

**Love and Justice as Foundational Principles
For a Community of Shalom
in a Globalised Context**

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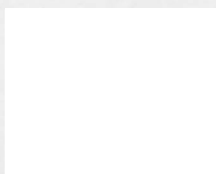
THESIS IN PARTIAL FULFILLMENT OF THE REQUIREMENTS OF THE
MAGISTER IN THEOLOGY, IN THE DEPARTMENT OF SYSTEMATIC
THEOLOGY AT THE FACULTY OF THEOLOGY, UNIVERSITY OF
STELLENBOSCH

SUPERVISOR: PROF. NICO KOOPMAN

DATE: MARCH 2007,

I declare this is my own work, that it has not been submitted for any degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged by complete references.

Signed:

A white rectangular box redacting the signature of the author.

8 March 2007

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Abstract

In this thesis I show that love and justice are essential foundational principles for creating and realizing a community of shalom in a globalised society.

By examining the current inequalities (with reference to race and gender); unequal opportunity (in light of economic injustice and poverty) and abuse of power I show that the current situation in the globalised society is less than desirable for many people. This is then applied to the current situation in South Africa.

I then move on to a detailed discussion of love and justice. This is done by referring to the work of certain theologians and evaluating their claims in light of the topic. Love is examined in its various forms, and agape love, love for God and love for neighbour (the love commandment) and love of self are discussed. Various theories of justice (both philosophical and theological) are evaluated. The inseparable relationship between love and justice is established.

In conclusion, I show what is meant by a community of shalom and how love and justice, as foundational principles, can help this community to be realised in the globalised context, with the participation of the church and Christians as people of the way.

Opsomming

Ek poog om in die tesis te bewys dat liefde en geregtigheid noodsaaklike basiese beginsels is vir die vorming van 'n gemeenskap van shalom binne 'n konteks van globalisasie.

Aan die hand van die ongelykhede (ras en geslag); ongelyke geleenthede (ekonomies ongeregtigheid en armoede) en misbruik van mag wat in die wêreld voorkom, bewys ek dat die huidige situasie nie wenslik vir baie mense is nie. Die bespreking is dan toegepas op die huidige situasie in Suid Africa.

Ek beweeg dan na 'n volledige gesprek oor liefde en geregtigheid. Hier word die werk van teoloë gebruik, en hulle idees word bespreek aan die hand van die tema. Liefde is bespreek in sy verskillende vorme. Agape-liefde, liefde vir God en vir die naaste (die opdrag tot liefde) en die liefde van die self is bespreek. Verskillende teorieë van geregtigheid (beide filosofies en teologies) is bespreek. Die onskeibare verband tussen liefde en geregtigheid is toegelig.

Laastens draai die fokus na 'n gemeenskap van shalom, die doel van so 'n gemeenskap, en hoe liefde en geregtigheid kan bydra tot die skep van so 'n gemeenskap in die konteks van globalisasie, met die deelname van die Kerk en Christene as 'people of the way'.

For my mother

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Chapter 1

Introduction

1.1 Background and Research Question

You only have to turn on the television or open a newspaper to become aware of the crime, the corruption, the poverty, the injustice, the inequality and the growing sense of hopelessness and helplessness which dominates our society. No longer are we protected from the horrors of the world by geographical boundaries. With globalization and technology, we are only too aware of what is happening to our 'neighbours' who live on the other side of the earth.

You only have to walk down the street and observe people rushing to work, to meetings, or to shopping malls to realize that they are driven (almost) only by a sense of getting more and spending more – money, power and prestige are what 'it' is all about. Ambition dominates, and the will to succeed, not necessarily against all odds, but rather despite all people, are what make them get up in morning.

You only have to talk to a group of teenagers to realize that the sense of hopelessness pervading our culture is accompanied by a loss of respect for all authority and boundaries. But, as John Milbank (2005:393) asks, how can we have passions and desires when there are no boundaries to guide us? Teenagers today have more freedom than any generation before them, and access to the entire world if they so desire, and yet, we need to ask at what cost does this so-called freedom come?

It is these issues that have led me to ask what is it that we as Christians, as the holy catholic Church, the body of Christ, have to offer to society. Before we too get caught up in freeing ourselves from all boundaries, in moving out of our box,

we need to ask what it is that drives us. What makes us unique and what do we have to offer as direction and guiding principles to a society which so desperately seeks a renewal of boundaries, before all freedom is lost.

I assume love and justice as two of the great guiding principles of our religion. It is our love for God and our neighbour which refuses that we succumb to becoming individualistic, seeking good only for ourselves. It is also this love which sends us out into the world to seek justice for ALL – to ensure that equality and fairness are a part of daily life, a norm, not an abnormality. And it is justice which manifests love in the world.

Thus, the proposed research question which I set out to examine in this thesis is as follows: *What is the role of the Christian principles of love and justice in building a community of shalom in a globalised context?*

Shalom stands in opposition to the reality of life as we know it today. Creation is groaning with pain under the atrocities which are being committed. Life in fullness is compromised for hundreds of millions of people. The colonization of many nations in Africa, Asia, Latin America and other parts of the world have led to the destruction of nations and even long after gaining independence these countries are still suffering from the effects of colonialism. In the changing face of geopolitics, the world is witnessing an era of survival of the fittest in a global, as opposed to a local, context. The establishment of multilateral instruments, such as the United Nations, through which the world can resolve issues, foster peace and address life-threatening issues, has given place to a unilateralism in which the voice of the most powerful nations dominate.

Globalisation presents consequential risks to the environment, society, community and the very being of humans. Economic globalisation, in which market forces wield almighty power over the welfare of communities, is putting more and more wealth in the pockets of 20% of the world population, while the remaining 80% of people languish in poverty. This phenomenon has brought increased poverty,

reduced access to education and health, and increased the devastation caused by diseases such as HIV/AIDS. The power is concentrated in countries belonging to the G-8 or those who hold power in the World Trade Organization. They control who gives, who gets, and ultimately, who survives.

Injustice exists on two levels: on a real material, physical level (need for food and shelter) and on a symbolic level (need for dignity and respect). Many today do not have enough for basic sustenance and survival, much less do they have enough to affirm their self-dignity and self-worth and to realize fullness of life or shalom. There has been much talk about the need for commitment to the causes of justice, peace and the integrity of creation. This is not an invitation to work for a 'better world' in which there is no injustice or war, and in which the whole of creation is restored to a harmony. Instead, it is a wake-up call pointing to the threats of destruction confronting us (Vischer 1999:109). There is the economic injustice, both national and international, where the gap between the rich and poor is ever-increasing at an alarming rate. There is increasing disintegration of states and societies, as people become more individualistic, which causes injustice to increase both locally and globally. There is the continuing threat of ethnic and religious tensions, of revolts and terrorism, and the resulting increased desire for security, which leads to increased police control and in all likelihood to new dictatorships. There is the exploitation of nature, and ecology, resulting in disastrous effects for the world, particularly for those with limited access to resources. The over-consumption by industrialised nations increases injustice, so that those who 'have', continue to have, and the 'have-nots' have even less. The ecological disasters which occur will have disastrous consequences globally, for the present generation as well as the future inhabitants of the earth.

As stewards of the earth, God has entrusted us to feed the hungry, help the stranger, the widow and the orphan, and to seek His justice so that all may have life in fullness. We need to value work as creative, life-sustaining activity. We must not only work for our own good, but for the good of humankind. It is only in this way that we can protect the poorest and most vulnerable members of society.

It is the single mothers, the orphans, the refugees, the disabled and the HIV/AIDS sufferers who suffer the most under the global economic market. This is a desperate call for the Church and for theologians to get involved.

As individuals, people believe they ought to love and serve each other and establish justice. As racial, economic groups they take for themselves, whatever their power can command (Niebuhr 1995:9). The will to live soon becomes the will-to-power. We seek perfection, we seek prosperity, and we seek to gain all we can, so that our place in the world should not be destroyed. But at what cost? What is the price which each individual pays? What is the price that each nation pays? And ultimately, what is the price that the world will pay?

As Christians, and as theologians, we are called to speak of a different way of life. This alternative way, of the 'people of the way', speaks of love and justice, in stark contrast to the realities being experienced in the world at present. We are surrounded by abuse of nature and of people, misuse of power and wealth, marginalization of nations, exploitation of cultures and religions. As followers of Christ, we need to be ambassadors of the 'not-yet-reality' which is present in our hope which we place in the kingdom of God. This is a hope which speaks of a community of love and justice, a community which knows no pain, sadness and exclusions. This is a community which seeks to overcome that which threatens to overpower us by proclaiming that the world we live in is not reality as it is meant to be. This wholeness, this embodiment of the eternal, will be realized in a community of shalom; where each person, as image of God, finds wholeness and peace.

1.2 Methodology

This thesis is a literature study. The literature used consists of works of theologians, as well as of social scientists. In an attempt to answer the research question, thus showing that the Christian principles of love and justice are

essential for building a community of shalom in a globalised context, relevant discussions are based on arguments from various traditions and contexts.

