

**A MISSIOLOGICAL
EVALUATION OF MEASURING
INSTRUMENTS FOR
ANALYSING MISSIONARY
IDENTITY IN A POST-
COLONIAL YOUTH MINISTRY**

REGINALD WILFRED NEL

**Thesis presented in partial fulfilment of the
requirements for the degree of**

Master of Theology

at the

University of Stellenbosch

Professor: CM Pauw
Desember 2005

I, the undersigned hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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SUMMARY

In this thesis I evaluate missiologically the research tools which aim to gather relevant data about missionary identity in a post-colonial youth ministry. I follow the model of doing theology called the *pastoral cycle* of Holland and Henriot (1983) modified for the Southern African situation. This model integrates praxis, hermeneutics and theological reflection as an ongoing process in the life of faith communities (Cochrane, De Gruchy & Petersen 1991:13). In Chapter 1, as an introduction I describe my faith commitments, participation in the mission praxis and the background of the study. In line with the qualitative nature of this study, I do not state any hypotheses, but work with a research question: How can current measuring instruments be evaluated so that they are appropriate or can be modified to gather relevant data on how a youth ministry within a post-colonial faith community regards itself in terms of its particular mission of God? In evaluating measuring instruments it is argued that the particular phenomenon to be investigated, i.e. missionary identity, has to be made measurable and concrete in terms of the preferred research methodology, context and the particular praxis. If this is done, then the current proposals can be evaluated and an appropriate instrument presented. I explain the aims, procedures and concepts and give an outline of the various chapters. In Chapter 2, the preferred research paradigm is then argued for on the basis of current discourses in the sociology of science from a Western and an African perspective. I describe and evaluate the various paradigms of Missiology

relevant to the particular faith community and argue my choice for the contextual missiological methodology, which entails the acknowledgement of various missionary theologies or missiologies in dialogue with each other. The relevant contextual challenges are then analysed and presented in Chapter 3 as the basis for developing a particular missionary identity or self-understanding, i.e. a missionary theology. I opt for the notion of social transformation as the key framework for understanding the current challenges of globalisation and the emerging network society that post-colonial youth ministries face. By focusing on social transformation, through the political, economic and cultural dimensions, it is argued that the emerging identity-based, social justice movements currently challenge outdated theories of social transformation as well as the subjects that pioneer this transformation. The current missiological reflections on these new discourses are presented to shed light on the concept of missionary identity and therefore on the praxis of emerging missionary movements. In Chapter 4, I narrate the story of a post-colonial youth movement's praxis striving towards authentic missionary engagement in the light of parameters developed in the previous chapter. This socio-ecclesial analysis provides clarity on the phenomenon and substantiates the criteria or parameters presented in Chapter 5 in the form of a missiological model. With this model I propose to evaluate the various current proposals for analysing missionary identity. The study concludes with this model which can be used to evaluate the instruments, which gather the data on the particular missionary identity.

OPSOMMING

Die tesis behels 'n missiologiese evaluering van die meetinstrumente vir die insameling van data met betrekking tot die missionêre identiteit van jeugbediening in 'n postkoloniale geloofsgemeenskap. Ek volg die sogenaamde *pastoral cycle*-model van Holland en Henriot (1983) soos aangepas vir die Suider-Afrikaanse situasie. Hierdie model integreer praktyk, hermeneutiek en teologiese besinning as 'n deurlopende proses in die lewe van geloofsgemeenskappe (Cochrane, de Gruchy & Petersen 1991:13). Ter inleiding bevat Hoofstuk 1 'n beskrywing van my eie geloofuitgangspunte en betrokkenheid by die missionêre praktyk, sowel as die breër agtergrond vir die studie. Aangesien ek 'n kwalitatiewe benadering volg, stel ek geen hipoteses nie, maar wel 'n navorsingsvraag: Hoe kan huidige meetinstrumente geëvalueer word sodat hulle toepaslik is of aangepas kan word ten einde relevante data in te samel oor die wyse waarop 'n jeugbediening binne 'n postkoloniale geloofsgemeenskap homself in terme van sy besondere missionêre roeping beskou? By die beoordeling van meetinstrumente word aangevoer dat die betrokke verskynsel wat ondersoek word, konkreet meetbaar moet wees in terme van die voorkeurnavorsingsmetodologie, konteks en praktyk. Indien dit die geval is, kan huidige voorstelle geëvalueer en 'n toepaslike instrument aangebied word. Ek verduidelik in hierdie hoofstuk dus die oogmerke, prosedures en sentrale begrippe en gee 'n oorsig van die verskillende hoofstukke. In Hoofstuk 2 word die voorkeurnavorsingsparadigma beredeneer op grond van die huidige sosiologiese debatvoering vanuit 'n Westerse asook vanuit 'n Afrika-perspektief. Ek beskryf en

evalueer dan die verskillende paradigmas binne die Missiologie wat vir die betrokke geloofsgemeenskap toepaslik is, en daarna beredeneer ek my voorkeur vir die kontekstuele missiologiese metodologie. Hierdie metodologie behels die erkenning van verskeie missionêre teologieë wat in dialoog met mekaar verkeer. Die toepaslike kontekstuele uitdagings word in Hoofstuk 3 ondersoek en aangebied as grondslag vir die ontwikkeling van 'n besondere missionêre identiteit of selfbegrip. Die konstruk van sosiale transformasie word aanvaar as die raamwerk vir 'n begrip van die huidige uitdagings wat die postkoloniale jeugbedieninge in die gesig staar, naamlik globalisering en die ontluikende netwerksamelewing. Deur die beklemtoning van die politieke, ekonomiese en kulturele dimensie van sosiale transformasie word aangevoer dat die ontwikkelende identiteitsgebaseerde maatskaplikegeregtigheid-bewegings die bestaande teorieë rondom sosiale transformasie en die ontwikkeling van subjekte en agente verruim. Die huidige missiologiese besinning oor hierdie nuwe gesprekke word opgesom en **werp lig op die** konsep van missionêre identiteit en daarom ook die praktyk van nuwe missionêre bewegings. In Hoofstuk 4 vertel ek die verhaal van die praktyk van 'n postkoloniale jeugbeweging wat in die lig van die parameters wat in die vorige hoofstuk ontwikkel is, streef na outentieke missionêre betrokkenheid. Hierdie sosio-ekklesiastiese ontleding gee duidelikheid oor die verskynsel en motiveer die kriteria of paramaters wat in Hoofstuk 5 in die vorm van 'n missiologiese model aangebied word. Met hierdie model kan die verskeie voorstelle vir die ontleding van missionêre identiteit geëvalueer word. Die studie sluit dus af met hierdie model vir die evaluering van instrumente wat voorgestel word om data oor die besondere missionêre identiteit in te samel.


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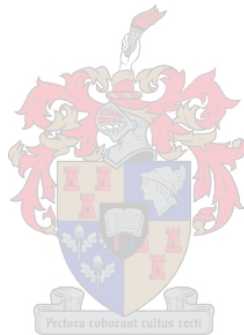
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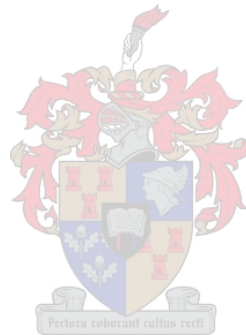
ACKNOWLEDGMENTS

I wish to acknowledge the financial contribution of the National Research Foundation in the research as well as the Faculty of Theology of the University of Stellenbosch.

I thank my wife, Benita and our two daughters, Ranique and Melayna for their encouragement and sacrificial love, during the course of this study.

I want acknowledge and thank prof CM Pauw for his patience, guidance and care.

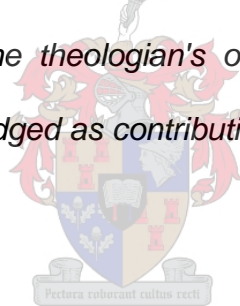
This study is dedicated to my parents for their inspiration in my life.



CHAPTER 1: ORIENTATION

1. INTRODUCTION

In this opening chapter, I will give an outline of this study and the basic assumptions that directed it. No one does social research and, more specifically, theology from a position of neutrality (Cochrane, De Gruchy & Petersen 1990:15). It is therefore necessary to clarify my faith commitments and point of insertion. It could be argued that, especially in the context of the theology of mission, this step is not needed because, after all, we all confess Christ. However, as Van der Merwe (1989:1) points out, *the theologian's own existential experiences and problems need to be acknowledged as contributing to the motivation of his or her academic work.*



On a more fundamental level, the reason for this clarification is based on the choice for the model of doing theology as proposed in the work, *In word and deed: Towards a practical theology of social transformation* (Cochrane, De Gruchy & Petersen 1991). This method of doing theology is based on the model of Peter Henriot and Joe Holland, which is expanded and modified for the Southern African situation. The *pastoral cycle* model of Henriot and Holland is one in which *pastoral praxis, hermeneutics and theological reflection are integrated into an ongoing process in the life of the church* (Cochrane, De Gruchy & Petersen 1991:13).

Through this model I opt for a process of research that has different phases, namely:

- a) clarifying the faith commitments of the researcher or research community,
- b) the moment of insertion,
- c) a social and ecclesial analysis,
- d) theological reflection, towards
- e) empowerment and
- f) pastoral planning (Cochrane et al. 1991:13-25).

I will therefore start this study by clarifying some of my faith commitments as well as my involvement in the missionary praxis. In this chapter, the context in which the research was done and the motivation for the matter to be dealt with are stated briefly as a precursor to the more extensive explication of the context in a subsequent chapter. I also state the aims, the methodology and the procedure followed, and define key concepts. This chapter then concludes with an outline of the various chapters.

1.1 MY FAITH COMMITMENTS

The starting point for this research is the central Christological belief in Jesus of Nazareth, as the Christ, the Saviour and Liberator. This faith commitment is based on the Bible as the unfailing Word of God as understood within the tradition of the Reformed faith, in particular. This faith tradition is expressed in the various confessions of faith, i.e. the three historic formularies of unity, namely the

Belgic Confession, the Heidelberg Catechism, the Canons of Dordt and the contemporary Confession of Belhar (1986).

This faith tradition is lived out in terms of a particular spirituality and is the basis of witness and ecclesial formation. The contemporary African and South African situation has a particular socio-cultural dimension. The spirituality, witness and pastoral praxis are therefore aimed at taking on the character of a distinctive African reformed spirituality which influences the forms of ministry. It is expressed in terms of an understanding of the wholeness of life and public involvement in the social transformation in the local as well as the broader community, i.e. a *world transformative Christianity* (Botman, in Guma & Milton 1997:72-80).

This commitment includes the following components:

- I have a commitment to the revelation of God. This commitment, aimed at living in the presence of God, is the affirmation that God speaks to us primarily through Scripture. This Word of God is revealed in and preached from Scripture and the basis for this authority is not through the official church, spiritual experiences or conscience. Indeed for reformed Christians, as stated in a different context, yet relevant at this point, *Scripture is the indisputable foundation of the life and witness of the church in the world and it is the guiding principle for all our actions* (Boesak 1984:94).
- I uphold the belief that Jesus of Nazareth is the Lord of all life. In this respect the choice of a holistic understanding of mission and spirituality implies concrete historical choices in upholding the principles of this rule of Christ for

contemporary challenges, be they social, ecclesial or personal. This means that everything that occurs needs to be reflected upon in terms of the question of whether the rule of Jesus Christ is served.

- This belief informs and influences the historical expressions of a faith praxis that aims to transform this world, i.e. world transformation. This reformation of the world and the church is deemed to be central to our vocation and an integral part of discipleship within this tradition. It is the belief that this life, i.e. of discipleship and world transformative action, needs to influence every component of church, social and the personal life and this understanding is therefore called the witnessing or missionary dimension.

1.2 MOMENT OF INSERTION

1.2.1 THE SITUATION DENOMINATIONALLY



During the time of the research, I was involved in youth work and I was a minister in the Uniting Reformed Church in Southern Africa (URCSA), living and working in Stellenbosch, Vlochtenburg and Riverlea, Johannesburg. The URCSA is the fruit of a unification process that is currently underway within the Dutch Reformed Church (DRC) family. The colonial type, racially defined, DRC family in Southern Africa previously consisted of the DR *mother church* for whites and three *daughter churches*. These churches are the DRC in Africa (DRCA) for blacks, the DR Mission Church (DRMC) for *coloureds*, the Reformed Church in Africa (RCA) for *Indians* as well as churches in various other African countries, where the DRC did missionary work, i.e. the Evangeliese Gereformeerde Kerk in Africa (EGKA,

now URCSA-Namibia), Dutch Reformed Church in Botswana, Reformed Church in Swaziland, Reformed Church in Zimbabwe, Reformed Church in Zambia, CCAP Harare, CCAP Nkhoma and Igreja Reformada em Mozambique (Mozambique). The DRCA and DRMC united in April 1994 to establish the URCSA. The DRC General Synod and Regional Synods as well as the RCA and the newly formed DRCA are currently contemplating joining this process.

In a discourse on the missiological significance of the Confession of Belhar, Robinson (1984:49-59) discusses and highlights the missionary dimension in this quest for unity in a situation of conflict and separation. The discussion on the role of this important symbol and source of missionary identity is also prevalent in the debates and processes in the various URCSA synods and commissions dealing with the unification as an essential dimension of her missionary calling (NGSK 1990b:815-816, URCSA 1994-2001). Indeed, it could be argued that we find in these processes the search to give form to the ecclesiological implications of a particular missionary identity. We therefore need to understand, preserve and take into account this particular identity in terms of the current missionary challenges. Through these processes of unification, these churches are transforming themselves and are being transformed in terms of a particular understanding of their witness in the world and self-identity. It is within the context of churches being structured based on colonially constructed identities that this missionary vocation therefore expresses itself through these processes of unification.

These processes also have implications for the transformation of the church at large towards being missionary. The particular faith community will be enabled to make a distinct contribution to dealing with the challenges that the various institutions, including the world church, are facing within the context of global economic and cultural transformation as well as the emergence of various identity-based resistance or social movements.

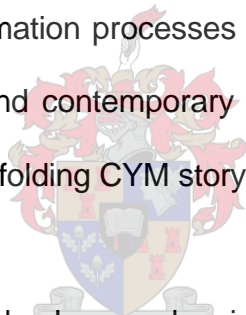
Bevans (in Scherer & Bevans 1994:158-159) furthermore argues convincingly, in my view, that this quest for being involved in world transformation has always been influenced by a missionary self-identity, articulated through various images. This quest for understanding the missionary identity is hence critical in discerning the missionary challenge and missionary reformation of churches. Bevans (1994:159) states as follows: *Today, if the missionary activity of the church and the church's mission to the ends of the earth are still valid, missionaries need to go about mission work differently, and they have to understand themselves and be understood by others through different images.* In order to deal authentically with the current challenges, we need to understand the missionary identity. The search for missionary identity is therefore critical for all the faith or religious communities coming to terms with these contemporary challenges. In this study, I will look more specifically at the processes of the faith formation work with youth as a key aspect of the faith community's role in preserving and expressing this particular identity. The work with the younger generation is central to the missionary challenges that faith communities face. Kritzing (1995:368) asserts that *every religious community has the desire at least to "win" the next generation*

to the faith. In situations of rapid social and cultural change, the task of socializing children of believers successfully into a religious community is not unlike the task facing a “missionary” when encountering people with another religious or cultural allegiance altogether. It is my contention that this aspect of youth work, sometimes also called *socialisation* and the process of *individuation*, is very close to the heart of identity formation in the faith community. The youth formation processes mirror to a large degree the culture of the community, whilst they also influence the community. The key challenge seems to be to learn from the African youth leaders and youth movements themselves in how the matter of missionary identity is dealt with.

1.2.2 MY SITUATION IN FAITH-BASED YOUTH WORK

I was involved in the Executive Committee of the URCSA Christian Youth Movement (CYM), which functions as a ministry within this church’s General Synodical Commission for Christian Education (GSCE). The CYM, according to its own constitution, consciously strives to form the church youth to be *active in mission, service and sacrifice* (Christian Youth Movement 1995, 1999, 2003). It is an important question for this body to know how this mission is to be understood within the aforementioned transformation of the church in terms of her witness and to be concretised in the structures and social consciousness of the CYM and the faith community concerned. The CYM is therefore striving in itself to address this contemporary missionary challenge.

This happens at a time during which this youth movement is facing a changing context, nationally and globally, as well as growing international partnerships with other partner African ecclesial youth bodies and various northern partners. Raubenheimer, highlighting the issues facing youth ministry in the 21st century, states that youth ministry *must guide the youth towards establishing a contemporary identity of faith within the context of a changing society* (Raubenheimer in Kitching & Robbins 1997:29). The question of the missionary identity therefore becomes critical for understanding its relations and quests to relevantly serve the mission of God in the world, locally and globally. The training of African youth workers, pastors and leaders as well as the analysis and development of youth faith formation processes within this context are critical in seeking to serve the church and contemporary world. I will therefore reflect on this quest by referring to this unfolding CYM story.



During the course of the study, I was also involved in the Joshua Student Movement, a different missionary youth movement aiming to be ecumenical and globally focused. During this time reflection took place whilst planning for and training faith-based youth workers, both full time and part time, involved in serving the needs of the poor and needy. This process had initially developed in close partnership with the all-white Afrikaanse Christelike Studente Vereniging (Afrikaans Christian Students Association), later through its unification with the predominantly coloured Association of Christian Students (ACS), forming the Uniting Christian Students' Association (UCSA). Various discussions and processes were engaged in. It was my experience that self-understanding was

critical to develop models which aim to train youth workers to engage with the youth in world transformative action. The role and impact of the respective missionary identities, however, were not analysed and discussed in this context. Differences arose in the understanding of the Gospel and mission in relation to the role and place of historical experiences and the context of racism and economic class in South Africa.

Throughout this study these experiences have provided the context within which reflection on the literature study took place. These experiences also helped me to focus more sharply on the problem addressed by this study, as well as underline the need for appropriate analytical tools in order to serve the faithful witness of the Gospel.



1.2.3 THE LOCAL FAITH COMMUNITY

Throughout the initial stages of the research process, I served in the congregation called the Rynse (Rhenish) URCSA congregation. The initial proposal and thrust of the research therefore focused on analysing the missionary identity of that specific faith community. The focus, however, grew deeper and more specific, relating to evaluating and developing the appropriate research tools rather than analysing the particular community itself at that stage. It is, however, relevant to outline briefly the contours of this community, which was the starting point for this study, as they shed light on the challenges faced by the Christian youth movements in local faith communities.

This faith community's history is directly linked to the 19th century Protestant missionary expansion. This history is shared by other similar faith communities in this particular denomination and refers to the earlier discussion on the separate formation of churches in the then colonial missionary theology and work. The early beginnings of this congregation were related to missionary educational work by members of the DRC from the Netherlands and also white colonialists from the particular Stellenbosch congregation (Pauw 1986a:147-147). In 1830, Paul Luckhoff, a missionary from the German Rhenish Mission Society, took over the work and consolidated it in terms of a Rhenish Mission congregation. Direct confessional and personal ties with the German Mission Society were terminated in 1940 when the congregation was handed over to the Dutch Reformed Church's Binnelandse Sendingkommissie (Commission for Home Missions). In 1948 this congregation was incorporated into the Dutch Reformed Mission Church, whilst still opting to retain the name Rhenish DRM Church. This particular decision by the congregation indicated a strong sense of identity linked to its historical roots and the rituals and artefacts associated with it. This strong congregational identity also has a bearing on its missionary identity within the aforementioned unification process of the former DR Mission Church. In this context the local faith community wanted to retain the name going into the process of forming the now Uniting Reformed Church in Southern Africa.

The local congregation still considers itself historically linked to the Mission Society of Germany. This self-understanding is therefore still functioning strongly,

and it is evidenced, for example, in the church council attempts to involve this society in the bicentennial year celebrations of the congregation as well as an organised tour to Germany.

The congregation and community consist mainly of people of coloured descent, who suffered severely from the injustices inflicted successively by slavery, colonialism and the apartheid system. While serving as a minister of this congregation for five years, from 1993 until 1998, it became evident to me that the reality of injustice and racism still forms part of the parameters of its context. Although the congregation's church buildings remained in the town centre, most of its members were removed from the centre to the various coloured *group areas* on the outer boundaries of Stellenbosch as a result of the Group Areas Act. The result was that everyone had to come and worship at great expense via either private or public transport or simply by foot. This also had implications for the pastoral and ministry praxis in terms of congregational activities and the role of communal symbols like buildings and places of prayer meetings. In terms of the government's land restitution process, a process of reclaiming land and compensation for property lost during the time the Group Areas Act was implemented has been started.

The realities of the other two congregations are somewhat different, although they share the legacy of the impact of colonialism on the dynamics and constitution of the community and the congregations. This means that the immediate context of these congregations and the pastoral context of its

members are the reality of dealing with this legacy as well as the hope and challenge of transformation.

1.2.4 THE BROADER SITUATION OF TRANSITION

This period in South Africa and, on a broader scale Africa, could be termed a post-apartheid or a post-colonial era, within the broader context of this study. Some scholars in its earlier stages grappled with this reality by calling it an era of reconstruction (Villa-Vicencio 1992). Müller (1991:184-5.) asserts that this *rearrangement is taking place in almost every sphere of life. The people of South Africa are currently in a process of adjusting to a new lifestyle in terms of their politics, economics, in a new education system, in social life and in church life.* It could also be argued that a more appropriate starting point for analysing the context might be the notions of *enculturation (Africanization), justice, reconciliation and healing (HIV/AIDS),* or even *reconstruction* (Villa-Vicencio 1992, Mugambi 1995). These challenges are indeed important, as will be seen later in the discussion. More recent studies, however, argue for the terms 'transformation' and 'transition' from an apartheid-colonial state towards a post-colonial context to denote this era. Botman (1996b:3) therefore opts for the term 'transformation'. He continues to describe transformation which signifies a *broader, more holistic conception of organisational forms, as the organic struggle with continuities and discontinuities prevalent in the new kairos in South Africa* and consequently calls convincingly for a theology of transformation. This

theology is an imperative for the faith community as it seeks to develop new ways of being witnesses (missionaries) in this new context.

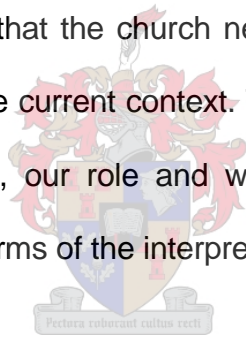
More recently, this context of transition and transformation is also being utilised within the current discourse on the public role of theology in the moral regeneration of South Africa. Koopman & Vosloo (2002:7) call this a period of transition and radical transformation which has critical implications for how we see and think about ourselves, our world and God. They further state that, within this context, politicians and church leaders call for nothing less than a *moral transformation* (Koopman & Vosloo 2002:15). This call for a moral transformation, they describe later (Koopman & Vosloo 2000:17), is a consequence of a deep identity crisis, which is relevant for this current study.

The notion of transformation is proposed for a further reason: it also relates to the current challenges within the African Renaissance. The transformation of educational, economic, political and cultural institutions is a critical aspect of the overall vision of African unity. Serote (2001:51-55) further notes four areas which must become the foundation for building the *African Renaissance social movement*, namely:

1. *Inclusive policies for participation by the masses of the continent for the upliftment of the economy and society.*
2. *Human resource development taking into account the 21st century need for both development and prosperity.*

3. *Innovation of Indigenous Knowledge and Skills to exploit and utilise the indigenusness of the continent and to harness the knowledge, human resource, culture, skills, customs and traditions of the African masses.*
4. *A vision not to repeat the mistakes of the Western and so-called developed countries. Programmes must put people first.*

This discourse is therefore relevant at the level of the current challenge of the emerging enculturation of theology. Bediako (1992:1) stated even before the advent of this African consciousness that *the question of identity is a key to understand the concerns of Christian theology in modern Africa*. All these key assessments point to the fact that the church needs to affirm that the reality of change is an integral part of the current context. These changes affect us deeply in understanding our theology, our role and way of being church and, more fundamentally, our identity in terms of the interpretation of the Gospel.

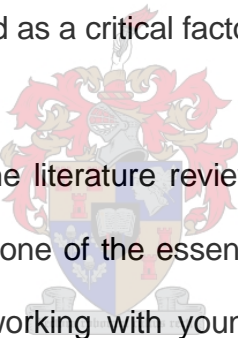


Within this dynamic context, faith-based youth work aims at transformation. There is therefore the need for youth workers, youth pastors and the laity to interpret and communicate the confession of Jesus of Nazareth as the Christ, Redeemer, Lord and Liberator in terms of their particular missionary identity. The challenge is to analyse the missionary identity of the faith community in relation to its work with young people.

1.3 RESEARCH PROBLEM

1.3.1 IDENTIFICATION OF THE PROBLEM

I completed a mini-thesis in partial fulfilment of the requirements for the postgraduate BTh degree, which dealt with the question of the missionary involvement of the Christian youth in community development. Community development was then identified as the particular contemporary missionary challenge for faith communities in South Africa. The impact of this missionary involvement of the local congregation, in general, on the youth's missionary self-identity and actions was affirmed as a critical factor.



