

Our own opinion is that the Government is taking these vast powers so that it can jump either way, depending on which way the pressures are pushing it. For instance, it could allow the Aurora Cricket Club to stay integrated if it thought the effect on its own voters would be insignificant, but it could close the Natal Society Public Library if that seemed to be what the exigencies of the moment required. The Government will be looking in two directions at once; over one shoulder at the growing pressure of world and African opinion, and over the other at its own lunatic right-wing fringe, terrified that it might hive off and join the Herstigte National Party's racist band-wagon. If, indeed, the HNP has a band-wagon. It is true that in the latest contest between the Nationalist Party and the Herstigtes the Nationalist lost about 850 votes and the HNP gained about 400, but the Nationalist still polled about seven times as many as the Herstigtes. At this rate it will take the Herstigtes more years to win even one seat than South Africa has left to solve its problems peacefully.

So the Nationalist Party has much more to fear from being overtaken by events than it has to fear from being overtaken by the HNP. We hope it won't fly into a flurry of reactionary fervour because it lost a few votes at Alberton. The pressures from Africa and the World, to say nothing of the pressures from within Black South Africa are far more significant than anything that happened there.

If the Government feels that it must use such devious devices as the Separate Amenities Bill to start dismantling apartheid, then I suppose we must put up with that, and just hope that it really gets on with the job—and doesn't forget to include the Church schools in its dispensations. But we must say that, if this sort of under-the-counter dismantling of discrimination in selected fields is what the Separate Amenities Bill is all about, that, too, fills us with despair. For it is only when Nationalists are honestly confronted with their position in the world, and are told without equivocation of the changes they must make if they are to survive in it, that they will be ready to start making the adjustments which are the only insurance for that survival. □

CRITICAL AWARENESS

An extract from the Graduation Address given at the Federal Theological Seminary, Edendale,

by the Very Rev. Desmond Tutu, Dean of Johannesburg.

The story is told of a history professor who gave an assignment to his students. One of them, in making an assessment of the facts had the audacity to say, "I think so and so". His assignment, so the story goes, was returned with the comment, "Don't think - give me back my notes!" Now all of us true educationists would rightly squirm at the travesty of the real purpose of education but we know that the philosophy of education represented by the professor of our story is far too prevalent for comfort. In that philosophy, education is a reproductive process in which the professor, the sole custodian of knowledge holds forth in front of his class. He pours forth pearls of wisdom and his poor students sit gaping like little fledglings when they are being fed by the mother bird. The hapless student must absorb as best he can this body of facts woefully misnamed knowledge and at some appropriate moment, the exam, he will prove how well he has been educated by regurgitating the facts on the exam answer book. He must merely be able to perform

a tour de force of memory to reproduce what he has been taught. The emphasis of this style of education has been on **what** to think rather than **how** to think. This style of education is bound to produce unquestioning, uncritical, conforming and docile persons who are unlikely to upset the apple cart or to rock the boat. In short, they are unlikely to be creative at all. It is a style that is far too authoritarian and I am afraid that this is a pattern far too familiar in Africa. I may add that this criticism has been levelled more and more against the educational systems of the north Atlantic countries.

The basic teleology of education, in my view, is to help individuals to develop their potential to the fullest so that they can become more fully human persons who have grown into a personhood which is measured by nothing less than the full maturity of the personhood of Christ himself. And a person in the Christian understanding is this chiefly because made in the image of God he is made free for free-

dom. His basic characteristic is that he is a decision making animal. He must freely say yea or nay; obey or disobey; and God who alone has the perfect right to be totalitarian, has such a profound respect for man's freedom that he would much rather see us go freely to hell than compel us to go to heaven.

And so education should help develop this wonderful capacity in us where we are not cajoled or compelled to take one option rather than another but that we must choose of our own free will. We must not be led to accept something as true merely because somebody in authority says it is so, whether this be the authority of a tutor or a book or whatever. No, not even of the Bible. But we must lead our students to know that they accept something as so only because the evidence is such as to commend that particular conclusion as reasonable. About the only thing we can really help our students develop is a truly critical faculty, the eagerness to ask "but why?" To pose the irritating, awkward questions. As a teacher, I know how often it is exasperating to be stopped in the flow of some imagined fluency by the chap who wants to ask a question when we want to finish that abominable creature, the syllabus. But it may be the most creative thing we will ever be asked to do as teachers, is to help our students develop questioning minds.

New developments in science and scholarship in various fields have come largely from those who have been ready to stand up to the overwhelming system, who have refused to be browbeaten by tradition and the eagerness to have conformists and orthodoxy. Everybody accepted as an article of faith that if you walked long enough in one direction you must fall off the edge of the world because it was flat and was the centre of the universe. And then Copernicus and Galileo had another look at natural phenomena and said the evidence demanded conclusions different from those that had been canonised. Ecclesiastical and all kinds of authority fulminated and did worse. We know who today are held in high esteem and who are vilified of these two categories of people.

For a long time it was orthodoxy to hold that Moses wrote the first five books of the Bible. He must have been an extraordinary chap who could describe his own death and not only that, but be able to say that no-one had been able to find his grave until that day. That did not seem to worry people overmuch until some at least began to find other things which did not seem to add up and so they questioned

the established position so vigorously that it is almost an unassailable fact of modern Biblical scholarship that the pentateuch is not Mosaic but a mosaic. We could multiply the instances to show that it was the critical questioning minds that broke new ground, that were creative, not the docile, the domesticated.

Because they follow the evidence where-ever it leads and they reach conclusions based on this evidence however unpopular, such persons develop a passion for truth. They become truly zealous and are ready to suffer for the sake of truth and righteousness. My friends, I am deeply concerned for the leadership of the church in Africa. Some of our leaders are people of quite outstanding quality but I think most of their fellow leaders leave a great deal to be desired about the quality of their leadership. It is a testing time, fraught with many an intractable problem, a time of nation building in mainly obscenely exploited lands and so there is a desire for national unity and religion is a powerful cohesive force. So the church is caught in a cleft stick. If it is too critical of the political leaders, then it jeopardises a much sought after good—national unity. But if it is silent in the face of blatant corruption, of evil and oppression, of injustice and unrighteousness, then it must surely compromise its prophetic calling. So, although we concede the difficulty facing African church leaders, I am deeply worried at the general silence in the face of much that seems to be inconsistent with the gospel of Jesus Christ. It is not for me to invite others to risk their lives in the Christian cause, but I do have the right to express my sense of deep disquiet. They are not prophetic men because on the whole they have not developed or been helped to develop critical, questioning minds. I lay the blame fairly and squarely on the type of education prevalent in Africa both in the secular and in the theological sphere. It has been education not for liberation and responsibility but for what the Latin Americans call domestication, for passivity and docility. It is education not for innovation but for orthodoxy and conformity. And we must do something urgently. We have all in some way been accessories to the continued oppression and bondage of God's people in Africa. Our God is the great liberator, the God of the Exodus and his mission is to lead his people out of all kinds of bondage, from all that dehumanises them—sin, poverty, disease and ignorance, political and economic exploitation, into the glorious liberty of the children of God. And we must firmly and unequivocally align ourselves with God in his liberating mission.□