

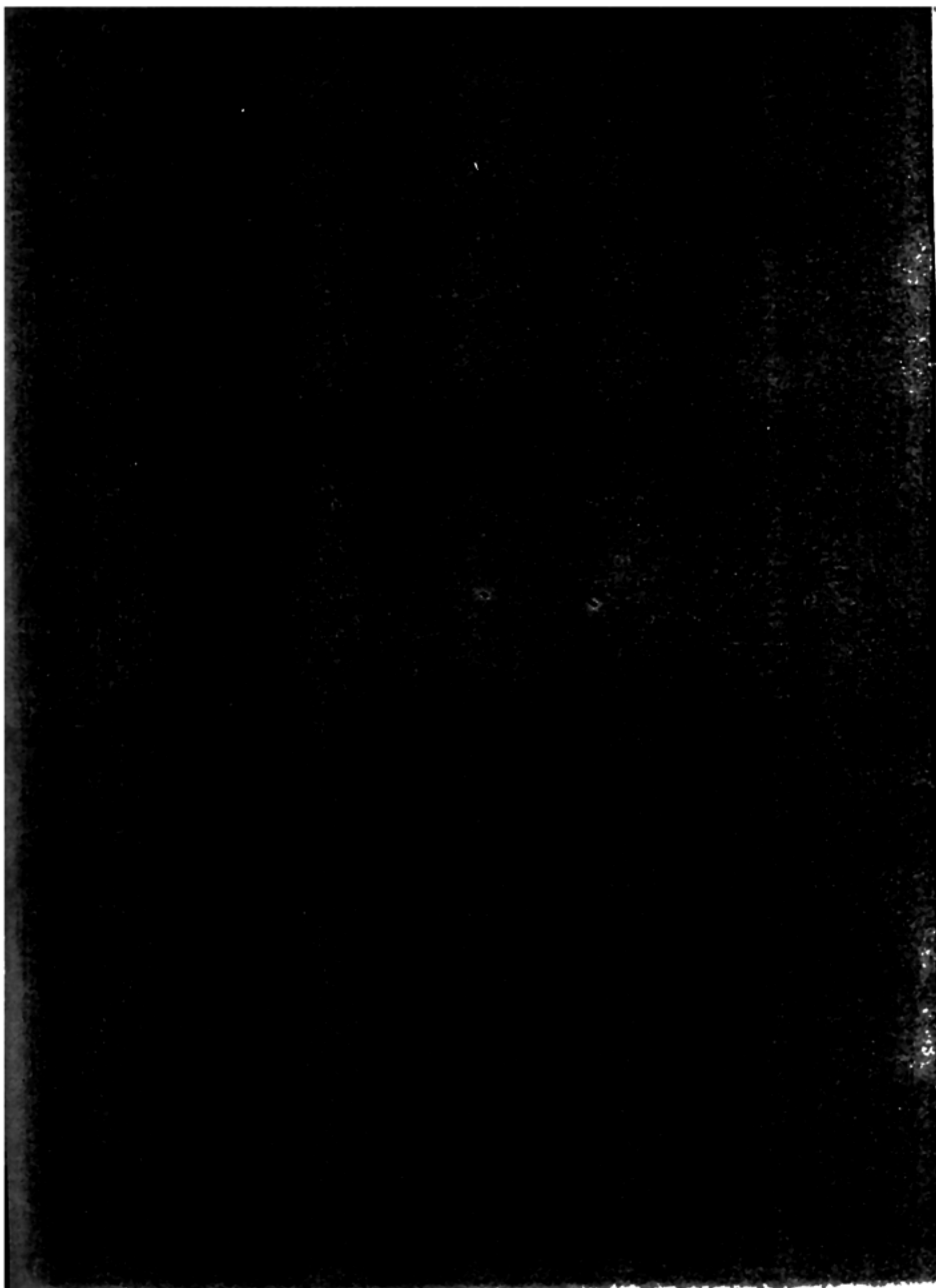
**REPORT ON A
CONSULTATION OF
REPRESENTATIVES
OF
SACC MEMBER CHURCHES
ON**

**RACISM & CHANGE
in South Africa**

Koinonia Conference Centre
Johannesburg

MAY 10 ~ 12, 1982





REPORT ON A CONSULTATION OF REPRESENTATIVES

OF S A C C MEMBER CHURCHES

ON

RACISM AND CHANGE IN SOUTH AFRICA

AT

KOINONIA CONFERENCE CENTRE, JOHANNESBURG

MAY 10 - 12, 1982

S A Council of Churches, P O Box 31190, Braamfontein 20

INTRODUCTION

Thirty representatives of member churches of the South African Council of Churches including several staff members of the latter organisation met at Koinonia Conference centre at Judith Paarl, Johannesburg on May 10 - 12, 1982 for a follow-up to the Consultation on Racism of February 1980, which had taken place at Hammans Kraal.

The Follow-up Consultation was a meeting of the SACC member churches. Staff members of the SACC Division of Justice and Reconciliation acted as assistants and facilitators.

