO LEADERSHIP

Attention will be given to the current approach to leadership in the Evangelical Church in South Africa and the proposed approach for the inclusion of Blacks.

6.1.3.1 ELIGIBILITY FOR OFFICE OF DEACONS

The following requirements have been implemented for acceptance into the office of Deacons. The Deacons primary responsibilities are to attend to the administration of the church. However they also participate in the spiritual affairs of the church.

According to the Constitution of the E.C.S.A. (2001), the following criteria must be met for eligibility into the office of Deacon.

- (a) All council members shall possess and display spiritual and moral qualifications as laid down in the Scriptures (1 Timothy 3 and Titus 1).
- (b) All council members are encouraged to pursue C.T.C. or equivalent layman's theological training.
- (c) All council members should have been members of good standing of the local church for a period of not less than two years, or should have been members of another E.C.S.A. church for a period of not less than two years prior to their joining this local church.
- (d) All council members shall be elected at the General Meeting of the church and shall obtain sixty seven percent vote of the members present at such meeting.
- (e) All council members should be recognized tithing members of the local church.

6.1.3.2 REQUIREMENTS FOR THE OFFICE OF AN ELDER

Elders oversee the spiritual needs as well as the administrative responsibilities of the church. This is a separate office to that of the minister.

- (a) Persons aspiring to this office should be practising deacons of a local church and have the blessings of the local church council.
- (b) Such deacons should have completed or be in the process of completing relevant theological training.
- (c) Such deacons will be presented to the church General Meeting for approval by a majority vote of sixty seven percent.

- (d) Such deacons will then be referred to the Region for approval.

6.1.3.3 DEPARTMENTS

Individuals of good Christian character and who volunteer their spiritual gifts are generally considered to be part of the workforce. There are also those who are encouraged into leadership. Those who have biblical training and have obtained a three year certificate from the denomination's Christian Education Program, the Christian Training College (C.T.C.), or equivalent are usually placed as departmental leaders viz. Ladies Co-ordinator, Youth Leader, Missions Leader, Sunday School Superintendent and Men's Fellowship Leader. Those without biblical training are encouraged to undertake such training as it is beneficial to them and to those to whom they minister.

Those who qualify for these offices are solely elected on the basis of biblical standards rather than culture.

6.1.3.4 PROPOSED APPROACH

There is a definite need for Indian E.C.S.A. and all churches in general to display wherever possible, their commitment to racial transformation. In so doing, there is an acknowledgement of all men being equal in God's sight and as such God is no respecter of persons. There should be a recognition of the need for fellowship amongst ethnic groups. There should be a concerted effort on the part of all in fulfilling the task of the Great Commission. There should be a display to the world of the 'unity' that Jesus prayed for while on earth.

These basics provide the platform within leadership structures to ensure that the constituency of leadership is reflective of the races within the churches and that it is based on biblical principles. Another important area will be the acknowledgement of people's perceptions especially those who might be in the

minority. A feeling of acceptance into fellowship will generally characterize such a change in leaders. Minority groups would easily identify themselves with such a gathering. On September 24, 2002, a news report on SABC 3 shared an incident in the Northern Province where a Cultural Day gathering only saw Blacks. The non-participation of Whites at this event was to the dismay of Black leaders. This case illustrates the point at issue.

Bridge building in the 'New South Africa' will require that churches work towards a non-racial leadership which reflects the demographic structure in the local community.

6.2 RE-ADDRESSING THE PRESENTATION OF THE GOSPEL

The presentation of the Gospel incorporates a person's culture. According to Dayton & Fraser (1980:172), 'Culture is a mixture of both good and bad elements'. As a result of this, they say people tend to become selfish in social structures and customs. Arising from the bad elements are warfare, pride, disputes, oppression of the weak and defenselessness. They declare that no culture is perfect. The introduction of imperfect cultures is attributed to the sin that Adam and Eve engaged in when they disobeyed the commands of God (Genesis 3:1-7).

What is culture? It has been defined:

The blueprint of beliefs, behaviors and identities which shape the perceptions of a person or a group of persons. It is an inheritance of ideas practices and attitudes which are conveyed and reinforced from generation to generation through institutions of society like family, church and community. Culture defines right and wrong, delineated assumptions and expectations, and ultimately describes our dreams and the meaning of life (www.polar.sinc.com:11/15/1999).

Hiebert explains culture as:

The more or less integrated system of ideas, feelings and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel and do (1985:30).

Notwithstanding these definitions culture, in this study, will be perceived in general terms and incorporates the lifestyles, mannerisms and belief systems. Since integration is the key process, to help make other cultural groups comfortable (in this case, Blacks) then adjustments to the context and the style of preaching are matters that need to be addressed.

6.2.1 THE VALUE OF CONTEXTUALIZATION

6.2.1.1 IT RAISES A QUESTION

In the light of assimilation there are various questions which require decisions based on biblical evidence. Can Blacks practise polygamy or concubinage? Should Blacks continue to offer sacrifices to the ancestors? Are there cultural practices that are contrary to Scripture? How important are cultic practices to the lifestyle of the Black people? How difficult will it be to omit or retain some of these practices? Some of these questions could be easily answered while others will require a great deal of patience in helping individuals arrive at the place of accepting of biblical standards. Dayton & Fraser (1980:174) say that the church will eventually have to address these issues. At the start it will be difficult to insist that Blacks repent over issues which they are not convicted about. However, over a period of time, there would be a need for an examination of cultural elements in the light of God's revelation.

(a) What will be the implications if the gospel is Indianized?

The church will likely focus on making people Indians rather than Christians. Some of Indian ministers (Pastors C. Sumadraj 21/09/2002; M. Samuel 1/10/2002; V. Govender and B. Pillay 16/10/2002), expressed the possibility of the Indian culture being subtly imposed on Black Christians. Reverend Vernon Govender stated that to try to Indianize Blacks will be a draw-back or downfall on

the part of Indians. In reflecting on the past, while there is commendation for the missionaries in bringing the Gospel there is also the condemnation for their strong western influence. This, to the point where even the names of some Indians have been changed. The interviewers wish that the early missionaries had allowed the Indians to worship in the context of their culture and not be influenced by aspects of dressing, seatings, and foreign mannerisms. In summary it was expressed that there were some non-scriptural views that were imposed as being Christian to the deculturization of some of the aspects of Indian life.

The invasion by foreign race and culture upon indigenous people in Africa has been a painful cry. Westermann (1937:2), in describing early missionary leaders said that while they attempted to build a new society, the missionary, 'could not help destroying age-old institutions and ideals, which in the past have maintained the social and religious structure of the native population'.

Indian Christians being fully aware of the influence of westernism need to be cautious lest they treat the Blacks as they were treated in the early stages of their Christianity. What will some of the implications be if they do not tread carefully?

- (i) The church's gospel witness will reflect the culture of its majority
- In terms of the context of this study, Indians will reflect the majority. This will definitely bring tension into the relationship. In the process of assimilation this tension is not a new development. In Chapter Two, the aspects in bringing two different ethnic groups together showed tension, therefore there will be a need to slowly bring about change. Rev. Sambomurthie Sumadraj, Academic Dean of the Durban Bible College, in his interview (7/10/2002), stated that much wisdom is needed. There is a need for teaching seminars, classes on cultural anthropology, liturgy and talks on relative issues on Sunday afternoons. There is a need to help the Indian believers understand so that the vision is not one that stays with the pastor but one that gets accepted by the people. When the Gospel is contextualized, it permeates its members to the point of being able to reach

those around them. Therefore it is vitally important that the church be demographically relevant.

(ii) It undermines the identity of those who are different

This is another area that comes under the spotlight. People are generally judged by the things that they do and sometimes their racist upbringing, negative influences, prejudiced views and superiority complexes could determine this judgement. Westermann (1937:186) describes five principles of the African style of life:

- (i) to be regarded as God's creation and are in existence in this world.
- (ii) to find his place in society even through political changes.
- (iii) to see churches that declare Christ come together in oneness. African Christians do not want Christianity to be another factor of division in their national and communal life. The attitudes, shortcomings and intolerances of the past should not be something that should judge them at present.
- (iv) the Christian message must be received in its fullness apart from European or any other type of influence.

The latter proposed by Westermann is questionable due to the strong Jewish influence of the mindset and values that helped shape the lives of Christians.

- (v) Denominations need to work together in harmony to produce literature that is meaningful to the African context.

These principles that have been described by Westermann appeal to non-Blacks to respect Blacks and help wherever necessary. Blacks are to be accepted for who they are and not what one can make them to be.

6.2.1.2 IT WILL REDEEM CULTURE

The value of contextualization cannot be overemphasized. Glenn Schwartz of World Mission Associated, and the writer of an article entitled, 'Ethnic Churches

and Identity in Missiological Perspective', says that missionaries from various parts of the world are coming under attack from secular anthropologists (www.wmausa.org.12/11/2002). The scathing attacks accuse missionaries of 'destroying culture' or 'westernizing non-westerners'. Wycliffe Bible Translators stationed in Nigeria and Colombia were mentioned. According to Schwartz, the difficulty with this critical attack is that Wycliffe had gained the help of many Christian anthropologists and linguists in terms of 'understanding cultural dynamics and the need for continuity' (www.wmausa.org.12/11/2002).

Another reason for these attacks by secular anthropologists could be attributed to the poor understanding of the impact that the Gospel has on culture. The Gospel introduces continuity and discontinuity factors in culture. If this then is not an ultimate explanation then the attack on Wycliffe is simply because they were Christians.

With reference to the above scenario, it draws attention to the necessity of people being perceived in their own culture without too much of cultural change which is largely influenced by those who preach the gospel. One of the dilemmas that arises in the presentation of the Gospel is when the missionary introduces a radical change into a society (such as the Lordship of Christ) and expects it be persuasive and affect every area of life but, at the same time, not alter anything (www.gen-werc.org.18/11/1999).

One of the challenges that is always a point of contention is the possibility of entering a culture with zero culture on the part of the initiator. If this was ever possible then one must agree that the problem of contextualization would never present itself as one of the key factors in cross-cultural communication.

When 'redemption' of culture is addressed it does not have as its major focus matters such as poverty being reduced, the improvement of ethnic education or health reform programmes. These could be classified as improvements or

upliftment programs that aim at the outward conditions of man. Redemption's primary goal is the spiritual salvation of men. This is not to say that the social aspects are unimportant. They help create the gateway for further interaction in the presentation of the Gospel. Someone once said that the way to a man's heart is through his stomach. The presentation of the Gospel is aimed at meeting man to the point of bringing him to the knowledge of knowing sin and its effects and helping him know how he can be restored into a loving relationship with the God of the Bible.