From the outset, the study focuses on love and justice as concepts in the systematic theological tradition. Thus, the focal point is on various theologians, rather than an in-depth study on the work of one, or a few selected, theologians. By examining the tradition of Christian work on love and justice, it is argued these principles are indispensable for building a community of shalom. The work and studies of social science are invaluable in making analyses of contemporary societies in the context of globalisation.

1.3 Structure

The thesis is structured as follows:

The first chapter is an introduction to the thesis. The background to the thesis is given here, as well as a brief summary of the content, with an outline of the chapter division.

In the second chapter, I will look at what it means to live in a globalised society. Here it is necessary to ask what injustices are being committed, and on what levels. How are people still being marginalized? While living in a globalised society in the twenty-first century has many positive influences, and the technological advances increase the quality of life, we cannot deny that people are now also being exploited on a global scale. It is no longer within a nation-state that people are competing for shared resources, and abusing their power. But now, it is one nation against another nation, where those with the military and economic power are the ones who get the control over the resources.

Against the background of the global situation, the South African social and economic situation is analysed. Many people in South Africa are marginalized, excluded, and exploited on basis of race and gender. Crime and violence, the

horrific HIV/Aids pandemic, and the shockingly high percentage of unemployment make for a sensitive, and increasingly volatile, situation.

In the third chapter, I turn the focus towards the Christian principle of love, define love from a Christian point of view and explain how love is of importance in a community of *shalom*. To use a phrase of Ernst Troeltsch, the Christian ethic is an ethic of *love universalism and love perfectionism*. This ethic is immediately applicable in seeking to secure justice in our world. The law of love transcends all law, in that it seeks perfectionism where all people are loved equally, based on the foundation of *agape* love, a specifically Christian understanding of love. What response to this love given us by God is asked from us as Christians towards both God and our fellow human beings? And finally, what is meant by the phrase 'to love your neighbour as yourself?'

Some of the main works which are used are *Agape and Eros*, by Anders Nygren, *Love and Justice* of Reinhold Niebuhr, *Love, Power and Justice* by Paul Tillich as well as *Morality and Beyond* by the same author. Once we have defined love, and realized its importance in the Christian concept of having life in fullness, I will link love to justice.

In the fourth chapter, I take an in-depth look at various definitions of justice, concluding finally with the relevance that a Biblical definition of justice can have in a secular society. As human beings we need to realize that while we are striving for self-realization beyond ourselves, we are at the same time inevitably involved in the sin of infinitely making our partial and narrow self the true end of existence (Niebuhr 1986:102). We must not fall into the trap of believing that the ills of the world will be set right if everyone obeyed the law of Christ. We need to realize that achieving justice in a sinful world is a very difficult task and that this calls for continued commitment.

Augustine claimed that commonwealths (empires) are bound together by a common love, or collective interest, rather than by a sense of justice; and they could not maintain themselves without the imposition of power. It is always

unjust for some to rule over others, but without injustice the republic would neither increase nor subsist. It gives much food for thought, when today so much is done in the name of justice, and upliftment of the poor and the Third World. We need to ask how so-called justice is covering up many injustices, and how a new theory of justice can be approached and applied to ensure that justice is for all, not for a selected minority. Justice is a very important step towards ensuring the creation of a community of shalom, in which life in fullness can be a reality for everyone.

Works which were used in this chapter include *Six Theories of Justice – Perspectives from Philosophical and Theological Ethics* and *Justice in an Unjust World* by Karen Lebacqz; *Spheres of Justice* by Michael Walzer; and *The Ten Commandments and Human Rights* by Walter Harrelson.

In the fifth and final chapter, I examine the Christian idea of shalom, and how love and justice are of extreme importance in the realization of this specific community in the world. What do we mean by this term and how does it differ from the current world-view? What is also important with the idea of shalom, is that it is lived out and realized in community. It thus requires a radical break with the individualized societies of today to ensure that each and every person of the community has opportunity to realize their full potential as human being created in the image of God, under the protection of love and justice.

The liberation theologians consider the separation of justice and love to be one of the most disastrous errors in the history of Christianity (Lebacqz 1987:135). In a community of shalom, a home can be found for both love and justice. It is in this alternative paradigm that new life for all is issued in, as we attempt to celebrate the birth of a new creation, with respect for all people regardless of gender, race, class or creed. It is here that it becomes clear that love and justice can, and must, serve as guiding principles for building a community of shalom in a globalised context.

Chapter 2

The Inequality of the Global Society

*I was enraged by his sinful greed;
I punished him and hid my face in anger,
yet he kept on in his wilful ways.
I have seen his ways, but I will heal him;
I will guide him and restore comfort to him,
creating praise on the lips of the mourners of Israel.
"Shalom, shalom, to those far and near," says the Lord.
"and I will heal them."
But the wicked are like the tossing sea,
which cannot rest,
whose waves cast up mire and mud.
"There is no peace," says my God, "for the wicked."*

Isaiah 57:17-21

2.1 Introduction

In this chapter, I will give a brief overview of the unjust situations in the world today, followed by the parallels to global inequality which can be found in South Africa. Although there are many issues and facets to this problem, I have chosen to highlight a few for the purpose of this research; namely gender and race as stumbling blocks, lack of equal opportunity due to economic inequality and poverty, and the abuse of power.

Race has been a serious problem in the battle for superiority throughout time. Although the era of 'official' colonisation is passed, the legacy remains, and the power of the colonisers over the colonised has certainly not diminished. Since the time of the colonialists, Africa has been exploited to make other nations wealthy. The consequences of these prejudices are still felt today.

This is followed by a discussion of gender injustice, which is still rampant in many societies in the world, even the so-called liberal Western societies. Despite almost a century of feminists standing up for the empowerment of women, the gap between male and female is still alarming. In the workplace, the home front, politically, economically, and in right to equal opportunity, women are still being marginalized. They earn less than their male co-workers, and men are still trusted to do a 'man's job' better than women.

Lack of equal opportunity (resulting from problems such as sexism and racism) is a grave problem, and under this heading I discuss economic injustice and the resultant poverty. Lack of equal opportunity to education, economics, politics and basic resources is one of the factors increasing the gap between the rich and the poor. The North and the South, the 1st world and the 3rd world are continually in a battle for power, with abuse and exploitation continuing. On both local and global levels, it is impossible to turn a blind eye to the injustices which are rife in our society. The poor are still being exploited, maybe more so than ever before. Listening to the news and reading the newspapers serves to confirm what official economic reports conclude: global inequality across countries is already high and continues to rise. The US, Europe and Japan are now on average 100 times richer than Ethiopia, Haiti and Nepal, basically because the former have been growing for the last 100 years and the latter have not (South Centre Website). That difference across countries was about 9 to 1 at the dawn of the 20th century. Rapid economic growth in India and China, two of the world's biggest and poorest countries, means that inequality across the world's people is beginning to decline. But the decline is from astonishingly high levels. Differences in personal income (comparing the richest 10 per cent of Americans to the poorest 10 per cent of Ethiopians for example) are well above 10 000 to 1; not 100 to 1. Globally speaking, unless gross product grows more rapidly than the population, there won't be enough products to meet human needs in the future.

The gap between rich and poor is ever increasing. It becomes increasingly difficult for the poor to participate in the global economic market, and the longer they stay out of the game, the more difficult it becomes to enter into the capitalistic world trade. The health of a society is measured by the degree of economic development. The assumption is that human beings are primarily to be seen as *hominess economici*, whose vocation it is to contribute to the wealth of the nations (Vischer 1999:118).

This brings us to the abuse of power. There are nations, governments and individuals who have and there are those who don't have – and the former group is determined to keep the latter at a non-competitive level. The abuse of power, and the corruption which it engenders, is another major problem facing the world. Abuse of power is not only on an international scale between nations, but there is also much corruption between the key players, both nationally and internationally. People are being coerced into living a lifestyle dictated by those who hold the power. The abuse of power continues to be a poison in our society, both globally and locally. Corruption is a daily reality, in both developed and developing countries. It is not only crime that is a problem, and the fact that is covered up, but it is government officials, the people who are making the decisions which affect an entire nation, who are abusing their power and status at the cost of increasing the injustice in their own countries.

I then briefly turn to look at the economic injustice and poverty which is rampant in South Africa. Gross inequalities still exist, and a small minority is becoming increasingly richer, while many have less and less each day. Lack of basic resources is a problem faced by many people; unemployment, drugs and crime are compounded to make a bad situation even worse.

It is clear, not necessarily from scientific study, but from merely being a passive observer in the world, that things are not right. That injustice, oppression, marginalisation, poverty and lack of resources are just a few of the problems troubling the world.

2.2 Race and Gender as Stumbling Blocks

While poverty is a major problem as far as injustice goes, it is far from the only problem. Rather, division, albeit resulting *from* poverty, but also resulting *in* poverty, can be seen as the foundational difficulty (Stackhouse 1995:412). There are certain things which all people should be able to do. These are capabilities, rather than rights, liberties or functionings (Lebacqz 2001:119):

The capabilities cover a wide range of basic issues of living. Are people able to have control over access to their bodies? Are they able to make a life plan and to control their environment sufficiently to follow through on that plan? Are they able to form friendships and attachments? Can they seek employment without discrimination and find work that is not just menial but meaningful? Are they provided the social supports for a life of good health (Recognizing that some good health is a matter of luck or of genetics, but that much depends on food, shelter, and other goods that can be socially manipulated)? Are they able to participate in political choices that govern their lives? Are they able to hold property? Are they free from unwarranted search and seizure? Are they able to be treated as being of worth? Are they able to be educated, to produce works that are self-expressive, and to express opinions freely? Are they able to play?