THE CONSULTATION LISTED THE FOLLOWING 13 POINTS FOR PARTICULAR ATTENTION AND REFERRAL TO THE CHURCHES

1. Focus on problems encountered in fulfilling the resolutions of Hammanskraal '80.
2. Re-examine "definition" of Racism. Any developments or changes since then.
3. Examine the resolutions (to various bodies). Evaluate responses.
4. Developments in churches and relationships.
5. Homeland churches, relation to Black Confessing Church.
6. Labour issues.
7. "Power sharing"
8. National Convention: should the church take the initiative?
9. Positive developments in local churches.
10. Show clearly that racism is sinful and unchristian.
11. Church to be called on to denounce racism *and* pronounce forgiveness.
12. Call on church to be a witnessing demonstration against Racism and Unity.
13. Work out a strategy to combat racism in the structures.

Task Groups

Four Groups were appointed to deal with:

- a) Verbal, (Resolutions, and Representations)
- b) Symbolic Actions & Practical Actions
- c) Pastoral issues, Leadership and Administration
- d) Conferences, Education, Information.

CRITERIA FOR TASK OF EVALUATION

1. Did it enable dignity of Persons?
2. Did it promote Fellowship & Sharing?
3. Was it "token" or really valuable?

SAME GROUPS TASK

1. Look at 13 points. Chose the ones that relate to your area.
2. Discuss further the chosen points, in the light of conference agreement so far.
3. Make specific recommendations for church awareness and/or action.

CHURCH REPORTS ON COMBATING RACISM SINCE 1980.

a) U.C.C.S.A. (United Congregational Church in Southern Africa)

I. POSITIVE

1. Ministers appointed irrespective of racial designation is an increasing phenomenon.
2. A petition regarding Detention was directed to *particular* prison heads during the Congregational Church Assembly. A Methodist Minister held in detention was shortly thereafter released.

II NEGATIVE

1. No significant response from the whole church e.g. squatter consultation was not well represented.
2. Homeland development being intimidated into silence (e.g. Ciskei).

b) P.C.S.A. (Presbyterian Church of Southern Africa)

I POSITIVE

1. Accepted the need to investigate racism. Committee appointed, report rejected, but new committee to pursue.
2. Adopted resolution regarding implementing Marriages regardless of the Prohibition of Mixed Marriages Act.

c) M.C.S.A. (Methodist Church of Southern Africa).

I POSITIVE

1. Obedience '81 Conference: this issued in a Church commitment.
2. To eliminate racism in church and society, follow up strongly pursued.
3. To eliminate "racial circuits" and establish geographical "non-racial" circuits.

4. To equalisation of stipends.
5. To non-racial training of ministry.
6. To station ministers regardless of race.
7. The appointment of a black person as Secretary of Conference.
8. Recognition of the Black Methodist Consultation.
9. Black leadership and Africanisation being studied.
10. Federation of Women's Organisations.

II NEGATIVE

1. Polarisation of White and Black.
2. Division about Religion and Politics ("activist" vs "pietist").
3. Some blacks not accepting black leadership roles.
4. "Homeland" effect. Some clergy sympathetic to these developments.
5. Over-development of white facilities (resources not shared.)
6. Under-development of black facilities.

d) C.P.S.A. (Church of the Province of South Africa) (Anglican)

I POSITIVE

1. Dialogue promoted. Invitations to J and R Director to address Synods etc.
2. Black clergy beginning to take initiative and voicing priorities.
3. Movement regarding promotions e.g. Archdeaconry appointments.
4. Acceptance of "What ought to be", as natural.

II NEGATIVE

1. People resign membership.

e) E.L.C.S.A. (Evangelical Lutheran Church in Southern Africa).

I POSITIVE

1. Alerted to issues of Racism.
2. Establishment of Human Rights and Social Affairs Commission.
3. New awareness and emphasis on the *unity* of the church.
4. Joint theological training.
5. Circuits joining.

II NEGATIVE

1. Existence of two different churches, fear of loss of identity.
2. "Homeland" effects. e.g. Vendale detentions and expulsions. Threat to Unity.
3. Conservative dominance.

f) R.C. (Roman Catholic Church).

I POSITIVE (Includes effects of South African Catholic Bishops Conference of 1977).

1. School integration of Church Schools.
2. Appointment of clergy irrespective of race.
3. Multi-racial seminary training.
4. Justice and Reconciliation department elevated to Commission of the S A C B C.
5. Commission on *Labour* Affairs established.
6. More black leadership e.g. *Bishops*.
7. Africanisation: Mandate towards this development.

II NEGATIVE

1. "Homelands" : Black Bishops *tend* to support or be uncritical.
2. Schools : More for priveledged groups : Is this development too late??

g) BROEDERKRING

I POSITIVE

ROLE

1. To focus attention of D R C family of Churches on the immobility of White D R C to combat racism.
2. World Alliance of Reformed Churches influenced against unilateral dialogue with white D R C.
3. Black churches enabled to participate fully in W A R,C theology studies Overseas.
4. Confessional statement issued for confessional status of W A R C against apartheid.