Ramirez (1978:49-55) lists seven principles with reference to the changing ideas of man's concept of God, within the ethnic groups that are devoid of the Gospel.

- (i) the need to approach that which is either new or unknown with open-mindedness, and the encouragement to advise others to do the same.
- (ii) the Bible is the Word of God for now and here.
- (iii) everybody is capable of apprehending Biblical concepts.
- (iv) every educational situation leads to personal liberation.
- (v) the forms used to communicate a message adds to or distract from the relevance of that message to the audience.
- (vi) Lack of understanding leads to a poor understanding of people's culture.
- (vii) Reflection is most profitable when it is accomplished within the praxis rather than before or after a given experience.

Ramirez suggests the necessity for teachability in cross-cultural settings. Teachability will be beneficial to both the initiators and the recipients. The message in God's Word is able to meet present needs spiritually and educationally. Knowledge releases the fear of the unknown. Ramirez rightly points out the value of communicating meaningfully. Communication must benefit the hearer so that right understanding would lead to right actions. The principles listed by Ramirez must be acknowledged by those involved in cross-cultural situations.

Contextualization involves making the Gospel meaningful to the relevant groups so as to show them the need for changing their views about God and also some aspects of their culture that stand in opposition to the principles of God's Word.

6.3 THE DIMENSIONS OF PREACHING

In moving towards a diverse *ecclesia* four important elements viz. the Word of God, the style of preaching and the structure of the sermon together with a recommendation of a particular style of preaching will be considered. This will help bring meaning to the preaching and teaching as well meet the spiritual needs of the people.

6.3.1 THE WORD OF GOD

The Word of God is a living, life-imparting and a life-sustaining Book. The Bible is also:

...living and active and sharper than any two-edged sword and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart (Hebrews 4:12).

The Bible always challenges the believers to conform to a vibrant relationship with God. In order for the Bible to be effective those who read or hear the Word should understand it so as to make it the source of their spiritual life. Gibellini (1994:27) says that to read the Bible in African languages means going to the extent of reading it, hearing it read, having it discussed, wrestling with the principles and applying it in various situations within African culture. Gibellini's comments on the value of the Bible are overstatements if only confined to Africans. Reading the Bible, discipleship and the applications of spiritual truths are aspects that pose a problem to many church-goers. These comments must also not be seen as a formula for automatic results.

Westermann (1937:188-189) writes that African Bibles have been through a series of literary transformations. This is attributed to a consensus amongst theologians that the Bible needs to be made available in the languages of the people. He further states that, amongst Africans, the Bible is the chief Book and often the only Book read by a considerable number of people. The translation of the Bible in their language, coupled with Bible stories, is more than adequate to satisfy the religious needs of its followers. Westermann's suggestion consists of a questionable phrase, 'more than adequate'. One disagrees with this mindset. He does not take into consideration the literary levels of his audience. He writes from a perspective of assuming that all Africans are literate and enjoy reading.

While there is emphasis on literate people, those who have come to know and enjoy their relationship with God through oral communications need not be omitted. Their argument for oral traditions in the Bible is the constant reference to, 'Thus says the Lord' or 'The Word of the Lord'. Apart from the stone tablets on which the Ten Commandments were inscribed nowhere does one hear of, 'Thus writes the Lord' (Gibellini 1994:30).

It must be remembered that, amongst Africans, oral traditions incorporated myths, legends, fables of animals, folk tales, and stories that are based on actual events and describe the historic deeds of previous generations (Potgieter et al 1970:114).

In describing a 'multidirectional communication', Gibellini (1994:33) summarized some of the benefits of oral communication:

- (i) there is active participation between speaker and listener.
- (ii) signals like gestures are sent by the speaker to the listener.
- (iii) the audience usually and audibly share their reaction with other listeners and the speaker.

Since oral traditions form an integral part of Black culture, there should be constant emphasis on storytelling, public reading of the Word, memorization and dramas in the communication of biblical truth.

The Bible meets the needs of many people but two readily stand out as the key to its acceptance. The first is the concept of community. In African culture a person finds his identity through acceptance by the larger community. *'Umunthu ngamunthu ngabantu'* - a person is a person through other persons (De Gruchy 1995:191). Since the concept of family forms the fabrication of society Blacks embrace it as being parallel to their social belief even though there are differences. Gibellini (1994:35) writes:

The similarities make them feel that they have a place in the Bible, that the Bible speaks about their situation. In any case, they understand better the passages which 'ring a bell' in their own cultures, and such Biblical passages have a greater impact.

The phrase 'ring a bell', demonstrates the importance of the principle of contextualization where individuals find lines of identification that they would associate with and take active interest in that which appeals to them. An excellent example being the people of Israel. In their existence, blood, marital kinship, land, tribal and clan roots, rituals, famines, catastrophe and wars were important aspects of their lifestyle, culture and belief systems. Therefore, if one employs the method of storytelling and focuses on the past which Africans generally concentrate on in terms of time, one will find wide acceptance.

This is only a bird's eye-view of the importance of the Bible in African culture. Understanding their background and more especially the manner in which they comprehend data, will enable churches and individual to be adequately prepared for cross-cultural experiences.

6.3.2 THE STYLE OF PREACHING

The presentation of the sermon is another matter that needs to be addressed. Generally, many of the Indian pastors in the E.C.S.A. have been accustomed to a conservative style of preaching, with only a variation in voice, pitch and tone. Eye contact is strongly maintained and gestures are used appropriately. The delivery of the message is done either extemporaneously, with indepth preparation and not reliant on a so-called method of 'just preach and the Holy Spirit will fill your mind with thoughts' or reading and elaborating on the text.

Black ministers are very expressive in their style of preaching. Much physical energy and volume is poured into the delivery of the sermon. This it to demonstrate personal confidence in what they are saying as well as a means to convince people of the need to listen. This is described by Chidester (1992:140) on 'Urban Zionism'. In the second phase of the service amongst the Zionists the minister:

...opened his Bible. The doors and windows were opened to the community so that they could have the opportunity to hear the message. The redirected preaching with great spiritual energy extends the influence of the Spirit '*umoya*' against evil and also to seek converts amongst the residents of the community.

Gibellini (1994:33) describes the 'monologue of European church services' in which the congregation sits passively through the service, listening to ministers. This basically and generally characterizes the nature of the E.C.S.A.

In contrast to the atmosphere that the E.C.S.A. is exposed to, Blacks are relatively different. The sermon is 'punctuated by responses from the audiences'. The ministers seek agreement from his congregation on basic principles of the 'religious way of live'. To effect and achieve consensus, arguments and emotions are extensively used. As a result of the interaction between the preacher and audience in terms of the basic moral values and religious beliefs, responses contributed to an electrifying atmosphere in the meeting place (Chidester 1992:140).

Pastor Johan Mtshali demonstrated how difficult it was for him to be himself in preaching in an Indian church. In his presentation he was much quieter than usual. He had a slight struggle in communicating in the English language. Basically he had a problem in that while trying to contextualize the message he compromised himself. He did this out of great respect to the Indian culture. This reveals the importance of leaders and congregations finding identity in a different culture.

Blacks enjoy extrovert, high-powered preachers and if Indians can accept this type of presentation it would be very helpful in the communicating of the message.

6.3.3 THE SERMON STRUCTURE

In this section the sermon types most commonly adopted by the ministers of the E.C.S.A. and a brief summary of that employed by the African Independent Church will be viewed. This will help challenge the mind towards a contextual presentation that will edify Black believers.

6.3.3.1 SERMON STRUCTURES IN E.C.S.A.

There are four types of sermons that are generally employed by ministers of the E.C.S.A. viz. the expository, topical, textual and narrative. Of the four mentioned, the expository and textual strongly feature as being the more commonly employed styles. The sermon structure consists of a text, theme, proposition, transitional sentence, an introduction, a three-point outline and a conclusion. Illustrations, which are drawn from personal testimonies or of others, current events and stories from the media are added. Alliteration, for easy comprehension, is used. The delivery of the message in its outline form consists of the 'S.E.A.' (state the text, explain the text and apply the text) method. Applications are made after explaining the texts in each division of the outline. The preaching session generally lasts forty minutes.

A greater concern to the E.C.S.A. will be its approach to preaching in a new setting where the comfort and effectiveness of expository and textual sermons will be challenged in the light of preaching that characterize the African Independent Church. The reason for the choice of the African Independent Church and more especially the Nazarites is because of the influential ministry of one man, Isaiah Shembe, but more so the contrasting style of the homiletics as present in these churches.

6.3.3.2 SERMON STRUCTURES IN THE AFRICAN INDEPENDENT CHURCH

Isaiah Shembe was the founder of the most prominent African independent church committed to establishing an order of religious purity. The church known as *Isondo lamaNazaretha* (the Church of the Nazarites) was established in 1911 by Shembe and basically consisted of Zulu speaking converts (Chidester 1992:132). Loubser, a professor at the Faculty of Theology at the University of Zululand, in Kitshoff (1996:265-280) describes the content of the homiletics as used by Londa Shembe, grandson of Isaiah Shembe. In his research on 'Shembe Preaching: a study in oral Hermeneutics', twenty three sermons were evaluated beginning from 16 August 1980 to 6 August 1983. In contrast to Black Theology and African Theology where the emphasis is largely from a political perspective the sermons were delivered in a largely unpoliticized environment (Kitshoff 1996:266).

A summary (Kitshoff 1996:266-267) of the world view that characterizes the belief system of this movement and which form the key principles in the sermon is listed.

- (a) They believe in God, Jesus and the Bible. This provides the basis for the incorporation of other elements that characterize their belief system
- (b) Isaiah Shembe is seen as a messianic intercessor or mediator between the spiritual and physical worlds.
- (c) The sanctuary '*Ekuphabameni*' (at the high place) serves to unite believers and acts as a mediator with the spirit world.
- (d) A belief in the spirits helps towards purity and the elimination of fears.

- (e) Their culture with regards to polygamy, chastity, dances and wearing of skin-skirts is said to reinforce a sense of dignity and security.
- (f) Their solidarity in an exalted destiny is reflected by the wearing of white garments.
- (g) Prayer is the medium recognized in problem-solving.

(i) **THE SERMON**

An unknown, foreign author once reported of an incident where he was invited to preach at one of Shembe's gatherings. He recalls speaking for approximately fifteen minutes thereafter Isaiah Shembe came forward and preached the same message for about an hour and a half. This could be the result of the nature of oral communication as described by Loubser (Kitshoff 1996:267). It is said to:

Employ heavy rhythmic, balanced patterns, repetitions and contracts, extended forms of alliteration and assonance, formulaic expressions, series of standard thematic settings, proverbs and parallelisms.