2.2.1 Race

The slave trade, the exploitation of the native North Americans and Aborigines, the Nazism of the 2nd World War, and Apartheid are but a few of the examples of the real and continual racism and prejudice which exists in our world. Intolerance of those considered inferior including women and 'non-whites' is a reality which is a far cry from the supposed tolerance of all issued in by the post-modern era.

Martin Luther King Junior said, “What matters is not the colour of your skin, but your integrity and character.” The reality of segregation is one that remains with us, an old ideology of modernity¹. In 1867, the Ariel controversy raised these questions: “What is his [Negro men and women] Ethnological Status? Is he the progeny of Ham? Is he a descendent of Adam and Eve? Has he a Soul? Or is he a Beast, in God’s nomenclature? What is his Status as fixed in God’s creation? What is his relation to the White race?”² Ariel argues: “As the negro is not the progeny of Ham...knowing that he is of neither family of Shem or Japheth, who were white, straight haired etc, ... by this logic we know that he come out of the ark, and is a totally different race of men from the three brothers... he could only enter it as a beast and along with the beasts.” He continues to explain: “...we take up the monkey, and trace him through his upward and advancing orders – baboon, orang-utan and gorilla, up to the negro, another noble animal, the noblest of the beast creation.” This shocking theory was fully expounded by many anthropologists and social scientists, and, in various forms, was seen as ‘proof’ for the backwardness and lack of civility (by Western standards) of the African tribes.

It is thought like this that led to the horrors of slavery, racism in the South in the United States, and Apartheid in South Africa. Black men and women were the recipients of violence and abuse as the white men and women attempted to maintain rule and control, as the superior race. Today, we may have moved beyond such idiotic thought, and continue to make feeble attempts (insofar as is possible for each person) to restore equality, and status as human being, on all people. But we cannot live with amnesia. Insofar as we [white people] tolerate it, we are guilty of racism (Long 2001:202). Racism may not be a political ideology, but contempt, prejudice and xenophobia often lurk just beneath the surfaces in most cultures.

¹ The origin of the term race is rather more political and economic than biological. For a more detailed discussion see the article *race and the Race Paradigm*, by Emile Boonzaier in Boonzaier, E and Sharp, J. 1998. *South African Keywords: the uses and abuses of political concepts*. Cape Town: David Phillip.

² Quoted in Williams 1996. For a complete text of the Ariel controversy see John David Smith, *Anti-Black Thought, 1863-1925*.

Class is often based on racial lines, an inheritance of the days of overt racism and laws controlling the prosperity and the status of white and black people. Class has instituted two separate and exclusive communities: the rich and the poor; the elite and bourgeois; the haves and the have-nots (Botman 1999:103). Class divides nations. The rich despise the poor, and exploit them at every opportunity. The poor long to be like the rich and dream of wealth. Access, not only to luxuries but more often than not to basic living conditions and facilities, is limited and denied by class.

Every individual regardless of class, country, caste, race or sex should have the opportunity to fulfil their potentialities (West 2002:16). Non-whites are far more susceptible to violent crimes, and continue to be the victims of hate crimes. In those states in America where the death penalty is in practice, a black person is far more likely to be sentenced to death than a white person. The life expectancy among black people, in South Africa and elsewhere in the world, is lower than that of their white counterparts. Environmental degradation is more likely to affect Africa and developing countries than the rest of the world, because of lack of infrastructure and economic means to deal with this.

2.2.2 Gender

In the first century women were seen as responsible for the inflammation of male sexual desire, so as little exposure as necessary was permitted in society. Jesus was revolutionary in his teaching. He did not hesitate to touch or to be touched by women in order to heal them. He sought out the marginalised and the outcasts; the poor and sick. He treated every person with dignity and respect, according to them their right to be a part of society, and still more, an *active, involved* part of society. In the social teaching of the Church, however, there is (both historically and in the present) clear evidence of the dualistic and patriarchal theological anthropology to be found. Based on Aristotelian biology and Greek philosophy men have the priority as being creators of culture in the public realms while women are rightly confined to nature or the private realm of family life (Carr 1996:86).

In modern times, African women have struggled under the dual oppression of racism and sexism (Aliber 2001:8). This is true also for most parts of South America, as well as Asia and Eastern Europe, where women are dependant upon the men in the society for economic welfare and social status. African-American women have suffered violence in domestic context of North America; they have also experienced violence working in the homes of white female and male employers in the United States, and they suffered violence in their own homes and communities (Williams 1996:96).

Women and children are especially likely to be victims of violence. Women face abuse by partners, and women and girls are subjected to a high risk of being raped and sexually abused and misused in all cultures (Aliber 2001:29). Sexual violence against women and children in and outside the home sustains the patriarchal order of male dominance. "Anonymous verbal and bodily assault: Rape – rape in general, racial rape marital rape, wartime rape, gang rape, wife and women battering; abortion and birth control laws; involuntary sterilizations; unnecessary hysterectomies; clitoridectomies and genital mutilations; prostitution and female slavery; sexual harassment in employment; aggressive pornography" (Schüssler Fiorenza 1996:164). These are all forms of violence against women which are tolerated in many societies and go ignored and unpunished in many others.

Although far more women are employed today than previously, the situation of women in their work is often one of misery, degradation and despair (Carr 1996:83). Women work for a pitiful wage in sweatshops, often working gruelling hours while still looking after their families. The domestic workers in South Africa, and else where, who are virtually slaves, working for a pitiful wage, often leaving their children in the care of grandparents. And then there are the poor women who stay at home to look after their children, barely surviving on social welfare from one day to the next. Many others work as prostitutes to ensure their survival; suffering condemnation and isolation.

Prostitution has long been understood as a personal issue. Few people would seriously want to question or explore the crucial of our social and economic structure nationally and internationally, as well as our cultural-religious values articulated by men and the social treatment toward women that has been inflicted on them and that has caused them to be in this profession (Boonprasat Lewis 1996:88). Not all people see a connection between uneven development, capitalism and patriarchy as crucial factors leading to women becoming prostitutes.

Women are often forced to work in appalling conditions for an appalling salary³. In such conditions, women often labour under the triple burden of race, sex and class (Carr 1996:85). Traditional gender role definitions historically create the sexual division of labour which puts women in the domestic sphere and naturally places men in the public sphere (Boonprasat Lewis 1996:92). Women are not only responsible for household work, but are also meant to be attractive to men; thus the emphasis is continually placed on external beauty and sex-appeal.

We are all created in the image of God, and the Good News of this same loving and triune creator God affirms in all respects the importance, value and dignity of human beings. People should be free to form their own ideas of the good life, so long as certain basic liberties, rights and capabilities are ensured. Different religious and cultural groups have their own notions of what constitutes a fully good life, but all should agree on a minimum that is needed for political purposes in order to live decently in society (Lebacqz 2001:119). Following on from Martha Nussbaum's idea, Lebacqz suggests that despite this minimum, local cultures will be able to develop and maintain their cultural identities. She further maintains that these basic liberties or capabilities are assembled to reflect a kind of 'overlapping consensus;' that is norms that are developed not simply out of western philosophical or religious tradition, but out of voices of protest from around the world.

³ For a more detailed discussion on women and work, see Anne Carr, 1996. *Women, work and Poverty* in Schüssler Fiorenza, *The Power of Naming*. Orbis Books.

This is but a brief mention of enormous issues and challenges which exist with regards to race and gender. It is clear that gender and race still go hand in hand with injustice, on political, military, and economic levels. The injustices of the past cannot be cured over night, but neither can we step back blindly while allowing people to be treated as less than human because of the colour of their skin, the perfume they wear or the language they speak. Patriarchal thought still dominates society to a large extent. Catharina Halkes defines patriarchy as follows: (a) *the organization of society as a pyramid, with those in power and authority at the top and underneath a structure depending on a chain of command and obedience*; (b) *the mentality that is the consequence of this thinking of power as domination and regarding men (mind) as superior to women (body)*; (c) *striving for progress and mastery, if necessary at the expense of others – inferiors, women, other races and regions, nature itself*. To ensure equality for all means destroying once and for all the aggressive and dominating mentality of the patriarchal system which seeks control at the loss of dignity, and even life, of others.

2.3 Lack of Equal Opportunity

In 1955, President Sukarno of Indonesia first introduced the concept of the 1st and 3rd worlds, pointing out the continuing colonisation of Africa and Asia. He went on to say that we cannot speak of a free world, when so many countries are still being controlled:

...in the form of economic control, intellectual control, actual physical control by a small but alien community within a nation. [Colonialism] is a skilful and determined enemy, and it appears in many guises⁴.