In the current study, through the literature review, it was also affirmed that the process of identity formation is one of the essential tasks of the development of young people and central to working with young people (Nel 2002:158). This relates especially to moral and ethical development of the young person, which is an essential element of a public faith which aims to relate the faith to the social context. In this respect the work of Erikson (1950, 1968 and 1975) in psychology is still relevant in the reflections of many key scholars like Osmer (1996) and Fowler (1996). Erikson (1965:13) defines identity formation as the construction of *a sense of sameness, a unity of personality now felt by the individual and recognised by others as having consistence in time.*

At a collective level, however, we see the upsurge of the role of identity and

identity-based projects, which challenge all social agents to understand and nurture a collective identity in determining their role and action. This process influences the *missionary* dimension of these collectives, including faith communities. Castells' research (1997) delineates a social identity for these collectives, in contrast to Erikson's focus on individual development.

For faith communities to be able to make a difference in the world or for those who intentionally want to influence and transform the world and who wish to avoid being socialised to merely reflect the values and norms of their context, it is a critical leadership task to understand and develop a coherent missionary identity.

Dudley and Johnson, within a predominantly Western context, have extensively assessed the impact of congregational identity, expressed through self-images, on the way religious communities relate to their context. They conclude that *congregational self images are both the mirror in which the members see themselves and in turn, the shape they give to the church* (Dudley, Carroll, Wind & Lynn 1991:104).

With regard to mission, Bevens, as indicated earlier, states that *missionaries have always seen themselves through various images* (Scherer & Bevens 1994:159). These observations by Bevens on the role of images were influenced by the theological work of John Shea, who found that these self-images of the missionary are *concentrated theologies of mission, ways of understanding church, ministry and the significance of Jesus Christ, and the salvation that he offers* (in Scherer & Bevens 1994). In aiming to deal with the reality of change

and being relevant within this context, transformation on the congregational praxis will follow transformation on the level of this missionary identity (Bevans 1994). It is therefore argued that out of the religious community's sense of identity or self-image *flows every act of mission* (Kritzinger 1995:368). Missionary identity, communicated through these self-images or *concentrated theologies of mission*, shape missionary praxis and consequently the impact of the local faith community's redemptive involvement in its social context. The unveiling of these concentrated theologies of mission is therefore critical as part of the process of analysing the missionary identity.

This is therefore a key concept, which also needs to be adequately analysed within the theology of mission. Such a study will enable and develop the self-aware missionary involvement of a faith community in the world. This critical factor has to be studied and taken into consideration in the training of those involved in the educational and formation process aiming to engage and form youth movements, youth workers and youth consciously, as witnesses, in communities.

Initially a quest started to understand the missionary identity of a particular local faith community and, more specifically, the structures, processes and individuals dealing with the Christian education or faith formation of youth. The measuring tools proposed by the congregation study schools within Practical Theology were to be utilised in this quest, namely *identity and analysis* (Caroll, Dudley & McKinney 1986, Hendriks 1992). This focus, however, deepened in the light of

the aforementioned new research on the post-colonial context of globalisation and the emerging networked society (Castells 1996), but also in the field of Missiology, with the emergence, especially in the Western world, of the notions of missional theology and the missional church (Guder & Barrett 1998). This development is traced by Guder to the Gospel and the culture network, especially inspired by the thoughts of Newbigin and also further back to Barth's address to the Brandenburg Mission Conference in 1932 as well as his reflections in his seminal *Church Dogmatics*. Within the context of the missional theology, it is argued that the church essentially derives its identity from the character of God, who is a sending Trinity. Mission is therefore not merely one of the programmes of the congregation or denominational or ecumenical committees, but the essential character and identity of the church. Theology and the church are accompanied and challenged by the *Missio Dei*, i.e. the mission of God. The advent of this method of understanding and doing theology is primarily linked to the demise of the institutional church in the West and North. This happens because of, amongst other things, secularisation and an individualistic Western culture, as well as the acceptance of the fact that these geopolitical areas and cultural spaces are also *unreached mission fields*. This new missional emphasis takes into account the shift to a contextual hermeneutical paradigm, as espoused by the various local theologies from the South and marginalised movements pointing to the contextual nature of all theology.

In the literature review conducted, it was, however, found that little is available in literature or in ecclesial documents, specifically on measuring instruments

analysing the missionary identity of faith communities that are the fruit of the missionary endeavour during the period of colonial expansion of the 19th century and onwards in South Africa. Instruments for analysing identity in congregations do, however, exist for different contexts and disciplines and on the basis of a particular missionary paradigm. A study was needed to evaluate and identify research tools within the current African context from the field of Missiology in order to specifically measure missionary identity, taking into account these theoretical developments. Instruments and studies developed in and for different contexts and cultures do exist and are indeed valid for them, but not for the situation and in terms of these missiological perspectives as referred to.

As noted above, these observations correspond with my experiences and preliminary findings that the concept of the faith community's own context and missionary identity is seldom consciously taken into account in research where youth ministry models for post-apartheid and post-colonial local faith communities are being developed. This subsequently has a bearing on the respective *youth programmes or ministries* or how youth and youth workers are being *equipped for mission* as defined by the proponents of such programmes. Appropriate missiological measuring instruments to analyse the missionary identity of their youth formation processes within this context are not available. There was therefore a need to study and apply the various paradigms and methodologies within this changing social, ecclesiastical and academic context and, based on this study, to evaluate proposals for measuring instruments. The outcome is rather open and exploratory, yet guided by a particular preferred research design.

In line with this qualitative approach to this study, I will not state any hypotheses, but will work on a research question, namely: How we can evaluate the current measuring instruments so that they can be appropriate or modified to gather relevant data on the missionary identity of youth ministry within a particular post-colonial faith community? This particular self-understanding I call the missionary identity.

1.3.2 UNIT OF ANALYSIS

Mouton (1996:91) defines the unit of analysis as the *objects* or *entities* that social scientists study. The *objects* in this study are the current measuring instruments for analysing the missionary culture and identity of youth work within a post-colonial faith community.



Mouton (1996:127) writes that several factors have to be taken into account in the evaluation and development of the measuring instrument. These factors are, among other things, the formulation of the problem, the methodological preference of the researcher and the nature of the phenomenon to be studied. Within social research the process of developing a measuring instrument is called *operationalization* or *operational definition* (Mouton 1996:125). The aim of this instrument is to obtain accurate data about specific phenomena. In this particular study the aim of these instruments is to obtain data about the missionary identity within the youth ministry of a post-colonial faith community. I am therefore aiming

to make this concept, i.e. missionary identity, measurable so that through the instrument, valid data will be obtained.

I first describe the particular methodological paradigm, the nature of the phenomena and then deduce the parameters based on this methodological paradigm in order to draw some conclusions for post-colonial faith communities in their work with their younger members.


Owing to the qualitative nature of the study, it was critical to gain an understanding of the concepts in terms of the perspectives and meanings coming from the participants of post-colonial faith communities themselves within the academic world as well as the missionary praxis. I therefore selected the aforementioned CYM within URCSA as a case and shed light on the contours of this particular movement. I selected CYM because as a community, in my estimation, it already emerges as a subject, carving out a unique missionary culture or identity, and also because my personal involvement in the movement provides an insider's perspective on the particular concept as espoused by this movement.

The parameters drawn from these chapters are proposed as an appropriate missiological model to evaluate and develop the measuring instruments. These measuring instruments will therefore be relevant and appropriate to the current scientific paradigm, the social context as well as particular ecclesial and youth socio-cultural dynamics.

1.4 TYPE OF RESEARCH

I conduct an exploratory-descriptive study, i.e. to clarify certain important concepts, frameworks and parameters and to establish the facts of the matter of missionary identity in order to be able to make a proposal on how to evaluate the measuring instruments. The outcomes of this study are appropriate parameters essential in evaluating proposals for analysing the self-understanding post-colonial missionary youth work within the current context.

1.5 AIM OF THE STUDY



The aim of the study is to develop a proposal on how to evaluate the current research tools for analysing the missionary culture and identity of youth work within a particular faith community, as well as those working with these young people. This study provides the framework for evaluating current measuring instruments appropriate for particular faith communities and the research community. This aim is achieved by reaching the following certain specific objectives:

- I summarise the current theoretical frameworks in terms of the Western and African discourses in the social sciences and the way scientific theories develop, and identify the current paradigms operating in the field of social research. This provides clarity on my methodological preference.

- I then look into the influence of these developments on Missiology in order to make an informed choice on my mode of doing theology of mission within the parameters of the current scientific paradigm.
- I describe, analyse and reflect biblically on Christian youth work or formation for authentic witness in the particular South African social, ecclesial context, but also the missiological reflections coming from the Reformed and ecumenical community.
- I then analyse and narrate the story missiologically of a youth movement within URCSA, in order to establish concrete indicators, denoting the concept of missionary identity.
- Lastly, I draw the parameters used for evaluating the measuring of the *missionary identity of faith communities*.



In achieving this end, I conduct a literature review in order to determine the current social scientific and missiological paradigms. The social-ecclesial analysis is done based on the fields of sociology, economics and anthropology. My practical participation, experiences and dialogue within the aforementioned communities, but also the relevant documentation from the particular youth ministry, further provide data for this study. Finally, an appropriate missiological model is suggested as the basis for evaluation.

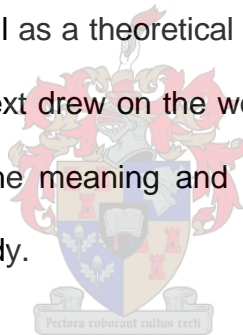
Because of the theme of this study and the abovementioned methodology, the approach is multidisciplinary. The theological disciplines of practical theology and ecclesiology, as well as the non-theological disciplines already mentioned, are

also utilised and assessed.

1.6 PRELIMINARY DEFINITIONS AND CONCEPT CLARIFICATION

1.6.1 PARADIGM

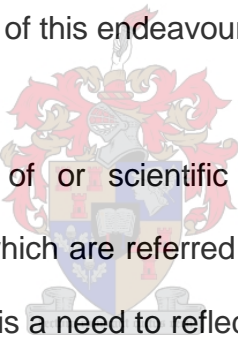
According to Kuhn (1970:175), a paradigm would constitute *a constellation of beliefs, values and techniques, and so on shared by members of a given community*. Some other proponents use the concepts ‘models of interpretation’ or ‘interpretasie kaders’ (Van Huysteen 1986). For the purpose of this study, I apply the concept as far as it is useful as a theoretical explanatory and epistemological tool. Bosch (1991) in this context drew on the work of Hans Küng with regard to the dialogue with theology. The meaning and function of this concept will be elaborated further on in the study.



1.6.2 MISSION, MISSIONARY, PUBLIC WITNESS, THEOLOGY OF MISSION, MISSIONAL THEOLOGY AND MISSIOLOGY

In defining these concepts, I make a distinction between them at two levels relating to the mission of God. The fundamental level is the description of the actual lived experience, i.e. the experience of the local faith community and its members involved in the practice of mission or building a missionary dimension into their particular faith community. At this level the concepts of mission and public witness etc. are used interchangeably. Within the context of the former

Dutch Reformed Mission Church and the broader ecumenical movement, the term 'mission' has been replaced by the term 'public witness'. With the unification processes with the former Dutch Reformed Church in Africa, and the current unification processes being contemplated and debated, these concepts are, however, used interchangeably as a way of acknowledging and embracing their rich history and meaning. This rich meaning of these concepts is put succinctly by Kritzinger (1995:365) as referring to *that dimension of its (a religious community's) existence which is aimed at making a difference to the world, at influencing or changing society in accordance with its religious ideals*. The concept 'missiology' without a capital letter refers to the individual or social entity's particular understanding of this endeavour.



The next level is the study of or scientific reflection on these particular phenomena or social actions, which are referred to from now on as the theology of mission or Missiology. There is a need to reflect systematically and critically on this public witness or mission in and through religious communities. This endeavour relates to the need to deal accountably with new challenges, whilst also always evaluating the current practice and thinking behind them, correlating them to the quest to reform the world, i.e. being world transformative. This role is to be understood within the context of theological science (academically), the church, training and the whole world (Pauw 1986b:78-83). The concept of missional theology refers to the understanding that all theology has a missionary vocation, which is rooted in the nature of God.

1.6.3 YOUTH MINISTRY, CHRISTIAN EDUCATION

By the concept of youth ministry, I understand all the formal and informal processes that lead to the Christian formation of baptised members towards the public confession of faith. This Christian formation is also extended to the confirmed members of the faith community in terms of the challenges facing this community. The praxis of Christian education or Christian youth formation is formulated in terms of the URCSA Church Order as follows: *In addition to instruction by the Word at the service of worship, baptized members and other persons who make a public profession of faith shall be instructed in the Word of God and the teaching (doctrine) of the Church. There shall be ongoing instruction of all practicing members in ways determined by each congregation in its own circumstances* (URCSA 1997:3). This concretely means those processes, including the catechesis, of youth movements, but also the broader participation of young people in liturgy, service and witness. This study, as indicated earlier, focuses on one particular formation, namely the youth movement within the URCSA.

1.6.4 MISSIONARY IDENTITY

This is a central concept in this study and at this stage I will start with a preliminary definition and through the literature review further refine it in the form of a theoretical definition. It has already been stated that congregations like individuals have identities. Carroll et al. (1986:61) define identity as *the meaning a*

person has come to attach to him or herself over time with the assistance of others with whom he or she has interacted. In this respect they state that the *congregation's identity reflects at "rock bottom" those basic assumptions that members hold about their particular congregation and its purpose.* With regard to mission, this particular faith community develops meanings and an interpretation of themselves in relation to their missionary calling. In the subsequent chapters I will come back to this definition, refining it as well as operationalising it.

1.6.5 FAITH COMMUNITY, CHURCH, CONGREGATION

In this study the term 'church' or 'Church' is used for the church in general, as well as for the particular empirical and historically formed denominational structures. The term 'faith community' is chosen because it indicates the more active and dynamic relationships and social processes integrated into the components of Scripture, teachings, rituals etc. (Kritzinger 1995:373). In this regard the aim is also to integrate the various streams of the broader African religious scene into the ambit of this study. In the narrow sense the study deals with the particular faith community, as indicated earlier, but this is done within the context of the acceptance of the pluralistic nature of the religious landscape.

1.6.6 YOUTH

The use of the term 'youth' is done in relation to particular historical, cultural and sociological choices. This concept thus becomes a relative concept if we base our understanding on mere chronological considerations. There is, however, a point to be made for using this concept to describe a phase in life between the notions of childhood and adulthood. Although this phase is described in some instances as a transitory phase, it needs to be affirmed as a life experience, legitimate in itself in the characteristic transformational processes that accompany it. Youth life and culture represent an authentic expression and perspective of the current socio-ecclesial changes and, as such, the meaning of 'youth' is socially constructed.



These concepts and definitions will be clarified and in some instances fundamentally revised in the course of the study to adequately address the question at hand.

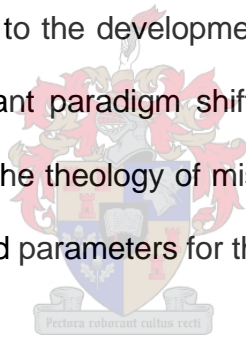
1.7 LAYOUT

After this introductory chapter, this thesis is structured in the following way:

CHAPTER 2: A PARADIGM SHIFT IN THE THEOLOGY OF MISSION

Theology of mission as a scientific endeavour is influenced by broader intellectual developments. The current discourse on the historical development of science in terms of developments in Western and African scientific-philosophical debates is described. The reason for this dual approach is that on the one hand the current theological endeavour is historically influenced by developments in the Western scientific world. However, we need increasingly to take account of the concurrent development of a strong tradition of African scholarship, which is rooted in the particular African worldview and intellectual heritage.

These key developments, through the usage of the constructs paradigm and paradigm shifts, are correlated to the development of the theology of mission. A brief description of the important paradigm shifts and the various expressions within the current paradigm in the theology of mission is then presented critically as the methodological basis and parameters for this study.



CHAPTER 3: THE SOCIAL CONTEXT OF SOUTH AFRICAN MISSIONARY YOUTH WORK

On the basis of the contextualisation paradigm as argued for above, the context is assessed. This context is therefore discussed in relation to the challenges of social transformation within the broader context of South Africa and Africa. The research is conducted on the basis of a literature review of the current theoretical frameworks and of the empirical situation concerning the political, economic and cultural challenges facing faith communities and the particular research

community. Some key missiological reflections on this context are also referred to.

CHAPTER 4: A MISSIOLOGICAL ANALYSIS OF AN URCSA YOUTH MOVEMENT

As indicated earlier, this analysis works with an understanding of faith communities in relation to their role in social transformation. I present in narrative form the story of the CYM, as an example of post-colonial, missionary youth reflection in the light of Scripture, or what I call a post-colonial missionary youth theology.

CHAPTER 5: A MISSIOLOGICAL EVALUATION OF INSTRUMENTS FOR ANALYSING MISSIONARY IDENTITY

The various parameters established in earlier chapters are presented in the form of a missiological model. These are then presented as the basis for evaluating the measuring instruments.

CHAPTER 2: A PARADIGM SHIFT IN THE THEOLOGY OF MISSION

2.1 INTRODUCTION

In order to evaluate finally the identified tools for analysing missionary identity, I develop criteria from the theology of mission, as the discipline is practised currently. This task enables me to evaluate the measuring instrument *missiologically*. The concepts of paradigm and paradigm shifts are helpful to understand the changes that happen within the fundamental nature and methodologies. On the basis of my literature review, I first deal with the question of what is meant by the concepts of paradigm and paradigm shifts and then their relevance to theology of mission. After this discussion, I briefly describe the various relevant expressions of the theology of mission within the paradigms identified and within the present quest, and suggest a relevant and authentic way of doing this theology.

2.2 PARADIGM AND PARADIGM SHIFT

The term 'paradigm' is often used in various contexts with a wide spectrum of often confusing meanings (Van der Merwe 1989:26, De Jongh van Arkel 1992:163-167). Conradie (in Mouton & Lategan 1994:83), in referring to a conference where the issue of paradigms and progress in theology was dealt with, remarks that *in some contributions the concept was used rather loosely and*

with reference to certain specialised theological fields. Van der Merwe correctly warns that *indistinctness* in this area is a problem with various users of these terms and has led to significant unnecessary conflict in the developments of theology in Africa and Southern Africa. Recent debates and developments on the level of the philosophy of science are relevant and provide an understanding of the meaning, usage and the context of the usage of these concepts. This discussion contributes to positioning this study within broader scientific theoretical developments taking place, as well as understanding the positions that currently hold sway in the discipline of Missiology.

2.2.1 THE PARADIGM THEORY WITHIN THE WESTERN SCIENTIFIC PHILOSOPHICAL DEBATE



The Western scientific-philosophical debate of the last three centuries provides the parameters of the historical development of historical, but also contemporary Western theology. It also provides an understanding of the development of liberation theology.

The intellectual content of these scientific-philosophical debates was largely influenced by the Enlightenment (Aufklärung) that swept primarily through Europe in the 18th century. The Enlightenment, which impacted the spheres of government, the arts, science and commerce, purported to understand reality from a rationalistic basis in contrast to a metaphysical or supernatural basis. Prior to this important shift, the dominant school of thought was relating reality and the

presuppositions and the methodology of science to the mediaeval cosmology of God, Church, the Kings and the Nobles. Bosch (1991:264-267), highlighting the role of the radical doubt principle of Descartes (1596-1650) and the Empiricism of Francis Bacon (1561-1626) in this context, describes the Enlightenment worldview in terms of seven crucial elements, namely the supremacy of reason, the subject-object scheme, the elimination of purpose from science, the belief in progress, the idea that scientific knowledge was factual, value free and neutral, the belief that all problems were in principle solvable, and the regard for people as emancipated, autonomous individuals. Heyns (1969:51) describes the dictum of the Enlightenment to be the autonomy of human reason in all areas of life.

Within this framework, which is also called the modern framework, the concept of paradigm was primarily revitalised by the physicist and historian of science, Thomas Kuhn in his book, *The structure of scientific revolutions* (1970). He wanted to explain how scientific theories develop historically and used this theoretical construct in his critique of logical positivism on the one hand and critical rationalism on the other, thus indicating the demise of this narrow rationalist frame of reference. I will briefly explain the main tenets of these theoretical positions.

2.2.1.1 Logical positivism

It was argued by the proponents of logical positivism, especially via the Wiener Kreis (Van Huyssteen 1986:15), that science and scientific knowledge needed to

be cleared from all traces of metaphysics. True science needed to be based on an empirical methodology, i.e. observing and verifying objects through the human senses, the scientific method.

This stance is based on a system of philosophy originated by August Comte (1798-1857), who, in line with the Enlightenment frame of reference and the work of Immanuel Kant (1724-1804), used the concept 'positive' to indicate the last and highest stage of knowledge. Comte's sociological theory formed a system, centred on two correlated propositions. One proposition is the law of the three stages of knowledge, firstly the *theological* stage, secondly the *metaphysical* stage and thirdly the *positive science* stage.

The second proposition is the argument that the theoretical sciences form a hierarchy in which sociology occupies the ultimate and highest position (Timasheff, Theodorson & Page 1976:18). This is a theory which aims to abandon all searches for ultimate causes and limits knowledge to the laws of phenomena (Fairchild 1973:226).

It is therefore clear that scientific activity in this context is understood as a rationally driven activity through a specific empirical or positivistic methodology towards objectivity. New theories are added to the existing corpus of scientific knowledge through a process in which hypotheses have been verified by empirical data.

2.2.1.2 Critical rationalism

In grappling with the rationality model and perceived objectivity of the prevailing logical positivism, Karl Popper challenged the particular verification model. Popper argued that observation is in fact an exercise that always happens in the light of various existing theories that the observer has. The scientist aims to solve the problems of the world by diluting these problems through these established theories. Through this process, truth claims can then be made, but still only in terms of the positivist definition of what constitutes true facts. Where Popper did, however, break with logical positivism is in his approach to methodology. According to Popper, theories are not established as being truthful by verification, but rather by the process of falsification. Theories can thus always be proven wrong by empirical data that defy the norm. This means that theories maintain their status as hypotheses and open-ended, in an intersubjective discourse in which scientists test each other's work.

The work of Popper could therefore still be classified within the framework of positivism and it could be said that he works with an understanding of the evolutionary process of the accumulation of new theories. The element of the forum of scientists, i.e. the scientific community, critically assessing the process and evidence of the scientific method, however, opens the way for a more historical and socially determined understanding of the development of the scientific method and scientific theories.

2.2.1.3 Thomas Kuhn and paradigm theory

In the discussion on the growth of scientific theories, Thomas Kuhn, as indicated earlier, presented an alternative to the preceding approaches and pioneered a new era. Kuhn developed his thesis from the physical (natural) sciences; however, his work influences the social sciences as well. Mouton (1996:207) states that *Kuhn's use of the term paradigm and the supporting theories of paradigms have had a major impact on the philosophy and methodology of the social sciences.*

I will therefore outline Kuhn's understanding by explaining his usage of the concepts of normal science, paradigms and paradigm shifts as they relate to the preceding discussion.



The concept of normal science needs to be understood first in order to understand Kuhn's theory on the shifts and development of scientific knowledge. Kuhn (1970:23-34) contends that certain patterns emerge when the history of science is studied. There is a period where a certain revelation or discovery gives birth to a definable pattern of how science deals with reality. This pattern or problem-solving example, with all the promise that it holds, is then accepted by the particular research community, thus leading to a period where this pattern becomes the norm in scientific inquiry, i.e. the dawning of a period of normal science.

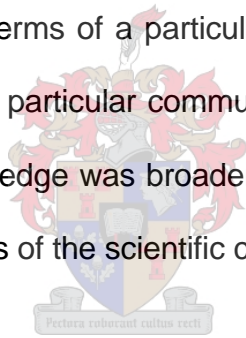
The period of normal science is a period where this particular research pattern or research tradition has been accepted by the specific research community to be able to adequately deal with the problems that are accepted to be relevant to the research community. This research tradition includes all the visions, the conceptual frameworks or methods that serve as problem-solving models, and it is based on clear and specific suppositions. Kuhn, in his argument, calls this pattern the *paradigm* and defines it as *the entire constellation of beliefs, values, techniques, and so on, shared by the members of a given community* (Kuhn 1970:175).

This situation of relative stability is, however, challenged when anomalies arise and problems are brought to the fore which cannot be solved by this dominant paradigm. In such a situation the research community is faced with insoluble empirical and theoretical problems (Mouton 1996:206) and this affects the community's commitment to the prevailing paradigm. Shifts thus emerge in the situation where different and competing paradigms (visions) propose to explain phenomena and the most appealing to the community are chosen. Mouton (1996:206) defines these paradigm shifts (scientific revolutions) as *the discontinuities or non-cumulative episodes in the history of a discipline during which an existing and inadequate paradigm is replaced by a new one*.

A scientific revolution consequently occurs in which the dominant period of normal science is replaced by another new period. It follows, according to Kuhn, that scientific knowledge does not grow cumulatively by adding on new

knowledge and new research traditions to the existing corpus of knowledge. Science and scientific knowledge progress rather by these *revolutions*, by shock waves, where the one vision or paradigm is challenged and makes way for a new vision or paradigm (Van Huyssteen 1986:66).

The implications of this thinking are the realisation that science and the development of theory are socio-historically conditioned activities, taking place within a particular community and relating to choices and suppositions made and accepted by the particular research community. There is therefore no ahistorical or universally applicable science, scientific method or scientific knowledge. Scientific method operates in terms of a particular historical choice or paradigm and it belongs and relates to a particular community. It can be deduced that the narrow, positivist view of knowledge was broadened by Kuhn's theories in terms of the role and historical choices of the scientific community.