He expresses further that contextualization is necessary to 'retain the attention of the audience'. While it may seem that oral communication takes on a systematic, synthetic form, this according to Loubser, is not so. Instead it is of a non-linear nature and a composition of 'loose elements' or the structuring of loose elements together. It can take off in a number of tangents (1996:267).

The emphasis of the extended form of preaching with all of its stories and incidences is to help enable the preacher to drive home a point. Unlike in the E.C.S.A. where exegesis of the text is of paramount importance, in these churches, 'the literary passages merely serve as a starting point for the oral arguments, parables, legends and exhortations that follow' (Kitshoff 1996:270). In the Evangelical Churches in South Africa, Christ is seen as the central person who effected salvation on behalf of mankind, among Shembe's followers Shembe is linked with soteriological significance. He is likened to Christ in many

aspects, some of which include His miracles, His birth, His calling and moral responsibilities with reference to temptations. The solidarity of the followers is largely attributed to Shembe's so-called 'supra-personal spirit' (Kitshoff 1996:278).

These are some of the tenets that identify the structure of Shembe's preaching. Oral communication and stories form a major part of the preaching style.

6.3.4 RECOMMENDED STYLE OF PREACHING IN A DIVERSE ECCLESIA

In keeping within the parameters of the subject in this chapter, modern Indian preachers need to consider narrative preaching as one of the key methods that can be employed in the bridge building process. This will be advantageous to Indians and Blacks. The question arises, does narrative preaching find its place and is it effective in Indian congregations? Sumadraj (2002) researched, 'An assessment of the Role of Narrative Preaching in Selected Indian Churches in South Africa' as part of his dissertation project for the degree of Doctor of Ministry. The project involved four Indian denominations, The Evangelical Church In South Africa (E.C.S.A.), The Baptist Association of South Africa (B.A.S.A.), The Apostolic Faith Mission of South Africa (A.F.M.S.A.) and The Full Gospel Church of God in Southern Africa (F.G.C.G.S.A.). The principle goals of the research were to ascertain:

- (a) The role of narrative preaching in the early years of Indians in South Africa, especially those residing in KwaZulu-Natal.
- (b) To discover what emphasis is given to narrative preaching by the present Indian preachers.
- (c) To evaluate the appeal of narrative preaching for the younger and older Indian believers.
- (d) To evaluate the effectiveness of narrative preaching in the present age.

He discovered that narrative preaching held a strategic place in the early stages of the Indian churches. He notes that it has stamped an indelible mark in the lives of Indian believers. There is still an appreciation for this style of preaching today. Indian preachers will be wise to make the narrative preaching style 'an integral part of their preaching arsenal' (Sumadraj 2000:172).

If the E.C.S.A. is going to be practical in its approach and enable learning to take place amongst its membership then narrative preaching will be best suited to help meet the needs of a diverse church.

The approach to evangelism, style of worship, leadership and its relevance in a diverse *ecclesia* is vitally important in meeting the needs of its worshippers. The need for contextualization and the common element in the type of preaching also play a positive role in bridge building.

These are some of the areas which need to be revisited by the E.C.S.A. Of further help to the E.C.S.A. will be the findings of the research discussed in the next chapter.

CHAPTER SEVEN

ANALYSIS OF DATA, INTERPRETATIONS, RESULTS AND RECOMMENDATIONS

The research procedure has been described in Chapter One. The intent of this research is to show that Indian Christians, particularly those in the Evangelical Church in South Africa, are not adequately equipped to disciple Black worshippers therefore the hesitancy for assimilation. To help verify the aim of the research, graphs will be used for the various groups viz. Deacons, Ladies Leaders, Indian and Black members, Indian Sunday School teachers, and Indian and Black Sunday School learners. The analysis of the research, observations and comments will follow. Recommendations will thereafter be made for cultural tolerance and for future researchers.

7.1 LIMITATIONS OF THIS RESEARCH

7.1.1 Research has been undertaken only within the E.C.S.A. along the KwaZulu-Natal coastline. No data has been ascertained from churches in Northern KwaZulu-Natal and in the Reef Area.

7.1.2 There are only six Black members in the Indian E.C.S.A. who have responded to the questions, the other four are from Gospel Power Evangelical Church in the Lovu Park Township. This substantially limits valuable data. Black Sunday School children between Grades eight and twelve are few thus posing the same difficulty as Black members.

7.2 ANALYSIS AND INTERPRETATION OF DATA

The analysis and interpretation of data will comprise of the averages to the first half of the research questionnaire; graphs depicting those averages, comments and observations, and graphs and comments or observations to some of the objective questions. (See Appendix E for questionnaires).

7.2.1 DEACONS

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree

2 = agree

3 = somewhat agree

4 = neutral

5 = somewhat disagree

6 = disagree

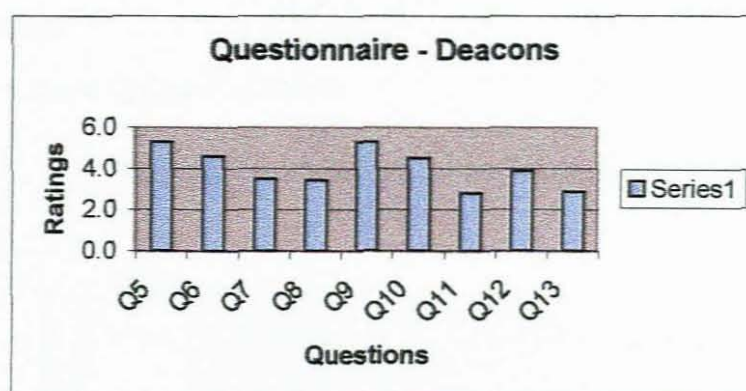
7 = strongly disagree

									Average
5.	I feel uneasy having a Black fellow believer								
	in the church.	1	2	3	4	5	6	7	5.3
6.	I find it difficult to communicate with my								
	Black brother.	1	2	3	4	5	6	7	4.6
7.	I take time to explain the truths to the								
	Black fellow believer.	1	2	3	4	5	6	7	3.5
8.	I take time to pray with him.	1	2	3	4	5	6	7	3.4
9.	I feel that I cannot trust him.	1	2	3	4	5	6	7	5.3
10.	I understand much of his culture.	1	2	3	4	5	6	7	4.5
11.	I feel that he will contribute meaningfully to								
	the ministry of the church.	1	2	3	4	5	6	7	2.8
12.	I feel that they will be warmly accepted by								
	the Indians.	1	2	3	4	5	6	7	3.9
13.	Indians/Blacks are able to worship together in a								
	predominantly Indian church.	1	2	3	4	5	6	7	2.9

Key to the graphs

Q = the question number of the survey questionnaire

Ratings (0; 2.0; 4.0;6.0) reflect the averages of the responses to the questions numbers from the various groups. The averages fall either in the positive configuration 1-3, neutral 0 or the negative configuration 4-7. This key will be used for all categories.



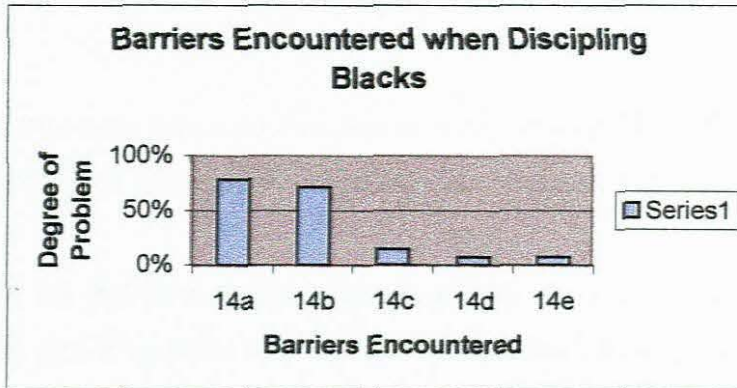
Overall, Indian believers feel comfortable worshipping together with Blacks. Deacons were rated at 5.3, ladies 6.3 and members 6.7. The other groups will be mentioned in the appropriate sections of the research.

With reference to communicating with Blacks, Deacons averaged at 4.6. However, when asked concerning the barriers experienced when discipling Blacks, 78% indicated that they experienced a language problem. The disparity could be attributed to the Indian using English medium for communication.

Deacons, in response to question 7, indicated that they had difficulty in discipling Blacks as demonstrated by rating 3.5. They were also not thoroughly convinced that Blacks could contribute meaningfully to the Indian Church as suggested by the rating of 2.8 in response to question 11. This could be attributed to personal racial reasons.

14. List the barriers that you encounter when teaching or discipling Blacks in the church.

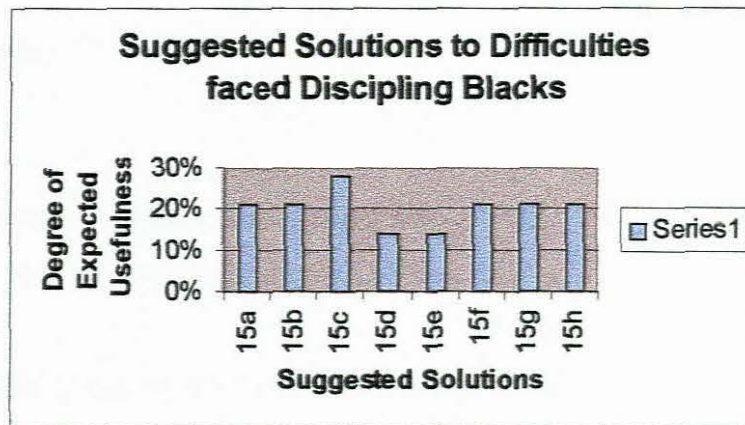
- Language 78% 14a
- Culture 71% 14b
- Indigenous Worship 14% 14c
- No Bible 7% 14d
- Acceptance of Church Culture 7% 14e



Two areas are of significance in response to barriers encountered in discipling Blacks. 78% of the deacons expressed that they did not understand the language and 71% said that they did not understand the culture. 14% call for the inclusion of Black worship in the E.C.S.A.

15. Please share your ideas as to how we can better disciple our Black brothers and sisters so that they would feel at home.

- Learn their Language 21% 15a
- Learn their Culture 21% 15b
- Overcome Racism 28% 15c
- Contextualize the Bible 14% 15d
- Be simple and Clear 14% 15e
- Cross-Cultural Interaction 21% 15f
- Equal Opportunities 21% 15g
- Cordiality 21% 15h



28 % indicated that there was a need to deal with racism against Blacks in the Indian churches. 21% felt that there should be education of Indians in the Black language and culture.