⁴ This is an extract from the speech given by President Sukarno of Indonesia at the Opening of the Bandung Conference, April 18 1955

Shortly after this, the United Nations spoke of one world; and at this early stage of globalisation, the focus was on Universal Human Rights. Today, we find ourselves in a confused jumble of stratified parts that do not have a governing vision but do constitute a single, complex system (Stackhouse 1995:54). This confusion leads to lack of equal opportunity can take the form of economic injustice and poverty, amongst many others. For the purpose of this research, I will be concentrating on only these two stumbling blocks which prevent people from having access to equal opportunities.

2.3.1 Economic Injustice

A very sad, and very real, consequence of globalisation is an aggressive style of competition which is oriented to the principle of the survival of the fittest. From the third world comes a bitter cry of deliberate exclusion of the poor and the weak, of ruthless competition by and between international concerns; of a breakdown of education, health care and social welfare provisions to those who are in desperate need of these services and a complete disregard for the existing cultural values and social and political institutions which are 'different' to those of the Western Powers (Reformed World 2000:51). Economic life is meant to be an affirmation of dignity; and an affirmation of dignity entails basic rights, which includes participation in economic life.

A global economy is an economy whose core activities work as a unit in real time on a planetary scale (Castells 2000:4). Capital markets have become interconnected world wide, so that even if savings and investments are not globally invested, they are reliant on the performance of the global financial markets. The highest tier of science and technology, which shapes and commands technological development, is concentrated mainly in the United States, Western Europe and Japan. But an overwhelming proportion of jobs are not global. They are localized and regional. Their fate, however, is determined by the globalised sector of the national economy. Thus, those countries that have the resources to compete in this global economy and that have the skilled workers to provide what

is necessary are those who ultimately have the wealth. As Clement of Alexandria said, “*It is absurd that one man live in luxury when there are so many who labour in poverty.*”

Accumulation and profit-maximalization are extremely important in the world today (West 1995:285). The nature of society is accumulation of wealth as power, and the logic of our society is the exchange of commodities (Stackhouse 1995:115). In this commodity driven economy, the economic well-being of people depends on the value they add to the global economy through their work, skills, and insights. The poor are thus being exploited, because they cannot give to and participate in the economy as their wealthier and more educated counterparts can. They do not have control over investment decisions, work conditions and the use of products. Labour is being exploited, where those who lack skills are forced to work in appalling conditions for a mere pittance, and it is these same people who are repressed and dominated. People are pawns; humanity has become a resource which can be, and is being, exploited. The poor are ‘given’ to the rich as cheap labour, something much less than human, for the purpose of being used up and discarded.

Economic areas and activities are not distributed evenly (Nürnberg 1997:47). The large centres usually grow at the expense of the smaller ones; a phenomenon which holds true on both a local and global level. In the centre, there is a highly differentiated and integrated economy, with many specialized industries. The infrastructure is normally good, the pace of life is generally hectic, and the standard of living is high. In the periphery, life is normally community centred rather than individually centred, the pace of life is much slower, and life is generally taken as it comes. Both the national and the global *oikos* are dividing up in ways that make it impossible to give all people access to what it takes to not only live, but to live abundantly (Stackhouse 1995:118). Part of the problem is the difference in lifestyle between those at the periphery and those at the centre.

The periphery can alternatively be called communal societies, and the centre can be called associational societies. The communal societies are focused on family, on personal relationships, story telling and tradition. On the other hand, the associational societies are focused on finances, careers, profits, with little thought to the value of human beings and relationships. The communal societies will be the more traditional societies. And it is these societies that have lagged behind, whether because of culture or because of oppression. Thus, they are incapable of participating in the global market, their meagre resources are thus abused by the conglomerates, and they are trapped in a never-ending cycle of debt, poverty and undevelopment or under-development. The following table from Groenewald (2000:19) clearly shows the differences between these societies:

Characteristics of communal societies	Characteristics of associational societies
Limited division of labour	Complex division of labour in all activities
Family, clan, tribe & village basic social units	Associations, organisations & corporations basic units
Personalised relationships	Relationships formalised, transitory, less personal
Economy based on commodities in nearby habitat	Economy based on manufacturing & related activities
Overall level of technology is low	Technology is high
Political institutions non-bureaucratic	Political institutions complex & bureaucratic
Limited system of social stratification	Complex social stratification – large middle class
Rich ceremonial life	Rationality prized, diminished role of spirituality
Limited contact with other societies	Society part of global network of societies
Life is <ul style="list-style-type: none"> • Less complex • Less diverse • More traditional • More personal 	Life is <ul style="list-style-type: none"> • More complex • More diverse • Less traditional • More impersonal

It is clear that the priorities of the two communities are different. Locally, this would not be a problem. Globally it leads to exclusion, marginalization and exploitation. Because people, rich and poor, do not have equal access to resources, equal development cannot take place. The poor must be enabled to increase their output, but this cannot happen if the basic resources are not in place. Economic poverty is directly linked to the level of development, integration and efficiency of the network of social institution. Unfortunately, those with the economic power

are dropping out of the community. The rules do not ensure the inclusion of the poor. It is necessary that all people have dignity in their lives and work. This is a situation that is not possible while people lack the education, the economic means and the political power to participate fully in society.

2.3.2 Poverty

One third of the world live in luxury, while two thirds are drowning in misery. Needs tend to rise much faster than income (Nürnberg 1997:58). Needs include the basic essentials like food, transport, rent, and clothing. The clearest index of poverty is hunger, and it is estimated that 700 million people do not get sufficient food for an active and a healthy life (Stackhouse 1995:119). Castells (2000:10) differentiates between inequality⁵, polarization⁶, poverty⁷ and misery⁸. It is clear that many people are living below the generally accepted norm of survival; and that the gap between rich and poor is ever increasing in epic proportion. The state is becoming increasingly a channel through which public funds sustain centralized economic power, rather than a public sphere which promotes the common good (West 1995:288). As the poor become poorer, there is less and less available to help them survive.

As the World Bank and International Monetary Fund prescriptions bite harder into the economy of the third world, so the face of poverty becomes clearer and clearer. When a poor country has to export more to already rich countries, it takes land from the poor, especially women, to grow what the North needs, not what the South needs to feed children. When governments cut spending, schooling and health care fall on

⁵ Inequality refers to the unequal appropriation of wealth (income and assets) by individuals or social groups (Castells 2000:10)

⁶ Polarization is a specific process of inequality that occurs when both the top and the bottom of a scale of wealth distribution grow faster than the middle (Castells 2000:10)

⁷ Poverty is an institutionally defined norm of the level of income that a society consider necessary to live according to an accepted standard (Castells 2000:10)

⁸ Misery, or extreme poverty, is an institutionally defined level that establishes the lowest material standard of living, making survival unlikely (usually defined as 50% below the poverty line). (Castells 2000:10)

families and all work triple-time just to be able to feed the children... when foreigners buy their investments to put into "productive" ventures they grow for export, weave and sew for export, they assemble for export and employ men, young women and lastly women with children: all of whom are paid unjust wages that bear no relation to transportation costs and rising food prices. (Oduyoye 1996:130).

All human beings should have the same claim to dignity, respect and love. The governments should be responsible for providing jobs and more equitable distribution of income (Amstutz 1995:819). A socialist system of government can only help people to a certain point. To give people dignity, and assure them of a reasonable, basic standard of living, expansion of employment opportunities is of the utmost importance. Ethical investment and support of local trade (fair trade) needs to become a priority in daily life.

As the cliché says 'Give a man a fish, and you feed him for a day. Teach a man to fish, and you feed him for a lifetime'. While the necessity and beneficence of material aid will always remain a priority, the importance of intangible resources such as education, basic skills and human development cannot be denied. This is a chance to be a part of a community, to give something to those who surround you. As William Temple wrote during the Depression years:

The gravest and most bitter injury of their state is not the physical grievance of hunger or discomfort...it is the spiritual grievance of being allowed no opportunity of contributing to the general life and welfare of the community.

The international economic order is unjust because it favours the rich, powerful nations of the North. For the North to benefit, the South loses. One of the primary evils confronting us is waste. More resources than necessary are used; or else there is an overproduction of goods (Finn 1995:935). The production and

consumption control lies with the market; but governments control the decisions of the people by offering incentives. The self-interest of the economic actors cannot be denied. The comprehensive well-being of the whole of humanity is not considered. The concentration of capital goes hand in hand with the decentralization of organization. Large, multinational corporations function as internal, decentralized networks. Bigger appears to be increasingly more beautiful. Ultimately, all this boils down to the need to assure a profit (Castells 2001:5). When quality versus quantity, it is quantity that is important, at the cost of quality.

Only material costs and benefits are taken into consideration (Nürnburger 1997:31). The physical, psychological, cultural, communal and spiritual dimensions of life are ignored. At the same time, those that are benefiting, albeit materially, are usually not those who bear the costs. The power structures, those at the centre, exploit those on the peripheries⁹. Because of rising costs and inflation, the rich will continue to be satisfied, and the poor will suffer.