The intellectual work that also played a central role in the direction of the aforementioned developments, which is also relevant for theology and the argument of the study, was within the field of philosophical hermeneutics. Under the heading, *Hermeneutics radicalized and deregionalized*, Van der Merwe (1989:230-233) correctly points out that a critique of interpretation (hermeneutics) itself developed through three stages in which the field of hermeneutics, working with a narrow positivist understanding of rationality and in analogue with the process of natural scientific enquiry, was radicalised and deregionalised. In the first phase he notes the role of, amongst others, Friederich Schleiermacher

(1768-1834), Wilhelm Dilthey (1844-1911) and Martin Heidegger (1889-1976). Through these thinkers the process of philosophical reflection on interpretation itself began. The understanding of the task and meaning of hermeneutics changed from merely explaining the meaning of texts to dealing with the issue of how we understand. Understanding includes a grappling with a historical understanding not only of texts, or tradition, but also our whole being. This happens in a hermeneutical circle, where the interpreter engages in the task with pre-understandings, which can be changed or affirmed and which become the basis for a new pre-understanding or horizon. These thinkers, however, remained within the rationalist paradigm of the Enlightenment.

Following right on these initial developments was the work of Hans-Georg Gadamer (1900-). Gadamer aimed to place the process of interpretation within the context of history and tradition, emphasising the historicity of interpretation and not merely the result of a scientific method. A break with the previously held methods of the natural sciences was proposed where, now, cognisance is taken of the community of equal participants who are in a communicative relationship. The understanding of valid knowledge and rationality in the social sciences is broadened to also include normative and subjective vantage points, which emerge through a dialogical process of the fusion of horizons, i.e. the horizons of the text and of the interpreter.

The third wave in these developments was the advent of a critical hermeneutic which included the Frankfurt School of Critical Theory, with Jürgen Habermas as

a key proponent, the language-oriented hermeneutics of Ludwig Wittgenstein, and the *transformative action* hermeneutics of Paul Ricoeur. These critical social theorists, in proposing a hermeneutics of suspicion, argue that all theory is shaped by underlying cognitive constitutive knowledge interests, which need to be uncovered. This process inherently calls for transformative action, i.e. praxis, which aims to change the social structures that lie at the root of these interests.

Being rooted in the African context, the developments within the African context grappling with reality need to be taken into account, thus putting the aforementioned intellectual developments in perspective.

2.2.2 THE AFRICAN SCIENTIFIC DISCOURSE

This discussion will focus on the intellectual developments in relation to the African context of colonialism and post-colonialism. Although this demarcation is limited to a particular period, it does not exclude those developments that preceded it. The pre-colonial African thought world influenced its contemporary world, but also the thinking in subsequent eras and therefore it cannot be ignored. In influencing Western theology and its contemporary broader intellectual developments, the names and work of Africans like Origen, Tertillian, Cyprian, Clement of Alexandria and Augustine, amongst others, are often mentioned, but the role of traditional African religious and cultural thought systems have also played a part. It is accepted, though, that these thought systems are not static, but are influenced, changed and enriched by broader

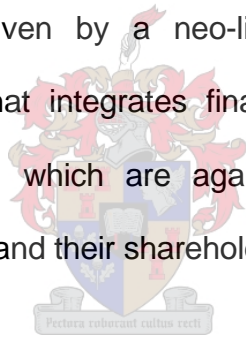
social factors, hence the demarcation linked to the particular socio-historical conditions. I will, however, keep all these literary and non-literary influences in mind as I focus on recent developments which have impacted the missionary idea within the particular South African context.

I therefore give an overview of the predominant views from the literature on these historical developments and how they influenced intellectual developments and, more specifically, the philosophy of science on this continent. Care must be taken, however, not to paint a picture of African thinking merely as a reaction to the European impact, although the reality of this impact cannot be ignored, within the context of the discussion on mission, Missiology and self-identity.

2.2.2.1 The relationship between colonialism and intellectual developments

The African situation of colonialism can be divided into the period from the beginning of the 15th century into the first half of the 20th century. The historical development of the contact between Europeans and Africans shifted from being relationships of equals and exchange of diplomatic councils to being relationships characterised by exploitation and war on individuals, communities and nations. This shift happened as the modes of production and trade demands shifted. Henriot (1998) describes the processes leading up to Africa's, and broadly the South's, desperate situation in four stages or waves: the slave trade, colonialism, neo-colonialism and globalisation. The first wave was when European, North American and Arab slave traders moved into Africa and violently took its most

precious resources, its women, men and children, for the benefit of economic progress in the North, West and Arab countries. Colonialism was the second phase, when Africa was divided up geographically, as I will describe in the section on the political challenge. This phase also witnessed how Africa was dominated and oppressed politically, exploited economically and damaged culturally, all for the benefit of the colonisers. The next stage, called neo-colonialism, was characterised by structures of an international economic order (trade, investments, aid and loans, technology, etc.) and a geopolitical order (the Cold War manipulations) that primarily benefited the so-called developed countries. Henriot concludes that we are currently in the midst of the fourth stage, a phase of globalisation, driven by a neo-liberal economic ideology and communications technology that integrates financial, information and cultural orientations on the continent, which are again primarily for the benefit of outsiders, i.e. private investors and their shareholders.



Furthermore, scholars agree that Western philosophical developments, including the aforementioned, were aimed at justifying these projects of slavery, colonialism, ethnocentrism and imperialism, and are understandable only within this socio-historical context. This shift in material and power relations occurred parallel to a European shift in the literary, artistic and philosophical depictions of Africans. The emergence of anthropology as a scientific field, studying and constructing the cultures of the colonised regions, influenced this shift towards a Eurocentric worldview and subhuman view of Africans. This anthropology functioned as the ideological basis for the aforementioned waves of slavery,

colonisation and the eventual rise of capitalism. Although anthropology had an ambiguous relationship with religion, theology and mission (Conn 1984:47-85, Tienou 1984:29-73), its role in developing a particular self-understanding within the context of colonialism is self-evident. Anthropology and concrete socio-historical conditions were, however, challenged through the work of various African philosophers and public voices of dissent.

2.2.2.2 Philosophical developments articulating an African understanding

One of the key writings within this era challenging the notion that Africans were not fully human, as defined by the reigning European philosophical anthropological paradigm, ironically came from Placide Temples. His groundbreaking work, *La Philosophie Bantoue* (Bantu Philosophy), is criticised for being written by a Belgian missionary on the needs of the missions and colonisation project of the time. The aim of the book was to assist these endeavours, by gaining an understanding of the indigenous African thought world. The significance of this work in his time, however, lies in the explicit affirmation of the African's intellectual achievements in history in terms of their own systems and worldviews.

This work was influenced by a significant earlier movement called *pan-Africanism* or *Negritude*, with key proponents like Blyden (1832–1912) and Dubois (1868–1963), but most importantly Senghor, Cesaire and Damas in the 1930s. Bujo (1992:50) explains that *Negritude is a kind of faith in Africa, in its past and in its*

destiny. This movement propagated a pan-African consciousness, which includes all people of African descent all over the world, in asserting *Negro-ness* as a point of departure for thinking and writing as well as for affirming and celebrating African art, music, dance, literature and their own philosophy. It could also be argued that through this work we find a philosophy which alludes to a particular African epistemology, rooted in the notion of a particular African essence. The notions of an integrated life world, not separated in religious, metaphysical, cultural or physical dimensions, and also the critical importance of community in terms of the clan and tribe tied to previous generations, amongst others, were reclaimed as essential to the conceptualisations of truth, knowledge claims and what could be referred to as rationality.



This idea has largely influenced the school of ethnophilosophy in Africa, but it is also criticised for merely creating and sustaining a static, pre-colonial and overly romanticised view of African culture. In identifying other schools of thought in African philosophy, namely ethnophilosophy, philosophic sagacity and nationalist ideological, professional philosophy, Oruka (1990:13-22) indicates that a radical critique of ethnophilosophy ensued, which is found mainly amongst the so-called critical school, leading to proponents pursuing the nationalist ideological school and political philosophy. In asserting the black identity against racism, within the context and nomenclature of the dominant fields of anthropology and ethnography, it gave credibility to the negative conceptualisations of Africa and in this sense was not radical enough in its analysis of the concrete conditions in

order to assert an authentic African identity towards radical social change. Indeed, as indicated in Henriot's thesis, there was a need to take cognisance of the subsequent post-colonial phases and the challenges posed by new challenges and historical developments under the structural, material conditions.

The African nationalism movement against colonialism and neo-colonialism, which also provides the intellectual context for this study, emerged strongly as Africans, in asserting their self-identity, became aware of the discrepancy between the high ideals of democracy in the Western philosophy and the concrete political conditions in the colonies. Although the roots were planted earlier, they grew strongly in the post-World War 2 period as liberation movements were formed to struggle for this goal of independence and thus total liberation. In this respect Martey (1994:8-9) also identifies socialism as an important force that influenced this growth. Although many thinkers see African nationalism's link with socialism as a pragmatic and strategic alliance, the notions of African socialism and Marxist social analysis also informed conceptualisations of worldview, theory and liberatory praxis. In this context it can be argued that this struggle for liberation functioned as a fundamental key to the questions of understanding, truth and rationality and, at a different level, the issues of methodology and scientific enquiry. It is indeed at the fundamental meta-theoretical level that the notion of an epistemological break with Western philosophy as the primary interlocutor for theology becomes evident and therefore relevant in the quest for an appropriate methodology in the post-colonial context.

2.3 THE IMPACT OF THIS DISCOURSE ON THEOLOGY

The question is whether these debates can be related to theology and, more pertinently, the theology of mission in South Africa. I will look how these developments have impacted the understanding of theology with the particular faith community in mind.

The person who further developed the insights into paradigm shifts in the Western theological enterprise was Hans Küng. He showed that the concept of paradigm was utilised even before Kuhn. Küng (Küng & Tracy 1991:8) points out that this concept can be found in the work of George Christoph Lichtenburg, where it is defined as fundamental patterns of explanation. In this understanding, this concept has entered the debates of the development of science via the students of Lichtenburg, amongst others Mach and Wittgenstein,.

Küng, whilst bearing in mind the particular concerns about the application of Kuhn's work on the social sciences and theology, uses the term 'paradigm' as an interpretation model (Küng & Tracy 1991:7). Küng calls these all-encompassing interpretation models of understanding theology and church macro-paradigms, each of which includes a wide range of meso- and micro-paradigms. In this definition Küng (1991:213-4) continues to explore and divide the history of theology and the church into six main macro-paradigms, namely:

- *the apocalyptic paradigm of the primitive Christianity,*

- *the Hellenistic paradigm of the patristic period,*
- *the medieval Roman Catholic paradigm,*
- *the protestant (Reformation) paradigm,*
- *the modern Enlightenment paradigm and the*
- *emerging ecumenical paradigm.*

Bosch (1991:188) mentions other proposals in dividing the history of theology and church, mentioning the one of James P. Martin, namely:

- *pre-critical, vitalistic, or symbolic* (Küng's second, third and fourth epochs)
- *critical, analytical and mechanistic* (Küng's Enlightenment epoch)
- *post-critical, holistic and ecumenical* (the current emerging epoch)



Martin's division has clear modernist undertones, but it is relevant for this study because it deals with the paradigm shifts in the fundamental question of theology, the hermeneutical question, i.e. how we interpret and understand the Gospel in various contexts. In line with this approach as indicated the developments of the Western scientific discourse, the research of Van der Merwe (1989) is relevant in the struggle of the Dutch Reformed Church in Zambia, as it also aims, through the constructs of paradigm and paradigm shifts, to come to terms theologically with the understanding of mission.

Van der Merwe proposes that in the search for relevant scientific theological reflection on the contemporary witness of the church, i.e. the African quest for an

authentic *theologia africana*, we need to look into the more fundamental question of how to interpret the Gospel in terms of the present-day realities of the church, i.e. the hermeneutic problem. In drawing more clearly the distinction between the terms 'paradigm', 'model' and 'theoretical model', Van der Merwe takes into account the developments in the hermeneutical approach in Western science as indicated earlier. He argues convincingly that a paradigm shift has taken place with the radically new understanding of the hermeneutical task.

In taking this paradigm shift in hermeneutics theologically seriously, Van der Merwe thus identifies two broad theological paradigms, namely *the universalisation* paradigm and the *contextualisation* paradigm based on this relatively new paradigm of the role of praxis in the hermeneutical process. The difference between these two paradigms, in terms of the previous discussion, is the manner in which the status and the function of the context are indicated in the process of theological reflection on biblical text.

The universalisation paradigm's classic ideal is to interpret the true meaning of the text objectively in terms of the grammatical-historical context of the Bible. The role of the researcher and present-day context is relevant with regard to the application of this universal, true meaning of the text. Van der Merwe states that this paradigm could be referred to as the style, content and agenda of Western theology. This paradigm has been in sway from the beginning of the Christian church until the recent rise of the new paradigm. It is rooted in traditional Western hermeneutics and thus claims to be applicable universally, i.e. for all times and

contexts. Van der Merwe considers an explanation and discussion of this paradigm relevant and important because Western theology or one form of this theology, popularly known as *mission theology*, has profoundly influenced the self-understanding and praxis of the churches during the period of colonisation. In describing an overview of theology on the African continent, Mushete also mentions this *mission theology* as one of the main currents of theology in Africa alongside *African theology* and *South African black theology* (Gibellini 1994:13-23). As shown earlier, the Africanisation of theology, although also influenced by these developments, constitutes the affirmation of a different epistemology, rooted in the dialogue with the African quest for self-identity and liberation.

Pityana (1995) confirms that this relatively new and different emphasis on praxis in theology has strongly been influenced by these Western social scientific developments, but argues that primacy of the African inculturation and liberation discourse of the oppressed and marginalised has indeed superseded the Western occupation with mere rational explanations in dialogue with the educated non-Christian. He continues (Pityana 1995:92) that this shift relates to the interests of the research community of which these *knowledge interests have cognate scientific methodologies*, but also *appropriate forms of action which include:*

- *the technical which is concerned with control and survival. Its cognate science is empirical-analytical and the form of action is labour.*
- *the practical which is concerned with seeking mutual understanding. The cognate science is hermeneutical and its form of action is social interaction.*

- *the emancipatory knowledge which seeks freedom from the dogmatic control. Its science is socially critical and its mode of action is communicative justice.*

It is therefore my argument that the advent of theologies on the basis of the contextual hermeneutical paradigm, in their various forms, truly represents a paradigm shift in theology. Cochrane (in De Gruchy and Villa-Vicencio 1994:26) makes the valid point that praxis-oriented theologies *have been with us for a long time now. People like Paul Tillich were already exploring the relationship between faith and praxis in the 1930's, as part of a dialogue with friends and confidants in the neo-Marxist Frankfurt School of Critical Theory. But it is only since the rise of liberation theology (Gutierrez), Black theology (Cone), political theology (Moltman), feminist theology (Ruether), Minjung theology (Kim Chi-Ha) and Kairos theology that the issue of praxis in faith has become a dominant feature of the dialogue of the global Christian community. This 'spiritual movement', as I would describe it, has during the thirty years or so of its life led to a belief among many that we are witnessing a paradigm shift in the way theology is understood and done...*

Based on this division, I will now look at these two paradigms more closely in terms of specific expressions of theologies of mission. In relating this concept to theology, the warnings and critique of Bosch (1991:185-6) need to be kept in mind. He posits that there are fundamental differences between theology as a social science and the natural sciences, the basis on which Kuhn's theory is built. In the natural sciences one paradigm totally replaces the old, with Kuhn

emphasising the incommensurability of paradigms. The question is whether the same applies in the social sciences. Bosch argues that it could be found in theology that the old paradigm could live on in co-existence with the new emerging paradigm, that the older paradigm sometimes shows some characteristics of the new and that people are sometimes committed to elements within various paradigms (Bosch 1991:186).

Another danger to theology, that of relativism, also needs to be countered. Bosch therefore proposes an understanding of these paradigms as merely theoretical constructs, existing not in *mutually exclusive* categories, but rather in *creative tension*, hence his position (1991:186): *Perhaps, however, the real point here is that one should in all research, whether in theology or the natural or social sciences, never think in mutually exclusive categories of 'absolute' and 'relative'. Our theologies are partial, and they are culturally and socially biased. They may never claim to be absolutes.* These critical observations will therefore guide the categorisation of the various expressions of theology of mission in the next section.

2.4 THEOLOGIES OF MISSION WITHIN THE UNIVERSALISATION PARADIGM

In discussing the theologies of mission within this paradigm I do not work with the whole field of missiology globally, but within the parameters of the study, and will focus on those which impacted missiological research within the context of the

relevant post-colonial faith community, namely the URCSA. I therefore study the theology of mission within the context of the Dutch Reformed Church (DRC) School, the Missiology of the Protestant mission societies in the 18th and 19th centuries, the period in which these predominantly mission societies were working in the country. I then lastly look at the contemporary mission theology within the framework of the so-called world evangelisation school. I contend that these schools of thought have largely shaped the contours of the colonial and post-colonial theology of mission in South Africa. I consequently give an overview of these schools of thought.

2.4.1 DUTCH REFORMED THEOLOGY OF MISSION

When we talk about traditional Dutch Reformed theology of mission, we are referring to the model of theology that developed from a particular form of reformed theology introduced to Africa, followed and adapted by the churches of the Dutch Reformed Church. It also largely influenced those churches that developed from its mission work in the African context.

This theology is a particular form of Calvinism (De Gruchy 1991) within the Protestant movement, which was imported especially from the Netherlands, but was also influenced by developments in England, Scotland and France. With the dawn of the colonial empire came this Dutch Reformed theological tradition, developed and practised within the socio-ecclesial context of 16th and 17th century Europe. Van der Merwe (1989:138) mentions two later developments that

can be singled out as determinative for the theology of mission of the South African DRC, namely *the orthodox confessionality and the rise of subjective piety*.

The first driving force behind missionary involvement was the evangelical pietism that was influenced by the Second Reformation and the awakenings in Britain. The names of the ministers of the DRC, Van Lier and Vos, are mentioned and their roles are crucial in this respect. The arrival of the Scottish Presbyterian ministers in the middle of the 19th century with the same type of spirituality and Puritanism reinforced the missionary fervour. These missionary activities led to the growth in the number of believers of colour and different understandings of whether they could and should share the same worship services within growing racial separation socially. Van der Merwe points out that in grappling with these questions, this subjectivist stream influenced the pragmatic decision in 1857, which paved the way for the separation of the worship services and later separate congregations and churches. This evolution is explored and argued by Botha (1984), indicating that, in the development of this racially based, *volksteologie* (theology for the people), the pragmatist attitude evidenced in the decision of 1857 paved the way for the eventual development of a theology for the *volk* (people).

This development took place within a specific intellectual and social context at the turn of the century. Within the context of the colonial Anglo-Boer war, the poverty amongst whites and rising Afrikaner Nationalism, the church had to deal with

these white pastoral challenges as well as its missionary work in the sprawling black communities. At this time three smaller theological substreams of evangelical piety were identified within the DRC, namely the smaller pietistic, revivalist group, focusing mostly on other worldly affairs, the second, bigger evangelical group, which were not so focused on revivals and thirdly a cross-section of the two, including ministers and members who endeavoured to keep alive the spirit and understandings of Van Lier and Vos in terms of mission. Out of the second group, motivated by these pastoral concerns, but also in line with a growing identification of the Afrikaner history with salvation history, the idea emerged of a *volkskerk* (church for the people) and a civil religion that served only the interest of the Afrikaner community. With the incorporation and consolidation of the neo-Calvinist orthodoxy current, linked with a particular interpretation of the *three selves* church planting model of Venn and Anderson, the DRC in 1935 accepted a missions policy and theology built on racial separation. Durand (in Cloete and Smit 1984) points out that this dominant natural theology developed on the basis of the influence of an interpretation of the cosmology of Abraham Kuyper and utilised a hermeneutics of the Afrikaner people (*volk*). At that time the seminal work of Karl Barth was not heard and could not provide the theological basis for exploring a different hermeneutical paradigm. Within the third group, however, voices of dissent arose that challenged this identification. The well-known Du Plessis case, a key figure in the earlier development of Missiology in the DRC, was a watershed moment in the theological developments in the DRC, coming as it did from the more pragmatic evangelical current. His students, e.g. Keet and Marais, and their theological

descendants, became the most vocal voices of protest against the theological justification of apartheid. Indeed, their missionary exposure and engagement within a broader South African and African context as well as ecumenical world meant that also the life situations of black people, which were in most cases worse than those of white people, had to be taken into consideration. Klaaren in Elphick and Davenport (1997:374) points out that the most vocal and vigorous criticism and protest, such as that coming from Nico Smith and Beyers Naudé, from within the DRC on the racially based theology of mission drew their inspiration from these *wells of evangelical piety*.

As already noted, these developments impacted the theological developments in those churches which were established as a result of the missionary endeavours of the DRC. Indeed, the foundation of a missionary identity within these *mission* churches lies fundamentally at this point with this theology for the *volk*, the theology of apartheid as a theology purporting to be a universal truth claim, impacting life and practice in church and society in South Africa and broader. Botman explains (1996b:5): *The daughter churches were not only financially dependant on the mother church, but received their theological training from people trained by and for the white Dutch Reformed Church. The daughter churches adopted European forms of ecclesial organisation. The result was a church of African members very proud of their European ecclesial identity and form.* This self-identity is visible in the church order, liturgy, Christian education and youth ministry, as well as the methodologies of teaching and research in these fields. In this respect Botman also refers to the impact on the missionary

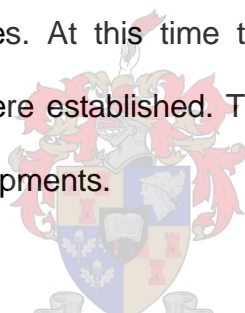
identity of these churches. The unfolding story of the relationships between these churches, however, also indicates some radical discontinuities, influenced to some degree by the role of, amongst others, the aforementioned dissident Dutch Reformed theologians in the emerging confessional struggle against this theology.

2.4.2 Missiology in the Protestant mission societies in the 19th century up to the mid-20th century

The advent of the Protestant mission societies was the fruit of specific philosophical and theological developments, as indicated earlier, which took place in the 18th and 19th centuries. In this respect the theology of Gustav Warneck (1834-1919) has to be mentioned as impacting missionary thinking. The prevalent thinking prior to his work was influenced by pietism, in which mission was understood to be primarily the *saving of souls*. This pietistic theology was, however, subsequently altered by the Enlightenment. The aim was to reconcile the results of mission with the intellectual and historical developments of the time. Again, the ambiguous relationship between missionary thinking, theology and emerging social sciences like anthropology and sociology is to be taken into account. The influence of the conceptualisations of the colonised is evident in the developing understanding of mission. Western culture was seen to be superior to other cultures, which had to be eradicated and subdued. Within this context, it can be seen that the colonisation of Africa, the Americas and Asia was deemed in a positive light, with no fundamental criticism. In fact, Bosch (1979:137) quotes

Warneck in declaring that the mission zeal increased among several Western Protestant nations as their trade abroad grew.

The two impulses that subsequently ran through this altered missiology was the emphasis on the establishment and building of national (ethnic) churches and on the propaganda of Western culture. In German theology the aim was to build the ethnic church, the *volkskerk*, and in Anglo-American theology the approach was the well-known *three-selves* model of church planting. The role of the missionary was progressively being evaluated in terms of the training and development of the *heathen* to become civilised in the homeland culture as well as the building of missions and mission churches. At this time the different Protestant mission societies and faith missions were established. The missiology of the DRC was also influenced by these developments.



The impact of the Protestant mission societies and specifically German missiology can further be seen in post-colonial societies in the particular forms of church and community life that developed. Along with all the positive results in the public life of the former slaves and the local people of South Africa, which could be seen in the institutions of learning, welfare and health care as well as the establishment of self-sufficient communities, there was also clear evidence of the destruction of the socio-cultural life world of these communities. In this regard it again has to be remembered that this understanding of the Gospel and mission, and scientific reflection on it, were within a Eurocentric frame of reference. This evidence also points to the root of the problem, which is not adequately dealt

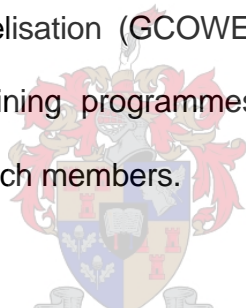
with, namely the African quest towards an authentic missionary self-identity, culturally relevant in their own context, but also within the broader context of a Christian identity.

2.4.3 Contemporary mission theology within the world evangelisation school

This school of mission theology has a very strong link with the Fuller Theological Seminary, later called the Fuller School of World Mission. The publications and actions of Donald McGavran, a veteran missionary in India, play a central role in understanding this approach in the theology of mission.

The school based its phenomenal work on field studies dealing with the *church growth* question of why certain churches in the mission field grow numerically, whilst others do not. All those factors and operations that hinder growth had to be identified and abandoned. It was found in their studies that numerical growth was enhanced by enabling people or people groups to come to faith, without having the obligation to cross borders, be they cultural, economic, linguistic or geographical. This understanding meant two focuses, namely on mass *people's movements* and on homogeneous units, which were the various cultural, ethnic, linguistic or social groups. This understanding led to the strategies of missions on the basis of the homogeneous units. The homogeneous unit principle was accepted as a key tenet of this approach and was proposed by McGavran in his work, *Bridges of God* (1955).