II NEGATIVE:

1. Fear of loss of financial security silences Black churchmen
2. Threats and smears from some church circles.

h) DIAKONIA : (Durban)

1. Mobilisation of churches in social action (at local church level).
2. Organisational work at parish *action group* level.
3. Study of theological and social issues.

PROGRAMME:

- a. White Development programme to overcome fears etc.
- b. Black development programme.
- c. Housing - resources to "Squatters".
Church responsibility for evicted.
- d. Church and Industry programme.

TASK GROUP REPORTS

Group A

VERBAL (RESOLUTIONS) AND REPRESENTATIONS

INTRODUCTION

Authorities refuse to listen to the voiceless. The church should use every opportunity to speak on their behalf.

- a) International links.
- b) That section of the country which claims to be Christian.
- c) That section of the government which claims to be Christian.
- d) That section of the church which has a relatively protected position.

Types of statements: a) On goals.
b) On solidarity.

a) STATEMENTS ON GOALS

Often counter-productive : the life of the church is tested against its goals.

Often lack of analysis.

Lack of follow-up work to implement goals.

b) STATEMENT OF SOLIDARITY

These are more effective.

Effectiveness depends on the preparedness to suffer the consequences.

Statements and Representations, the effectiveness depends on whether the church mobilises its own people before it turns to authorities e.g.

The positive effects of churches in Namibia

The negative effectiveness in Venda.

Effectiveness also depends on the concept of the church, i.e. Who is the church? Is it the bureaucracy or the people of God as a whole.

EFFECTIVE STATEMENTS WHICH SHOULD BE CIRCULATED

Homelands (UCCSA)

Detentions (UCCSA)

Mixed Marriages (PCSA)

Conscientious Objections (Several Churches)

Labour issues (Catholic)

Emphasis on Confessing church (Broederkring)

Removals (Methodist and other churches)

Statements and representations have twofold effect on a church.

1. They unite for possible further action.
2. They divide: e.g. the experience of the UCCSA, Methodist church.

The dilemma for the churches is either of opting for credibility or to retain organisational unity, the question of whether or not to move towards a Confessing Church.

Group B

SYMBOLIC ACTIONS AND PRACTICAL ACTIONS

This group focussed on two levels. It proposed this resolution for consideration at the National Convention of the S A C C.

A NATIONAL CONVENTION

1. In the view of the explosive political situation in Southern Africa - bearing in mind the fact that a war situation has already developed, and the danger of its escalation and consequent danger of loss of life - we now call on the churches to bring together all the opposing parties with a view to working out solutions to political problems and the restoration of peace in our land.
2. The churches have seen the need for a National Convention and have called for such a convention without result.

They are now prepared to take initiative in seeking to facilitate such a convention.

3. We therefore recommend to all churches to appoint a special task force to investigate the feasibility of such a convention and, due to the urgency of the current situation we would strongly appeal that this matter be given the serious attention that it deserves.

We call upon all parties concerned, including churches, political parties and groupings, leaders in prison and exile to give their fullest support to this recommendation.

We believe that this is in the best interest and for the well being of all the peoples in South Africa, and we also believe that this is God's call to us in accordance with the principles of reconciliation embodied in our Christian faith.

Group C

PASTORAL ISSUES, LEADERSHIP & ADMINISTRATION

People should be appointed to pastoral and administrative positions for which they are capable and in which they are accepted as persons in their own right. This has happened in some churches both for pastoral and administrative purposes. This has achieved the goal of human dignity.

- e.g. PCSA - Black Moderators
Methodist - President and General Secretary
Anglican and Roman Catholic - Black Bishops and administrative officers
Anglican church has a Black President for the Mothers Union.

We noticed that a number of secretarial positions are being filled by Blacks.

Multiracial training of ministers is now a regular feature in most cases.