In the foreseeable future all public economy will be market oriented, but we must not forget that the rules are human constructions, and thus they can be reshaped to make the market more humane (Stackhouse 1995:115). The rich have the power, because they get wealthier more quickly than what the poor can overcome their poverty. Work is intended not only for the fulfilment of the worker, but also for the benefit of the community (Stott 1984:169). But today, there is no pride. If you don't have the skills, you are inadequate. Communities no longer rely on their neighbours to provide that which they don't have, but on faceless and nameless producers. Stott (1999:170), quoting Schumacher, gives three purposes of human work:

First, to provide necessary and useful good and services.

Second, to enable everyone one of us to use and thereby perfect our gifts like good stewards.

Third, to do so in service to, and in co-operation with, others so as liberate ourselves from our inborn egocentricity.

⁹ For a more detailed discussion of centers and peripheries, see Nürnburger, *Prosperity, Poverty and Pollution*, Part I, Chapter 2.

All people need something to do so that they can feel useful, and fulfilled. To provide something for someone else remains one of the most satisfactory actions. To feel shunned and rejected is the direct opposite of this. Every person needs a space in which they can be needed, and be allowed to need to share physically, emotionally and spiritually.

To be economically deprived does not only rob a person of a decent meal on the table, but it robs him of his dignity. The injustice of economic inequality extends beyond monetary value, to the value of persons. Goods and money are valued above human dignity and, ultimately, above human life. In a world where so many are poor and living in misery, the challenge is increasingly greater to restore order, and to accord to each person her dignity, as a human being created in the image of God.

2.4 The Poison of Power

There is a continual influence of western commercial efforts to steer the minds of people in the south towards a whole number of new needs, needs of the 'West', while many urgent existing needs remain unsatisfied (Reformed World 2000:51). This 'colonisation of the mind' made possible by the new technologies of information and communication, have increased the materialism amongst the poor, targeting the youth, who remain young and vulnerable, and thus most susceptible to these influences. The wealthy West, in particular the United States of America, are abusing their economic, political and military power to dominate the less powerful nations of the world. The values and ideals of America are becoming the values and ideals of the world.

The erosion of cultural values is one of the consequences. Immediate and basic needs are replaced by desires and wants. The young people dream of a better future across the sea. The local is no longer good enough. The attraction of family and of heritage which kept their parents close to home are now the factors which

are driving them away, in search of independence, wealth and material satisfaction. The immediacy of communication media and the ever-expanding availability of information create a broadening of horizons so that nothing stays the same anymore (Groenewald 2000:17).

The basic building blocks of our society are crumbling. The family is being destroyed. Without the core of society which is found in the strength of the family, society cannot retain its sense of community, and from community, responsibility. The world is forgetting that at their core societies are irreducibly religious (Stackhouse et al. 1995: 42). Industrialisation has eroded small social settings marked by solidarity with a shared, stable system of meaning and identity. We are rapidly moving from *gemeinschaft*¹⁰ to *gesellschaft*¹¹ (Benne 1995:919). We choose when and where our relationships and interactions (both private and business) take place. Suburban life has come to replace community life, and we form 'communities' around life-styles. We have society without community (Rasmussen 1993:52). We have lost the sense of connection with others that we would have had, for example, in a village at the beginning of the century. Our sense of community has diminished as globalisation and economic specialisation have increased. Unfortunately, the notion of the common good is senseless without local communal life (Rasmussen 1993:42).

However, we cannot forget that a person is fashioned by historical, cultural, genetic, biological, social and economic infrastructures (Botman 1998:99). These relationships allow for the individualisation of the person without damaging the dignity of the human being.

The dignity of human beings emanates from the network of relationships, from being in community...Human dignity is communal dignity.

¹⁰ Given community (Community). This suggests many appealing features of social relationships – a sense of familiarity and safety, mutual concern and support, continuous loyalties, even the possibility of being appreciated for one's full personality and contribution to group life rather than for narrower aspects of rank and achievements (Aigner et al. 2002:87)

¹¹ Voluntary community (Society)

Belief shapes a culture more than a culture shapes belief. Yet the powers today are attempting to change this. The governments and the corporations want to tell the people how to live and what to believe. And of course, this is not aimed at building up the individual, but is aimed at the glorification of the power. It is not meant to improve the quality of life of the individual, despite the promise, but it instead forces the individual to ascribe to the quality of life which the power says is good.

The power does not believe in God, but leads people to believe that each individual is god. Every person is in control of their destiny; every person is in control of their life. And to live a good life we need to meet certain standards – standards which are based on Hollywood films, Levi jeans and Nike running shoes. Consumerism has become a religion which has as its goal personal happiness. This is the so-called ‘good way’ to live. The system is promoting economic desires far beyond the limits of what is needed for a fulfilled life. Economic growth and increasing wealth have become the primary goal of humanity (Vischer 1999:119). As modern people, we have become driven by the deception that happiness and fulfilment come with success in the market place (Rasmussen 1993:52). Success in business is more important than a ‘happy family’.

The governments in many third world countries do not help this commercialisation because they abuse their power. Without the example of a strong value system, and a virtuous life, the masses are not going to turn from crime and corruption as a so-called solution to their poverty. The highest code of morality for the political powers should be the well-being of humankind (Internet Modern History Source Book). But people are continuously encouraged to gain, to acquire and to consume; not to so that they can give to those who have less and ensure the well-being of the community, but rather to ensure the well-being of the economy. Engaged in competition, all parties are forced to achieve their maximum. In order to survive, winning is necessary. Competition turns the dynamics of society into a continual struggle for victory – a struggle in which the

wealthiest will always be the winners; while the poor are not only the losers, but lose their dignity and self-respect.

The key changes in the lives of people can only come from a religious foundation. Because of this, it is necessary that the corporation come to be treated *as an instrument of peace, justice, and equity; able to create resources for the common life* (Stackhouse 1995:71). When the corporation is rightly ordered, instead of abusing, it can generate the resources to overcome poverty and dependency. On a larger scale, it can foster healthy relationships between countries, and further the quest for multi-cultural rights and justice.

It is difficult to identify the evil of market consumerism (McFague 2001:198). Despite this lack of tangibility it has the potential for enormous destruction. The powers released by science and technology, while having great potential to improve the quality of life, at the same time have great potential to destruction. We are reaching a point where our technological power far outweighs political and military power, and we need to ask for how much longer we can control the technology, assuming that we have not yet reached the point of no control. Castells (2000:7) speaks of the formation of a fourth world, characterised by social exclusion:

This is comprised of people and territories that have lost value for the dominant interests that prevail in informational capitalism. Some of them because they offer little contribution as either producers or consumers. Others because they are uneducated or functionally illiterate. Others because they become sick, or mentally unfit. Others because they could not afford the rent, became homeless, and were devoured by life in the streets. Others because, unable to cope with life, became drug addicts, or drunken. Other because, in order to survive, they sold their bodies and their souls, and went on to be prostitutes of every possible desire. Others because they entered the criminal economy, were caught, and became inhabitants of this

growing planet of the criminal justice system. And places, entire places became stigmatized, confined by police, bypassed by networks of communication and investment. Thus, while valuable people and places became globally connected, devalued locales became disconnected, and people from all countries and cultures became socially excluded by the tens of millions... and there is a systemic relationship between the rise of information, global capitalism, under the current historical conditions, and the extraordinary growth of social exclusion and human despair.

Production has become 'faceless' (Hathaway 1999:102) and is controlled by the powers. We are no longer directly connected to the people who produce the goods we buy in our shop. In the same way, the sense of crafting something lovingly for others is lost. Economics has become something abstract, which is disconnected from our immediate reality. We are merely producers and consumers, giving no thought to our economic actions affect others. Local economies and local communities need to be re-valued, and we need to relearn how to connect to our neighbours. *We cannot ship our problems, whether toxic wastes or exploited labour, to places out of sight and out of mind* (Hathaway 1999:102).

Thus, the 'chain of command' is an intricate web which traps many so that the others can feed. The dominant powers are those that control the market, those that produce the goods, and have the money to import and export. Those below are forced to comply with the rules set by the dominant powers. Those with the money, and the power it brings, do not hesitate to exploit those who need the money for survival. Power which is bought robs many of dignity, and it offers false security. For power without humanity knows no boundaries to exploitation and so that which is intended for good ends up being the tool for evil.

2.5 Globalisation

As depressing as the situation may seem, it is impossible to speak of globalisation without mentioning the positive aspects. For all the evils it may have issued into the world on a global scale, there are many aspects which can only be positive improvements in life. The poor people of today live better than the wealthy people of a few hundred years ago, and it is necessary that we remember this too when faced with the desperation of society.

As modern science and technology have spread throughout the world, improvements in living standards have occurred worldwide (Amstutz 1995:821). There are few countries that have not taken advantage of the expansion of modernisation. In the third world, there have been dramatic improvements in the living conditions of the average citizens. In the 37 poorest countries, the following improvements have been recorded between 1965 and 1985 (World Bank statistics): 1) the annual crude death rate per thousand declined from 17 to 10; 2) Average life expectancy increased from 47 to 60 for men and from 50 to 61 years for women; 3) the child death rate for children aged 1-4 declined from 19 per thousand to 9 per thousand; 4) and the average percentage of children in primary schools increased from 74% to 97% and in secondary schools from 21% to 32% (Amstutz 195:822).