When the methodology of this theology is considered, it can be seen that research and the teaching component focus on the aim of establishing churches, in particular a growing church for every people group amongst the unreached, in order to hasten the second coming of Christ. Methodologies and designs are utilised from the social sciences, business sciences aiming to establish data, key growth factors, discovering new people groups and how to effectively and efficiently reach them and establish a church, i.e. doing world evangelisation. Out of this school there is a global capturing and spreading of various relevant data and the development of effective strategies through, amongst other things, global consultations on world evangelisation (GCOWE 89, 97 etc. & Joshua Project 2000) as well as various training programmes in training and development education of churches and church members.



In evaluating this school, Verkuyl (1975:261-263) acknowledges its major influence, especially in evangelical circles, and the fact that aspects like growth and efficiency are an integral focus of theology of mission. Being placed in this universalisation paradigm, this theology, however, understands the interpretation of the Gospel in the contemporary world as an unproblematic matter. The interpretation of the Gospel is clear and already done once and for all and in this process context does not play any part. The relevance of understanding the context lies in answering the question of how this Gospel can be proclaimed effectively to the various unreached people groups. The aim of this proclamation

is to plant and establish as many culturally relevant churches as possible, hence producing growth.

Bosch (1991:420), however, argues that this approach is questionable in the theological flaws in the philosophy and the deliberate ignoring of the phenomena of growing global poverty and injustice. He shows that in the definition of the church mission, the social role is relativised, whilst the crucial role of analysing the context from that vantage point of the quest for a relevant Gospel is undervalued. Verkuyl (1975:263) concludes:

“De school van McGavran en vooral de leider van die school is wat betreft de visie op het doel van de zending eenzijdig.”

The key question therefore remains unanswered in terms of taking the paradigm shift towards a relevant and authentic way of doing theology seriously, taking into account the key social scientific shifts as mentioned.

2.5 THEOLOGY OF MISSION WITHIN THE CONTEXTUALISATION PARADIGM

I have already pointed to the paradigm shift where the theologian or theological community takes cognisance of the present-day realities in the process of interpreting and understanding the message of the Scriptures. Subsequent to this paradigm shift is a proliferation of various models of doing theology within this paradigm. Schreiter (1996:1-5) notes that in the 1950s, especially in parts of

Africa, Latin America and Asia, a disillusionment with the inherited theologies from the European communities in addressing the context of colonies expressed itself in a search for *contextualisation, localisation, indigenisation, inculturation*, etc. He notes that these concepts pointed to a common concern, *making sense of the Christian message in local circumstances*. He mentions three common threads running through all these variations, namely:

- new questions were being asked, questions for which there were no ready traditional answers;
- old answers were given to these new questions, which resulted in a growing protest and dissatisfaction coming from the newer churches in the colonies and within marginalised sections within the churches and communities of the North Atlantic shores;
- a new kind of Christian identity emerged apart from the traditional theological reflection of historical Christianity. This new Christian self-identity influenced the dawn of a new form of theology, which emphasised context, procedure and history.

This shift has been impacted by and also it impacted on the needs of mission and, importantly, on the way of doing theology in mission churches in the former colonies. It represents the current quest for a missiology or missionary self-identity that forms the basis for reforming the faith communities and the broader society. It is therefore critical for this study to trace the processes of this new paradigm, namely the processes of developing local theologies in dialogue with the broader Christian tradition.

In describing the development of these local theologies Schreier outlines three key critical points, namely context, procedure and history. On the point of the relation of context to the process Schreier continues *Rather than trying, in the first instance to apply a received theology to a local context, this new kind of theology began with an examination of the context itself.* In this respect and in line with the critical theory, issues of oppression, conflict, injustice and power are analysed through the social, economic and political sciences, instead of a mere dialogue on past philosophical or metaphysical questions, as in the historical theologies. Bosch (1991:423), in describing this epistemological break states that whereas *at least since the time of Constantine, theology was conducted from above as an elitist enterprise (except in the case of minority Christian communities, commonly referred to as sects), its main source (apart from Scripture and tradition) was philosophy, and its main interlocutor the educated non-believer, contextual theology is theology 'from below', 'from the underside of history', its main source (apart from Scriptures and tradition) is the social sciences, and its main interlocutor the poor or the culturally marginalised.* It is therefore argued that all theologies have contexts, alliances, interests and relationships of power and in this sense they can be described as local theologies, expressing a particular identity.

The procedures of doing theology and expressing itself are also being radicalised. Theology becomes a communal exercise in those small communities and cultures that emphasise communal and democratic modes of decision-

making and reflection, leading to transformative action. In other contexts, he Schreiter explains (1996:4) that *in developed capitalist countries such as the United States where more individualist ideals prevail, autobiography or one's personal story has become an important procedural pathway for the development of a theology.*

The third aspect of the mode of doing theology is the role of and the emphasis on history. The distortions of history, based on power configurations, are addressed through the retelling of the histories of and by those that were silenced. These histories present moments of grace and disgrace, an awareness of our sinfulness and the church's moments of prophetic witness as well as shameful betrayal (Schreiter 1996:5).

Schreiter (1996:13) describes this new paradigm as falling into two broad categories, namely the theologies concerned with cultural self-identity, and those theologies that focus on oppression and the need for social change, i.e. the socio-economic or liberation model. The issue of identity and social transformation is the new issue that communities grapple with and an integral part of the theological process. Although Schreiter (1996:12) also mentions the earlier translation and adaptation models, he notes that the contextual theologies are increasingly being seen as embodying the ideals of what this new paradigm in theology is all about.

I will consequently look at South African black theology, African theology, feminist theology and the emerging green theology and, in briefly telling the story, outline the key tenets of this new paradigm in the theology of mission. Suffice to say, these models with this paradigm aim to listen to the voices and experiences of the oppressed, the marginalised and the poor in relation to the interpretation of the Gospel.

2.5.1 SOUTH AFRICAN BLACK THEOLOGY

South African black theology, being one model of liberation theology, has its historical roots in the reflection of ordinary black Christians on their experience of racism and oppression in South Africa. It was more pertinently through student (youth) movements that black theology as an explicit, articulate and scholarly reflection arose (Nolan 1988:3). The role of the Black Consciousness Movement in the late sixties up until the middle seventies, as the locus and framework for reflection, was articulated and applied in the activities of groups like the University Christian Movement in South Africa, the Black People's Convention and the South African Student's Organization (SASO), being in close contact with likeminded theologians and activists in South Africa and the United States of America. There is thus a historical and theological link with the American school of black theologians, with key proponents like James Cone in the context of the civil rights movement, Black Power and the more militant Black Panthers (Pityana 1994:173). These currents eventually led to the student uprisings from the mid-seventies leading to the eighties.

This mode of doing contextual theology was the result of black people utilising the hermeneutic of suspicion, reflecting and acting from the situation of racism, poverty and oppression within the light of the Gospel. The role of the historical expansion of capitalism in the context of race was a hermeneutical key in understanding black experience and black theology. The socio-economic analysis of the historical context presents the theologian or community with not merely a description of the diversity of races or cultural diversity, but the exposure of the power relations and the means, politically, economically and culturally, by which these oppressive structures are maintained, and by which the theologian has to make a stance. Boesak (1981:15) makes the point: *The expression of Black theology can be understood only if one understands the historical situation.*

In South Africa the names of theologians, church and community leaders like Basil Moore, Sabelo Ntwasa, Manas Buthelezi, Itumeleng Mosala, Allan Boesak, Desmond Tutu, Takatso Mofokeng, Barney Pityana and Tinyiko Maluleke, through their scholarship and publications, represent the development and articulation of this particular contextual theology. This has presented theologians and activists in the particular context with a particular black Christian missionary self-identity. Jacobs (in Du Preez, Pauw & Robinson 1986:164-178) outlines these missionary implications by stating that black theology challenged Missiology to take into account its social critical function in dealing with world mission, deaconate and development projects. This, he argues in outlining the contours of black theology, is the space within which Missiology was to deal with

the situation of evil and oppression in order to come to liberating missiological praxis (in Du Preez, Pauw & Robinson 1986:169).

As a particular expression of liberation theology within the South African context, this theology had many correlations with critical African theology, which, as indicated earlier, formed the bedrock of missionary self-identity and witness within the struggle against the broader challenge of colonialism in South Africa and beyond. An appraisal of critical African theology is therefore needed at this point.

2.5.2 CRITICAL AFRICAN THEOLOGY

By critical African theology, we understand the theology where the Bible and the African experience, more pertinently the African cultural world and its challenges within the colonial and post-colonial contexts, are brought together in critical correlation. Hodgson (2003:117-155) notes a shift from black theology to African theology in the post-apartheid era, drawing sharper attention to the issues of enculturation and the role and place of popular religion. We therefore see a growing attention to reflecting on the growth and development of African Independent Churches (AICs) as well as popular faith movements within and beyond mainline mission churches, which take seriously the movements of independence that swept through the continent, redefining and affirming the cultural self-identity of Africans. In this respect there is a clear choice for the interpretation and appropriation of tradition in terms of the categories of the African culture and world with a clear break from or discontinuity with European

philosophy, ethos and culture. Mushete (1994:20) asserts that *African theology will not necessarily be a theology based on the philosophy of the Greeks and their neighbours. It will be one that validly operates on the basis of the cultural and religious experience of the African peoples, a theology responding to the questions posed by African society in its contemporary evolution.*

Various earlier proposals for an authentic African Christianity include the models of indigenisation, adaptation, accommodation or translation of the Gospel message within the context of mission and missionary activities (Van der Merwe 1989:235). These proposals were criticised for not cutting into the presuppositions of the inherited theological and hermeneutical processes and therefore, in view of the previous discussion, they would not represent expressions of the new paradigm. Nolan (1988:2-3), however, points to a deeper authentic African Christian expression in the context of the struggle against apartheid after noting the role of the prophetic voices in the missionary Church.

He states that

at the most important, and the most basic level, the level that is sometimes called the grassroots, a simple, people's gospel has been preached, lived, celebrated and developed over a period of nearly a hundred years by the suffering people of South Africa...

What they have in common though, and what makes them different, is that they are totally independent of the missionary Churches and thoroughly African. Starting nearly a hundred years ago, African Christians began to break away from the missionary Churches partly because African Christians were unwilling to

exchange African customs for Western customs in order to be regarded as true Christians.

Indeed, the concern within the ambit of African theology extends to tapping into those grassroots voices even beyond the ambit of the traditional Christian church. In this respect the voices and expressions of other marginalised voices are also providing the hermeneutical key for theological reflection and transformation in the *Missio Dei*. Within the context of the hearings of faith communities at the Truth and Reconciliation Commission (TRC), Petersen (in Cochrane, De Gruchy & Martin 1999:114-125) grapples with this expression of faith. He shows how the AICs were read inadequately and proposed another reading from the perspective of a prophetic theology, where the *Enlightenment* cast in which the notions of struggle resistance have been moulded, is challenged by the power of ritual, symbol and language. This subverting of these notions points to a particular missionary identity expressing itself in a theology as resistance. He quotes the ZCC submission (1999:123): *we believe that we have got a specific missionary work to preserve what we guard closely as what belongs to us Africans.*

In considering the critical African analysis, this genesis of self-theologising opens new challenges and compels the church to deal with the socio-transformational processes at broader levels than merely economically and politically. The focus on holism within the African worldview brings into focus the ecological issues of, amongst other things, deforestation and sustainability. Proponents of this linkage

argue for a more holistic theology in the church's task of earthkeeping, being informed by the wisdom coming from traditional African religion and philosophy.

In the African Renaissance and the renewal of the moral fibre of the nation, this mode of doing theology needs to be taken seriously in missiological terms. It is impacting the whole spectrum of the theology of mission and challenges, alters and corrects even fundamental claims about truth, God and mission, etc. This, according to Cochrane et al. (1999), shows it to be a missionary theology of base communities, with missionary significance for the church at large. The challenge of the Africanisation of Missiology and of the church in mission is therefore critical in the quest for understanding missionary self-identity.

2.5.3 FEMINIST THEOLOGY



One of the other stronger voices and experiences challenging the cultural structures of patriarchal dominance also found in the black and critical African theologies of liberation is that of women doing theology. These theologians argue that the fact that women study theological courses or are versed in the theological dictums of the day does not imply that a particular challenge to the dominant oppressive structures of male dominance in theology, church and the broader community is presented. The other important point to note is that those that are engaged in this way of doing theology are not only women. Oduyoye's definition (1994:166-167) is clear in this respect: *What is called 'feminist*

theology,' then, is the theology of women and men who acknowledge and subscribe to a conscious application of their experiences in reflections.

The hermeneutical key in this instance is, however, the particular experiences of women in unmasking the existing doctrines and interpretations of Scripture, based on an attitude of suspicion. As Ackermann (in De Gruchy & Villa-Vicencio 1994:198) posits

All theology reflects on the story of human being's relationship with God. Thus women's stories, our context and our experience give our theology its particularity. She continues to categorise the diversity of feminist theology, different voices and approaches working in constant exchange and communication with each other. She concludes with the particular agenda expressing the need for

- particular context and experience, i.e. the life stories of women in particular contexts as the point of departure.
- liberating praxis where feminist theologians are struggling and siding with women against discrimination, violence and oppression. This is being done as part of the method of doing theology.
- women and womanist communities defining their own humanity, because it has always been done for them by men, in a degrading and discriminating manner. The need is therefore to find a more inclusive view of humanity which affirms women's self-identity, value and integrity, within the context of relationality.

- redefining their relationship with the church, which often symbolises and gives structure to oppression and alienation. This quest also leads to the fundamental challenging of the self-images of the church, the struggle towards the transformation of models of church and ministry.
- the search for a new inclusive language, naming and communication.
- addressing the issue of sexual violence, an area where the church is silent and, according to the proponents of this theology, has failed women and children, indeed humanity. In this respect it is stated that the *task of feminist theologians is to theologially interpret the unheard voices of violated women and children so that our practices in ministry can be transformed continually to reflect love and justice as values of the reign of God* (De Gruchy & Villa-Vicencio 1994:206).
- forging an authentic spirituality that is redefining their place and praxis in society, as well as forging relationships across entrenched barriers. This is a spirituality of risk, risk in acknowledging complicity in racism and gender exploitation, in examining the damage suffered by internalising oppressive images of themselves as well as the damage inflicted upon others. This spirituality of risk also entails telling the stories, bringing to mind the memories and thus embarking on a journey towards self-criticism, healing and justice for all.

Indeed, it follows that the quest for a specific missionary spirituality and praxis forms the basis of the struggle towards engendering theology and therefore also Missiology. In a very concrete retelling of the life narrative of Mina Tembeka

Soga, Botha (2003:105-116) aims at contributing to feminist/womanist epistemology, thus promoting the cause for engendering Missiology.

2.6 AN EVALUATION AND PROPOSED AGENDA FOR MISSIOLOGY IN THE CURRENT PARADIGM

In evaluating this paradigm, i.e. the theologies of contextualisation, Jonker (1992) draws, in my view, relevant guidelines for the purpose of this study as he relates these developments to the reformed theological tradition. He points out that this paradigm has opened up our eyes to affirm that theology as a science develops out of specific interests. We do theology and therefore Missiology from the vantage point of a specific faith commitment that calls for specific interaction with and answers from the Bible. Our particular context largely shapes the questions that we take to our biblical reflection, and all theology therefore has a contextual character, i.e. it happens and responds to a particular social and cultural context. Jonker (1992:3) concurs that *teologie is mensewerk en daarom altyd beperk, tydgebonde en relatief*. He continues this point by stating that everybody should thus also acknowledge that their understanding and reading of the Bible is influenced by their contextual interests and commitments. As an example of this he mentions the theology of apartheid, and shows that relevant and biblical theology should include a self-criticism of our starting points and presuppositions.

He argues as follows:

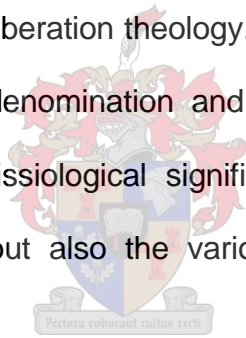
- All responsible theology should be practised, consciously from the context, as serious, committed study of and reflection on the Word of God, i.e. giving concrete answers back to the context.
- The theologian must have clarity on the particular context within which this process takes place. The theologian and/or theological community must be able to discern the reality of evil within the self and the social reality, and this gives theology a prophetic character. Jonker posits that the areas of economy, politics and culture, spirituality and religion need to be assessed.
- The meaning and role of the context need to be declared as the situation in which the Gospel needs to be heard, understood and ministered to. In this respect the context does play a part in understanding, reading and ministering the Gospel. The norm for the truth of the Gospel, however, lies in the Gospel itself and not in the context.
- In this respect the normativeness of Scripture is upheld. Scripture always challenges our understandings and scientific endeavours, even our theologising and therefore our limited and varied understandings of context and Scripture itself. Our local theologies therefore have to be done in dialogue with Scripture, within the fellowship of the believers, the faith traditions of our time as well as the ancestors. In this respect the dialectical tension between text and context is understood as a hermeneutical spiral where there is an interaction between our understandings of the Gospel and the context which is being changed

and reformed. De Gruchy and Villa-Vicencio (1994:10) explain this spiral as starting with the witness (mission) of the church in the world, then reflecting on this witness in the light of an exegesis of Scripture and the world, and then informing and reforming the Christian witness so that it may be more faithful to the Gospel and more relevant to the world. The primacy of revelation in Scripture is therefore affirmed in this process as a central tenet of reformed theology.

- The aforementioned guideline is the basis for seeking the criterion for truth, not primarily in liberatory praxis, but in the Word of God. The truth claims in a reformed contextual theology will have to be done in an affirmation of the centrality of praxis, which impacts our ecclesiology and church order, but this impact will be tested in the light of the Word of God.
- The last guideline is that it has to have a catholic character. The local theology must be developed in dialogue with the whole situation where the church finds itself and attempts to understand its mission. The contemporary contextual theologies have opened the eyes of the church to marginalisation and oppression, which have been legitimised and justified, in some cases, by the silence of the church. Theology has to keep in tension the imperatives for contextuality as well as catholicity. De Gruchy wrote in *Liberating Reformed theology* (1991:xvii) *...we will endeavour to show that while Reformed theology is a liberating theology, it cannot simply be equated with any particular contemporary liberation theology. In certain respects the two must be in critical tension with each other, even though they are complementary and not antithetical.*” He

continues to describe Reformed theology as *catholic, evangelical and prophetic* (De Gruchy 1991:13-21), standing in a critical relationship to tradition, serving it best by continually challenging and reforming it to be faithful to the Gospel.

I agree with Jonker, who concludes by highlighting the theology behind and in the Confession of Belhar. This set of guidelines is an example of authentic Reformed contextual theology. In addition, De Gruchy (1991:215) views Belhar as an authentic reinterpretation of the confession of Jesus Christ from the liberatory perspective of a biblical commitment to the poor as well as a creative Reformed response to the challenges of liberation theology. Although it is a confession that developed from a particular denomination and in a particular context, it has significant ecumenical and missiological significance in situations of conflict, ethnic violence and racism, but also the various contemporary situations of oppression and injustice.

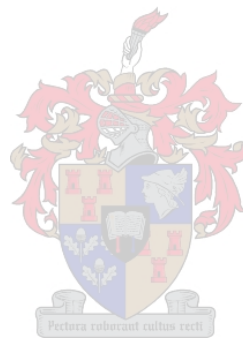


If we take into account the historical and contextual nature emphasised in this paradigm, Bosch (1991:353), within the context of Missiology, further calls our attention to the metaphorical and narrative nature of theologies, as a result of the church struggling with its missionary calling in the world. Botha (2003:106) therefore writes about Missiology, with an understanding of rationality as being inclusive of metaphor, symbol, ritual, sign and narrative. He explains (2003:106): *I find myself speaking of mission and missiology more in metaphorical and*

narrative terms as contextualization, rather than in terms of hard and fast definitions.

In conclusion, I have showed in this chapter the contours of the current paradigm shift in the reflections on science as well as the implications of this on the models of theology of mission that are relevant for the particular research question. I also presented emerging models that affirm that the former missionary or witness challenges, once confined to the former colonies, the developing world, the South and the marginalised sectors in church and society, are becoming increasingly central to the content and agenda for a missional theology of the whole, catholic church. This impacts the way we do theology and the way we institutionalise the praxis. Missiology for me thus becomes a critical discipline, challenging the whole field of theology to become missional theology. If the whole world is the mission field, then it means that all theology has to be practised in a missionary situation. I assert with Bosch (1991:494) that *we are in need of a missiological agenda for theology rather than just a theological agenda for mission; for theology, rightly understood, has no reason to exist other than critically to accompany the missio Dei*. This missional agenda, which I will explore in the next chapter, compels theology to accompany the missiological praxis in the world, relating it to Scripture and context in an intersubjective correlation. In this respect we constantly need to be aware of the fragile human, hence preliminary, nature of this enterprise. *There is only missiology in draft* (Bosch 1991:498).

In the abovementioned discussion there is a clear indication of a different paradigm in doing this missional theology, which is challenging the whole field of theology. This missional theology guides the quest for an appropriate approach for analysing missionary self-identity within the youth ministry of a particular church and faith community, as being a missionary identity within a particular social and ecclesial context. In the next chapter I will present a critical assessment of the current social and ecclesial context relating this to the current theological reflection.

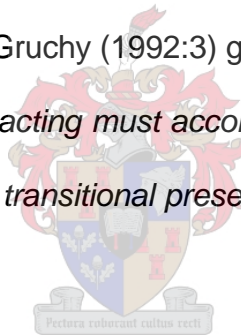


CHAPTER 3: THE SOCIAL CONTEXT OF SOUTH AFRICAN MISSIONARY YOUTH WORK

3.1 INTRODUCTION

With the particular research question in mind, the current social context needs to be assessed missiologically. This is done within the conceptual framework as argued for in the previous chapter. Starting with a contextual analysis I will also offer in this chapter a synopsis of the current missiological reflection in these challenges. In this respect, De Gruchy (1992:3) guides me as follows:

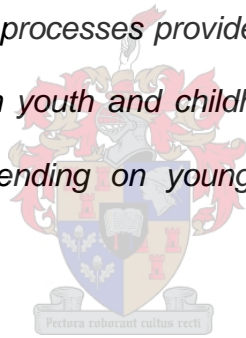
Mission planning, thinking and acting must accordingly begin not with an hypothetical future but with our transitional present, with what we already know.



It is *the transitional present*, with the key notion of transformation, that still poses challenges of different dimensions to faith-based youth work and youth research in general. In this reflection on youth work, I agree with the theoretical framework of Wyn and White (1997), in which they argue for a rethinking of the concept of youth as a social process or as a relational concept. This rethinking does not only take into account assumptions from developmental psychology concerning universal stages in development, identity formation and normative and ethical behaviour, etc. They contend that a sociological understanding of youth is needed that also takes account of the impact of social transformations on the

conceptualisations of youth. In this respect young people themselves engage with these social transformation processes in specific and varied ways (Wyn & White 1997:9), which need to be taken into account in the process of identity formation.

This understanding of youth is critical in this study, because it highlights the historical reality of the diversity of youth experiences and meanings, linking this to the previous chapter on the contextual nature of theologies. Although young people share globally in the chronological conceptions of time and lifespan, which could be measured objectively, Wyn and White (1997:10) argue convincingly that *the specific social and political processes provide the frame within which cultural meanings are developed. Both youth and childhood have had and continue to have different meanings depending on young people's social, cultural and political circumstances.*



The starting point is therefore to deal with the South African historical legacy and how the subsequent fundamental social transformations impact all aspects of the lives of individuals, institutions and communities. This legacy, according to De Lange (2001:102), has a historical pattern which has determined our current reality. This historical pattern has to be understood if there are to be solutions to the *current malaise*. He continues that it has a *complex problem structure with a unique mix of human and physical resources, which contribute both to its strength and its weaknesses.*

These challenges also need to be seen in relation to another important current development, namely globalisation, which transforms international relations on a global scale. Castells (1997:68) puts it clearly: *Globalisation and informationalism, enacted by networks of wealth, technology, and power, are transforming our world.* I describe this transformation of our world in more detail later, but this networked society clearly provides the macro framework for the transformation.

I choose this concept of transformation also because both socially and personally, it relates to the phase in which young people find themselves. Raubenheimer (in Kitching & Robbins 1997:27-41), in delineating a profile of South African youth, writes that the concept of transformation is not only descriptive of the phase of development and life stage of youth in general, but typical of the world of life of South African youth. *The historical, political, economic, ecclesiastic, and social realities of SA all bear the same message: CHANGE* (Kitching & Robins 1997:28). Wyn and White (1997:17) assert that social and economic changes have a significant impact on the diverse meanings and experiences of growing up.

I will now proceed with the task of delineating the context in terms of this broad notion of transformation and summarise the current reflections on these findings missiologically. Within this broader conceptual framework the important notions of inculturation, justice, reconciliation, healing, HIV/AIDS and reconstruction can be dealt with adequately.

The key question is what is meant by the concept of transformation. Missiologically, the answer will be informed by the quests and struggles of people for political, economic, cultural, spiritual and ecclesial self-determination (Maluleke 1997a:339). I will thus describe transformation from a social perspective via the political, economic and cultural dimensions of this process and identify the relevant critical missiological reflections as found in the study documents and reflections of the world reformed and ecumenical communities.