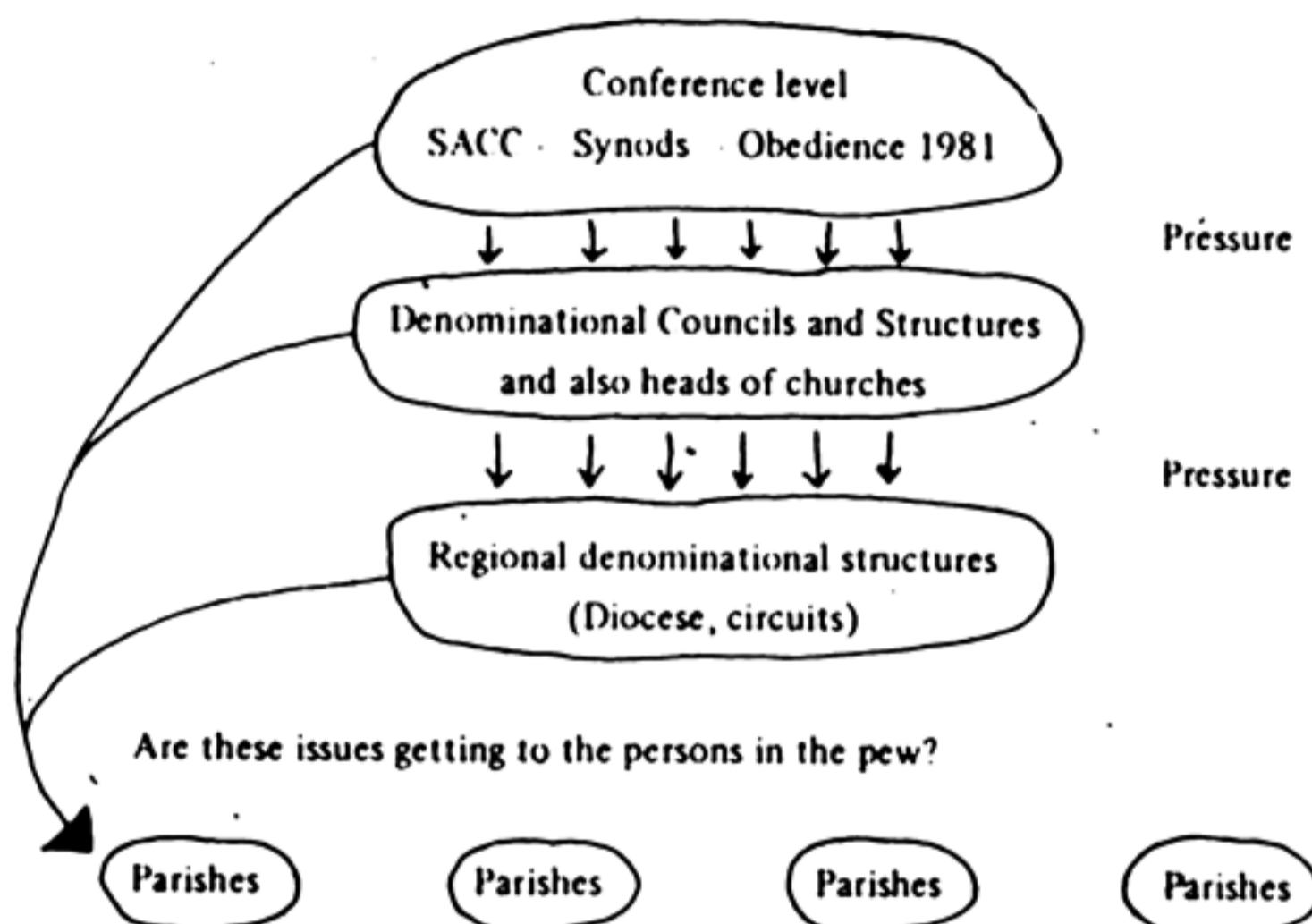
Newly ordained ministers, Black and White, are paired in adjacent congregations. These are steps in the right direction, *but need to be accelerated.*

There are increasing numbers of friendships among clergy. This sets a good example to the laity of fellowship and friendship that they themselves should follow. Our main message to the church is to speed up the

process. Although we have noticed that the churches have advanced in the appointment of persons other than Whites in leadership and administrative positions, we feel that there is a need to prepare more people for this especially as the education available to some leaves much to be desired.

If we have genuine leadership because of person's charisma and gifts, this must result in some distinctive qualities and direction.

B PARISH LEVEL ORGANISATION



Answers: Largely "No" : "Why"

1. Priests non-supportive
2. Inadequate organisational structure at parish level
(Communication structure)

In view of 1. and 2. we therefore need to encourage parish level action e.g. formation and supporting groups to examine:

- a) Societal issues e.g. racism and understanding the political economy.

- b) Study attitudes of parishioners especially on matters of Christian social action.
- c) Develop contemporary theological base for work
- d) Develop a strong core group.
- e) Plan and act a programme of action.
- f) Co-ordinate and co-operate and share with other social action groups.
- g) Regional co-ordination (Justice and Reconciliation Committees) and also ecumenical.
- h) Documentation and publication.

SUGGESTIONS

Follow up of programme like Obedience '81.
 Black consultation for leadership training and Black theological contribution.

Group D

CONFERENCE, EDUCATION, INFORMATION

There is a need to design really creative and dynamic and convincing educational events and methods using *experience* as the base.

~~The need is also to have~~ very efficient organisation of programme and to train people to design creatively. People need to be helped to cope with their feelings and fears.

As the church, we should challenge the government to set up a National Convention to explore root causes and resolve them. Pressure groups need to continually address the courts of the church and help lead to dialogue and results. Leadership training for Blacks and attitude-changing education should go hand in hand.

Initiate and offer information giving "programmes". Contact with persons using the media should be made to challenge and encourage them to use these responsibly in matters of social concern.

Challenges should be addressed to clergy and theological colleges to direct attention to the issue of racism. There is a need to educate peo-

ple in the actual *experiences* of those suffering under apartheid and Homelands policies as well as a need to come to grips with how people *perceive* those experiences.