This positive view of globalisation does not inhibit commitment to eliminate the negative consequences thereof. It merely serves to show that there is something positive to be said for globalisation, which can serve as inspiration for helping to sort out the problem. We are living in a global era, and for better or worse this cannot be changed. Thus we need to learn how to thrive and how to seek shalom for all people amidst the abuse, chaos, poverty and inequality which surround us.

2.6 Economic Injustice and Poverty in South Africa

All human beings have basic needs which have to be met. Food, shelter and security are the most basic and obvious of these needs. Shockingly enough, for many, not even these basic needs are met. In South Africa, the Gross National Profit (GNP) is 2560 dollars (Nurnburger 1997:17). The country is twenty five times as rich as the poorest country in Africa, but only generates a tenth of the GNP per capita of a highly developed country such as Japan.

The human development index (HDI)¹² for South Africa in 1996, as calculated by Statistics South Africa, and based on figures obtained from Census 1996, was 0,69¹³ (See Appendix A and B). In the latest United Nations *Human Development Report* (2005) the HDI for South Africa was 0.658, ranking 120 in the world, and amongst the Medium Development Countries (which include countries such as Brazil, Egypt, Bolivia, India and Botswana). The highest ranking countries include Norway (0,963), Canada (0,949) while the lowest ranking are Sierra Leone (0,298) and Niger (0.281).

The failure of South Africa to produce capital goods and participate in the international technological revolution have left the economic base in a weak position. Our economy is still largely based on the production of raw materials and primary commodities (agriculture and mining).

While our administrative, commercial, industrial and agricultural sectors are reasonably developed, they are too small to cater for the entire population. A

¹²The HDI consists of three components:

- Longevity, which is measured by life expectancy at birth.
- Educational attainment is measured by two educational variables, namely adult literacy and combined gross primary, secondary and tertiary enrolment ratio. The educational attainment index is then obtained by assigning a weight of two thirds to adult literacy and one third to the combined gross primary, secondary and tertiary enrolment ratio.
- Income, which is measured by gross domestic product (GDP) per capita, converted to purchasing power parity in dollars (PPP\$), for international comparability.

¹³ For a comparison of the various provinces in South Africa amongst selected countries, see Appendix E

dualistic economy has developed in South Africa, with Western style enterprises and standards of living in one sector, and a level of underdevelopment in another which closely resembles the deteriorating circumstances in many African countries (Nürnberg 1997:21). While the poor in many countries can still survive on subsistence agriculture, in South Africa their counterparts are largely dependent on the modern sector. The people are dependant on a trade whose terms are set by others.

South Africa has one of the highest income discrepancies in the world. The Gini-coefficient in South Africa is 0,77 (Appendix C) higher than any Gini-coefficient found in cross-country comparisons. Compared with 0.33 in the USA and 0,21 in Taiwan, South Africa is very near the top of the list of countries of unequal income distribution.

The present-day configuration of poverty and inequality are characterised by racial and gender dimensions resulting from the country's history. Land dispossession, the Group Areas Act and the race-based Separate Development Policy of the Apartheid government, together with influx controls, have left a legacy of mal-distribution of wealth and marketable skills (lack of education and resources), spatially divided households (migrant labourers), and inferior living conditions for the poor majority. This inequality is becoming increasingly more class based (Appendix D) within the various race groups.

The economic discrepancies in South Africa are racially defined to a very large extent. It is due in great part to the legacy apartheid has left behind. Apartheid cruelly limited the opportunities available to the non-white population in South Africa. Almost all poverty was inter-generational, because colonialism and apartheid left little room for it to be otherwise (Aliber 2001:2). For the majority, poverty is still an inherited condition. Lack of access to resources makes it almost impossible for the majority of people to be able to change their circumstances. For the homeless, an almost defining characteristic is severed relationships with family members, on whom they might otherwise rely for moral and material

support. Cross-border migrants are also prone to being socially excluded. There is much discrimination and xenophobia to be found amongst South Africans, and border migrants (Aliber 2001:31), which adds tension into already volatile community situations.

Unemployment has reached crisis proportions. Unemployment in South Africa is estimated to be 25.6% in March 2006¹⁴ compared with 4.9% of Sweden¹⁵ and 6.2% of Canada¹⁶. These jobless people are swelled by hundreds of thousands of would-be immigrants from neighbouring African countries, who see South Africa as a 'paradise'. Unemployment is partly the result of a vast and growing supply of unskilled labour and dwindling demand for such labour in the modern economy.

A capital-intensive industry demands less labour but increasingly more sophistication, otherwise stated, the shift from an industrial society to a post-industrial society means a shift from manufacturing to services. Theoretical knowledge is therefore becoming increasingly more important (Benne 1995: 922). And theoretical knowledge cannot be obtained with education. Skills are in short supply and this pushes up their price. As a result, employers keep their best workers, invest in their training, pay them higher salaries and retrench the rest. In the aftermath of Apartheid, the gap in education remains a major problem. It remains difficult for those without more than a basic education to compete in the job market.

The *Proudly South Africa* campaign which is run in South Africa has helped to increase the awareness of supporting the local market. But it still does not make sense for a nation to produce something which they can import more cheaply from another country (Klay 1995:947). This unfortunately means that exploitation continues in countries where there are less rigid labour laws, and that our own people suffer because of lack of employment.

¹⁴ www.southafrica.info/doing_business/business_today/economy_update/213513.htm

¹⁵ www.sweden.se/templates/cs/NewsML_12744.aspx?newsid=2880

¹⁶ www.statcan.ca/english/Subjects/Labour/LFS/lfs-en.htm

The underclass in South Africa expresses strong local identities but unfortunately, these are defined by exclusion rather than with pride (Becker et al. 2003:9). These local identities are defined in both race as well as class terms, rather than in cultural terms. Every citizen needs to be proud to be South African, and to know that they belong, and that they play a crucial role in the well-being of the country.

2.7 Some Last Thoughts

As we battle to achieve equality amongst all peoples regardless of nationality, race and gender; as we struggle with affording to each person an equal opportunity to education and work; as we attempt to create awareness of the limits of our natural resources and reduce the pollution, we realize that this problem is not, and cannot be, only on a physical level. The answers to these problems are not mutually exclusive. While material needs have to be addressed as such (a hungry person needs food to eat), the lack of ethics and integrity has to be addressed to ensure that the situation can be improved for all people.

Politics and economics must be conducted under truth, justice and love. Theology is indispensable to the analysis of the human condition. It has to develop a responsible social ethic for the emerging world in which democracy, human rights and mixed economy are acknowledged as a universal necessity (Klay 1995:948). We need to transform our Christian principles into a way of speaking about the reality of God and God's will for the world that will be intellectually and morally valid and beneficial in the world.

The quality of human relations remains of great concern. And this surely needs to be addressed on a spiritual level. Without recognising, and giving recognition to, every human being as created in the image of God, and therefore worthy of respect and worthy of life in abundance, we cannot begin to address the evils, the distinctions, the injustices and the inequalities which are pervading our society.

There is a growing deficit in the willingness to sacrifice personal gain for the common good (McCann 1995:956). The command to love your neighbour as yourself calls for self-sacrifice at the pinnacle of the struggle for social justice. As Christians, and as theologians, we must think differently so that we can act differently to the vast majority of people. Solidarity and community can only be recovered in love, and justice cannot exist outside of solidarity and community. The Confession of Belhar, Article 3, makes the point very clear that the church has a very important contribution to make:

WTEA
We believe

that God has revealed himself as the One who wishes to bring about justice and true peace among people; that in a world full of injustice and enmity he is in a special way the God of the destitute, the poor and the wronged and that he calls his church to follow him in this; that he bring justice to the oppressed and gives bread to the hungry; that he frees the prisoner and restores sight to the blind; that he supports the downtrodden protects the stranger, helps orphans and widows and blocks the path of the ungodly; that for him pure and undefiled religion is to visit the orphans and the widows in their suffering; that he wishes to teach his people to do what is good and to seek the right;

that the church must therefore stand by people in any form of suffering and need, which implied, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters and righteousness like an ever-flowing stream;

that the church as the possession of God must stand where he stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Thus, we can conclude that in the face of injustice, oppression, marginalization the Church can speak of a different reality. In the Community which has been ordained as the body of Christ, the reality which is accepted by the world is not the reality which will have the final say.

2.8 Conclusion

The legacy left by the scientific justification of racism may be avoided in political policies, but the horrors of the past decades still haunt many people. Despite the abolition of slavery and the crumbling of Apartheid, many people of colour are still the recipients of violence and abuse. Class distinction is often based on racial lines due to the inequality of the past centuries.

Since the first century women were treated as second-class citizens. Today, many women still struggle under the oppression of sexism, especially in Africa, Asia, Eastern Europe and South America, where women are mostly dependant on men for their social status and economic welfare. Women and children are especially likely to be victims of violence and abuse. In the workplace, women often earn less than their male counterparts and unqualified women will often resort to working for pitiful wages.