21% of deacons felt that there should be cross-cultural interaction through sports and social activities, providing equal opportunities with fellow Indian believers and being cordial.

16. Please share your thoughts on being disciplined by a Black believer.

Yes	86%
No	7%
Reluctant	7%

86% of the deacons had no difficulty in being disciplined by Blacks while 7% said no and 7% were reluctant.

7.2.2 LADIES LEADERS

There were 57% of ladies who answered the questionnaire from the rural areas and 28% from the urban area giving a total of 85%.

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree

2 = agree

3 = somewhat agree

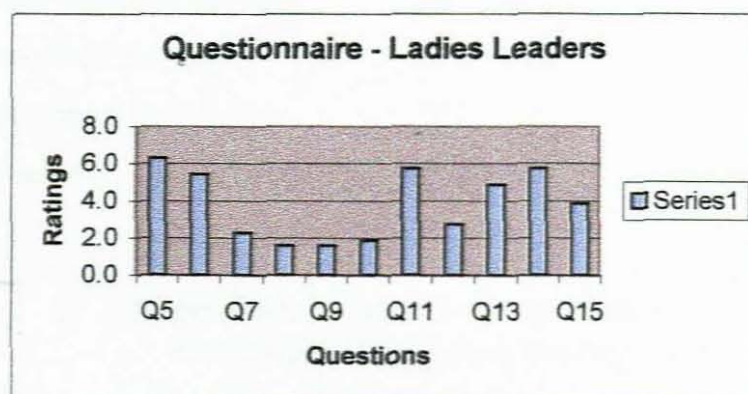
4 = neutral

5 = somewhat disagree

6 = disagree

7 = strongly disagree

									Average
5.	I will feel uneasy to minister to a Black fellow sister.	1	2	3	4	5	6	7	6.3
6.	I find it difficult to communicate with a Black fellow believer.	1	2	3	4	5	6	7	5.4
7.	I will be able to explain the truths to the Black fellow believer.	1	2	3	4	5	6	7	2.3
8.	I feel free to associate with a Black fellow believer.	1	2	3	4	5	6	7	1.6
9.	I feel comfortable to invite her to my home.	1	2	3	4	5	6	7	1.6
10.	I would be comfortable when invited to her home.	1	2	3	4	5	6	7	1.9
11.	I feel I cannot trust her.	1	2	3	4	5	6	7	5.7
12.	The other ladies enjoy her presence.	1	2	3	4	5	6	7	2.7
13.	I know much of her culture.	1	2	3	4	5	6	7	4.9
14.	I might find it difficult to treat her equally.	1	2	3	4	5	6	7	5.7
15.	I would find it easy to counsel with her.	1	2	3	4	5	6	7	3.9



16. List the barriers you personally encounter when teaching or discipling a Black sister.

- Language 100%
- Culture 71%
- Living Conditions 14%

With reference to communicating with Blacks, ladies averaged 5.4 which indicated that communication was not a problem. Yet at the same time 100% of the ladies leaders felt that language is a barrier to contend with. This disparity could perhaps be owed to thinking that many Blacks are now speaking English.

An average of 4.9 ladies noted that culture was a problem and 71% saw culture as a barrier to deal with in disciplining Blacks.

Ladies leaders agreed that they would be able to disciple Blacks.

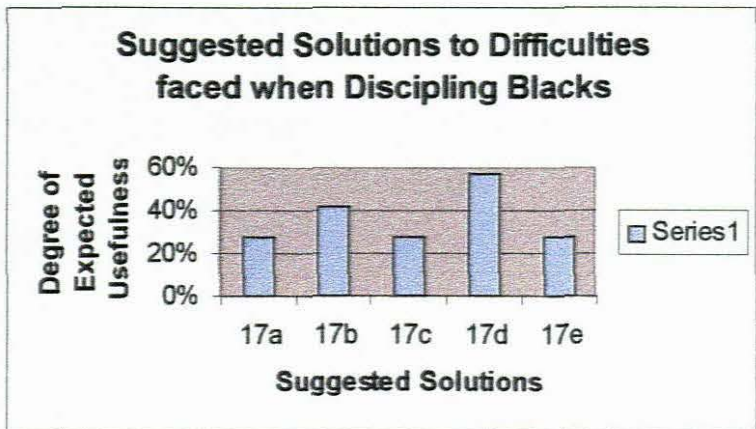
With reference to the leaders association with Blacks and the aspect of trust the averages are 1.6 and 5.7 respectively.

It seems that a discriminatory problem does not exist as reflected by the average of 5.7 to question 14.

However, 14% of the ladies believed that the living conditions of Blacks would pose a problem. One can only speculate this to be the squatter camp situations or alternatively their overall response when visiting a Black home.

17. Please share your ideas on how we can better disciple our Black sisters.

- Cordiality 28% 17a
- Cross - Cultural activities 42% 17b
- Learn their language 28% 17c
- Learn about their culture 57% 17d
- Be sensitive to their needs 28% 17e



While 71% saw Black culture as a barrier only 57% felt the need to learn about the culture.

The same applied to the language. 100% saw it as a problem but only 28% were prepared to learn the language.

42% of the ladies leaders called for social cross-cultural activities among which are invitations to functions, homes, sharing meals and so forth.

28% of the ladies leaders also felt that courtesies and social needs are of primary importance.

18. Please share your thoughts on being disciplined or taught by a Black fellow believer.

Yes	28%
No	30%
Reluctant	42%

While 28% of the leaders feel confident being disciplined by a Black, 30% found it a problem and 42% were reluctant.

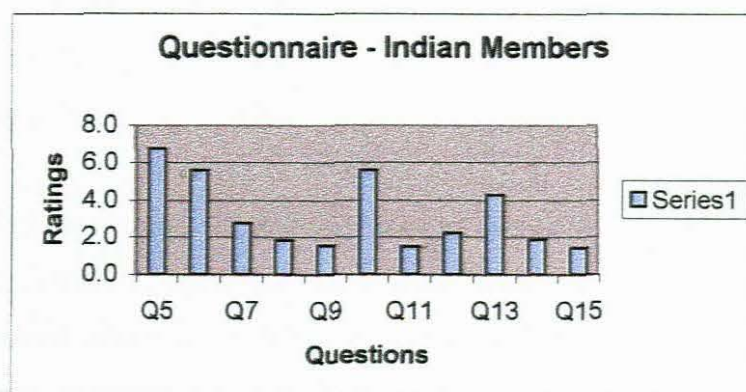
7.2.3 INDIAN MEMBERS

Of the 100% who responded, 40% were male and 60% were female.

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree	2 = agree	3 = somewhat agree
4 = neutral	5 = somewhat disagree	6 = disagree
7 = strongly disagree		

									Average
5.	I feel uneasy to have a Black fellow believer in church.	1	2	3	4	5	6	7	6.7
6.	I find it difficult to communicate with a Black fellow believer.	1	2	3	4	5	6	7	5.6
7.	I share biblical truths freely with them.	1	2	3	4	5	6	7	2.7
8.	I feel comfortable sitting next to a Black fellow believer.	1	2	3	4	5	6	7	1.8
9.	I feel free to associate with them.	1	2	3	4	5	6	7	1.5
10.	I feel that I cannot trust them.	1	2	3	4	5	6	7	5.6
11.	I would be able to take time to pray with him/her.	1	2	3	4	5	6	7	1.5
12.	The church enjoys their fellowship.	1	2	3	4	5	6	7	2.2
13.	I know much of their culture.	1	2	3	4	5	6	7	4.3
14.	I am able to make them feel comfortable.	1	2	3	4	5	6	7	1.9
15.	I am able to freely worship alongside them.	1	2	3	4	5	6	7	1.4



The understanding of Black culture rates at 4.3 amongst Indian members. The average indicates that members are committing themselves between a neutral and somewhat disagree position. 60% perceived that culture was a barrier to contend with in discipling Blacks.

With reference to communication Indian members felt that they could communicate as suggested by the average of 5.6. As with the previous groups while the average of 5.6

said that they could communicate 66% felt that language was a barrier in the discipleship process. This disparity could be attributed to communication being in the English medium.

There is also a leaning towards the somewhat agree position of members in response to sharing biblical truths with Blacks as suggested by the average of 2.7.

Members also did not seem to have a racist problem as suggested by the averages to questions 5 and 8. This is not to say that members did not feel that racism was a problem amongst the membership.

The members also said that they had no difficulty worshipping alongside Blacks as suggested by the average of 1.4.

The trust factor was not overly convincing (average of 5.6). There was a slight hesitancy on the part of the Indian members.

16. List the barriers you personally encounter when dealing with Black fellow believers.

- Language 66%
- Cultural 60%
- Customs 26%

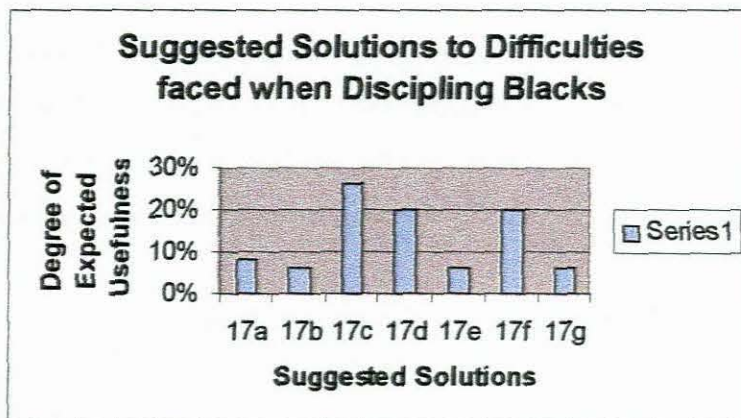
Of interest was the fact that 26% viewed custom as a problem while 60% noted that culture was a problem. A possible explanation for custom not being incorporated into culture is because culture is viewed as social and customs as being religious. Indians find difficulty in comprehending the latter practices.

17. Please share your ideas on how we can better worship together.

- Cordiality 8% 17a
- Interpreter 6% 17b
- Indigenous worship 26% 17c
- Language education 20% 17d
- Equal opportunities 6% 17e
- Cross- cultural education 20% 17f

- Inter-cultural activities

6% 17g



The solutions suggested in dealing with some of the barriers experienced by Indians in discipling Blacks are threefold: 20% called for the learning of the language, 20 % expressed that culture should be learnt and 26% thought that there should be some infusion of elements of Black worship in Indian services such as the singing of Zulu songs.