We should use worship experiences as a place where people can make real encounters and decision for change and build in follow-up to this experience e.g. ongoing fellowship, service, and commitment, because God commands it.

The church must educate and enable its members to confront and fight prejudice based on "Identity".

6. It calls on Christian clergy involved in the media to be aware of their responsibility for presenting the truth regarding racism and helping people to progress towards Christian maturity in these moral issues.

(Hebrews 5 vs 11 6 vs 3 and Ephesians 4 vs 13).

Group B Recommendations

SYMBOLIC ACTION AND PRACTICAL ACTION

1. Ecumenical service.
2. Ecumenical action in times of crisis (prepared).
3. Sharing of resources (Legal aid, shelter, clothing food etc).
4. Inadequate communication structures.
5. Mystification of faith, i.e. turning faith into something abstract, unrelated to our experiential reality.
6. National Convention.

Group C Recommendations.

PASTORAL ISSUES, LEADERSHIP AND ADMINISTRATION

Assessed resolutions of the 1980 Consultation of Racism. They were judged to be good at the time but they were not addressed to any particular people to do.

Some were very hard to accomplish.

Some were fulfilled but many were not.

The Church should be hesitant to make resolutions not capable of being fulfilled.

The Confessing Church suggested in 1980 has not materialised.

No assessment has been made of the developments in this direction.

The group suggested that the Consultation look at things which can be done in a short time; also longterm goals, instead of the many resolutions specifically.

Group D Recommendations

CONFERENCES, EDUCATION INFORMATION

The following proposals were made by group D: this Consultation

1. Recommends that each church instructs its educational and/or Justice and Reconciliation departments to produce a programme for use in parishes designed to inform about the nature of racism and the realities of apartheid society; to call for repentance and assure forgiveness, to train for the ministry of Christian witness in society; to enable both an assessment of the cost of Christian witness (for individuals and for the church) and also to call for a commitment to ~~serve Christ in a~~ non-racist life-style.
2. That the churches be urged to set up non-racial leadership training courses with particular foci on handling racial fears, prejudices and attitudes; and that this be implemented interdenominationally or on a regional basis where possible.
3. It calls on the departments of each church whose responsibility is justice and reconciliation to prepare and present to their next national Synod/Assembly/Conference guidelines, deadlines and procedures for assessing the progress of specific steps in the removal of racism in the structures of that church.
4. It calls on the national leaders of each denomination to meet together as a matter of urgency to plan and call a Day of Prayer and Fasting before God for the elimination of racism and the establishment of justice, reconciliation and peace in Southern Africa.
5. - It calls on every parish action group, or its equivalent, to increase its efforts to promote the combatting of racism in the church by

making contact with the neighbouring parish councils of its own and other denominations for the purpose of sharing experiences of the effects of racism and ways to overcome its worst effects in social and church life. It encourages parishes that do not have such a group to establish one. This call should be published in every church newspaper.

DENOMINATIONAL GROUPS

The Consultation also divided into Denominational Groups to consider how to present these matters to their respective churches.

I Anglican and Roman Catholic Group Report

1. National Convention

We are faced with the following problems:

- a) The Government has stated that it does not agree to this proposal.
- b) Do we invite "Homeland" leaders to participate in this call?
- c) Groups from outside the country, people in exile etc. would need immunity from persecution.

Who are the leaders? How does the process of identifying bona fide leaders take place?

Is the Church a "King-maker"? Is this not more a task for politicians? Can the Church retain its credibility? A national Convention is essentially a political matter. The Church can call for it but has not the ability to carry it through.

The churches are not in the position to call a Convention themselves. We have never developed our own effective communication with the government. This group does not recommend abandoning the idea yet but cannot see a feasible way forward. Recognises the need to keep the idea alive.

2. A joint J & R council should be appointed to come together regularly on particular issues should be organized by the SACC, J & R division.
3. Considerations should be given to the possibility of regular meetings of heads of churches, meeting annually. (The division of J & R could feed in information). The meeting could look into matters which effect society. Their first meeting could deal with the Consultation-suggested Day of Prayer and Fasting.
4. To encourage twinning further by resolution the CPSA Provincial Synod and the S.A.C.B.C.

II METHODIST AND LUTHERAN GROUP

1. Education material should be produced and disseminated to the member in the pew.
2. We must also communicate at the personal level.
3. ~~The education programme should also publish in the vernacular.~~
4. We must be careful in the appointment of Convenors of our district and other level J & R and Christian Citizenship departments as the wrong person can retard the progress which we should make with regard to socio-political issues.
5. We should not only focus on injustices but on the problem as a whole.
6. United action should be taken in co-ordinating the various resources.
7. We should consider a conference of J & R conveners.
8. Preachers who appear on TV should be approached to use this media to communicate the gospel in all its fullness. Austen Massey could approach the Methodist and Hendrik van Wyk would contact the Lutherans.
9. The proposal of a day to be set aside for fasting and prayer should be referred to our respective churches.