It is important to remember that we are all created in the image of God, and race and gender is not grounds for social exclusion. God affirms dignity, value and importance of all human beings. It is important that people are given the ability to participate in society, and are not hindered because of prejudice and domination. Many people do not have access to equal participation in society. Economic injustice is a very real evil which exists in the world. Capital markets have become interconnected, and the power is global, but most of the jobs are localized and regional. The countries with the resources are able to participate in the global economy, while the unskilled workers of the poorer countries suffer. The large centres grow at the expense of the smaller ones (the periphery). While the market is global, community does not extend so far.

One third of the world live in luxury, while two thirds are drowning in misery. Many people do not have access to basic essentials like food, transport, rent and clothing. It is blatantly obvious that while the rich become richer, the poor are fast become poorer, and there is less and less available to help them survive. It is essential that the physical, psychological, cultural, communal and spiritual dimensions of life are also taken into account, and that the focus is not only on the material costs and benefits (profit).

As the power of a few of the (wealthy) Western nations increases, cultural values are being eroded and immediate and basic needs are replaced by desires and wants. Communities (*gemeinschaft*) are becoming societies (*gesellschaft*), and suburban life is replacing community life. This abuse of military and economic power is hard to combat because of the corruption found in many third-world countries. The chain of command becomes an intricate web which traps many people.

Globalisation does have a positive side. Modern science and technology have improved living standards worldwide. We live more comfortable and healthy lives with far more opportunities than ever before. It is necessary to take this into consideration before completely condemning globalisation.

In South Africa, the gap between rich and poor is appalling. Much of the poverty and inequality is characterised by racial and gender dimensions of the country's history. Unemployment has reached crisis proportions, as production becomes less labour intensive, continually requiring more skill.

Love and justice will be essential in rebuilding community, and shaping a future of equality and freedom. In the next two chapters, the principles of love and justice will be put forward as two of the alternative principles offered by Christianity to restore our earth, and all in it, to a right relationship, so that life can be lived as it was intended to be – a celebration of abundance for all.

Chapter 3

Love

'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: *'Love your neighbour as yourself.'*

Matthew 22:37-40

And now these three remains: faith, hope and love. But the greatest of these is love.

1 Corinthians 13:13

But if he is a stranger to me and if he cannot attract me by any worth of his own or any significance that he may have already acquired for my emotional life, it will be hard for me to love him. Indeed, I should be wrong to do so, for my love is valued by all my own people as a sign of my preferring them, and it is an injustice to them if I put a stranger on a par with them.

Sigmund Freud

3.1 Introduction

I will begin this chapter with a brief introduction to love, and how it stands in opposition to the selfishness encountered in the injustices of the world. I will then examine the specifically Biblical principle of love. Under this is included the love which God has for the world, the love of the world toward God, the love of people for each other (neighbourly love), and love of the self. I will then look at the relationship between love and justice, and establish the merit in their existence together.

The wisdom of bygone eras is still very much with us and as relevant for life today as it was almost two thousand years ago. It was Plato who said that the *telos* of human beings is to become as similar to God as possible. Aristotle claimed that the highest aim of the human race is participation in the eternal divine self-intuition. Religion is the state of being grasped by an ultimate concern, by an infinite interest, by something one takes unconditionally seriously (Tillich 1995:30). All of this points to that which is beyond the realities of our world, an ultimate goal which lies beyond the market place. It is a place beyond the importance of military and economic power, a place beyond race, gender and class inequality.

Living in the individualistic society that we do, we cannot yet begin to participate in the eternal if we do not aim to establish community on earth. And community cannot be established while each person is ensconced in his or her own world, focusing on the material satisfaction. We are living in a world which is sorely lacking in love; and this is disastrous for love is surely the basic guiding principle to restore to us, to re-establish on earth, what should be – a sense of community, characterised by dignity, equality, and, ultimately, a strong principle of justice.

Sigmund Freud interpreted love objectively as one of two biologically based instincts (the other being hunger), which constitute the entire dynamics of human life. Love thus became, for him, the mental side of the sexual impulses (Will 1994:146). But love is far more than this.

A world without love is a very poor world indeed. The Christian community can offer an alternative to the selfish, individualistic and greedy global society. It is in love that we realize that life is not so much about what you are and what you do, but about how you live; not only for yourself, but for others; not only to improve your own situation, but to uplift those who surround you; and inevitably to give back more than what you take, thus ensuring that there will always be enough for everybody.

The continual contradiction between the law of love and the sinfulness of human beings raises not only the ultimate problem of how the world is to have justice if the contradiction is not overcome; but also raises the immediate problem of how people are to achieve a tolerable harmony of life with life, if human pride and selfishness prevent the realization of the law of love (Niebuhr 1986:113)¹⁷.

It is impossible to give a definition of love because there is no higher principle by which it can be defined. It is life itself in its actual unity. We can attempt to define it, but that is surely to limit it. A definition makes of love something which is either unattainable or something which is too cheap to call love. We cannot love completely, and yet it is impossible not to love. The 'impossible possibility' to use Niebuhr's phrase (1986:102). We are continually striving to become more Christ-like, to love as Christ loves, but while the intention is present there is no full realization of the measure of His love. The measure of His love is a love which acknowledges no natural bounds and is universal in scope. It describes the sum total of our obligations to all people without specific detail. It includes our duties to our neighbour and to God, and yet goes beyond anything that can be specifically defined (Niebuhr 1986:149). The self-sacrificial love (specifically of the cross) which is the pinnacle of love, stands beyond all law, because you cannot be obligated to sacrifice your life for another. But love as complete sacrifice of the self for the other is the ultimate end towards which love continues to strive.

3.2 Towards a Biblical Love

Agape transcends the finite limits of human love. It is an unchanging principle that always changes in its concrete context, listening to the particular situation. When we look at the ethics of Christianity [and of the world in general], we need to look at what will retain its virtue in a changing world. We need to understand these ethics as ethics of the *kairos*, and it is only love that can appear in every

¹⁷ It is important to be aware of the distinctions in love: *agape* and *eros* for instance. For a more detailed discussion, see *Agape and Eros* by Anders Nygren

kairos (Tillich 1995:91). As times change, what is acceptable and unacceptable to society will change, but love will, or at least should, remain constant. This is because love is the basic law of life (Niebuhr 1957:10). In the Love Hymn of 1 Corinthians 13, Paul reminds his readers that without love they are nothing.

Today, we are far removed from a community that defines itself by love. How do we describe love? There is so much sentiment and sappy romanticism surrounding love today that the first challenge is to bring our idea of love back to one which is Biblical. We confuse love with money, with power, with fame and success, so called love is good for only as long as we are benefiting from the relationship. And yet, this is far removed from the love which was intended by God for his children. The love of the world is a love which has been cheapened; being as it is reliant on good looks, youth and money, to mention but a few of the yard sticks by which those worthy of love can be determined. The love of God, on the other hand, is a love which builds up where there is nothing. It does not seek an object to love, but instead by its very presence it creates something of value, where previously only non-value was perceived.

In the Christian message love becomes manifest in its universality and at the same time in its concreteness: the neighbour is the object of love and everyone can become the neighbour (Tillich 1995:91). In the Parable of the Good Samaritan we find the shape of love (Stassen 2003:245). It is a love that sees with compassion and enters into the situation of persons in bondage. Compassion (gut-feeling) moves us towards the other. In the first century, security came from your ethnic group – this man was stripped naked, shamed and unrecognizable. The emphasis is on those who are in need of deliverance. Love does not reject as the world rejects, because it does not look with eyes that are blinded by simple prejudices. It knows no hate, and therefore is free to embrace all, regardless of status and class and ethnicity.

A Biblical love does deeds of deliverance. It aims to deliver from bondage and invite into the community with freedom, justice and responsibility for the future.

In the Bible deliverance is not only from sin, but it is deliverance into community. The new community is always characterised by justice for the poor, for the powerless and for the outcast; the theme which runs from the Old Testament, and is characteristic of Jesus' ministry in the New Testament. It is a movement out of oppression into a freedom which is found only in community with God. It is deliverance from the powers and principalities of this world, into the presence of the Redeeming God.

Delivering love realizes that love is not just a single principle, but rather that love is a complex drama. Christian love points centrally to the drama of Jesus Christ. He acted with mercy to outcasts, fed the hungry, and healed the blind. He did this not for self-sacrifice, but to deliver others from bondage into the community of reconciliation (Stassen 2003:333). This love has been and continues to be present in salvation history, drawing us towards the climax.

Further, this love does not merely seek out those who are outcasts, but at the same time confronts those who exclude because there is no place for exclusion in the new community. The Kingdom of God demands a complete overturn of previous values, closed options, set judgments and established conclusions. It leaves no room for previous discrimination and prejudice, but through love it comes with a new set of social values and rules, by which all people are equal.

The kingdom comes as a surprising reversal. The Sermon on the Mount is not about idealistic perfection but about resembling God, and making known the Kingdom of God by the visible body (the church) on earth. The cross is a demonstration of God's love in Christ (Stassen 2003:342). Agape as delivering love sets the cross in the context of the incarnation. It discloses God's love for us and discloses the depth of our sin. Christ did not die for the sake of sacrifice, but to deliver us into community. This community needs to characterise, to make known, and ultimately to realise, the love which is its foundation and which will be the culmination.