While language and cultural barriers exist, 80% were reluctant to commit themselves to learning the Black language and culture. They believed that cordiality, having an interpreter, providing equal opportunities and intercultural social activities are proposed solutions.

18. Please share your thoughts on being discipled or taught by a Black fellow believer.

Yes 87%

No

Reluctant 13%

Of interest is that 87% were willing to be discipled by Blacks while 13% were reluctant. It further testified to the openness of Indians in fostering relationships with Blacks.

An average of 2.2 of the Black believers suggested that they enjoyed being in an Indian church, 2.0 enjoyed the services and 2.1 were warmly received.

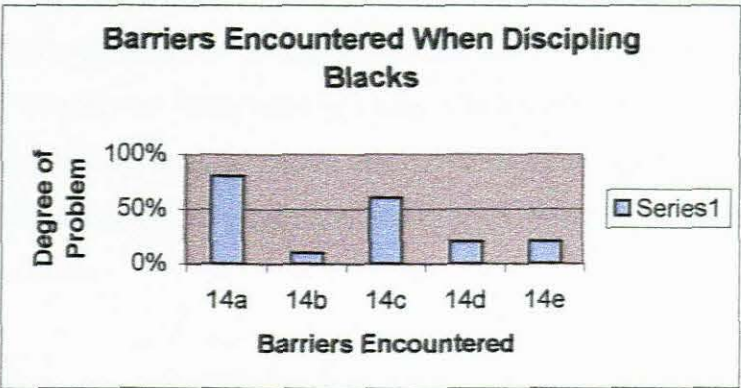
An average of 2.5 found it easy to communicate with Indians and at the same time 80% believed that language was a barrier in the Indian church. This disparity could be explained in that some Blacks have a sound knowledge and understanding of the English language. However, the preference is always for their indigenous language.

An average of 4.1 members were neutral in their stance of the attention given to them by Indians in the discipleship process and an average of 4.4 noted that leaders spend little or no time in prayer with them.

3.3 members felt marginalized in their participation in the Indian churches. This revealed signs of discriminatory problems.

14. List the barriers you personally encounter when you are in an Indian church.

- Language 80% 14a
- Interpreter 10% 14b
- Cultural insensitivity 60% 14c
- Economic differences 20% 14d
- Racism 20% 14e



80% of the members and an average of 4.6 perceived that Indians were insensitive to their culture. Some include poor mannerism, gestures and tone of voice which connotated a measure of ethnocentricity as problems.

While 80% cited language as a barrier only 10% called for interpreters. ~ This suggests either that Indian pastors/leaders speak in the Black language or alternatively make a Black pastor/leader available for interpreting in Indian services.

The economic differences of the haves and have nots are barriers to 20% while another 20% noted that racism was still a problem.

15. Please share your ideas as to how you can better disciple or teach Indians.

- Indigenous worship 20%
- Cross – cultural social activities 30%

20% of the members called for indigenous worship in Indian services and 30% felt that there should be more inter-cultural social activities taking place, among which are sports and forums for friendship building. Through these mediums Blacks hoped to help teach Indians about Blacks.

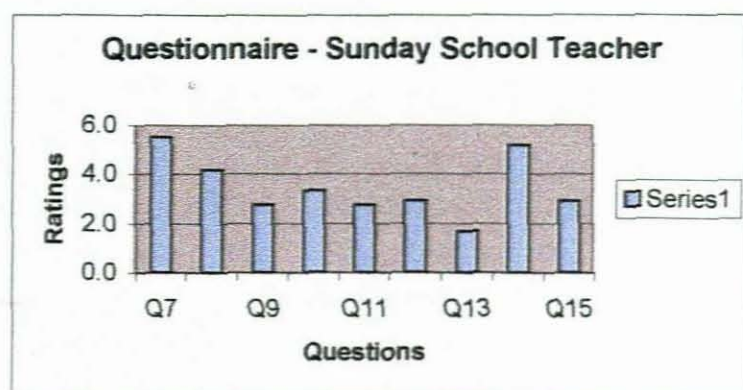
7.2.5 SUNDAY SCHOOL TEACHERS

Of the 92% who responded 16% were males and 84% were females. The E.C.S.A. has predominantly women teaching the senior classes. The E.C.S.A. Sunday Schools may need to look into the possibility of having more male teachers at senior levels. This perhaps accounts for the poor attendance of senior Black children. 25% of the teachers teach Indians only at senior level while 8% teach Blacks alone and 41% teach both Indian and Blacks. In Zulu culture male elders are held in high regard to whom both men and women often get advice

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree 2 = agree 3 = somewhat agree
 4 = neutral 5 = somewhat disagree 6 = disagree
 7 = strongly disagree

									Average
7.	I feel uneasy to have Black persons in my class.	1	2	3	4	5	6	7	5.5
8.	I find it difficult to communicate with a Black person.	1	2	3	4	5	6	7	4.2
9.	I take time to explain the truths to them.	1	2	3	4	5	6	7	2.8
10.	I understand the culture of the Black person.	1	2	3	4	5	6	7	3.3
11.	I am comfortable when I visit their home.	1	2	3	4	5	6	7	2.8
12.	There is evidence of spiritual growth in their life.	1	2	3	4	5	6	7	2.9
13.	I have invited them to my home.	1	2	3	4	5	6	7	1.7
14.	I feel I cannot trust them.	1	2	3	4	5	6	7	5.2
15.	The class enjoys their fellowship.	1	2	3	4	5	6	7	2.9



An average of 5.5 suggested that teachers feel good about having Black children in their class.

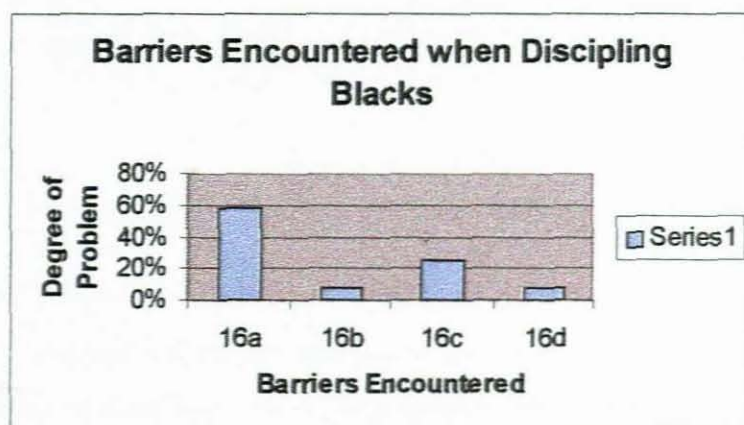
Teachers were rather neutral when it came to communication with Blacks and 58% noted a measure of language difficulty.

An average of 3.3 and 25% viewed culture as a hurdle. Indian teachers are struggling to teach biblical truths to Blacks as suggested by the average of 2.8. They were not overly confident. This could be attributed to the language and cultural barriers.

There was also a measure of hesitancy in responding to spiritual growth amongst Black children, trusting them and visiting their homes. This could perhaps be attributed to racist problems as suggested by 8% who felt that Blacks have racist feelings towards Indians or alternatively because of the Indian teachers own personal prejudices.

16. List the barriers you encounter when teaching or discipling Black learners.

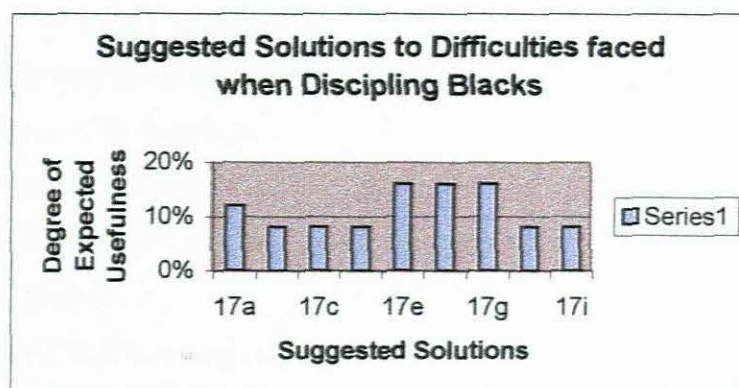
- Language 58% 16a
- Racism toward Indians 8% 16b
- Culture 25% 16c
- Worldview of Blacks 8% 16d



Language and culture continue to present problems to Indians in discipling Black learners. 8% are suspicious of racial problems against teachers by Black learners.

17. Please share your ideas as to how we can better disciple our Black brothers and sisters.

- | | | |
|--------------------------|-----|-----|
| • Cordiality | 12% | 17a |
| • Use of simple English | 8% | 17b |
| • Respond to questions | 8% | 17c |
| • Contextualize programs | 8% | 17d |
| • Indigenous worship | 16% | 17e |
| • Learn Zulu | 16% | 17f |
| • Learn Zulu culture | 16% | 17g |
| • Provide transport | 8% | 17h |
| • Teach Blacks English | 8% | 17i |



Of the proposed solutions to the barriers faced in discipling Blacks, 16% called for the introduction of language and culture curriculum and indigenous worship. This yet again suggests that while Indians have identified problems they are reluctant to work it out.

18. Please share your thoughts on being disciplined or taught by a Black fellow believer.

- | | |
|-----------|-----|
| Yes | 16% |
| No | 26% |
| Reluctant | 58% |

58% of the teachers were hesitant in being disciplined by Blacks. This reluctance attests to the fact that teachers think that Black believers cannot be good disciplers. 16% were confident while 26% said no to being disciplined by Blacks.

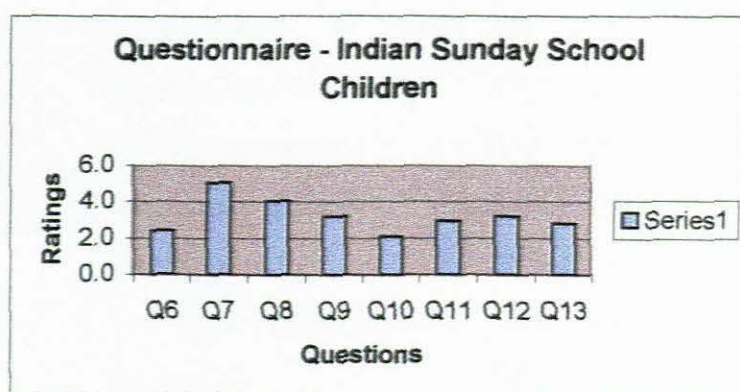
7.2.6 INDIAN SUNDAY SCHOOL CHILDREN

95% of the Sunday School responded to the survey questionnaire, 47% were males and 53% were females.