Social transformation signifies a fundamental change in the nature of the relations within institutions in society. This significant fundamental change touches on institutions, strategic norms and values, and it can affect individuals, groups, organisations, communities and whole societies (Joubert 1973:178). Joubert outlines a study that was done by Smelser on the criteria for theory on social (*maatskaplike*) transformation. Smelser distinguished three possible theoretical models for understanding this phenomenon, namely *the natural history model*, the *spiral escalation* or *value added* model and lastly the *equilibrium model* (Joubert 1973:182). These models are to be kept in mind as the transformations that are influencing communities and young people are explored.

The current African Renaissance, post-Truth and Reconciliation phase and the former Reconstruction and Development Programme (RDP) and now Growth Employment and Redistribution (GEAR) processes in South Africa provide the

political, macro-economic and cultural framework within which the transformation towards a new, post-colonial society is taking place in South Africa.

On a broader level, as referred to earlier, the thinking about the current globalisation process and also the concurrent emerging of identity-based, social movements provide the framework of analysis to understand the context within which Africa and South Africa are transforming. The preamble to the World Council of Churches VIII Assembly's draft statement on globalisation states it clearly (Butler 2002:116):

Globalisation is a reality of the world today, an inescapable fact of life. All people are affected. Globalisation is not simply an economic issue. It is a cultural, political, ethical and ecological issue...

Linked and critical to the understanding of globalisation is the emerging notion of the *network society*, in which the key feature of this world is interconnectability through networks of information and hypertext images. This process leads, according to Castells (1997:69), to the disfranchising of societies and nation states, the disintegrating of existing mechanisms of social control and traditional political representation. He links this situation to the loss of control over life worlds, over people's jobs, their governments, their countries, over the fate of the earth. Castells studies and follows those processes and movements that challenge this globalising hegemony and then points to the key concurrent although conflicting movement, namely *the widespread surge of powerful expressions of collective identity that challenge globalisation and*

cosmopolitanism on behalf of cultural singularity and people's control over their lives and environment (Castells 1997:2). In the various sections dealing with these processes, I explain the local manifestations of these identity-based movements and explore Castells' understanding of identity formation in the network society. These movements influence and play a key role in challenging the structures of power, which is the context within which social transformation is taking place and is therefore central to the missiological question on the faith community's redemptive involvement in the world.

I will now describe the political, economic and cultural dimension of the social transformation in theoretical terms as well as its impact on Africa and, more specifically, South Africa. These challenges are interlinked and, when dealing with the social reality, cannot be separated. However, they will be distinguished for the sake of understanding the deeper dynamics of these transformations and also provide an integrated approach to the contextual analysis. I will also show the contours of current missiological reflections on this analysis, reflections which point to an emerging missionary presence and involvement.

3.2 THE POLITICAL DIMENSION

3.2.1 RESPONSIBLE CITIZENSHIP

The challenge of responsible citizenship is a key challenge to youth ministry within the context of our responsibility to society. Koopman (in Kitching & Robbins 1997:87-88) argues convincingly that faith-based youth work needs to develop

good people but also good rules, i.e. youngsters should be schooled how to intervene in the law-making process. Which bills (laws in concept) are to be tabled in the lawmaking institutions, what stance should a Christian take, should submissions be done, should the public be informed and influenced and how this should be done...The task of youth ministry is not met when these challenges are met..... The challenge of forming or building the players who are not only capable of making good rules, but who also live by those rules - that is the task of moral formation - is on the table of the youth ministry.

What is critical is therefore how political processes affect young people and their ability and potential to participate in society meaningfully. The history of South Africa's transformation tells the story of young people's political role either as participating in the movements propagating change or in institutions and processes defending and upholding the status quo (Raubenheimer in Kitching & Robbins 1997:28). The indications are, however, that there is a growing sense of disengagement from the formal traditional political processes, which prompt political parties towards renewed mobilisation of young people towards involvement in this. What are the political challenges that South Africa has to deal with?

3.2.2 THEORETICAL MODELS ON UNDERSTANDING POLITICAL TRANSFORMATION

Politically, post-colonial Africa and South Africa are presented with the challenge of governance and democratisation. The process of democratisation is not linked

only to national electoral processes, i.e. voter education, multiparty government systems, free and fair campaigning, although the latter indeed forms a central part of it. It also relates to the issues of ethics in governance, the role, participation and freedom of civil society or social movements in ensuring that the will and demands of the people are satisfied. The political dimension also refers to the internalisation of a culture of tolerance and respect for the view of others, be they ethnic minorities, subcultures or the poor. In essence, this process relates to the manner in which the call for justice for the oppressed, the poor and the marginalised is concretely administered and realised in practical ways. In this respect De Gruchy (in Pityana & Villa-Vicencio 1995:22-23) writes: *If the vote does not bring about access to clean water, adequate housing, health-care, employment and a decent education, democracy will lose its legitimacy.*


It was assumed and hoped that the political independence sweeping over the continent in the liberation from colonial powers would bring revival of inclusive and life-giving African notions of communalism and respect for life and authority, with regard to the duty to govern. However, within a situation where governments are violating the human rights of people and where nations are struggling with civil conflict and war, corruption, growing debt and globalisation, there are indications of a need to review democracy in Africa. Reference can be made here to situations in Zimbabwe, the conflict in the Great Lakes region (involving the Democratic Republic of Congo, Rwanda, Uganda, but also Southern African states like Zambia and Zimbabwe), political and social turmoil in Sudan, Sierra Leone, Burundi and Liberia. This review can be linked to the dominant role and

impact of international financial institutions, which I will return to in the next section.

This current state of political affairs, according to Castells (1998:83), is affected by numerous economic, technological and social factors. One of these factors is the manner in which ethnic identities, economic globalisation and state formation have developed and interlinked in this new world. A number of post-colonial, African governments had to deal with the legacy of geographical boundaries, defining nation states and national identities in terms of the Berlin Treaty as decided upon arbitrarily in 1884/5 by the colonial powers of the time (Castells 1998:106). The colonial state therefore developed into a *bifurcated state* (Mamdani in Castells), where there was on the one hand the racialised legal state under the tutelage of the European colonial ruler, and on the other hand the tribal councils or customary power. This structure was administered in such a way that maximum profits were ensured by the colonial administration. The fragmentation of the customary power structure into ethnic identities was entrenched and this gave rise to the contesting, allocation and control of primarily land and labour. This structure continued after independence, except for the deracialisation of the legal state. The rules for the contest for scarce resources and livelihoods therefore changed politically, but still, the new rulers had to contend for control within the ethnic identities that held territorial power. The vision and call for the African Union as the context for South African political transformation is therefore the response to dealing with these challenges, by forging a unified African vision and common agenda for governance.

3.2.3 THE SOUTH AFRICAN CHALLENGE

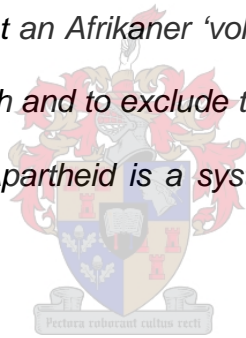
South Africa is, with due cognisance of the above processes, also striving to deal with the effects of colonialism and the state-controlled disempowerment and fragmentation of ethnic identities. Political disempowerment in South Africa has been controlled through the persistent legislative exclusion of blacks since the 1910 Constitution until 1994 (Mpumlwana in Koegelenberg 1993:61-80). The roots are, however, much deeper and are to be found in what Nolan (1988:70-74) calls internal colonialism. This system is also sometimes called colonialism of a special type.



In this type of colonialism the colonial power and the colonised lived side by side, sharing the same geographical area. In South African history, the Dutch, British and smaller pockets of French settlers divided the country amongst themselves in colonies and *republics*. This came to an end after the colonial South African war, popularly known as the Anglo-Boer war, with the British armies defeating the Boer (Dutch) armies and establishing the Union of South Africa, with relative and ambivalent independence from Britain. The discovery of gold in the previous century, however, provided the factors that made the development of internal colonialism in South Africa different from that in the rest of the world, like USA, Canada, Australia and New Zealand. In South Africa, the gold that was discovered required deep-level mining and therefore a vast amount of cheap labour. Within the discussion on the economic dimension of the transformation I

will come back to this matter. At this juncture it is relevant to refer to the clarifying statement by Nolan (1988:73-74):

The only way to colonise the cheap labour within the same country was to devise a system of identity and separation. South Africa's 'First World' had to be set apart from its 'Third World' especially where political rights were concerned. There would have to be a way of creating separate identities for those who enjoyed the benefits of a colonising nation and those who were to remain colonised. It was not necessary to search for a criterion of identity, as racism was present already; it only needed to be systematised and controlled. Segregation and later Apartheid involved the artificial and systematic creation of a white national identity (and within that an Afrikaner 'volksidentiteit') in order to reap the benefits of South Africa's wealth and to exclude the colonised workers of African, Indian and mixed descent... Apartheid is a system of imposed separation and imposed identity.



Further accounts of the legacy of the past have been researched extensively, but the critical question which involves all of us is how South Africans aimed to come to terms with the past and forge a new national identity or transcend various identities (Omar in Botman & Petersen 1996:24-26). The South African process of democratisation, reconciliation and nation building started formally in the CODESA negotiation phase, culminating in the first democratic elections of April 1994. After the third national and provincial elections in April 2003, as well as after the 10-year celebrations of democracy, this process is still in a very early, fragile stage. The adoption of the Constitution in May 1996, with the inauguration

of the Constitutional Court, set South Africa on the path of a secular, constitutionally based governance. The South African state has indeed developed, based on this Constitution, into a state with a focus on building a strong human rights culture. This means that many new public policy issues needed to be debated and discussed in dealing with this new constitutional reality.

The subsequent protests from faith-based groups and churches point to the consequences of this political transformation on the relations between faith communities and the state. Issues that have been raised are the place of the name of God in the preamble to the Constitution, the right to religious freedom and what this means for prayers in Parliament and in public schools, religious education in public schools and religious services on the public broadcaster. Issues like the death penalty, the Termination of Pregnancy Act, the constitutional rights of people of different sexual orientations and freedom of expression invited reaction and actions from various religious groups. These protests need to be judged within the broader quest for a new national identity, taking into account the diversity of the various communities in South Africa. What it indicates for institutions and citizenry is that politically, South Africa has changed fundamentally and that values and new skills need to be nurtured in order to deal with this fledgling democracy. It also indicates that the challenge of old and new fundamentalisms and collective identities, which aim to deal with the insecurities and anxiety that this shift brings, are growing.

The government therefore aimed to deal with the challenge of nation building, diversity and reconciliation, amongst other things, through the Promotion of National Unity and Reconciliation Act, promulgated in July 1995, which prescribed the establishment, work and scope of the Truth and Reconciliation Commission (TRC). The Act, in terms of which this Commission did its work, aimed at dealing with the apartheid legacy of the past by investigating the nature, causes and extent of what the Act terms 'gross violations of human rights'. These violations were placed between the dates 1 March 1960 and April 1994. Public space was created for the victims to speak out on the violations that they suffered. The Act further provided for the granting of amnesty to the perpetrators on condition that they had to make full disclosure of all the facts, i.e. to tell the truth. The Amnesty committee had the power to grant amnesty to them, if it could be proven that these acts were done with a clear political motive behind them. Another committee, the Rehabilitation and Reparations Committee, made recommendations to Parliament on the appropriate measures required to deal with the needs of the victims of these human rights violations.

The TRC process, along with the development of new national symbols and various other laws, therefore aimed at dealing with the situation of a nation divided and outraged against each other. This need for a truth and reconciliation process was critical in ensuring a sustainable peaceful democratic transformation. Indeed, at the heart of this process was the question in the Festschrift for Beyers Naudé (Villa-Vicencio and Niehaus 1995:11), *how can*

South Africans, divided by generations of colonial and apartheid rule, live together in unity? .

Whether these political processes succeeded in attaining this goal is another question, which will be dealt with under the missiological reflection.

Linked to this challenge of political separation and disempowerment is the youth marginalisation in skills acquisition and education. Wyn and White (1997:120) link education provision with the transition to either meaningful employment or the marginalisation of young people. Sporadic student protests on various merged campuses and the criticism of the National Youth formations on government policies indicate that this terrain is a key battleground of youth participation in the political transformations taking place.

If the demographics of the youth development challenge are considered in relation to the educational and training task ahead, the legacy and the task seem daunting. The South African government's census of 2001 officially established that 37% out of the population of 44.8 million consisted of young people between the ages of 15-34. The historical legacy of colonialism and apartheid also shaped the contours of the education and training sphere. The human resources policy of South Africa prior to 1981 and labour legislation barred blacks from qualifying as artisans, for instance, and job reservation also skewed the ability of black South Africans to have access to vocational skills development, which would enhance the ability of this region to deal collectively with its social challenges. In 1981 the HSRC published the De Lange Report (Nasson & Samuel 1990:55), which found

that of the pupils completing 12 years of formal schooling between 1963-1965, 58,4% were white, 22,3% were Indian, 4,4% were coloured and 1,96% were black.

In the same report it was stated that of the teaching force, which was severely underqualified, i.e. did not hold a minimum of a Std 10 school-leaving certificate, 3,6% were white, 19,7% were Indian, 66,14% were coloured and 85% were black.

Sparks (2003:22) calls this challenge a bitter inheritance, which to begin with *was not only segregated but hopelessly unequal*. Not only was this educational situation fragmented administratively, but it was also *the explosive frontier of black anger and political resistance*. Because of this situation, black young people were at the forefront of the struggle against apartheid. In the context of transformation, it was the political challenge to address the systemic contradictions and restore a new culture of learning and excellence, i.e. giving hope to learners. More recent statistics indicate an increase in government spending from R31.8 billion in 1994 to R69.036 billion in 2003 on education. A significant part of addressing this problem also meant dealing with the education and training of teachers, the provision of meaningful vocational training and hence the transformation of the higher education system in addressing the skills needs.

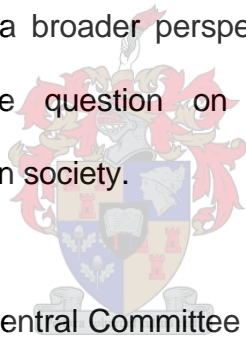
In addressing this legacy at higher educational level, the White Paper on Higher Education and Training (Republic of South Africa 1995) states that *the Ministry finds reason for concern and an imperative for transformation*. The Ministry spells out its vision for ... *a transformed, democratic, non-racial and non-sexist system of higher education that will:*

- *promote equity of access and fair chances of success to all who are seeking to realise their potential through higher education, while eradicating all forms of unfair discrimination and advancing redress for past inequalities*
- *meet, through well-planned and co-ordinated teaching, learning and research programmes, national development needs, including the high-skilled employment needs presented by a growing economy operating in a global environment*
- *support a democratic ethos and a culture of human rights by educational programmes and practices conducive to critical discourse and creative thinking, cultural tolerance, and a common commitment to a humane, non-racist and non-sexist social order*
- *contribute to the advancement of all forms of knowledge and scholarship, and in particular address the diverse problems and demands of the local, national, southern African and African contexts, and uphold rigorous standards of academic quality*

Even this challenge is daunting and the missiological reflection will indeed struggle to deal with the missionary implications.

3.2.4 MISSIOLOGICAL REFLECTIONS AND EVALUATION

In analysing and reflecting on this dimension of transformation as one dimension of the current missiological challenge, Brink (as cited in Kritzing 2002:147-161) starts by stating the reality of this challenge. *In the early 1990s futurologists predicted that education in South Africa would be profoundly influenced for a long time by the political changes in the country. The reality of the current situation of education reveals that they were right and that the process of radical transformation in education has just begun.* I will deal with this challenge impacting young people from a broader perspective than that indicated in his article, which relates to the question on governance, policy and the democratisation of South African society.



The Africa report to the 1999 Central Committee meeting of the World Council of Churches raised this challenge to churches: *a new question sprang from the earth... the question of viable and inclusive governance systems for Africa and the economic and cultural benefits derived there from.* The World Alliance of Reformed Church's (WARC) 24th Assembly in Accra Ghana in 2004 also explored its vision for the next decade, taking cognisance of this challenge. In reflections by African Reformed faith communities, they voice the reality of their mission in the midst of the human and environmental consequences of civil and international strife, leading to military conflict. These faith communities point to the consequences of this desperate situation, namely displaced peoples,

refugees and the growth of economically marginalised peoples and nations (Crossing ten seas 2004:2-3).

From a South African missiological perspective, Maluleke (1997a:324-343) proposes a deeper theological analysis of the aforementioned political developments and, more specifically, the role of the nation building, the South African TRC and the other broader truth and reconciliation processes, relating these processes to the silencing of the voices of the poor and oppressed. He challenges the notion that the ideals of this legislation with its mechanisms adequately addressed the needs and aspirations of the black poor in South Africa and beyond. His analysis correlates with the conclusions drawn by Terreblanche on the way the TRC dealt with the submissions made by the business community. Terreblanche (in Guma 2002:149) posits, correctly in my view, that it *ought to be clear as daylight that when the systems of racial capitalism and white supremacy were created or institutionalised, a white monopoly of both economic and political power was entrenched and that from then onwards i.e. until 1990/1994 the two white elite groups were empowered to use their respective economic and political powers in close collaboration with each other to enrich themselves and to impoverish people other than white. One of the rather astonishing aspects of the TRC report on Business is the little attention it bestows on the poverty problem in South Africa. What is also lacking is an attempt to determine to what extent the widespread and abject poverty in the African society can be blamed on the system of racial capitalism and white political dominance.*

Regarding the issue of social transformation and the bitter legacy as described in earlier sections, I want to question along with Maluleke whether these political processes did in effect deal with the wounds that were inflicted upon the oppressed peoples in South Africa and the broader Southern Africa region. In his article entitled 'Dealing lightly with the wounds of my people: The TRC process in theological perspective' (1997a:324-343), Maluleke points to the limited scope of this legislation. This Commission was relatively small, temporal, and dealt with the wounds in categories that were chosen from within a particular perspective. Hence my conclusion that this process was in fact only symbolic and it failed to deal adequately with the material conditions and the legacy of 300 years of colonialism, patriarchy and oppressive policies. This conclusion is confirmed by Maluleke highlighting the reality of the silence and absence of the voices of the poor and marginalised sectors in these high profile processes and his call for an interpreting and articulating of *the eloquence with which the increasingly poor and increasingly marginalized people of this country are silent* (Maluleke 1997a:331). Maluleke (1999:111-113) also examines how the political transitions, through the CODESA negotiations and settlements, international experiments and notions of human rights with regard to the South as well as TRC-like commissions in other countries, influenced and determined the way the South African project was structured. He concludes by acknowledging the positive role and impact that the TRC made, but also by pointing to the sober realisation of and challenge to a missionary theology, namely the reality of the non-violent resistance to these processes, through the absence of the voice and struggles of the black poor and black women. This absence alludes to the possibility that the church and its

prophetic voice were absent and the possibility that it has failed its missionary calling. Within this context, Maluleke correctly argues that the rising tide of new theologies and the *TRC industry* actually masked this *resistance through silence* of the prophetic tradition. Therefore in conclusion, using the words within another context, but also speaking about this challenge, Pityana (1995:98) writes: *Today the marginal, popular peoples' church has lost its voice. It no longer speaks vibrantly and sharply. It has been muzzled.*

The engagement of the church and youth ministries in dialogue on viable and inclusive government systems is therefore needed in the face of growing disillusionment in the capacity of post-colonial governments to maintain the support of the poor. This missionary calling of the church, however, also points to the church's own governing structures and how the notions of inclusiveness and participation are being dealt with. This calling relates to the role, participation and place of the oppressed, the poor, the women and young people in decision making and policy making in the church, indeed the issue of how the church itself hears the voice of the marginalised in its midst. Ruda (2002:197), from the DRC in Botswana, confirms this: *The church will have to take the first step to transform the hostile environment in the church in which young people operate into optimum conditions that will enable them - especially young women - to maximize their potential, be the best they can be and freely play a meaningful role in the life of the church, both today and tomorrow.*

If we want to listen from a missiological perspective to the real voices of the poor and oppressed, and understand their perceived silence in the current transitional juncture, we need to delve deeper into the socio-economic conditions, i.e. the material conditions, of the situation as well as the cultural power structures as hinted at earlier. It would seem that these power structures provide the framework for understanding this silence and growing resistance from people's movements, but also the resistance within the church against this exclusivity and marginalisation as well as the struggles towards life-giving notions and images of participation in an inclusive and full community. These seem to be an essential component of the current missionary challenge for the faith communities. The acknowledgement of these oppressed and marginalised groups in our midst, in terms of their own definitions and self-understandings, would point towards giving body to the values of the Kingdom. This quest will only be authentic, however, when the concrete historical structures of evil and death are unmasked. I will therefore explore this historical reality by also considering the economic dimensions of social transformation.

3.3 THE ECONOMIC DIMENSION

3.3.1 OVERVIEW

Being part of Africa, South Africa's economic history and future are bound up with her destinies and that of the South. The history of colonialism, Western and Northern imperialism, the Cold War and racial capitalism, as described earlier, is the raw material to be work with in order to assess the current quest for NEPAD,

African Renaissance and the African Union, i.e. the broader social transformation of our time. The role of the mineral and human resource wealth in this painful history and quest is most dramatically displayed in the 25-year long civil war in Angola, the Great Lakes war including various African states and other conflicts on the continent.

In dealing with this challenge, I strive to present a working definition of economic transformation, briefly describe the current global structures influencing the situation and also give an overview of the current situation with regard to South Africa. I then outline current missiological reflections as an evaluation of the current proposals and programmes for socio-economic transformation within this context.

3.3.2 THEORETICAL MODELS ON UNDERSTANDING SOCIO-ECONOMIC TRANSFORMATION



What is economic transformation and what are the indicators of success in this regard? The answer to this question depends largely on the particular ideological orientation of the person speaking. The main criteria for acceptance of such a definition would, however, be the manner in which the material conditions of the poor sectors are being transformed into a situation of justice and whether the destruction of the natural environment is minimised or turned around. This definition therefore relates to concrete material conditions, resources and just distribution, i.e. just relationships. We therefore need to establish whether

material wealth has been distributed in the past in Africa and South Africa in a rational and constructive way and whether it is happening at this current historical juncture. Thus I will briefly present how the economy of Africa and the developing world has developed, taking into account firstly the critical analysis provided by theorists and, more importantly, the empirical situation.

Hoogvelt (1982:105) draws a distinction between thinkers, explaining the economic developments in terms of what she calls the liberal, bourgeois tradition and the neo-Marxist tradition. The liberal tradition works with a linear evolutionary process of modernisation of the model of the industrialised countries, with key proponents like Kahn, Rostow, the Club of Rome think-tank, with thinkers like Forrester, Mesarovic, Pestel and Tinbergen. This analysis is based on the systems theory and historically builds on the works of the classical sociological thinkers in the evolutionary and neo-evolutionary tradition on the way societies grow and develop. These thinkers include Spencer, with his *homogeneous versus heterogeneous society*, Durkheim's *mechanical solidarity versus organic solidarity* and Tönnies' *Gemeinschaft and Gesellschaft* (Hoogvelt 1982:107). When we talk about systems theory, we are referring to *the assumption of an organization of parts or phases in orderly arrangement. Whatever the system, its related character is identified by harmony in operation and the integration of its structure* (Fairchild 1973:315).

This particular theoretical framework is then used in quantifying data by means of the new technologies. Its aim is to develop the *world future theories* and

scenarios, which would either be positively globally growth-focused, or doomsday prophetic warnings pointing to the destruction of the environment and the security danger of the growing global poverty.

It is very dangerous to simplify and summarise all the models within this paradigm. The key concepts and strategies proposed are (economic) growth (Kahn and Wiener) under US leadership (Rostow), global limits and constraints, zero (economic) growth (Club of Rome I), redistribution and international economic reform. This reform constitutes a new world order with every individual having economic rights to a life of well-being and dignity. At national level self-reliance is advocated to poor countries within the context of developing policies of domestic redistribution. The latter includes expansion of social service to the poor, agrarian reform, increased development expenditure in rural areas, stimulation of small- and medium-sized enterprises and better tax administration.



Along with these prescriptions also come the so-called Bariloche's basic needs approach, which aims to prove that under specific social and political conditions every single human being can have a basic acceptable standard of living, without trespassing the physical and environmental danger line.

Lastly, Hoogvelt (1982:148) also refers to the so-called world order models project, with thinkers like Galtung, Mazrui and Falk. These writers who, based on noble values like peace, basic need satisfaction, social justice, ecological balance and the like, write and promote their *preferred world for the 1990's* under a

central world authority (e.g. the United Nations), who are also *counterbalanced by regional and natural cultural diversity*.

The main criticism, especially from Marxist thinkers, against this liberal position concerns the lack of a historical context in its method and thus a dearth of social change theories which identify sources and mechanisms for social change as well as answer the question “what’s next?” beyond modernity. In this respect, the only response of these thinkers is the belief that individuals can change their behaviour at will and that this must happen collectively for history to change. What is needed then is a change of heart, a change of values. Hoogvelt (1982:147) calls this a voluntarist theory of social change.