III REFORMED CHURCH GROUP

1. Direct immediately educational suggestions from this Consultation to our education departments and J & R committees or their equivalents.
2. Urge the creation of J & R departments where these do not exist.
3. Develop programme of action groups at local level and train persons to work in these.
4. Develop educational programme.
5. The N G Kerk in Africa will report directly to its governing body with specific recommendations for the creation of a committee on racism.

Decisions of the Consultation on Racism

1. It was agreed to do a limited circulation of the Consultation report to members of the Consultation, and to church leaders, (national and regional.)
2. National Convention.

We agreed after discussion:

To ask that a task force be set up by the SACC National Conference to:

Study the feasibility of a National Convention or any other ways the church can fulfill its reconciliatory role, believing this is a critical role of the church in South Africa.

That this resolution be sent to and debated by the coming National Conference of the SACC.

3. That the J & R Division of the SACC call together conveners or heads of the J & R sections of churches and others to further examine the resolutions of 1980 Consultation and other issues regarding racism for implementation.

AN OVERVIEW OF THE CHURCH CONSULTATION ON RACISM – KOINONIA , JOHANNESBURG MAY 1982.

Bishop F Amore

This consultation was called by the SACC to follow up the 1980 Hammanskraal consultation. Though smaller in numbers than the meeting, it represented the major churches who are members of the SACC, together with the Roman Catholic Church, the United Evangelical Lutheran Church in South Africa and staff members of the SACC.

The keynote address was given by Bishop Tutu and was an exposition of Creation, the Fall, the Tower of Babel and the Call of Abraham. The Creation story of Genesis 1 came from the period of the Exile, and is a great statement of Human Dignity and the worthwhileness of every man as made in the Image of God. Babel, the division of sinful man into nations and the ~~confusion of languages~~ is redeemed by the outpouring of the Holy Spirit at Pentecost.

The Church has to show that it is in fact 80 p.c. black and 20 p.c. white, and to witness against racism. A call to election is a call to stand close to the Cross. The difficulty about racism in South Africa is that it is being carried out by fellow Christians.

Four objects are set before the consultation:

1. to affirm that racism is sinful and unchristian as denying Christ's reconciliation . a blasphemy and a heresy.
2. to call the church to denounce racism and to pronounce forgiveness on those who have practised it.
3. to be a witness against racism.
4. to work out a strategy to combat racism effectively.

REPORT ON HAMMANSKRAAL.

No written reports were received from the Churches who participated in the Hammanskraal consultation.

Representatives of the Churches gave some indication of initiatives in line with the Hammanskraal resolutions, though in a number of instances, these tendencies against racism had started long before.

Ministers were being appointed to congregations irrespective of their race group.

Strong representations had been made against a particular detention.

Ministers of one church had been encouraged to perform marriages forbidden by the Mixed Marriages Act of 1950. A Conference of "Obedience 1981" had been held when 800 ministers and lay people lived together for a week, with a definite commitment to eliminate racism.

Greater steps had been taken to train ministers together in multi-racial seminaries.

There were more black people appointed to bishoprics and senior administrative posts.

But there was a negative response. Some church people could not take such moves and left the church. Many blacks did not seem willing to take leadership posts, for fear of failure. Many ministers and people supported homeland policy: a major part of the Methodist Church had separated into the Transkei Church. Polarization had developed between blacks and white.

HOMELANDS AND RELOCATION

The inclusion of a slide-tape presentation indicated that relocation was a major theme of the consultation. The homelands policy seemed to be the final solution of apartheid in that by removing people into these lands there would be no black people with South African citizenship. There are those who have been willing to go freely into the homelands. It is not only therefore white people who have supported homelands. Much hardship has been caused to more than a million people by relocation, and it is a process which still continues.

THE ROLE OF THE CHURCH

Churches must try to act together. Words must be accompanied by action. There is often talk by the church, but it does not come down to the level of the people. So often the leadership of the church can not understand the needs of the moment, because the leadership of the church is not black, and has not experienced slavery. Much interest was shown in the idea of a National Convention, though many difficulties were envisaged in the calling of such a gathering. The church must be faithful to the call for reconciliation, and the task is urgent.

EVALUATION

1. The following comments were made:
 - a) A renewed realisation has developed of the seriousness of the deep issue of racism and the necessity of doing something about it urgently.
 - b) Some people coming for the first time learned more about the real nature of Racism and have become committed to doing something about it.
 - c) Some were helped by the variety of the traditions present and the feeling of oneness among us and new friendships were made.
 - d) Some felt overwhelmed by the challenge but came to a new acknowledgement of dependence on God for the strengthening courage needed to fight racism.

Further issues that were raised

- a) Black churchmen are also guilty of not taking their part in leadership.
- b) The decision of the 1980 conference on the Black Confessing Church was felt to be made on the wave of feeling at the time and serious follow-up did not occur. No assessment was made or any plan for action. Expectations were raised but did not "shape-up".
- c) Concern was expressed that we are not serious enough in raising up Christians who know and take seriously the difference between being Christian and being good.