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree 2 = agree 3 = somewhat agree
4 = neutral 5 = somewhat disagree 6 = disagree
7 = strongly disagree

									Average
6.	I enjoy having Black pupils in my class.	1	2	3	4	5	6	7	2.4
7.	I can speak their language.	1	2	3	4	5	6	7	5.0
8.	I understand their culture.	1	2	3	4	5	6	7	4.0
9.	They prefer communicating in their language rather than in English.	1	2	3	4	5	6	7	3.2
10.	I feel comfortable sitting next to them.	1	2	3	4	5	6	7	2.1
11.	My Indian friends warmly accept them.	1	2	3	4	5	6	7	3.0
12.	They participate easily in class discussions.	1	2	3	4	5	6	7	3.2
13.	I feel free to invite them to my home.	1	2	3	4	5	6	7	2.8



Indian Sunday School children encounter difficulties when speaking the Black language as suggested by the average of 5. This could perhaps be attributed to the strong influence of English as a medium in homes and schools. An average of 2.1 suggests that Indian learners prefer the English language as a medium of communication. A neutral average represents the understanding of the Black culture.

At an average age of 14, Indian learners were not very confident in teaching biblical truths to Blacks. In dealing with this aspect, 43% called for cross-cultural social activities to help enhance relationships.

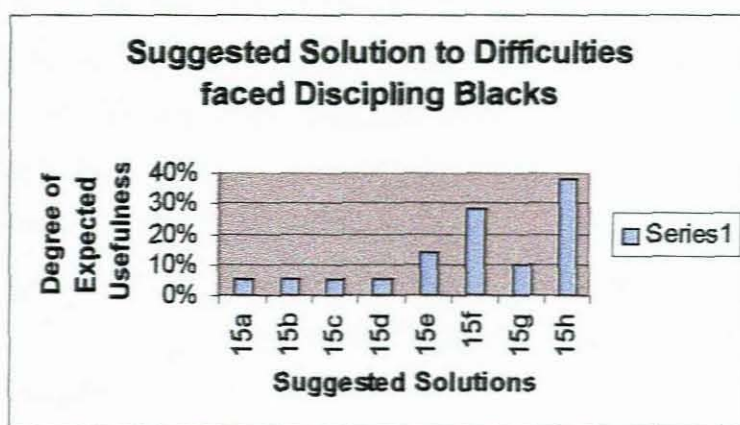
Averages of 3 and 3.2 to question 11 and 12 respectively were indicative that Indian learners were reluctant to engage in relationships with fellow Black learners. This could possibly be attributed to 28% who called for an end to racism and 10% who sensed the need to talk about race differences.

14. List ways as to how you can get to know your Black classmates better?

- Cordiality 28%
- Meet a need 28%
- Play sport 14%
- Cross – Cultural Social Activities 43%
- Contextualize Relationships 33%

15. How can the church help your Black friend feel comfortable?

- Simplify Activities 5% 15a
- Meet a need 5% 15b
- Provide Zulu Bibles 5% 15c
- Provide interpreters 5% 15d
- Indigenous worship 14% 15e
- Get rid of racism 28% 15f
- Talk about race differences 10% 15g
- Be cordial 38% 15h



In building friendships, contextualizing relationships featured strongly. There was recognition of the need to identify with Blacks socially, economically, spiritually and politically.

28% of the learners felt the need for caring and cordiality amongst fellow Black believers.

Sport is understandably a key area that young people recommended which would help build friendships. Games like soccer, cricket and netball featured as possible avenues.

38% of learners felt that churches show discriminatory behavior towards Black believers to the point that the racial imbalances needed to be addressed.

14% of learners called for the inclusion of Black worship styles into Indian church.

7.2.7 BLACK SUNDAY SCHOOL CHILDREN

The survey indicated that there are only 9 senior Sunday School children in the South Coast Region. All 9 children come from rural areas.

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree

2 = agree

3 = somewhat agree

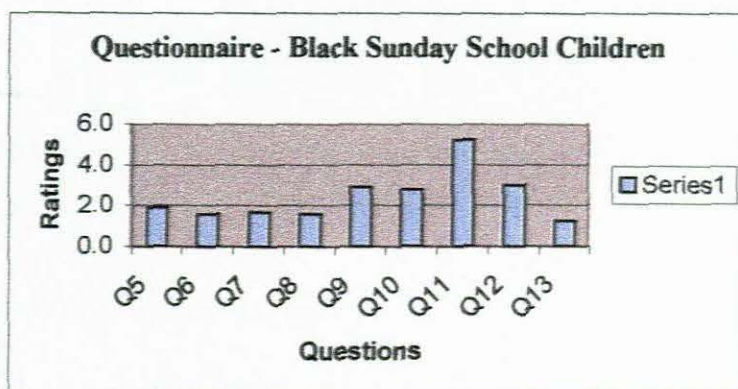
4 = neutral

5 = somewhat disagree

6 = disagree

7 = strongly disagree

													Average
5.	I feel comfortable in an Indian church.	1	2	3	4	5	6	7					1.9
6.	I enjoy the company of my classmates.	1	2	3	4	5	6	7					1.6
7.	I understand much of what my teacher teaches.	1	2	3	4	5	6	7					1.7
8.	My Sunday School helps me to grow spiritually.	1	2	3	4	5	6	7					1.6
9.	My teacher takes time to pray with me.	1	2	3	4	5	6	7					2.9
10.	My teacher understands my culture.	1	2	3	4	5	6	7					2.8
11.	My teacher speaks my language.	1	2	3	4	5	6	7					5.2
12.	My best friend in Sunday School is an Indian.	1	2	3	4	5	6	7					3.0
13.	I look forward to going to Sunday School.	1	2	3	4	5	6	7					1.2



Black learners love being in Indian churches as indicated by the average of 1.9. 1.6 enjoyed the company of Indian classmates and 3.0 have Indian learners as best friends.

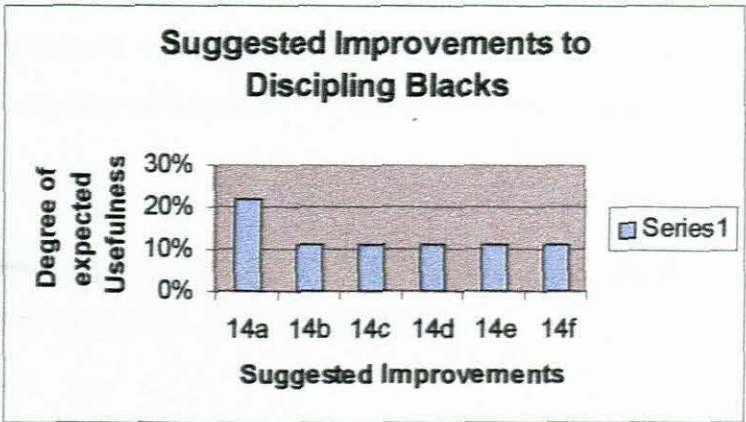
While Black learners enjoy being in Indian Sunday Schools (2.4), even at the age of 14 there is reluctance on the Indian learners part.

Black learners (1.7) are comfortable with the English medium of instruction. While this is so, Indian teachers said that they somewhat disagreed (4.2) since they experienced difficulties in communicating with Blacks through the English medium.

Indian learners have some idea of the culture of Blacks (2.8), but have a great difficulty speaking the Black language (5.2).

14. What can the church do to make you feel comfortable?

- Indigenous worship 22% 14a
- Contextual lessons 11% 14b
- Teach in native language 11% 14c
- Personalize ministry 11% 14d
- Inter – cultural social activities 11% 14e
- Stop gossiping 11% 14f



Black learners have indicated that they would like to see the following take place in Indian churches: that there be an inclusion of Black worship styles, that racism should end, gossiping should stop (11%) and that ministry be contextualized (11%).

These are some of the analyses and interpretations of data which are importance to this research.

7.3 RESEARCH FINDINGS

The aim of this research was to show that Indians are not adequately equipped to disciple African Christians therefore the hesitancy for assimilation. Arising from the survey research, the following have lent to inadequacy on the part of Indian disciplers.

1. 76.4% do not understand the language of the Black person.
2. 57.2% do not understand the culture of the Black person.

Language and culture feature as prominent barriers in discipling Blacks in all the categories of groups researched.

3. 22.5% have noted that there are still racial and discriminatory problems amongst Indians that need to be addressed and dealt with.

This accounts for 30% of the people being hesitant in being disciplined by Blacks. On a positive level 84.22% Indians indicated that they welcomed Blacks .

It is my opinion that only when the above inadequacies are addressed then true cultural tolerance and unity can take place in Indian churches particularly the E.C.S.A.

7.4 RECOMMENDATIONS FOR CULTURAL TOLERANCE AND UNITY LEADING TO TRUE ASSIMILATION

1. Racism must be individually or corporately identified, dealt with and buried under the blood of Jesus.
2. There must be an apology to Black believers in the E.C.S.A. for the silent role that the denomination played politically during the time of apartheid.

3. There should be a twofold education:
 - a. Language classes to be taught in English and Zulu to both Blacks and Indians respectively. Study material should be readily available.
 - b. There should be cultural classes to teach both Indian and Zulu cultures. This could take the form of seminars, workshops and group studies. Of importance to culture is that biblical culture always transcends ethnic culture. This will mean that there will be continuity and discontinuity factors for both the Indian and Black cultures. There may also be cultural matters that fall into 'gray areas' where Christian love would need to be exercised.
4. Social events should be planned within churches that allow for further interaction. This cannot be achieved in a Sunday morning service where time is limited. An afternoon outing or playing sport together or watching a video, a symposium on relevant issues where thoughts are exchanged are a few avenues.
5. There is a need to be relevant and contextual in ministry in the light of changing demographics and the nature of the Command (Matthew 28:18). Ministry to Blacks must not be kept at arms length.
6. There should be an inclusion of Black styles of worship where demographics allow for it and where Blacks are in attendance.

7.5 FUTURE RESEARCHERS

These are some recommendations for future research concerning the E.C.S.A.

1. Researchers should revisit the ministry of the E.C.S.A. to investigate whether churches have become contextual in their ministry and if quantitative growth of Blacks are evidenced.
2. To engage in a comparative study between the E.C.S.A along the KwaZulu-Natal coastline to that of the KwaZulu Natal Northern Region and the Reef Region.
3. To investigate other Indian denominations like the Full Gospel Church, Baptist Association in South Africa and Africa Fellowship Mission to ascertain whether

cultural tolerance and unity is present. Are there similar problems to those experienced in E.C.S.A. and if not what are the principles used that make Blacks feel at home in these churches?