Within the Marxist tradition of conceptualising global socio-economic transformation, the theories of historical materialism also work with stages in the development of societies. This time, however, they are based on the modes of production and are transformed by the growing contradictions inherent in themselves. This leads to class conflict and ultimately a revolution towards a more egalitarian society. These thinkers, especially in the predominantly Western school of neo-Marxists, aim at understanding the reality of the world in terms of one world capitalist system. This system develops the centre but, as an integral part of the working of the system, underdevelops or exploits the periphery or satellite states or sites. Thinkers like Frank, Baran and Prebisch worked out these ideas of dependency and underdevelopment on the basis of the classical theories of Marx and Engels. With the changed historical situation of post-colonial states

and the growing differentiation and demise of the developing world, especially in the early seventies, however, the question was why there is evidence of continuing exploitation. From this question arose the debate between the *productionist* and *circulationist* conceptions of exploitation. This debate deals with the issue of whether the locus of exploitation is the *imperialist dominated* production inside the developing world itself or in the world capitalist market arrangements. Amongst the *circulationist* thinkers, or *world system thinkers*, are Wallerstein, Mandel and Amin.

Hoogvelt (1982:5) quotes Wallerstein who said that a world system is *a single division of labour comprising multiple cultural systems, multiple political entities and even different modes of surplus appropriation*. This system is not an integrating whole described by the functional systems theory in the liberal tradition; however, the basic contradictions and class struggles within this capitalist system are part of the dynamism in it. These thinkers therefore base their work on a basic radical conflict theory, not a functional systems theory. The main themes and concepts within this tradition are the increasing role of multinational or trans-national companies and the discourse on local, national or international struggles in the quest for liberation from this global exploitation of workers and nature, on the one hand. On the other hand, the question of involvement or non-involvement in a world capitalist system is a key issue in the discourse. Indeed, various scholars point to the fact that this all-pervasive system seems to lead in the nineties to the over-accumulation of money and power to a few, not just nations, but individuals. This international monetary system's central

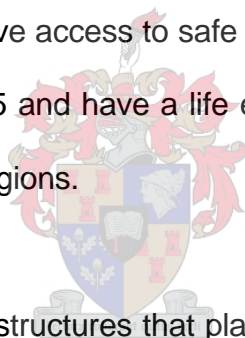
actors are now the investors, who, through the mechanisms of the stock exchanges, are, in their quest to maximise profits, increasingly drawing money away from the manufacturing and production sectors into private financial institutions. This economic shift leads to the downsizing and restructuring of national industries and the retrenchment of workers or, alternatively, the move of plants to countries where there is an oversupply of workers and less rigid labour legislation, leading to a higher profit margin for the private shareholders.

In an analysis of the various ideological categories that can currently be distinguished in the aforementioned context of socio-economic transformation, Bond (2004:23-27) identifies the *resurgent right* in a neo-conservatism political tradition, the *Washington consensus* in neo-liberalism, the *post-Washington consensus* in social democracy, *Third World nationalism* in national capitalism and the *global justice movements* within a socialism and anarchism political tradition. He calls these categories *rough approximations, sometimes proudly worn as labels, sometimes not* (Bond 2004:22). These categories, however, also set the global parameters within which the African and South African socio-transformation processes take place.

3.3.3 THE SOUTH AFRICAN CHALLENGE

In grappling with the challenges for Christian mission in Africa, Lamola (1993) provides a broad picture of Africa's economic situation in terms of the role of this international monetary or capitalist system and in the poverty in Africa. His study

deals with *the impact on Africa of the current international economic order and the financial systems which have shaped the post-Second World War II world* (Lamola 1993:02). Presenting a picture of the situation in Africa, he also relates this to the historical and structural factors that provide the framework within which this situation unfolds. The situation in Africa, in particular sub-Saharan Africa, is described as *being left behind by the rest of the world*. and further, *among the regions of the third world, sub-Saharan Africa presents the poorest of the poor* (Lamola 1993:2-3). Based on the UNDP's Human Development Report of 1992, he mentions the reality that Africa has a per capita gross domestic product of US\$171, with Latin America and the Caribbean \$964 and South Asia \$351, close to half of Africa's population have access to safe water and health services, more children die before the age of 5 and have a life expectancy of significantly lower than that of these mentioned regions.

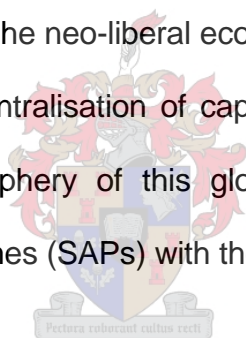


In dealing with the factors and structures that play a role in this situation, Lamola (1993:4-13) mentions (unfair) trade, foreign debt and the International Monetary Fund and World Bank. His assessment concurs with the aforementioned analysis by Henriot, mentioning the devastating effect of unfair trade, debt and structural adjustment policies being imposed on Africa and other poor countries by industrialised nations and multilateral institutions (Henriot 1998:1).

Henriot (1998:1), in his analysis of Africa in terms of the development of a global ethic, described the situation in 1998 as follows: *Of the 44 least developed countries in the UNDP ranking, 33 are in Africa. Zambia, for instance, has slipped*

from 136th place out of 174 in 1996, to 142nd in 1997, to 146th in 1998. The external debt of sub-Saharan Africa now stands at US\$ 235 billion, with more money going out of Africa through debt servicing than is available to meet basic needs of health, education, food, water, sanitation, etc. Foreign aid has fallen off dramatically in recent years, currently down by one-fourth in real terms in 1997 from 1990.

This analysis corresponds with Hoogveld's theoretical analysis of the development of globalisation. As argued earlier, the global focus and scope of trade is not a new phenomenon. However, from the perspective of role, the key features of this new phase are the neo-liberal economic ideology, aiming to justify politically and culturally the centralisation of capital in the North and proposing and implementing in the periphery of this global system the corresponding structural adjustment programmes (SAPs) with the enhanced SAPs recently.



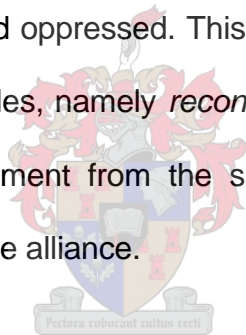
Although I seriously consider the criticism of economist language in the use of concepts like 'macro economic growth' and 'human development indicators', which dominate the discussion of the wealth of countries, and in particular Africa in this study, I utilise these categories with the purpose of illustrating the point of the failure of these policies in their own terms. I therefore look at the indicators of development as presented by the UN agencies. Both the UNCTAD Trade and Development Report of 1997 (UNCTAD 1997) and the UNDP Human Development Report of 1997 (UNDP 1997) indicate that unguided globalisation has indeed contributed to increasing economic inequality between and within

countries. According to the same report of 2003, there has been an increase in the poverty levels of countries since the nineties, with 21 countries which have more hunger and starvation and 14 countries which have more children dying as a result of this (in Vandepitte 2004:23-25). The current and growing foreign debt of sub-Saharan African countries indicates the result of this. The policies and dominant ideology are instrumental in the destruction of the real wealth of countries. To put it more strongly, Korten (1998) states that *we find ourselves unwitting participants in an epic contest between money and life for the soul of humanity. And it comes down to a fairly literal choice as to which we value more - our money or our lives.*

Drawing the focus of analysis closer to South Africa, initially the report of the second Carnegie inquiry into poverty and development in South Africa, called *Uprooting poverty: The South African challenge* (1989) by Wilson and Ramphela, provided the challenge for the empirical situation. This study also pointed to government's role in agricultural transformation, changing macro-economic policy, job creation, public investment and welfare (Wilson & Ramphela 1989:307-342). In the RDP base document later (ANC 1994:7), it was stated that *the first priority is to meet the basic needs of people - jobs, land, housing, water, electricity, telecommunications, transport, a clean and a healthy environment, nutrition, health care and social welfare.* Having seen the challenges facing this government in the social plight of the poor, unemployment and underemployment, it was therefore estimated that economic growth had to take

place at a rate of at least 6% per year in order to sustainably address these challenges.

With regard to the broader framework for social transformation, South Africa, through the RDP, therefore initially adopted a particular policy framework aimed at addressing this economic legacy of the past and at giving material substance to the abovementioned democratic transformation. This policy document was revised several times and restated through the RDP White Paper (Republic of South Africa 1994). As government policy, it aimed at the transformation of the civil service and the restructuring of the economy according to the developmental needs of the country's poor and oppressed. This social policy programme aimed at transformation from two angles, namely *reconstruction* and *development*, with strong influences in this document from the side of labour and the socialist partners in the so-called tripartite alliance.



Through the process of *reconstruction*, in which institutions and structures are rearranged and focused to aim at redressing the legacy of the past, it seemed as if there was an attempt to shift strategy and emphasis from the political liberation phase to a phase of altering the economic structures. With labour-sensitive economic policies, among others, being proposed, this policy framework seemed therefore to be in line with a more radical approach towards socialist transformation.

The other leg of this policy was *development* in which it was proposed that through a linear, evolutionary process the social needs would be addressed through state support in the social sphere. This approach set out to learn from the social democracies of the past and aimed not to make the same mistakes all over again. It stressed the need for fiscal discipline and for avoiding welfare programmes, which only lead to poverty traps. The aim would be to develop social policies that are sustainable and developmental.

A policy shift took place during the latter part of 1995, however, leading to the adoption in June 1996 of what was called a new growth strategy. The South African government defended this shift, arguing that it was basically a strategy to fund the RDP (Sparks 2003:193). The reality, though, was that RDP thinking disappeared from the public discourse, whilst the provincial and local structures as well as community-based forums became moribund and the final curtain was indicated by the various actors involved in the organised labour movement with the announcement of the closure of the national RDP office. A new macro-economic framework was then put in place through the Growth, Employment and Redistribution (GEAR) policy which placed stronger emphasis on growth and, more specifically, *economic* growth and which currently guides the macro-economic framework of South Africa.

The motivation behind this shift was to a large extent influenced by the global economic forces that provided the practical realities governing South Africa. Through this policy, which some commentators called a home-grown neo-liberal

policy, the government purports to create an environment conducive to socio-economic transformation in historical and ideological continuity with the RDP. The government argues that for strategic reasons it strives to live up to the ideals of the neo-liberal theories; hence the creation of an environment conducive to economic growth in terms of this GEAR logic. However, in line with neo-liberal thinking, government is required to refrain from intervening in the free market system, labour laws must be less rigid, whilst through fiscal discipline the aim should be to reduce inflation and interest rates. Sparks (2003:193) states that GEAR is in fact *an unvarnished free-market programme, directly in line with the neo-liberal agenda, or what is known as the “Washington consensus”, a combination of relaxed exchange rates, privatization, fiscal discipline and collaboration with the private sector to produce export driven growth.*

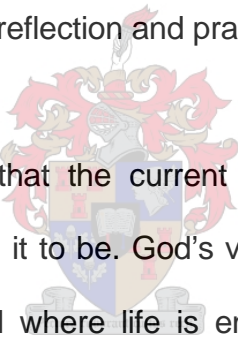
This policy shift gave rise to the question of what had happened to government's commitment to the plight of the poor and marginalised in the policy development process. Bond (2004:14) quotes a government agency, Statistics SA, which released a report in October 2002 confirming that *...in real terms, average black “African” household income declined with 19% from 1995-2000, while white household income was up 15%. Households with less than R 670 per month income - mainly those of black African, coloured or Asian descent - increased from 20% of the population in 1995 to 28% in 2000.* With regard to unemployment he states that the *official measure of unemployment rose from 16% in 1995 to 31,5% in 2002.* Another area, which at local level gives an indication of the impact of these policies on the living conditions of the poor, is the

provision of water and electricity, as referred to earlier. Bond (2004:143-176) gives an overview of the interplay between government policy, neo-liberal ideology and these living conditions in a chapter which he calls the *Water wars: Dams, privatisation and pre-paid meters, from Johannesburg to Kyoto and back*. He concludes that there is evidence of a growing intensity in the debates and struggles between government and the *water affiliates of the global justice movements*, with government talking developing world rhetoric, but acting and implementing contradictory, neo-liberal policies, like disconnections, pro-business tariff pricing, prepaid meters and water commercialisation (Bond 2004:172).

The question remains whether the growing unease and public criticism against this globalisation ideology and the populist struggles of the people are being taken seriously by the government of the day. There is an unease with the globalisation process as expounded by the growing new social movements, e.g. the Jubilee 2000 to cancel unpayable developing world debt, including South Africa's odious apartheid debt, the People's Water Forum as well as the growing protests and struggles against the role of WTO, IMF and World Bank presence in South Africa. What is also simmering is the growing tension between government and the public sector, a war of words between the ruling party, ANC and the worker's movement (COSATU), as well as the proliferation and impact of resistance based on cultural, fundamentalist, religious and ethnic grounds. These indications point to a growing crisis of dealing with the challenge of socio-economic transformation whilst taking due regard of the values underlying concrete economic policy.

3.3.4 MISSIOLOGICAL REFLECTIONS AND EVALUATION

The current global economic processes have been assessed from the perspective of the Reformed tradition through a process started by the WARC which formally commenced in 1992. At this gathering, this world Reformed community called for a process of confession (*processus confessionis*), aiming at studying, educating, confessing and acting in the light of the economic and ecological implications of this social globalising force (Smit 2002:112). At the WARC General Assembly in 1997 a very relevant theological analysis was presented as a basis for further reflection and practices.



It was stated and concluded that the current economic ideology and reality endangers life as God intended it to be. God's vision for the world is prosperity, peace and justice and a world where life is enjoyed and celebrated. From a Trinitarian perspective it was argued that God is the source and sustainer of life in fullness for all. In the current context there is consequently a need for a critical self-reflection to unmask the idols of greed and power. It was affirmed that the market is not divine and that the church must engage in the economy so that the economy is regulated and reformed by the quest to serve God's creation for the well being of the whole cosmos. This vocation is the essence of our mission in this particular time and space, and this life with all its riches is a gift from God. Within this context the affirmations of the tenets of faith in the first chapter of this

study are also relevant and need to be asserted, namely the belief that Jesus of Nazareth is the Lord of all life.

In this respect therefore, the choice of a holistic understanding of mission and spirituality implies concrete historical choices regarding the principles of this rule of Christ for contemporary economic challenges. This means that everything that happens needs to be analysed on the basis of whether the reign of God, the rule of justice for the poor and oppressed, is served. In the Confession of Belhar (1986) the choice to stand where God stands, namely on the side of the poor and oppressed, is relevant and the call to obedience and concrete witness.

This belief leads to a faith praxis that aims to transform this world, i.e. this economic reality. This witness and action towards the transformation of the world and the church in its economic dealings is a key missionary challenge and therefore an integral part of discipleship within this tradition. It is this life, i.e. of discipleship and world transformative action, that needs to inform every component of personal, social and church life.

Of equal importance, as stated in the WARC report on faith and justice (1997), is the need to *recognise the many communities that, in adverse circumstances, resist, celebrate, and share, thereby preserving their cultural identity, their faith, and ensuring their physical survival. Through life together these communities create a counter-culture resisting the values imposed by the market. They are the seeds of substantive alternatives and serve as signs of hope.* Recognising the

role and potential of the underlying culture and values in sustaining individuals, communities and nations in the face of life-threatening policies, we therefore need to look at the cultural challenge. This will enable us to heed to the call to restore democracy and inclusiveness and create life-giving economy, i.e. to create cultures and the institutions of a just, sustainable and compassionate world.

3.4 THE CULTURAL CHALLENGE

It is significant and indeed appropriate that the theme of former President Mandela's inauguration in 1994 was 'Many Cultures One Nation'. In this theme the reality of South Africa as a *kaleidoscope of cultures* (Nolan 1995:71) is affirmed as a crucial dimension of our social reality that needs to be assessed in the social transformation process. This assessment is also critical if, as I have shown, the cultural identities of the new social movements constitute the root of the challenge to the current socio-political and economic realities.

A brief description of the way in which culture has been defined and dealt with in the past would give some perspective on the current situation, but also help the reader in later chapters to evaluate the proposals which aim to analyse the missionary culture or identity of the youth ministries of faith communities. We need to heed the warning of Nolan, namely that *culture is notoriously difficult to define* (1995:72). This task is especially difficult in the context of the African and South African transformation from a situation where the history of South Africa

tells the story of the ideological usage of the concept of culture to divide, enslave and ultimately destroy the wealth of many people groups. Mosala (1995:83) argues from a missiological perspective that the clash between the missionaries and the people of Africa was never simply a clash between Christianity and heathenism, but at a deeper level, a clash between cultures, i.e. between an imperialist and indigenous culture. He concludes then that the issue of culture has not yet been adequately dealt with.

3.4.1 THEORETICAL MODELS FOR UNDERSTANDING CULTURAL TRANSFORMATION

Mugo (in Makgoba 1999:214) argues that *human beings create culture as they relate to their material environment and total reality in their capacity as agents of human development/change*. There is therefore a relationship between the people, the material environment and the biological and social needs of the group, which creates culture. What is created in this interaction are material cultural objects and non-material cultural objects, which at individual and collective level provide meaning to those adhering to them. Popenoe (1980:105) therefore posits that the culture of a society *consists of the values, meanings and material items shared by its members*.

Various perspectives are offered in understanding this concept within the fields of anthropology and sociology. The functionalist perspective looks at the various individual aspects of culture and how they fulfil a specific function within the

whole system. Proponents of this school come from the earlier British anthropologist community like Radcliff-Brown and their North American colleagues after World War 2. This school focuses within a bigger system of equilibrium on how the system deals with new elements to the system, which distorts it. The strong point of this perspective is the emphasis on careful, detailed fieldwork and observation methods within the positivist paradigm. On the negative side, this means that non-empirical phenomena such as ritual and magic are not explained adequately and are often ignored.

In the conflict perspective, thinkers like Swanson (Popenoe, Cunningham & Boulton 1998:34) work with the notion that a particular culture is developed and continues to exist because it protects the interests of one group or class over the others. Thus there are conflicting cultural traits in a society, each serving their interests and in conflict with each other. Based on a Marxist social analysis, sociologists would aim to find out which group supports which ideas, values and beliefs and for what reasons. The concept of ideology is crucial in this discourse, which is defined as a set of cultural beliefs that justify and mask the interests of one class, group or society over the other. Counter ideologies may arise that support the interests of other groups in this conflict and this could lead to class conflict and action towards transformation. In the context of this perspective it is also possible to emphasise not just the economic, but also the social interests of groups, e.g. sexual orientation, gender and age. Linked to this perspective are the materialist and ecological approaches to understanding culture. In these understandings, the emphasis is on the centrality of the interaction between society and the physical

environment. Culture in these understandings is to a large degree determined by the environment, be it physical or economic production methods. These approaches are important in situations of fundamental and widespread social change. The criticism against these approaches, however, is that they are susceptible to reductionism and determinism.

Another perspective on culture comes from the structuralist school where the names of Lèvy-Strauss, Piaget and Jacobson are mentioned as pioneering this approach. These thinkers, who are mostly linguists and psychologists, are concerned with unconscious structures that generate the patterns of culture as well as the transformations of these cultures. These unconscious systems are expressed through a system of binary codes and enable classification of data in society, as this helps in understanding how people shape their identity by systems of classifications of families. In this respect the work of Lèvy-Strauss on the myths, native metaphors and rituals is relevant (Schreiter 1996:48), as it gives insight into the construction of identity and the cohesiveness of a society. The criticism against this perspective is that it seems subjective and arbitrary. Schreiter (1996:49) writes: *They seem to rely, as methods, as much on the aesthetic sensitivity of the investigator as upon replicable procedures of operation.*

Schreiter proposes his preferred approach, which forms the basis of his work, namely the semiotic approach. He defines culture within this approach as a vast communication network, in which both verbal and non-verbal messages are

circulated along elaborate, interconnected pathways, which together create the system of meaning.

These different approaches in understanding the concept of culture need to be affirmed and are not to be understood as a problem in itself. Indeed, this opens up various vantage points of a holistic understanding of this concept. Schreiter (1996:42-45), however, notes three crucial characteristics that need to be taken into account in any approach dealing with the understanding of culture, namely a holistic perspective, a seriousness in addressing the forces that shape identity and thirdly, the issue of social change. Concerning a holistic approach he argues that all differentiations, i.e. *high* culture as expressed in explicit religious beliefs, art and literary expressions, as well as *popular* culture as found in folk traditions and practices, etc. need to be considered. This prevents elitism, whilst opening up the eyes to religious experiences and elements not found in the stated religious beliefs and practices. In addressing the forces in culture that shape identity, the issues of group distinctiveness, bonds of commonality and how they are sustained come to the fore. Linked to these concepts are the matters of group-boundary formation and worldview formation. The key question with regard to the concrete material conditions of the poor and oppressed and how they influence the meanings given to and by youth is, however, crucial. This would inform the struggles of these social movements in their quest for justice.

Understanding the notions of culture and identity is consequently fundamental to the argument on the strategic and subversive role of cultural communes in

challenging the logic and all-pervasive power structures of global capitalism (Castells 1997). Castells' important explanation of the formation of identity within the context of the network society links it with a theory of social change and this must therefore definitely be taken into account. For him the construction of identity links to the issue of meaning. Identity is people's source for meaning and experience. The process of constructing meaning therefore takes place on the basis of a cultural attribute, or related set of cultural attributes that are given priority over other attributes and sources of meaning.

Identity is therefore not the same as roles and role sets. Roles are defined by norms structured by the institutions and the organisations of society. Their power in influencing people's behaviours depends on negotiations and arrangements between individuals and these institutions and organisations. The roles of people therefore refer to their functions in society. Identities, however, refer to the *sources of meaning* for the individuals themselves and by themselves, constructed through a process of individuation. If they originate from dominant institutions, they become identities only if and when the social actors internalise them and construct their meaning around these internalisations. Identities are stronger sources of meaning than roles because of the process of self-construction and individuation that they involve.

The question is then how Castells understands meaning. For him this concept refers to the symbolic identification by a social actor of the purpose of action. In the network society meaning is organised around a primary identity, i.e. an

identity that frames the others and is self-sustaining across space and time. From a sociological perspective, Castells argues that all identities are constructed historically and socially. The real issue in this construction is how it is done, from what sources, by whom and for what purpose. History, geography, biology, productive and reproductive institutions, recollections from collective memory, from personal fantasies, from power apparatuses and religious revelations are the resources that social actors utilise in this construction process. Castells (1997:7) asserts that *[i]ndividuals, social groups and societies process all these materials and rearrange their meaning, according to the social determinations and cultural projects that are rooted in their social structure, and their space/time framework*. The question of who constructs this collective identity is crucial, as this answer largely determines the symbolic content of this identity and its meaning for those considering themselves part of it. Because the social construction of identity takes place within a context marked by power relationships, the following distinctions are suggested as forms and origins of identity building:

- Legitimising identity: This is introduced by the dominant structures and groupings in a society. Through the introduction of the identity they rationalise their authority and domination over other social actors. Some call it an ideological identity using culture, religion and education as they generate a civil society. This civil society is a set of organisations and institutions that, in terms of Castells' appropriation of Gramsci's conception of this notion, reproduce this legitimising identity. He acknowledges that civil society is a privileged terrain of political change because of its rootedness amongst the

people and its continuity with the power apparatuses of the state. It is, however, this link with the state that leads to domination and legitimisation of a normalising identity, encapsulated by the notions of citizenship, democracy, civic duty and so forth.

- Resistance identity: This is generated by social actors who are in positions of marginalisation, devalued and oppressed. These groups build pockets of resistance and survival based on values that are different from and opposed to those of the groups and institutions dominating society. The outcome of this form of identity is the formation of communes or communities. They build these on the basis of a rejection of the unbearable oppression and construct forms of collective resistance based on the identities where they continue to utilise the names constructed from history, biology and geography. In this way they keep in the boundaries, which become boundaries of resistance. A case in point is the emergence of ethnically based nationalism developing out of resentment at being excluded from political, social and economic processes, as well as experiencing a sense of alienation. The building materials of their constructed identity are therefore the dominant identities or ideologies but they invert the value judgements, thus reinforcing the boundaries. Castells (1997:9) calls these expressions *the exclusion of the excluders by the excluded*. Referring to, amongst other things, religious fundamentalism, territorial communities, nationalist self-affirmation or even the pride of self-denigration, they correspond to Scott's conceptualisation of what he calls *The Infrapolitics of Subordinate groups* (as cited in Rahnema & Bawtree 1997:311-327).

The matter of intercommunication between these communes is important as it determines whether they eventually fragment into tribes or sects and whether they become project identities on the basis of this identity politics.

- Project identity: In this instance the social actors move out of the trenches of resistance based on resistance identity and redefine their identity and positions upon which they work, to transform the social structure. The outcome of project identity is subjects, those collective social actors with the desire to be an individual, create a history and give meaning to the whole realm of experiences of life. These subjects are the collective social actors through which an individual reaches holistic meaning in his/her experience and extends towards the transformation of society as the prolongation of this project of identity. As an example, Castells posits religious agency in the vision of the final reconciliation of all human beings as believers, brothers and sisters, under the guidance of God's law, be it Allah or Jesus, as a result of the religious conversion of the godless, anti-family, materialist societies, otherwise unable to fulfil human needs and God's design. In this expression the historical context is critical in addressing the details. Indeed, no identity has an essence apart from its socio-historical context; what is important is the values and benefit it has to those belonging to it. It does not have regressive or progressive values outside its historical context.