Delegation

The Conference appointed the following persons to attend the Consultation on Racism being held at Kitwe, Zambia from May, 23 - 28 1982

Mrs Theresa Mthembu	Diakonia
Rev Cecil Begbie	Methodist Church
Alternates:	
Mr Alvin Anthony	Diakonia
Rev. Weslie Mabuza	Methodist Church, who try to obtain travel documents.

**CONFERENCE ON RACISM,
KOINONIA, JOHANNESBURG 10 – 12 MAY 1982**

List of participants

Bishop Lawrence Zulu	CPSA	Box 147, Eshowe 3815
Fr Steven Warnes	CPSA	Box 4849, JHB 2000 (29-6361).
Mr B B Leslie Moloisie	Catholic	Matoetoediboeg, Steydrag (1513 Inyebuswa)
Ds Philip M Ralepeli	NGKA	Box 108 Hoopstad 53
Rev Austen Massey	MCSA	Box 27615, Bertsham 2013
Fr Buti Thlagale	Catholic	Box 33 Cliptown 1812
Rev. W E Bodenstein	VELKSA	Box 10, Comondale 2385 Pretoria 47-7259 - Moolman744
Rev Walter Kulsen	UCCSA	Box 1041 Randfontein 1760 693-5614
Rev Hendrik van Wyk	ELCSA	Box 849 Oudtshoorn 6620 (5965)
Rev D (Jimmy) Palos	Methodist SACC	Box 31190 Braamfontein 2017
Ms Pauline Mohale	Pentecostal	Holiness SACC staff.
Mrs Lou Ann Parsons	UCCSA	57 Molteno, Uitenhage
Mrs Sue Britton	Diakonia	32 Entabeni Rd, Sarnia Pinetown (031-78-4752)
Sister Michael Benedict	SACBC	Nazereth House, Pretoria 0181
Mr Alvin Anthony	Diakonia	Box 1879 Durban (pm 321600)
Mr Protas Madlala	SACBC	Box 941, Pretoria 0001
Mrs Theresa Mthembu	Diakonia	Box 1879 Durban (312681)
Rev Ivan Petersen	UCCSA	Box 24007 Ersterus 0022
Mr Deryck Dugmore	Christian	Education Movement Box 11122 Jhb 2000
Fr Itumeleng Moseki	CPSA	Box 4849 JHB 2000
Ds Elia Tema	Broederkring	Box 110, Orlando 1804
Dr W Kistner	SACC	7 Carlow Road, Parkview 2193
Rev Cecil Begbie	Methodist	93 Harmony St, Coronationville 2092
Bishop Frederick Amoore	CPSA	Bishopscourt, Claremont 7700
Rev Howard Hans	PCSA	Box 10 Zwide Port Elizabeth
Bishop D Tutu	SACC	Khotso House JHB 2017
Mr T Manthata	SACC	Khotso House JHB 2017
Rev. Wesley M Mabuza	Methodist	Box 47078 Greyville 4023
Mr Bernd Arnold	Evangelical Youth in Bavaria,	Austrasse 130, 8500 Nurenberg 8 Fed. Rep. of Germany 0911-268498
Ds Le Grange	NGKA	

WORKSHOP ON EDUCATION FOR CHANGE, MAY 12 – 14, 1982

Results from group discussion on the education on the nature of racism.

Question 1: What can the church best do about this?

Question 2: What can we do to enable the church to do the best thing?

The task of a further group session was to make a goal statement.

Group 1: Grassroots awareness programme

1. Establishing programme content
2. Introducing programme to church and grassroots.
3. Identifying grassroots
4. Reporting to relevant departments and commissions
5. Identifying and sharing available resources
6. Identifying racism in the church
7. Helping the church to discover what racism is and where it "shows its face" in society.

Assumptions

Involve all ages but particularly Sunday Schools and confirmation programmes.

Allow feelings to be expressed.

Use routine events as well as ritual times i.e. in day to day events and special occasions.

Goal

To design and promote an educational programme which, over a period of five years, will enable a significant number of people in the pew to overcome the effects of racism in themselves and their society. This programme to be initiated within 18 months.

For this workshop to approach JEC to convene the design team, admin-

ister and monitor this programme with the support of this workshop and other church education departments.

For JEC to report on progress to relevant departments and commissions by the time of their executive meetings.

Group 2

1. Develop an encompassing educational programme (Education on the nature of racism is to be programmed into the whole life of the church and not haphazard)
2. Give it top priority
3. Joint church involvement
4. Theological analysis essential
5. Needs to offer experience on the effect of racism .

Question 2:

1. Motivate the educational and socially aware people interdenominationally (effects 1, 2, 3 above)
2. Involve JEC in planning and production of materials (effects 1, 3)
3. Involve theological colleges, theology departments at university and theological education departments in churches (effects 3, 4)
4. Publicise it visually and verbally) on all possible occasions (synods etc) (effects 2, 3, 5)
5. Work obliquely e.g. enthuse in this area para-church, extra-church groups, whose activity and witness will be a challenge to the church, eg. Youth for Christ, Youth Alive, SCM, SCA.