CONCLUSION

Although racial transformation has taken place politically, the Evangelical Churches in South Africa is slow in bringing transformation within its structures. The need for cultural tolerance, has been confirmed by Scripture through God's acceptance of 'foreigners' and the examples of the Jews and Gentiles. The Church at Antioch has become an example of cultural tolerance and unity. This is not to say that there were no problems but through discipleship and wise counsel from James, believers were able to worship together. Believers in discipling fellow believers of another ethnic group need to be wary of perpetrating ethnocentrism or of deculturizing ethnic groups. Friendship building and discipling calls for continuity and discontinuity in certain aspects of ethnic culture.

Political factors have also played an important role in the discipleship process. The government's introduction of apartheid in 1948 and the move for separate development along racial lines have achieved the purpose of apartheid. The lack of communication because of apartness amongst race groups contributed to ethnocentrism which eventually led to racial perceptions. It was during this time that certain racial perceptions were developed by Indians against Blacks.

From a biblical perspective true friendship is built on transparency which makes confession and the seeking of forgiveness important. Intercultural relationships are maintained through love as described in 1 Corinthians 13.

For the E.C.S.A. to be contextual in its ministry then the worship style, the method of evangelism, leadership and the type of sermons used need to be addressed.

Cultural tolerance to the point of unity in the larger body of Christ has been the prayer of Jesus in John 17. God's desire is that races learn to know each other and work with each other to help extend His kingdom here on earth. Racial tolerance is not unattainable but one that has God's approval.

APPENDIX A - INTERVIEW QUESTIONNAIRE

1. With the change in demographics do you see the need for ethnic changes within churches?
2. Do you have any Black believers in your church?
3. How do members generally respond to Black believers?
4. How much do you know of the Black person's culture?
5. How much do you know of a White person's culture?
6. How do you feel when visiting a Black home?
7. How would you feel eating a meal in a Black home?
8. What are some of the barriers you encounter in dealing with Black Christians?
9. Do you think that Indians and Blacks are able to worship together in a predominately Indian Church?
10. In your opinion what are some prejudiced views that people hold against Black people?
11. In your childhood where you ever influenced by prejudiced views regarding Blacks?
12. What can the church do to counteract these prejudices?
13. How can you, as a leader, help Blacks to feel at home?
14. Will you be able to confidently disciple a Black Believer?
15. How will you deal with cultural beliefs that are for and against Scripture?
16. Do you see a possibility that the Black disciple may be Indianized?
17. How much do you know of the Black person's struggle during apartheid?
18. What are your views in regard to the E.C.S.A and its dealing with apartheid?
19. As a challenge to the Indian mindset, what do you think will be the principles for transparency in accommodating Blacks?
20. Do you anticipate any difficulties with the leadership and membership in accommodating black believers?
21. Would you see the need to change the manner of worship, leadership, or evangelism in accommodating Blacks?
22. How would your style of preaching be affected?
23. How would your ministry as a whole be affected in reaching a multi-cultural church?
24. Do you see the need for any form of repentance within our churches with regards to Black believers?

APPENDIX B - THE PRIDE OF AFRICA

1. GEOGRAPHICAL BACKGROUND

Africa is the world's second largest continent, covering 11.5 million square miles and accounting for twenty percent of the land surface of the earth. The physical placement of this continent is 37° 51' N to 34° 51' S and from 17° 32' W to 51° 50' E. Africa is also joined to Asia by the Isthmus of Suez and separated from Europe by the Mediterranean Sea which narrows at the western end to the seven mile wide Straits of Gibraltar. The continent straddles the equator, and the northern part is about twice the size of the South, forming a bulge on the side of the Atlantic Ocean (Parker and Pfukani 1975:5)

2. ARCHEOLOGICAL DISCOVERIES

The following authors, *inter alia*, explored the early existence of man (Parker & Pfukani 1975:11,12; Fenwick & Rosenhain 1991:5; Denton 1994:16,17; Bingham, Chandler, Taplin 2000:86).

In 1924, near the Vaal River a skull, *Australopithecus Africanus*, was discovered near a limestone quarry at Buxton, Taung about two hundred miles Southwest of Johannesburg. This was said to be the skull of an ape-like creature that resembled man. At the same quarry further fossils including fragments of a skull were discovered and put together by Professor Dr. Raymond Dart. He reconstructed and named the skull *Australopithecus Africanus*, the Southern Ape of Africa. This, according to some of the authors, was the origin of early man on African soil. Grafton Elliot Smith, a professor, disputes Dart's theory that the Taung skull was the ancestor of humans. He is of the opinion that Dart did not have sufficient evidence such as gorillas, chimpanzees or orangs to perform a comparative study. Nevertheless Dart's colleague, Dr. Robert Broom took up the challenge to prove that *Australopithecus* was of human ancestry.

In 1936, at Sterkfontein limestone quarry, a skull of an adult *Australopithecine* was discovered. Later further remains of an adult female *Australopithecine* which included parts of the pelvis, vertebral column and legs were found.

During 1959, in East Africa in Alduvai Gorge (Tanzania), Dr. L.S.B. Leakey, an archaeologist discovered *Zinjanthropus*, a branch of man's family. It was also referred to as *Zinjanthropus boisei*. The name given to the find was made up of 'Zinj', a name for East Africa and 'boisei', referring to Mr. C. Boise, a friend of Leakey. *Zinjanthropus* was an advanced species since stone tools were found nearby. Leakey referred to *zinjanthropus* as the first stone toolmaker, therefore the first true man (Cremo & Thompson 1996:249).

In 1960, Leakey's son discovered another skull together with a foot and hand. This skull was marked by a larger brain cavity. Leakey called it *Homohabilis* which meant 'handyman'. *Homohabilis* was characterized by a humanlike body and an apelike head. The fingertips were considered to be similar to those of modern humans. *Homohabilis* was one step closer to modern humans known as *homosapiens*.

This is a brief summary of the archeological discoveries concerning the origin of man on African soil. It is widely held that the world was inhabited through Africa.

3. RELIGION

3.1 BIBLICAL HISTORY

From a biblical perspective, Africa played a prominent role in its history. Mention will be made of a few important areas.

Africa contributed to protecting Joseph and his family from Herod's threats (Matthew 2:13). There was also an African, 'Simon of Cyrene', a Hellenistic Jew born on the North Coast of Africa who was pressed into service to bear the Cross of Christ (Unger 1957:1197). Acts 13:1-3 included 'Simeon' who was of 'dark' complexion and who is believed to originate from North Africa (Keener n/d:357). He, amongst others, was responsible for the commissioning of Paul and Barnabas for missionary work. During the time of Joseph when famine was severe it was Egypt in Africa that helped provide for those who lived during this period (Genesis 43:1-2).

3.2 *THE LIBRARIES OF ALEXANDRIA*

Education in Egypt began early in the time of Moses. Acts 7:22 states, 'And Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds'. Moses' education in Egypt according to Jewish tradition was inclusive of arithmetics, geometry, poetry, music, astronomy and other subjects (Gower 1987:77). Gower writes further that since Moses was brought up by the 'teacher of the king's children', he would have learnt how to write Egyptian hieroglyphics with ink on papyrus.

Unger (1957:887) describes the discoveries of the 'tablets of el-Amarna' which testified to written language during the time of Moses. Egypt therefore helped in the educational development of the patriarch, Moses.

Another important feature of Africa is that it contained the learning centre, The Alexandrian School. This, according to Walker (1986:87), '...was an intellectual centre whose great library had made of it a focus of literary, scientific and philosophical culture since the reign of the first Ptolemy. Every philosophical school was said to be represented there since, 'commerce in ideas was in the city's blood' (Gower 1918:87). One of the many great students to emerge from Alexandria was Euclid in 300 BC who is said to have developed plane geometry

so completely that his propositions have been studied with little change to the modern day (Tenney 1985:55).

The Libraries of Alexandria encouraged those who resided around Asia Minor and other parts of Africa to increase knowledge through the process of studying.

3.3 THE EARLY CHURCH FATHERS

Africa was the home to some of the great men of the faith who are featured in church history. Among the pioneers are men like Origen, Tertullian, Cyprian and Augustine. Some of the following authors, *inter alia*, (Rostovtzeff 1960:303,315; Shelley 1982:48,90-91 and Renwich 1968:39-42,45-48) describe the lives of these church fathers.

Origen was eighteen years old when he became leader of a Greek school in Alexandria. He was described as one who was an incessant worker, a philosopher and writer who produced almost six thousand books. But more importantly was his love for the Scriptures and his allegorical interpretation thereof.

Tertullian has been described as the 'father of Latin theology' (Shelley 1982:48). He was born in Cartage around 150 AD. In 190 AD, after becoming a Christian, he left his profession as a lawyer and took up the challenge to defend the Christian faith amidst the persecution of Christians. Tertullian was famous for the use of the Latin word, *Trinitas* (Trinity) and the development of an orthodox understanding of the word (Shelley 1982:48).

Cyprian was born in 195 AD in Cartage into an elite family. At age 45, he was converted to Christianity. Davies (1980:128,129) describes his post conversion testimonies. He is remembered for his vow of chastity, being a good administrator and a lawyer but the prominent feature of Cyprian's life was his appointment as Bishop of Carthage around 248 AD. He ruled over eighty seven

bishops. He believed that salvation was only in the church and that people had to do penance before restoration.

Augustine was born in 354 AD in Algeria. Despite his parents poor economic background they helped provide the best of education for him in a school in Carthage. In 387 AD he was converted to Christianity. In his pre-Christian state he held strongly onto 'Manichaeism', a religious philosophy which, according to Augustine, provided for the solution of evil in the world, the repudiation of the Old Testament and the ridiculous demand of Christianity for 'faith' as opposed to rationality (Walker 1986:198). Since his conversion, Augustine wrote commentaries on the Bible and denounced Donatism, the belief that the giving of the sacraments depended on the priest. Among his famous writings was the 'City of God' an analysis of the nature of human society and their relationship to God. In 410 AD, he helped provide shelter and food for refugees from Rome. Also, during this period, he was appointed as Bishop of Hippo, a position he held until his death in 430 AD.

These are some of the contributions of the early fathers of church history who emanated from Africa.

In the light of archeology, biblical and church history, Africa was a key player in shaping history on the continent as well as for the rest of the world.

APPENDIX C - AMA-NDIYA

Oh my fellow brothers, we need strong and brave men to confront Indians.
The situation is very difficult, and needs to be reported to men on leadership.

Indians don't want to change, even Mandela has failed to convince them to change;
Whites were better we knew it was a war of politics.