Through these lines of thought, Castells aims to correspond with Giddens' understandings of identity. Giddens argues that self-identity is not a distinctive trait possessed by the individual, but rather the self understood reflexively by the

person in terms of his/her biography. Within the network society, however, it requires the redefinition of identity fully autonomous vis-à-vis the networking logic of dominant institutions and organisations. Here the search for meaning takes place in the reconstruction of defensive identities around communal values. This has implications for our theories of social action and change. *While in modernity (early or late) project identity was constituted from civil society, in the network society, project identity, if it develops at all, grows from communal resistance* (Castells 1997:11). Castells 1997:11-12) concludes: *The analysis, conditions and outcomes of the transformation of communal resistance into transformative subjects is the precise realm for a theory of social change in the information age.*

This conclusion is critical for this study because the theory of social transformation in the network society and the theory on identity formation challenges our notions about what it means to be Christian, missionary and missionary communities, and indeed poses new questions for the attention of all faith communities, if not all institutions of society. What is therefore critical is the link between the shaping and transformation of culture and identity and the socio-historical conditions and change. We can therefore agree with thinkers who distinguish between cultures for conquest, oppression and enslavement and culture for self-naming, liberation and true human progress and who regard culture as inseparable from the struggles for freedom. This understanding will therefore inform the analysis of the socio-cultural transformations within South Africa.

3.4.2 THE SOUTH AFRICAN CHALLENGE

As already indicated, this challenge is given high priority with the broader process and journey of social transformation. The notions and programmes of the African Renaissance have become the ideological backdrop, being advocated by dominant public leaders and governments. This has implications for the transformation of the culture industries, formal arts and culture programmes funded by government and research and technology institutions. The South African government has embarked on a programme which includes laws relating to language policy, funding priorities of arts and culture and the transformation of the public media.



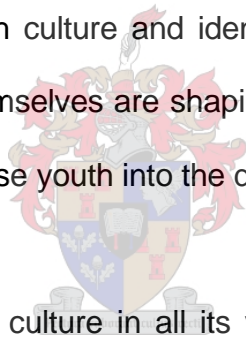
The challenge in South Africa seems to go beyond the static and formal definitions of culture and, based on the previous discussion, legitimising national identities, and to look at all the various expressions of people's constructions of cultures, which are appropriated to form a social identity of communal transformation. Nolan (1995:72-75) refers to varieties of terms in the media and popular discourse, namely the *culture of violence*, *African culture with its cult of ancestors and its ideal of ubuntu*, *Western culture*, *Asian culture*, *highly urbanised culture*, *the culture of money*, *youth culture*, *the culture of struggle*, *a human rights culture* and *a democratic culture*. Although also referring further to the cultures of the poor, a clerical culture, patriarchal, drug, Portuguese and Muslim communities, he highlights the *most important cultural issue for the years*

to come, namely how we are to become a truly African nation. Pityana (1995:88-89) also refers to the cultures of struggle, human rights crime, violence and democracy as features of the challenges of the church in the nineties.

In this study, however, I focus my attention on the notion of an African youth culture as the basis for further reflection. To mention the concept of youth culture gives the impression that this *object* of reflection, *youth culture*, is an unproblematic construct, nicely defined and to be delineated from the perspective of an unattached observer. This notion of scientific enquiry being an objective endeavour with no social and historical attachments has already been shown in this study to be not in line with the current paradigm shifts taking place. Current faith-based proposals and programmes within the context of forming and developing youth as well as discussions about *the youth* or *youth culture* indicate that the observer(s) and these *specialists* know precisely what they are talking about. However, this is not in line with the previous discussions on the notions of culture and identity. This ambiguity relates to the fact that we are living in a world that is transforming. In the fundamental transformations that take place, the meaningfulness and role of youth culture are therefore in a constant state of flux.

In the literature on youth and youth culture, two distinct paradigms on understanding these phenomena arise, namely a mainstream or traditional, conservative paradigm, which is in line with the functional approach, and a radical, conflict model. The earlier discussion on the various schools in analysing culture is also relevant here in providing a more nuanced understanding. Griffin

(1997) writes that the traditional approach tends to build upon the work of G. Stanley Hall, i.e. a storm and stress model in which the factors causing the social problems are searched for. This could be referred to as the functional understanding. The radical or conflict approaches deal with youth by asking different questions, focusing on wider social systems in which young people live, including economic, political and cultural systems (Griffin 1997:21). In this approach, reflection centres on relations of domination and subordination within the context of gender, race, class and sexual orientation as well. As a basis for analysis, I work predominantly with the literature within the framework of the radical, conflict model, using class, race and gender analytical categories. It is therefore recognised that youth culture and identity are shaped by the political economy, where the youth themselves are shaping the social landscape and the institutions attempting to socialise youth into the dominant culture.



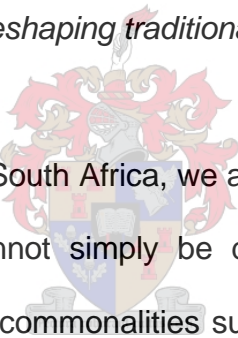
It has been argued that youth culture in all its variances has always been the quest for meaningfulness in social identity and activism. The formation of the self-identity, symbolic interactions and social action of youth within this dynamic context shapes and gives form to varieties of young cultural expressions across the historical timeline. In this respect I concur with Cross (1992:195) in his outline of assumptions of these perspectives within the context of youth culture:

(a) that although culture can be conceived of as a uniting force binding social groups or classes together, it is also a divisive element reflecting the complexity of social formations generally constituted by various subgroups and subcultures in a struggle with the culture of the dominant society or the hegemonic culture;

(b) that South Africa is the litmus case where the salience of racial and ethnic features cannot for a moment be denied and where the process of race polarisation and its concomitant cultural implications must not be ignored in analysing culture

(c) that culture is not a neutral concept but it is historical, specific, and ideological and reflects the way class and hegemonic articulations are organised in society; and

(d) that culture is not a timeless and motionless body of value systems of lifestyles that remained unaltered by social change as put forward by our common-sense, it is a dialectical process which incorporates new forms and meanings while changing and reshaping traditional ones .



In dealing with youth culture in South Africa, we also need to be aware of the fact that the concept of youth cannot simply be defined in terms of age. Here cognisance is taken of various commonalities such as class positions, historical experience, the social meanings of concepts such as 'township life', 'the youngsters', 'community' etc. (Cross 1992:196). It is for this reason that we should not only refer to dominant mainstream or traditional models for understanding youth culture, in which the focus is almost exclusively on negative features like violence, the erosion of traditional authority, the imitation of violence transmitted by the media or gang (*thug*) life and wild parties.

In assessing youth culture in contrast to this model, some broad movements are recorded, relating youth cultural formations to the socio-historical context and the

challenge of social transformation as expounded on in an earlier chapter. Remnants of the former dominant cultures still live on, but not as the dominant features of youth norms, values and corresponding behaviour. The following historical periods are proposed in South African history, namely (Cross 1992:198):

1888-1939: The disintegration of pre-colonial ethnic cultures

1939-1955: The emergence of black urban working class cultures

1955-1976: The emergence of urban youth working class cultures

1976-1985: The development of youth resistance culture

1985-1990: The crisis of youth resistance culture

1990- The development of youth in reconstruction culture in diversity

I will not elaborate on these phases, as other thinkers have proposed other significant dates as markers of the shifts taking place in youth culture. These broad movements, however, indicate the interaction between social transformations, social change movements and the features of youth culture and identity.

At this juncture, it is necessary to refer to some features of the contemporary youth culture, taking cognisance of the previous sections on the political and economic dimensions of social transformation. In this section, the etchings of the impact of the network society on youth self-definitions will be seen. This so-called *youth in reconstruction culture in diversity* resembles a diverse kaleidoscope of

features, textures and images. Mde (2003:4) refers to the *post liberation youth*, the *kwaito kings of our townships*, the *Y-citizens of our urban malls*. Ficks (2002), marketing manager at Good Hope FM, a popular radio station in the Western Cape, describes this generation in terms of their relationship to the four M's, namely music, movies, malls and McDonalds. Gaelesiwe (in Mde 2003: 5), head of YFm's social desk (Youth FM - a popular radio station in Gauteng) links these youth self-images to a new emerging struggle, albeit a different struggle: *This struggle is personal, spiritual, emotional and not suited to slogans*, but is being led from the portals of these radio stations, Internet sites, pop magazines, etc. These commentators agree on one central point, articulated by Mde (2003:5): *South Africa's new young are not as 'uninvolved' or 'materialistic' as they are accused of being. Take the time to talk to them, and soon you will discover a wealth of ambitions and ideas about the economy, poverty and jobs, Aids, popular art, and many other issues affecting them.*



The challenge therefore seems to be to analyse and understand these responses from the perspective of a complex array of smaller, but significant resistance and project identities among youth cultural movements themselves, and not from the perspectives of the dominant legitimising identity and adult perspective or expectations. What is happening, according to Mangcu (2003), is a utilisation of the raw materials of cultural history to express a unique emerging social identity through, amongst other things, the medium of the arts. The kwaito culture is a case in point where artists utilise older African songs and rhythms, remix them for the contemporary urban young generation and raise older themes in the light of

current historical challenges (Mangu 2003:11). The same type of appropriation and expression is found amongst young people aligning themselves more to the *hip-hop* culture and music style (Badsha 2003:131-143). What is found amongst these communities of young people is a consistent form of political activity through popular culture, particularly music. Badsha (2003:138) concludes: *There is a sense in which the very definition of resistance has been reworked by South African youth. While they may not be actively involved in politics as they were during the anti-apartheid struggle, it is in their everyday lives and in small negotiations that they are able to create transformations of the status quo. In this way the TVA crew, just by sharing a house together and managing to create a relationship in which they feel comfortable enough to send up the traditionally racially-based hierarchies of South African society, are in their own way being revolutionary.*



The key point for this study is therefore to conclude that the approach to analysing youth culture is not to be found in tourist-type excursions and descriptions of these almost exotic, visible actions and expressions of *youth culture*, but rather in the dialogue with their own appropriations of the dominant themes, elements and symbols at their disposal, within the context and for the sake of dealing with the current historical challenges in the network society.

3.4.3 MISSIOLOGICAL REFLECTIONS AND EVALUATION

In attempting to reflect missiologically on this notion, the temptation is the impossible task of putting a box around a living and always changing reality, especially when attempting to speak of an African youth culture. A young woman at the *Risking Obedience* youth gathering before the 1989 World Mission conference in San Antonio, Texas, USA, rightfully warned: *Don't expect youth to speak with a united voice. This is not where they are coming from.* Already in 1968 the WCC Youth Department produced a document, *Youth in God's World*, which stated the following: *There is no one picture of youth in our world.... (Youth) defies definition and only allows description....it also represents a quality. Youth has to be experienced.*



In missiologically assessing the cultural transformation that unfolds, we need to bear in mind the study alluded to earlier by Conn (1984), where he traces an ambiguous relationship between anthropology, theology and mission. In this study, Conn argues convincingly that there is a need for a critical and symbiotic relationship between these partners in order to be able to discern the *Missio Dei* for our time and context. What is important, however, is also to acknowledge contradictions in the history of this *trialogue* as well as the inherent differences between the fields, but still keeping the *creative tension* between them.

Taking into account the potential for this *trialogue*, Jones (2003:57-67) in reflecting theologically on the notion of a youth culture, warns against the danger

of generalising qualitative research findings of one group or section of the youth population for the whole population. She (2003:60) makes a valid case for ethnographic and qualitative analysis of youth as *critical, holy work for those who sincerely desire to minister to the souls of adolescence* and that *cultural studies are crucial for serious youth ministry*. She makes the point that relational and relevant youth ministry must go beyond the surface impressions to uncover the deeper core of reasons for actions and attitudes. One area of weakness in her argument, however, is the lack of linkage with the concrete socio-political and economic realities, i.e. the material realities in the network society.

Pityana (1995: 87-99) links the challenge of socio-cultural transformation with the realities and the challenge of *the quest for a new ecclesiology*. The lines of his argument more fully capture the conclusions reached in this chapter and will also provide the bridge towards the next chapter. As a background to his argument, it is important to note the history of the churches as being marred also by undemocratic, exploitative and oppressive ecclesial cultures (Niehaus 1999, Kretzschmar 1995:92). Pityana begins his argument with the affirmation that the church cannot remain oblivious of the fundamental cultural changes and expressions in society. These contemporary challenges call for transformation in the church itself in order to accompany and serve the transformations in society. He relates this mission to its impact on areas like the relations between churches, church structures, on spirituality, liturgy (*songs and dances and style of prayer and preaching*) as well as the ability and openness to dialogue with lay people *who have learnt leadership on the streets* (Pityana 1995:90). This leads to a

growing assertiveness in African cultural expressions where liturgical forms will become the centre of reflection in the light of contemporary, *livelier worship-songs sung spontaneously with dancing and ex tempore prayer...*

This proposal is embedded in inculturation. The African expressions of project identity, reworking and redefining traditional values and art forms in a hegemonic and oppressive global consumer culture, as described in the previous section, become the texts which shed light on our interpretation and understanding of the Gospel. In this process the legitimising identities of church and society are challenged and transformed. The next and very critical area where the church is being challenged, according to Pityana, is its acquiescence to the oppressive patriarchal culture.



In dealing with these theological challenges, Pityana proposes an agenda for the church. His starting point is the assertion that the inspiration for doing theology should come from these present realities and future possibilities. He argues that the church will have to break out of its exclusivity and humbly accept its vulnerability and reality as being part of the wider society. This role within society will be to shape the way its own and public structures are accountable to the people and the ideals expressed in the Gospel of Jesus Christ. This role has to take the shape of participation in the local communities and *ongoing struggles for existence and life in which many South Africans are trapped* (Pityana 1995:95). The church will also have to look at the self-images that prevail and, if needed, invent new images. The challenge is to nurture images that communicate moral

stature and authority, but affirm resurgent local expressions of spirituality. Ensuring the active participation and inclusion of the whole community, including the various cultural expressions, is therefore critical (Pityana 1995:97). Pityana quotes Bevans in this respect when he asserts that if theology wants to take culture and cultural change seriously, it must be understood as being done most fully by the subjects and agents of culture and cultural change. Experiments in indigenisation, cultural identity and contextualisation as a means towards authentic African theological relevance must therefore come from the variety of ordinary Africans and cultural movements themselves.

Pityana (1995:99) concludes this reflection with the vision that the church as a *relevant community for South Africa today should be one without walls, which looks out to the world. It has to be an inclusive community. The challenge for the church should be continuous experimenting and living these different expressions of community.* He, however, warns against the danger of a reactionary drift into a static view of culture, a position that leads inevitably to the unqualified acceptance of negative expressions such as racism, ethnic chauvinism, the oppression of women and the glorification of the symbols of global capitalism. This dynamic view of culture and identity formation, informed by the concrete political and economic struggles for social transformation, impacts, within the theology and church, on the actual ministry and, more pertinently, on the reflections with young people in the faith formation processes towards a missionary identity of world transformative discipleship. This is a dynamic view that is also scrutinised in the light of the Scriptures and the confessions in an

ongoing hermeneutical spiral, with the broader faith community and the spiritual ancestors. Indeed, this is the ongoing struggle towards a reformed contextual missionary identity.

These struggles will be described in more detail in the subsequent chapter, but as a basis for that, I have presented in this chapter the particular socio-political, economic and cultural framework that is relevant for a youth missiology or a missional youth theology. These reflections therefore lead me to deal with the question of how the URCSA in its work with young people is dealing with these missional imperatives. This particular case will furthermore give concreteness to the concept of missionary identity, in order to develop concrete parameters to evaluate the measuring instruments.



CHAPTER 4: A MISSIOLOGICAL ANALYSIS OF AN URCSA YOUTH MOVEMENT

4.1 INTRODUCTION

When people anywhere in the church who are involved with young people are asked why they do this, the responses would most probably be varied, including the desire to share Christ or to help young people to become Christians or disciples or, more ambitiously, to make them missionaries. Within the context of the URCSA, this is also the case. The question is how these formulations are to be understood as a process of forging a particular missionary identity in the post-colonial context as described in the previous chapter, i.e. what does missionary identity mean concretely in the life situation of this type of youth movement?

This is therefore the missionary challenge of how young people see themselves and those working with young people as they relate the Gospel to their world redemptively, more specifically in a post-colonial context. Furthermore, if we hold that the church in its essence is a missionary organism, i.e. missional and therefore *either missionary or it is not church at all* (Nel 2002:66), then it follows that also its faith formation work with young people is essentially missionary. I therefore share the position of Burggraaf (1988:193-207) and others who make a case for defining youth ministry as *youth in mission*. This missiological challenge

is close to the centre of reflection on the ongoing work with young people. In an article in *The Contemporary Journal for Youth Ministry*, Neal (2001:40-43) explores this theme under the title 'Youthworkers as cross-cultural missionaries'. By linking these themes in using the cross-cultural missionary as a metaphor, she points us in the right direction towards seeking insight from Missiology to help those working with youth to deal with this challenge. Missiology itself stands to gain insight from listening and engaging in dialogue with young people and how they and youth workers themselves engage in this quest.

This perspective on theology, as explained in chapter 2, takes cognisance of the agency of young people themselves in reflecting on, appropriating and articulating an understanding of the Gospel and their witness in their own voices; thus forging a particular missionary identity expressed through their missionary self-images or concentrated missiologies. These young people are no longer merely the objects and receivers of the well-meaning *ministry* of adults or the church, or experts. An emerging missional youth theology seeks to discern and amplify the unfolding narratives of young people themselves engaging and constructing meaning in their context of transformation in the light of the Gospel. Furthermore, as Schreiter (1996:31) argues, *we cannot assume written texts - with all they in turn assume about argumentation - as the sole form of communicating cultural meaning, and therefore theology*. These voices will therefore not necessarily be structured in the form of traditional written texts, but will be closer to the particular cultural framework of these subjects themselves. The URCSA youth formation processes are therefore informed by the history of

the particular faith community, its context and the ecumenical relations in critical correlation to the Gospel. These factors have to be taken into account when considering the concrete narrative of this youth movement.

Through the next section I present an analysis of the selected URCSA youth movement grappling with this emerging missionary paradigm within the post-colonial context. I will do this on the basis of the analysis of the historical context, but more specifically from the perspective of its own structure, ethos and praxis (Cochrane, De Gruchy & Petersen 1991:37-54). Sociologically, the formation and re-formation of the faith communities happens within an array of various social factors as well as the historical-cultural quest for meaning through rites, rituals, symbols and structures. Within the concrete socio-historical context, as indicated in the previous chapter, I posit that faith communities are not above the power conflicts, ideological and class alliances. Mosala (1995:81) therefore states that the inability of the church to adequately deal with the situation of transformation missiologically is in essence what he calls a *commitment to the ethos of the dominant European culture as a starting point of one's theologising and of one's theology of mission*. For the purpose of this study, it is therefore of critical importance to identify this dominant ethos in order to understand the process of transformation that is called for within the faith community. The Research Institute on Christianity in South Africa report on faith communities and apartheid (in Cochrane, De Gruchy & Petersen 1991:15-77) points out how difficult it is to define faith communities because of the reality of the diversity in structure, self-definition and values. I therefore reflect on the unfolding of this story in a church-

based youth movement, as it strives to transform culture and identity, with self-awareness, in its quest for transformation. From this, greater clarity will be obtained on the concepts of missionary identity or culture within this context.

The account of the Christian Youth Movement (CYM) is youth ministry in the light of a particular missionary identity. This is the type of story that challenges our understandings of youth, ministry and being a missional church in the light of God's Word, extending these conceptualisations to the broader youth movement in the church and beyond. I aim at focusing on this key historical role that CYM is playing and specifically purports to play.

I reflect on the origin and development of the CYM in the different stages, namely the key processes leading to the founding of the movement in Bloemfontein in 1995, the periods 1995-1999 and 1999-2003 and lastly, some concluding comments on the implications of this story for the evaluation and development of the research tools.

These dates are chosen not because they signify key shifts in thinking or action in themselves, but because they are the years of the various youth congresses at General Synodical level. The significance and role of these congresses is critical in understanding the story of CYM. They represent gatherings characterised by concentrated times of worship, biblical reflection, analysis and debate, i.e. where the young people themselves struggle with being Christian and being young in this church and society. The ritual and domain of transforming themselves, their

movement, church and their life world are also involved. It is in this sense that key shifts indeed do occur along the lines of these dates and I will look at the story from this perspective. In this process of looking at the CYM story, I conduct a content analysis from the sources of the various CYM minutes, General Synodical minutes and Synodical commission's minutes, articles in the *Ligdraer/Ligstraal* (the now defunct official mouthpiece of the URCSA), as well as recollections from various young leaders who were involved in the CYM to draft this case study. All of this takes place within a context that is changing, but it provides the particular historical framework for this story.

4.2 THE CHALLENGES OF THE CYM IN SOUTHERN AFRICA

As indicated in previous chapters, historically the CYM was born at a time when Southern Africa, and specifically South Africa, faced fundamental social transformation.

The rise of social movements against the neo-liberal paradigm, taking into account the reflections and significant insights from the missiological reflections, is of significance to Reformed youth movements and needs to be kept in mind when the story is read. In the previous chapter I covered the contours of these challenges and the key missiological reflections on them.

4.2.1 THE KEY PROCESSES ON THE ROAD TO BLOEMFONTEIN 1995

The decisions as recorded by the youth congresses of the former DRMC (1985-1993) indicate that serious attempts were made to understand and conceptualise the Gospel in terms of the youth resistance and working class cultures of the day. However, one of the key events that gave impetus not only to the unique merger between the youth ministries of the former DRMC and DRCA, but also to the unification processes of the churches, I surmise, is the CJV (*Christelike Jeugvereniging*) youth congress of 26 June to 2 July 1993, in Pretoria. In the notification and announcement of this congress there is a particular missionary self-understanding within the context of transforming of the self, the church and the country (*Die Ligdraer* 1993:12). At this event young members of the former DRMC and a small delegation from the former DRCA attended and participated in the worship, debates, study and planning for future youth ministry in a unifying church. Significant about this event are the strategic roles that were played by leaders like Naude and Botha in participating, guiding and stimulating the deliberations and worship of the young people in the context of church unification and social transformation. This interaction led to the youth congress's prophetic and unanimous commitment to the *two-phase unification process*, namely the unification of the DRMC and DRCA as phase 1 and the unification with the DRC and RCA in phase 2. This congress conceptualises this missionary commitment by stating the following: *Dit is die oortuiging van die kongres dat die eenwording van die NG Kerke 'n magtige getuienis van versoening in 'n verdeelde land sal wees* (CJV 1993). In this respect Koopman, the then student chaplain of UWC,

reflects in *Die Ligstraal/Ligdraer* (Aug 1993:10) on the historical significance of this: *For various reasons this conference gave me hope for the future: Our youth is blessed with wonderful skills which are demonstrated in their ability to arrange a national (sic) event of this magnitude so effectively. Their discipline, loyalty to the church and love for Jesus Christ, struck me. The theme and contents of the conference reflects the spiritual growth of our youth, but it also indicates that our youth is grappling with the most important issues of the day. And very important, they are not discouraged, they are hopeful about the dawning of a new unifying church and a unified South Africa. May the young members of the church encourage all of us.*

Much later, at the founding congress of the CYM of Bloemfontein 1995, explicit mention is made of this youth's inspired *encouragement* and role in the decision-making bodies of the church. The issue of dialogue and full representation is therefore crucial in understanding the self-understanding, role and place of youth and links to the image of an inclusive community. The Interim Committee of the General Synodical Commission for Christian Education (GSCE 1997) reports: *As part of the unification process of the former Dutch Reformed Church in Africa (DRCA) and the Dutch Reformed Mission Church (DRMC) the Synodical Commission with representatives of the youth met four times, namely 24 April 1995, 14 May 1993, 5 August 1993 and 30 Nov 1993. They tabled thee (sic) joint reports with guidelines about youth work in the URC at the First General Synod of the URC in April 1994.*

This First General Synod of the URCSA in April 1994 worked with this joint report and decided on one General Commission for Christian Education (GSCE), which would comprise two members from the General Synod, two members from each regional synod, two members from each executive committee of the CJV and the MBB (a youth association of the black former DR church in Africa) as well as the Brigade, with one member from the women's ministries.

This General Synod also mandated the GSCE to form one unified youth organ, which was organised through the Interim Committee, consisting of the executives of the CJV, MBB and BMM (another youth association of the black former DR church in Africa), which respectively were the youth ministries of the former DRMC and the DRCA. The representatives of this Interim Committee met regularly after the synod in April, considering transitional constitutions in the light of the guidelines accepted by the General Synod as well as the existing constitutions of the various associations. Drafts of an interim constitution were sent to the various congregations, MBB, BMM and CJV branches, Presbyteries and regions for discussions and input. These responses and ideas from the young people in the church as well as the official structures were then put before the founding congress for consideration.

The founding congress gathered from 8 to 12 July 1995 at the then University of the Orange Free State campus, under the very hopeful theme *A Uniting Youth in a Uniting Church for a Uniting Society*. 290 branches, 59 church councils and 12 regional representatives constituted this historic first congress, with opening

plenary speaker Appies setting the tone. He referred to the particular missionary challenges and reminded congress that the *social transformation in South Africa presents a new kairos in which the church has not chosen to become what it is becoming... God made "good news" in South Africa and it is focussed at the masses of the poor and oppressed of this country. The church has to come to terms with this new thing which God is creating amongst us. However the church can only fulfil its mission having gone through transformation itself: This is a crucial issue for all South African Churches. And this church (URCSA) is looked upon by many as the promise of reconciliation, unity and liberation/justice (CYM 1995).*

Through the Bible studies and reflections led by Makgale, as well as deliberations and action planning, the congress aimed at concretising this missionary challenge. The spirituality, expressing itself in the singing, dancing and democratic engagement, the deciding on a name (as part of identity formation), on ecumenical relations, on symbols through emblems and pins and the fellowship and friendships that were developed, bears the reflection of young people hopeful about their biblical calling within a time of fundamental social transformation. The role of intergenerational dialogue on the Word and world and of ministers needs to be noted. Popular and rhythmic songs like *Until I reach my goal* and *Modimo re Boka wena*, sung with movement and dance, expressed this unique identity and story unfolding, always open towards all generations and towards God. The decision not to put an age limit on participation in CYM is relevant in this regard.