Goal statement

To make South Africa a more Christian society, by developing, within 12 months, a programme to be endorsed by the churches for use in the following 12 months, where lay groups of Christians can assess the values and attitudes they hold in relation to South African Society.

Group 3:

Question 1:

1. Churches must make an in-depth study of the nature of racism in the South African context.
2. Having done this the churches must find the best way of communicating their findings (disseminating findings amongst themselves and coming to an agreement for joint action; communicating the findings to their members).
3. The church should rediscover its true calling as a praying and witnessing church in obedience to the scripture.
4. Organise educational programmes directed at the different groups in the congregation (children, youth groups, women groups etc. using various methods (Bible study, discussion groups etc) backed up by practical experiencing of all embracing Christian fellowship.

Question 2:

1. As representatives we can recommend to our churches to initiate suggestions 1 and 2 above.
2. As change agents we can start small action groups to set the example in praying and witnessing, and offer our organisation skills to facilitate suggestions 3 and 4.

Goal:

1. In the light of the tremendous damage done by racism in the S.A., Churches and society, the church undertakes an in-depth study on the nature of racism to facilitate effective combat action.
2. Design and organise educational programmes directed at the congregations (children, youth groups, women groups etc) using various methods (Bible study, discussion groups etc) backed up by practical experiencing of all-embracing Christian fellowship.

3. Organise small action groups (local and inter-church) to set the example in praying and witnessing to stimulate the church to rediscover its true calling as a praying and witnessing church in obedience to the Word of God.

Brainstorm on examples of experiences used in an educational programme (plenary session)

1. Visits to relocation areas.
2. Mixed study groups
3. Enable response (action) to crises and happening
4. Ongoing of programmes.
5. Enable to express feelings
6. Enable young people to experience the effects of racism eg. public transport.
7. Education event eg. meaning of being black, white in S A.
8. Practice ways to work on attitudes in public behaviour.

OVERVIEW OF THE PROCESS USED IN THE WORKSHOP ON EDUCATION FOR CHANGE

SESSION 1

Getting Acquainted. Identifying ones own attitude and feelings about change.

1. Workpaper of star was used which helped people do individual identification.
2. People were asked to write on newsprint on wall under the headings:
 - a. Change is
 - b. Change is like
 - c. Christians as change agents should
 - d. Blank papers were used for symbols, slogans words, pictures

SESSION 3

- a. Using a list of issues and priorities from the previous conference on racism, delegates were asked to rank these in order of importance and urgency for the church as they saw it. Each do ~~their own~~.
- b. In groups of 6, choices were shared, ranked jointly, 3 were picked and the feasibility for handling at the workshop was decided.
- c. ~~Impleary~~ shared the choices and why they were chosen.
- d. ~~Interest groups were formed according to~~ the priorities chosen. Each group proceeded to analyze the issue using the enclosed tool. The priorities were:
 1. Change in persons
 2. Polarised communities and resulting conflict
 3. Education on racism (its nature)

SESSION 4

A model of change in the form of a simulation was presented, and discussed.

- a. The model examined change in three areas
 1. personal behaviour
 2. social behaviour
 3. political behaviour.

One way to examine these is to look at rituals, routines and dramas in each of these areas.

- b. In small groups people were asked to think of examples in each area of behaviour they would like to see in "your" organisation.
- c. Plenary tried to come to some consensus. This was part of the learning process on what is needed to effect change. Is it possible to educate the people to be more receptive to change? This possibility *must* exist in any organisation.
- d. Delegates then met in denominational groups to examine some event or decision or experience which had happened and evaluated it against the above strategy.

SESSION 5

- a. Conference met in groups of session 3 and continued with the tool of session 3 to explore their chosen issue further.
- b. These groups reported in plenary and discussion followed for the purpose of choosing one common issue to do further work on. Education on the nature of racism was finally chosen.
- c. New groups were formed and each group worked on the question "What best can the Church do at any level?"

SESSION 6

- a. Plenary sharing of responses from the groups.
- b. Groups continued with the question "What can we do to enable the Church to do the "best" thing we have identified?"
- c. Plenary sharing on this.

SESSION 7

A brief in-put on the characteristics of a goal and how to go about setting a goal.

- a. Groups meeting in session 6 continued by writing a specific goal statement which could be measured by the list of characteristics.
- b. These were shared in plenary and discussed.
- c. A brief in-put on steps in planning on the goal was presented and further discussion continued.

SESSION 8

- a. Evaluation of the workshop:
 - How have I changed?
 - What have I learned?
 - What was helpful/unhelpful in the programme
 - To what extent do you now feel you can help others to be agents of change?
- b. Closing commitment and prayer circle.

RESOLUTION

The workshop members requested the Justice and Reconciliation department of the S A C C to consider ways and means of getting this group together again or finding a way to keep them in communication. The group wanted to be able to follow up on the plans that were made.