You too country leaders, you don't want to intervene in this fight
You have been bribed with *roti* and *paku* from these Indians.

Indians don't vote for Africans, if they vote they vote for Whites
But, there are lots of them in parliament, there are lots of them in government.

We suffer this much in Durban, everything was taken by Indians.
But then they turn to oppress our own people.

Mkhize is crying, he wants a business even in West Street
But Indians close him off saying there's no space to rent.

They've closed off Mkhize saying there's no space to rent.
But why you Mbeki, and your government why are you so quiet?
While Indians are misusing us.

I've never seen Dlamini emigrating with his family and headed for Bombay.
But Indians arrive everyday in Durban
There are lots of them at the airport.

Songwriter and playwright Mbongeni Ngema.

APPENDIX D - ZULU ETIQUETTE

The Greeting: *Sawabona* (I see you), response: *Yebo, Sawubona*, the person of the higher standing greeting the inferior member.

Excessive **eye contact** is considered to be provocative and is avoided, particularly between women and men.

The Handshake: Firstly the conventional shake, then clasping thumbs around thumbs and finally another conventional handshake.

Food: The men are served according to their standing, then the women, then the children, boys before girls.

Walking: Wives walk behind their husbands.

Seating order: Men always sit on the right of the hut with those of highest standing to the rear.

Giving: Giving something is accomplished using the right hand only, the left supporting the right at the elbow to show that nothing is hidden

Sitting: One is always expected to sit on a hide or shield.

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APPENDIX E – RESEARCH QUESTIONNAIRES

QUESTIONNAIRE – DEACONS

1. Age _____
2. Male _____ Female _____
3. Name of Church _____
4. Designated Region _____

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

- 1 = strongly agree 2 = agree 3 = somewhat agree
4 = neutral 5 = somewhat disagree 6 = disagree
7 = strongly disagree

5. I feel uneasy having a Black fellow believer in the church. 1 2 3 4 5 6 7
6. I find it difficult to communicate with my Black brother. 1 2 3 4 5 6 7
7. I take time to explain the truths to the Black fellow believer. 1 2 3 4 5 6 7
8. I take time to pray with him. 1 2 3 4 5 6 7
9. I feel that I cannot trust him. 1 2 3 4 5 6 7
10. I understand much of his culture. 1 2 3 4 5 6 7
11. I feel that he will contribute meaningfully to the ministry of the church. 1 2 3 4 5 6 7
12. I feel that they will be warmly accepted by the Indians. 1 2 3 4 5 6 7
13. Indians/Blacks are able to worship together in a predominantly Indian church. 1 2 3 4 5 6 7
14. List the barriers that you encounter when teaching or discipling Blacks in the church.
15. Please share your ideas as to how we can better disciple our Black brothers and sisters so that they would feel at home.
16. Please share your thoughts being disciplined by a Black fellow believer?

QUESTIONNAIRE-LADIES LEADER

1. Age _____
2. Name of Church _____
3. Designated Region _____
4. In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree 2 = agree 3 = somewhat agree
4 = neutral 5 = somewhat disagree 6 = disagree
7 = strongly disagree

5. I will feel uneasy to minister to a Black fellow sister. 1 2 3 4 5 6 7
6. I find it difficult to communicate with a Black fellow believer. 1 2 3 4 5 6 7
7. I will be able to explain the truths to the Black fellow believer. 1 2 3 4 5 6 7
8. I feel free to associate with a Black fellow believer. 1 2 3 4 5 6 7
9. I am comfortable to invite her to my home. 1 2 3 4 5 6 7
10. I would be comfortable when invited to her home. 1 2 3 4 5 6 7
11. I feel I cannot trust her. 1 2 3 4 5 6 7
12. The other ladies enjoy her presence. 1 2 3 4 5 6 7
13. I know much of her culture. 1 2 3 4 5 6 7
14. I might find it difficult to treat her equally. 1 2 3 4 5 6 7
15. I would find it easy to counsel with her. 1 2 3 4 5 6 7
16. List the barriers you personally encounter when teaching or discipling a Black sister.
17. Please share your ideas on how we can better disciple our Black sisters.
18. Please share your thoughts on being disciplined or taught by a Black fellow believer.

QUESTIONNAIRE- INDIAN MEMBERS

1. Your age _____
2. Male _____ Female _____
3. Name of Church _____
4. Designated Region _____

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree 2 = agree 3 = somewhat agree
4 = neutral 5 = somewhat disagree 6 = disagree
7 = strongly disagree

5. I feel uneasy to have a Black fellow believer in church. 1 2 3 4 5 6 7
6. I find it difficult to communicate with a Black fellow believer. 1 2 3 4 5 6 7
7. I share biblical truths freely with them. 1 2 3 4 5 6 7
8. I feel comfortable sitting next to a Black fellow believer. 1 2 3 4 5 6 7
9. I feel free to associate with them. 1 2 3 4 5 6 7
10. I feel that I cannot trust them. 1 2 3 4 5 6 7
11. I would be able to take time to pray with him/her. 1 2 3 4 5 6 7
12. The church enjoys their fellowship. 1 2 3 4 5 6 7
13. I know much of their culture. 1 2 3 4 5 6 7
14. I am able to make them feel comfortable. 1 2 3 4 5 6 7
15. I am able to freely worship alongside them. 1 2 3 4 5 6 7
16. List the barriers you will personally encounter when dealing with Black fellow believers.
17. Please share your ideas on how we can better worship together.
18. Please share your thoughts on being discipled or taught by a Black fellow believer.

QUESTIONNAIRE-BLACK MEMBER

1. Your age _____
2. Male _____ Female _____
3. Name of Church _____
4. Designated Region _____

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

- 1 = strongly agree 2 = agree 3 = somewhat agree
4 = neutral 5 = somewhat disagree 6 = disagree
7 = strongly disagree

- | | |
|--|---------------|
| 5. I feel comfortable in an Indian church. | 1 2 3 4 5 6 7 |
| 6. I enjoy the services. | 1 2 3 4 5 6 7 |
| 7. The members make me feel welcome. | 1 2 3 4 5 6 7 |
| 8. I find it easy communicating with Indians. | 1 2 3 4 5 6 7 |
| 9. The leaders spend time teaching me. | 1 2 3 4 5 6 7 |
| 10. The Indian church understands much of my culture. | 1 2 3 4 5 6 7 |
| 11. I am invited to participate in church programs. | 1 2 3 4 5 6 7 |
| 12. The leaders and members take time to pray with me. | 1 2 3 4 5 6 7 |
| 13. I spend time praying with them. | 1 2 3 4 5 6 7 |

14. List the barriers you personally encounter when you are in an Indian church.
15. Please share your ideas as to how you can better disciple or teach Indians.

QUESTIONNAIRE – SUNDAY SCHOOL TEACHER

1. Age _____
2. Male _____ Female _____
3. Name of Church _____
4. Designated Region _____
5. Sunday School age taught _____
6. Composition of class (Indians, Indians/Blacks, Blacks) _____

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree 2 = agree 3 = somewhat agree
 4 = neutral 5 = somewhat disagree 6 = disagree
 7 = strongly disagree

7. I feel uneasy to have Black persons in my class. 1 2 3 4 5 6 7
8. I find it difficult to communicate with a Black person. 1 2 3 4 5 6 7
9. I take time to explain the truths to them. 1 2 3 4 5 6 7
10. I understand the culture of the Black person. 1 2 3 4 5 6 7
11. I am comfortable when I visit their home. 1 2 3 4 5 6 7
12. There is evidence of spiritual growth in their life. 1 2 3 4 5 6 7
13. I have invited them to my home. 1 2 3 4 5 6 7
14. I feel I cannot trust them. 1 2 3 4 5 6 7
15. The class enjoys their fellowship. 1 2 3 4 5 6 7
16. List the barriers you encounter when teaching or discipling Black learners.
17. Please share your ideas as to how we can better disciple our Black brothers and sisters.
18. Please share your thoughts on being disciplined or taught by a Black fellow believer.

QUESTIONNAIRE- INDIAN SUNDAY SCHOOL CHILDREN

1. Your age _____
2. Male _____ Female _____
3. Grade _____
4. Name of Church _____
5. Designated Region _____

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

- | | | |
|-----------------------|-----------------------|--------------------|
| 1 = strongly agree | 2 = agree | 3 = somewhat agree |
| 4 = neutral | 5 = somewhat disagree | 6 = disagree |
| 7 = strongly disagree | | |

- | | |
|---|---------------|
| 6. I enjoy having Black pupils in my class. | 1 2 3 4 5 6 7 |
| 7. I can speak their language. | 1 2 3 4 5 6 7 |
| 8. I understand their culture. | 1 2 3 4 5 6 7 |
| 9. They prefer communicating in their language rather than in English. | 1 2 3 4 5 6 7 |
| 10. I feel comfortable sitting next to them. | 1 2 3 4 5 6 7 |
| 11. My Indian friends warmly accept them. | 1 2 3 4 5 6 7 |
| 12. They participate easily in class discussions. | 1 2 3 4 5 6 7 |
| 13. I feel free to invite them to my home. | 1 2 3 4 5 6 7 |
| | |
| 14. List ways as to how you can get to know your Black classmates better. | |
| 15. How can the church help your Black friends feel comfortable? | |

QUESTIONNAIRE-BLACK SUNDAY SCHOOL CHILDREN

1. Your age _____
2. Male _____ Female _____ Grade _____
3. Name of Church _____
4. Designated Region _____

In the statements below please circle the appropriate number on the scale of 1-7 showing your preference.

1 = strongly agree 2 = agree 3 = somewhat agree
4 = neutral 5 = somewhat disagree 6 = disagree
7 = strongly disagree

- | | | |
|-----|--|---------------|
| 5. | I feel comfortable in an Indian church. | 1 2 3 4 5 6 7 |
| 6. | I enjoy the company of my classmates. | 1 2 3 4 5 6 7 |
| 7. | I understand much of what my teacher teaches. | 1 2 3 4 5 6 7 |
| 8. | My Sunday School helps me to grow spiritually. | 1 2 3 4 5 6 7 |
| 9. | My teacher takes time to pray with me. | 1 2 3 4 5 6 7 |
| 10. | My teacher understands my culture. | 1 2 3 4 5 6 7 |
| 11. | My teacher speaks my language. | 1 2 3 4 5 6 7 |
| 12. | My best friend in Sunday School is an Indian. | 1 2 3 4 5 6 7 |
| 13. | I look forward to going to Sunday School. | 1 2 3 4 5 6 7 |
| 14. | What can the church do to make you feel comfortable? | |

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