The congress culminated in the adoption of the first constitution of the new Christian Youth Movement, with the executive committee being elected by the members of the former churches. The congress also decided that in the recess, a strong focus should be on building the uniting youth movement, i.e. transforming itself from the structures and mindsets of the past (the colonial era) to structures and a being together, expressing the values of the Gospel, reconciliation, unity, liberation and justice. A key part of this process in the understanding of congress was the challenge that new CYM regional executives had to be constituted through regional congresses, Presbyteries and local branches, including the different race groups, generations and constituting movements.

4.2.2 1995 - DURBAN 1999



The new executive met in Stellenbosch to assess this mandate from congress and to give strategic leadership in building the movement. The emphasis in this new movement was on establishing the regional executives and therefore lines of communication and dialogue, getting administration procedures in place and establishing networks in the ecumenical fraternity as well as advocating for meaningful participation internally within the URCSA, i.e. playing its role in church and society.

This phase is therefore characterised internally by the hard, frustrating, but also creative (imaginative) work in organising founding regional congresses through

democratic and inclusive processes towards setting up regional structures between the former movements, each bringing together a unique history, local context and culture. In a sense this period resembles the reconstruction and development programme for the CYM, putting in place a process of transforming colonial, racially conditioned faith communities and developing itself and new skills in a unifying African church. This took place within the context of South Africa's RDP to GEAR revolution, but also the phase of the very crucial work of the Truth and Reconciliation Commission. On the church front we see the development and challenge posed by the NG Kerk in Africa, a remnant of the former DRCA, which deliberately stayed out of and legally challenged the unification process. These processes articulated the tension of inclusivity against marginalisation within the fundamental social transformations that were unfolding. The CYM, in the development of its own forms and role, had to experience this tension in its midst.



In this respect the regional report of Southern Transvaal outlines a series of congresses, conferences and discussions dealing with the matters of inclusivity with former MBB, CJV and a movement called *Patoloho*. The themes of these gatherings tell the story, namely Conference 1996 - *Unity*; Regional Congress 1997 - *Reconciliation with Christ is a breakthrough*; Conference 1998 - *Onwards with the process of Unity* and Nov 1998 - *Preparation for National Congress of 1999*. This challenge of inclusivity and dealing with a new missionary identity was predominant in this phase of movement building. Reports from the new regional executives of the Northern Transvaal, Free State/Lesotho, Cape/Namibia also

reflect this struggle, which translated into fierce leadership battles and intense debates of young people, ministers and executives at these gatherings. The prominence of young leaders and ministers in these regional processes also played key roles at various stages in this phase.

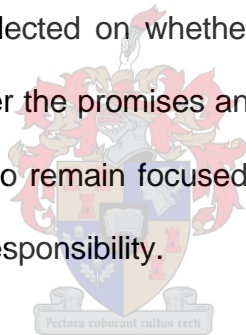
This phase also sees the CYM getting involved in the broader youth policy development in the church, although without full voting rights. Although this restricted involvement had already started as indicated in previous sections, we see the CYM more specifically participating in the strategic planning processes of the church as organised by the Executive of the General Synod. The first session was on 12-14 June 1996, where all the permanent commissions of the General Synod gathered and developed *Vision 2000* for the church. The report to the General Synod in 1997, however, reflects the URCSA's understanding of the role of young people in the decision-making structures of the church. This role of the youth is never mentioned in the report and extracts from these sessions, in the report of the GSCE, state the following under the heading: *Youth groups contribution Synod 1997: Christian Youth Movements (sic) (CYM), Brigade, CKB and Teenager groups are an integral part of the URCSA and wishes to act in such fashion* (URCSA 1997:202). In the planning for the next Synod, certain roles were identified for youth members. These roles were stewards, facilitators, leading of songs and then, very tellingly, under *Participating Synod* it is stated (URCSA 1997:203): *A representative from National and Regional Executive (sic) can be allowed to be non-voting delegate with full right to participate in the activities of synod.* Under the recommendations of the temporary commission for

Christian education this commission, however, aimed to promote and implement more than the contradictory *to be non-voting delegate with full right to participate*, because, as they argued, this guidelines did not signify full representation. The Commission of Order for the next General Synod was tasked to look at this key issue (URCSA 2001:451-452). Note that the invitation to the General Synod as representatives of CYM Executive Committee and Regional Executives was acknowledged, albeit that representation here was still in a restricted sense (URCSA 1997:556).

At a broader societal level the CYM played a key role in organising the first Youth Parliament and Summit in June 1996 on the development of the National Youth Policy. This policy was submitted by the end of 1997 to the office of the then President Nelson Mandela by the National Youth Commission. It was also involved in preparing and organising youth exchange projects between URCSA and its ecumenical partners in Sweden, Congo (Brazzaville), Rwanda and Belgium during 1996 (Youth Leaders Exchange - Sweden), July 1997 (CAP work camp - Belgium), May 1998 (Youth Pastors Exchange - Sweden) and July 1999 (CAP work camp - Cape Town). In this respect Alec Mopeli also represented CYM at the Harare WCC General Assembly. These processes were reviewed and concluded in the next youth congress that was due in June 1999.

4.2.3 1999 - MAGALIESBURG 2003

The 1999 congress took place in Durban, with the aim of strengthening the KwaZulu-Natal region and reflecting on the movement through the lenses of the theme, *Unity in Christ, Unity in Action*. The role of the Regional Synodical Commission for Christian Education is evident in its assistance to the Executive Committee in organising the congress. Ngema opened the congress, charging the young people to rejoice in hope, celebrating what had been achieved so far and exploring the new millennium possibilities of developing a new common language in church and society (CYM 1999). In his opening address the outgoing chairperson, Chris Kilowan reflected on whether CYM had made a successful break with the past and whether the promises and commitments at Bloemfontein still held. He urged delegates to remain focused on the reasons for them being there and on their calling and responsibility.



The congress noted the growing pains of the movement in the growing numbers and the challenges of diversity and identity, whilst standing in solidarity with those regions and members especially in the Free State and Phororo, who bore the scars of disunity. At this congress there were intense and serious debates on the issues of uniform, language and the new mode of deliberating through small workgroups with facilitators. The leadership of Chris Kilowan and Rev. Makgale in these situations is also highlighted. CYM took its stand with broader social justice movements on the issues of supporting the aims of the Jubilee 2000 movement lobbying for the cancellation of developing world debt, committing itself to

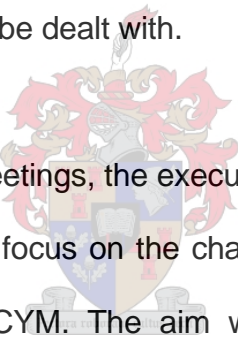
programmes supporting the economic liberation of Africa, fighting the scourge of HIV/AIDS and the rising tide of drug abuse in communities (CYM 1999).

For the first time the congress involved a group of 10 stewards from the hosting region— young people who helped to make the congress a success and who grew in certain skills at the same time. This initiative highlighted the commitment to the development of not only a leadership core, but all the members of the movement. The elections of the new executive committee also presented a historical occasion with Masarele Maletle being elected as the first woman to the executive of the CYM.

The new committee focused on consolidating unity, but more importantly on continuing the process of the strategic transformation within the CYM. This consolidation took place by improving the visibility of the symbols of the CYM, namely the logos, pins and a new uniform, which now includes a formal uniform and an informal youth-friendly tracksuit. Another very important symbol in this process was the unifying constitution. This revised constitution was discussed and deliberated at workshops, conferences and camps, but at a deeper level the characteristic of this phase was a deeper and more humble search as a sense of realism of the task, in view of the challenges of the new millennium.

The members struggled with rising unemployment, restructurings and retrenchments of companies linked to the broader shift in the economic policies as indicated earlier, as well as rising education costs. The reality of financial

constraints on members affected the economy of regional structures, which was based on the system of levies from individuals and local branches. These and other internal and external challenges influenced the executive's reflection on the mission of the movement. New challenges emerged, which included the development and acceptance of a new MBB within the Regional Synod of Southern Transvaal in 1999, claiming ownership on the history of the older MBB in the former DRCA as well as appropriating some CYM symbols. The direction of the strategic processes at general synodical level of the URCSA in clustering and amalgamating synodical commissions, due to the economic pressures on the church, as well as the issue of real representation, participation and dialogue with youth at synodical levels had to be dealt with.



During 1999-2000 at various meetings, the executive endeavoured to put in place a strategic planning process to focus on the challenges as described earlier, as well as the formation of the CYM. The aim was also to refocus its role at executive level to being responsible for policy making and strategic management (CYM 2000). In August 2001 a strategic session was held in Johannesburg, where for the first time a steering committee from Namibia was present. This development was to a large degree the result of the efforts of young people like Jethro Cloete, Christo Bock, Julien August and Russlyn Strauss, and Ministers like Henk Olwage, Leon Husselman and Gavern Cloete. The strategic session focused on an analysis of the context and challenges that young people in Southern Africa face in the new millennium as well as the communal reading of the Bible in this context, as reformed Christians. Out of this process a vision

started to emerge of the CYM being *Leaders in Christian Youth Development in Southern Africa*. It was, however, resolved that the various regional congresses would be allowed to review their own contexts in the light of this process, that the challenges for youth regarding inclusiveness and representation should be taken to the forthcoming General Synod and that this thinking should inform the organising and format of the next General Youth Congress in 2003 (CYM 2001).

The consciousness that CYM was part of the broader Reformed community reflecting on the theme, *Fullness of Life for All*, as well as the SADC context of economic and political development, were beginning to inform thinking and planning at this level. The realisation was again dawning among the rest of the Reformed community that restructuring (transformation) of self, church and society was an integral dimension of its spirituality and identity. In this respect Ruda (2002:197) of the Southern Africa Alliance of Reformed Churches states it candidly in a different context, yet very relevant to this story: *We strongly feel that at the rate at which things continue to go from bad to worse, there may not be any tomorrow where all people, particularly young people, will have a precious opportunity to enjoy life in fullness. We may only inherit a situation of chaos, despair, pain, suffering and life characterised by injustice. Hence the need for the church to create optimum conditions for all its stakeholders (children, youth and women) to play a meaningful role..*

The one opportunity for the URCSA to create these optimum conditions for all to play a meaningful role was the General Synod of October 2001. However, this

did not happen. The CYM report to the GSCE in February 2003 puts it as follows (GSCE 2003): *One of the biggest disappointments and indeed setbacks to meaningful participation in the church for the youth was however the October 2001 General Synod. The mere verbal invitation to the General Synod was followed up with an unbearable situation where the youth organ's representation and presence at the General Synod were:*

- a) *Never being formally acknowledge and were;*
- b) *Relegated to observer status within the ranks of day visitors.*

This happened despite the fact that the General Synod in 1997 decided that the Commission of Order should consider and implement meaningful participation of the youth in the decision making structures of the church (URCSA 1997:675). In the report of the Commission for Order, included in the report of the General Synodical Commission, it is merely stated that *[d]ie bestuur van die CYM moet egter genooi word om die Algemene Sinode by te woon* (URCSA 2001:92). The Synod, however, acknowledged after this meeting that the issue *about the place and the role of women and youth was discussed. It was clear in the reports and discussions that women and the youth are not given their rightful place in the church... The synod decided to grant the full voting right to the representatives of the Christian Women's Movement and the Christian Youth Movement* (URCSA 2001:31).

Ecumenically this period also represents a time of consolidation in the CYM's role. The CYM participated in consultations of the SACC youth forum in 1999, 2000 and 2002, whilst the various regions were involved in the events and

programmes organised by the various provincial council of churches. One key involvement internationally was the CAP work camp in Rwanda (July 2001) and the Youth Worker/Pastor Exchange project in Johannesburg (November 2001). A key development was also the involvement in unity discussions with the NG Kerk, NG Kerk in Afrika and Reformed Church in Africa in February 2003.

When the General Congress was organised for June-July 2003, the members were ready to engage on the strategic processes arising from the aforementioned developments. This congress represented the biggest so far in numbers as well as representation, including for the first time the fully constituted Namibia region, led by Leon Husselman. This growth caused some logistical problems for the organisers, but also communicated the commitment of the members to the CYM. The key focus was strategic policy assessment of the organisation within the SADC region, facilitated by Mr Chris Kilowan, Dr Nico Koopman and Rev. Morris Makgale.



The outgoing chairperson focused on the fact this congress aimed at reframing mission, youth ministry and being church in the light of the challenges of Southern Africa. It was argued that CYM needed to allow the Word to reflect on their lives and to start to dream again, imagine again and take on their task, which had global implications. The focal points of the process, led by Kilowan, enabled the congress to contextualise, reflect, experience, internalise, visualise, crystallise, propagate and commit. Presentations were made by youth workers on

their role, and as a key development, congress decided that only CYM members could be elected as office bearers.

4.3 AN EVALUATION AND CONCLUSION

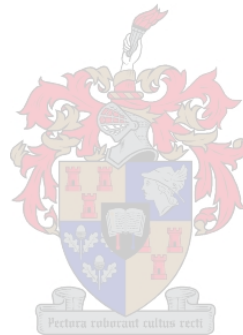
CYM has been able to provide room for the critical reflections and voices of young people on issues pertaining to social aspects, church and personal transformation. This took place within the context and theological reflections of the broader church as described in the previous chapter. In this chapter, I linked the particular methodological preference and contextual analysis with a concrete case where an emerging movement endeavoured to give expression to a particular missionary identity.



The meaning of missionary identity as understood as the inclusive process of transforming the CYM and the URCSA from a colonial, racially determined church to a post-colonial uniting community has been a central feature. Concrete indicators of this missionary identity have emerged, namely

- intergenerational and laity participation in decision making,
- inclusiveness with regard to racial, gender and age,
- action plans aimed at overcoming structural injustice through engagement in broader regional and international social justice movements and church polity matters.

All these indicators are grounded in the concrete realities of Africa. The next step in this study is therefore to synthesise these concrete parameters in terms of a missiological model in order to evaluate and propose an appropriate measuring instrument. This will be done in the next chapter.



CHAPTER 5: A MISSIOLOGICAL EVALUATION OF INSTRUMENTS FOR ANALYSING MISSIONARY IDENTITY

5.1 INTRODUCTION

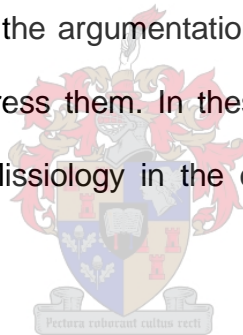
This chapter is the culmination of the study, which asks how the current measuring instruments of missionary identity can be evaluated. In the preceding chapters I have shown that missiologically, this evaluation takes place within the methodology, which is based on the contextual hermeneutical paradigm. Within this paradigm various contextual missionary theologies or missiologies can be discerned, developing from contexts of oppression, suffering and the struggle for full humanity, which are in dialogue with each other and with tradition. These missionary theologies serve the quest for a contextual missionary identity.

The construct of missionary identity was further refined through the contextual analysis at macro level and the study of the current missiological reflections indicating the various dimensions of the missionary imperatives that faith communities in South Africa face currently. I have also illustrated this concretely, by retelling the story of a youth movement within the URCSA. This unfolding story illuminates the contours of self-aware dialogue and theological reflections of one post-colonial youth movement within the context of social transformation. The concrete indicators of this construct in the praxis have been delineated.

These reflections, I propose, provide the parameters for a missiological evaluation of the appropriate instruments for analysing missionary culture and identity.

5.2 PARAMETERS FOR EVALUATION OF A MEASURING INSTRUMENT

Based on the aforementioned findings, I suggest that proposals for measuring missionary identity be evaluated in terms of particular parameters which, in my estimation, are congruent with the argumentation and findings of this study and which, in a succinct way, express them. In these parameters I draw upon the proposal by Kritzinger for a Missiology in the context of social transformation (Kritzinger 1995:366-396).



Within the post-colonial context the first and foremost parameter is the choice of a contextual hermeneutical paradigm. This paradigm limits endeavours towards shaping research instruments that are contextual, i.e. emerging from below, in other words from the local, regional situations where the faith community lives. Appropriate measuring instruments are integral to a methodology, which is rooted in and en route to concrete African realities. These realities refer to the social transformation taking place in relation to the globalised network society. In these cultural spaces, impacted by legitimising, resistance and project identities, the theological method is explicit in its allegiance towards those local communities

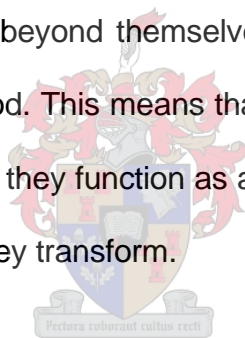
that purport to subvert the dominating ideology of neo-liberalism. In the context of this study this means an engagement in overcoming the colonialist identities embedded in church formations and the normal day-to-day activities of these faith communities towards building a unifying, reconciling and caring ethos.

The measuring instruments have to be flexible enough to analyse communities as dynamic, evolving, organic entities. This parameter focuses on congregations, traditions or religion systems not in a static way, but more intently on dynamic communities. The focus is on these activities of religious groups as *growing, recruiting, world transforming movements* (Kritzinger 1995:373). There is still the need to study the traditions and doctrines of churches, but with the understanding that these were produced by these communities within the context of changing the world in the light of the Gospel, i.e. within the context of mission. However, note that the understanding here of communities is not only as defined in traditional religious terms, i.e. the local congregations, prominent mission societies and activist organisations. A more inclusive understanding is posited, which for the Africanisation of Missiology is understood as the systematic and critical reflection on those world transformative activities of faith communities, i.e. as world-changing movements.

This means that in these measuring instruments, priority must be given to the study of African faith communities and subcommunities and to the role of innovative communicators within them. Underlying this priority is a particular understanding of mission, which is not the same as the colonial understanding.

On the question of what constitutes the mission of these movements, I concur with Kritzinger (1995:368), who writes that the mission of a faith community is that dimension of its existence which aims at making a difference to the world, i.e. linking its empirical reality to its religious ideals and relating it to notions such as its public image, credibility, *what people think of us*. This focus relates to Naude's assertion (2003:200-204) that Dutch Reformed churches need a coherent theological discourse, which is also critically public in its stance and existence. This *public image* does not point to itself, but away from itself towards *the Holy One to whom we are called to witness* (Naude 2003:204).

Our tools need to be pointing beyond themselves, serving the demands of the already and coming reign of God. This means that the tools will always be tested and refined in terms of whether they function as an ideology, masking oppressive power structures, or whether they transform.



The aforementioned parameters furthermore imply that the academic approach and instruments should be understandable and meaningful to the particular faith communities. This is not merely referring to a translation or adaptation of the outcomes, but on a deeper level to meaningful participation of the community as co-researchers. The community is the theologian, because theology in the first place happens at this local level and is intended for the community to enhance its own self-understanding and agency. Although this reflection takes place in the context of the faith community's lived experiences, with the community raising and reflecting on the questions hermeneutically, as well as appropriating the

solutions, the key role of the youth worker, the teacher and the professionally trained theologian is also critical in discerning and giving leadership to the actual shaping in words of the responses in faith (Schreiter 1996:17). This is a role of helping the community to clarify the experience and also includes relating it to other communities, past and present (Schreiter 1996:18), i.e. the ecumenical imperative. Indeed, *the theologian helps to create the bonds of mutual accountability between the local and world church* (Schreiter 1996:18).

This community directedness of theology suggests that the power relations between the researcher and the community are consciously addressed and taken up in the research design. This missiological evaluation seriously considers dialogue between the various *interlocutors*, but also addresses relationships of power and agency in the development and execution of these instruments. Researchers have been notorious in drawing on the spiritual and natural resources of poor and vulnerable communities at their expense. The assumption here is that a study of how groups of people function as agents of transformation, with a deeper understanding of their self-understandings, cannot be made if the researcher is not involved and does not interact with them on a personal and communal basis. This should be integral to the evaluation of the measuring instrument as the instrument, in a sense, cannot be separated from the person of the researcher and the research community. People from the community are central to the planning and execution of the research process. The researcher is part of the community and therefore shares the visions, ideals and struggles. The community has ownership of the process and reaps concrete benefits from the

results of the research. This ethical question is considered seriously in the operations and overall framework of the researcher's ideological commitments.

A further parameter is the need for the instrument to delve into renewed historical studies from the vantage point of affirming the ways in which African religious communities themselves have consciously acted as agents of change. Kritzing (1995:375-376) makes the point that there is a need to also revisit the histories of the mission churches in order to focus on the creative role that African subcommunities, like women, prayer and healing movements, youth movements, evangelists, translators and other community leaders, played from the beginning. The case study in the previous chapter is a case in point, although a deeper critical analysis points to the key contemporary missiological imperatives that will strengthen the praxis, thus also preventing the danger of romanticising some mythical pristine past. This analysis is thus not merely a neutral description of the history, but a positive assertion of authentic African self-hood and, within the context of mission, the affirmation of a unique missionary identity. These historical studies look into all the layers of tradition, taking into account popular and marginalised artistic expressions, which shed light on this self-understanding. The measuring tools therefore have to be able to go beyond the traditional texts in order to hear especially the silenced and oppressed voices.

These considerations imply an interdisciplinary approach. A strengthening of this interdisciplinary nature could overcome the reductionist tendencies inherent in each discipline in order to combine different perspectives into a more holistic

approach. This approach is in line with the notions of holism and integration, which, as we have seen, is central to an African cosmology, but also a pneumatological understanding of the reign of God. Again, we need to be wary of the concerns raised by Conn (1984) in the relationships with the various social sciences, but as Schreier (1996:31) has argued, *we cannot assume written texts - with all they in turn assume about argumentation - as the sole form of communicating cultural meaning, and therefore theology. Perhaps more African Theology will be done via proverbs, which are important in communication in subcultures. James Cone has already argued for the use of spirituals and the blues as the medium for black theology in the United States. The use of poetry in Japan, the singing in Malaysia, movies and music among the young in the United States - these all suggest that local theologies will often reach to local media for communication of religious meaning.* These voices will therefore not necessarily be structured in the forms of traditional written texts, but closer to the particular cultural framework of these subjects themselves. Kritzing (1995:382) asks: *Do not poets, sculptors, painters and story tellers often have deeper insight into the life of religious communities and of society at large?* Hence we need to dialogue with a variety of academic disciplines, but above all, draw on all with the wisdom and experience of grassroots African communities themselves.

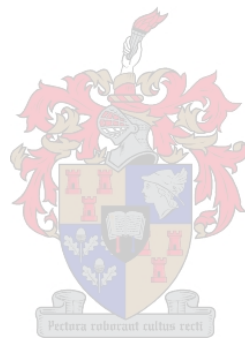
The aforementioned parameters provide a missiological framework for evaluation of specific measuring instruments. This process is an ongoing spiral in the lifespan of these world transformative communities and in this sense somewhat inconclusively points to *missiology in draft* (Bosch 1991:498). The value of this

evaluation process, in my estimation, is in line with my goal as set forth in the opening chapter, namely to contribute not only to addressing the challenges of transformation in post-colonial Africa, but also to transforming Missiology within post-colonial Africa. I have set the goal of this study at developing an evaluation of the measuring instrumentation for analysing missionary identity with the purpose of devising an appropriate instrument in the current context of transformation and the changing missiological paradigm, towards a contextual hermeneutical paradigm.

In this thesis I have presented an argument for this new paradigm, and the contours for a concrete understanding of missionary identity as social transformation within this paradigm. The meanings of these concepts were further refined and illustrated in a particular post-colonial youth movement, in and on their own terms. These parameters were presented in the form of a missiological model which enables us to evaluate the current proposals and devise new, relevant ones.

The significance of this instrument and therefore this study lies in that it can be used by researchers, faith communities and leaders in this particular context in order to gauge their particular post-colonial youth ministry in terms of this missionary identity, thus serving the *Missio Dei*. This outcome addresses a need in the existing body of knowledge for authentic African research tools, developed from and for African faith communities in and for the fields of missiology as well as youth ministry within practical theology. Through this addition, the particular

faith community is enabled to make a unique and significant contribution to deal with the challenges that the various institutions, including the world church, are facing within the context of global economic and cultural transformation, as well as the emergence of the various identity-based resistance or social movements. The current emphasis on the public nature of theology opens up the possibility of applicability in the various other theological subdisciplines and the broader social sciences.



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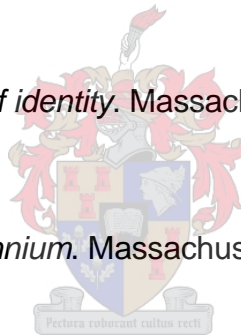
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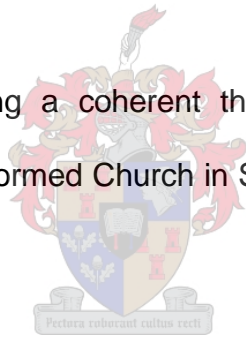
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