3.2.1 The Love of God

God's reign is understood as the rule of love (Stackhouse 2003:327), as is portrayed throughout the Bible from the creation stories in Genesis, to the Revelation of the Kingdom which is to come. Right the way through the gospel of John, it is not only God's reign which is a reign of love, but God himself who is love (Nygren 1957:57). God loves because it is His nature to love. He can do no other. Agape love is often described as sacrificial love – a love which is purely spontaneous, unmotivated and unselfish.

If life is being in actuality, then love is the moving power of life (Tillich 1995:25). Love is the drive toward the unity of separated. Human beings, as fallen creatures, are continually searching for acceptance, wanting to belong. But sin prevents people from entering into the realm of God's love and acceptance. However, the love of God is characterized by mercy, which is the good news of the gospel. It is the unconditional acceptance of the imperfect sinner. There is nothing in a person which can make God love her. Agape is a love which transcends the finite limits of human love (Tillich 1995:42). Human love is limited in the sense that it is a motivated love; basing the give and take of love on certain conditions and criteria. When the conditions are not present, or cease to be present, the love itself ceases to be. Agape love, as limitless love opposed to human nature's limited love, is not something which we as humans are able to do. God alone initiates it as pure gift, and we are only capable of reflecting the love that shines from God through us towards others (Nygren 1957:59). Hence, it is not a love which is created by us, but a love which is given us by God, a love of which we are actually incapable, but which is transformed by His power in us into something in our lives which supersedes human love, based not on certain conditions but on his redeeming love for all people.

In Pauline theology, Christ on the cross reveals love in its perfect form and symbol. The love which was incarnated in Jesus is the ideal toward which we must strive (Niebuhr 1957:38), the complete self-negation to offer restoration to the other. From birth to death the only purpose of Christ's life was in

guiltlessness to offer himself (Kierkegaard 1962:109). We need to be continually aware of the broad open spaces of the universal love of Christ; revealed in the patience, mercy and philanthropy of God for the weak and ungodly (Bonhoeffer 1965:32). Agape is a love that speaks compassion even when compassion hurts. It perseveres through all when all else fails, offering hope as a final outcome where hopelessness was already, inaccurately, pre-supposed.

For it is in this love which forsakes all else and which makes no prior demands that a fallen individual is given an identity and is welcomed into the loving embrace of the Father God. In this love a stranger becomes a brother, an orphan becomes a daughter, and to each one is given the potential to learn to love in the same forgiving, gracious, compassionate way, thus creating an ever-widening circle of friends; a community offering hope in a world which seems to want to exclude any possibility of life beyond consumerism.

That which is considered worthless is loved by God, and so it acquires worth simply by becoming the object of God's love. Agape is indifferent to value. It is directed to *all* sinners, and all thoughts of valuation are excluded in advance (Nygren 1957:77). No amount of righteousness and godliness can earn the love of God, for it was while we were sinners that God sent His Son to die for us. The love of God was with us before we existed, and will still be present after we cease to exist. No amount of good or evil behaviour can change this, because we do not determine God's love for us by our actions. Instead, it is God's love for us that should be the determining factor of our actions.

To many people agape love may seem to be an ideal which is impossible to realize in our sinful lives (Stackhouse 1995:85). We are always looking for a reason to love someone before we will love them, and few people can love with love as the end in itself. We do not seek to love so as to give meaning to a life, but instead search first for a life which has meaning and then give our love.

A love which loves regardless of consequences and without prior judgement appears to allow no place for some self-concern, or setting of boundaries to protect oneself, and we are becoming increasingly needful of our personal space. But how can we know ourselves if we do not know ourselves through others?

3.2.2 To Love God

The law motivates desire, but not the conquest of these desires. Moral motivation is provided by a right relation to God, which is a combination of love and fear (Tillich 1995:54). Otherwise stated, the content of the Christian ethical life is determined by relationship with God. In the Gospels, Jesus seeks not to bring a new conception of God or new ideas about God, but a new fellowship with God (Nygren 1957:68).

Kierkegaard (1962:40) said that to love is a duty. He saw this (the first command) as thus making love eternally secure, because true love, which has undergone the transformation of the eternal by becoming duty, is never changed. In 1 Timothy 1:5, Paul describes love as the sum of the commandments. Before we can relate ourselves to others, we must first relate to God and the God command. The more you love the unseen God, the more you love the person you see (Kierkegaard 1962:159).

Contrary to this, Nygren says that the love command cannot be taken as the starting point of love because this is a command carried from the Old Testament. The love born of Judaism is exclusive and particularistic (1957:61), whereas the Christian love is universal and all embracing. Love is the fulfilment of the law (Rom 13:10), rather than being a commandment stemming from the law. But here we need to ask if the love of the Old Testament was so much a commandment as a response command. The Israelite's were the children of God, the chosen nation, and because they were love, God expected their love in return. The Israelites were to love their Creator, Protector, Redeemer and Guide. The command is a part of God's nature, not a demand from a cowering servant.

Instead of the initiator of love being a command, *agape* should be the beginning of our love – that is, our fellowship with God should be the basis of our love; we love because we are loved, not because we are commanded to love. The love of God must be entirely spontaneous and unpremeditated (Bonhoeffer 1965:173). Freely we have received, so freely we shall give (186). It is those who are forgiven, and who know that they have been forgiven, who have to the greatest extent experienced the *agape* love of God. It is these people who are capable of extraordinary love (Luke 7:36-50). Those who have been forgiven little love little (2 Cor 9:8-9). God himself comes to meet a person in the exact place they are at, offering His fellowship. There is surely nothing more wonderful than a person who, despite unworthiness and absolute nothingness, is taken into fellowship with God. It follows, therefore, that he belongs absolutely to God, and in acquiring this identity will love like God.

Therefore, rather than loving out of obedience to a command, a person will love both God and her neighbour out of response to the undeserved love of God. This love will form the basis of obedience to the commandments and instruction of life as a Christian, rather than being the command itself. Because God gives His love freely, there is nothing to be obtained by loving God. So to love God is obedience to God, without any thought of reward (Nygren 1957:95). Perhaps, then, it is better described as faithfulness rather than obedience. Obedience seems to require a response to a law or a command to love, rather than a choice to love as a response to having what has been received.

But it remains impossible to separate love from the Great Command, which then implies obedience. Reinhold Niebuhr describes perfect love as complete obedience to God's will. The supreme ethical command from Jesus is love (Lebacqz 1987:84). This love finds its meaning in the Hebraic concept of the covenant and of the atonement as the action of God's community-creating love. It is in response to being loved, that we love. But it is impossible to always love in our state as imperfect human beings, and so our love stems from obedience to a

command as well as an obedient response to being loved, thus being at all times an act of faith.

3.2.3 To Love Your Neighbour

In the Christian message, love becomes manifest in its universality and at the same time in its concreteness: the neighbour is the object of love and everyone can become the neighbour (Tillich 1995:91). All inequalities, in the face of this love, are overcome insofar as every person has the potential to be a child of God. Your neighbour is your equal on the basis of equality before God. It is only through Christ that we can get in touch with our neighbours (Bonhoeffer 1965:88). Thus, all of our relationships need to be in the presence of God and flow from the love of God.

We need to understand the social dimensions of agape (Niebuhr 1957:13). As human beings, we cannot love disinterestedly, because we are both finite and sinful. But to begin to put love into practice, we need to advocate the rights of others instead of ourselves. This is notably in direct contrast to the individualism which is current in our society. Love is known by its fruits, by its way of acting and doing and being. Works of love can be performed in an unloving way; the love will be known by how the deed is done (Kierkegaard 1962:30).

We must at all times remember the religious basis of the command to love one's neighbour. Many other religions can teach respect and care for fellow humanity, but we need to differentiate between this general love, and a specifically Christian love. Love for the Church (as body of Christ), and thus for Christians, is developed by a fellowship with God and experience of God's agape (Nygren 1957:96). Human love is motivated, it is only a form of self-love, but Christian love is a reflection of God love, which is therefore spontaneous and unmotivated.

People have only a dim sense of awareness to fellow persons, and a weak desire to fulfil those obligations (Niebuhr 1957:294). Unless we understand the grace and

love of God, we cannot contemplate these obligations decently. In accepting the agape love of God, we are showing humility, and it is only then that we might become more merciful in judging our allies and our foes.

Love for one's neighbour is self-renouncing love, casting out all preferential love as well as all self-love¹⁸ (Kierkegaard 1962:72). Love to one's neighbour is determined by love, as opposed to erotic love which is determined by the object. *Eros* (as a wholly human love, driven by passion and desire) is characterised by earthly distinction; Christianity lifts you above these distinctions so that you love a person in the deepest and noblest and holiest sense, and so love *every* person (Kierkegaard 1962:80) without regard.

It is in this love that we realize that outside the other person we have no existence. We are continually acting and receiving, with and towards each other, or suffering together. We are changed through these relationships with other people which are an inescapable part of our lives (Stackhouse 1995:331). Thus, to love the other person with a true Christian love is to give up all demands on life, all demands on power and honour and advantage, in order to understand the demand which God has placed upon us (Kierkegaard 1962:98). There is a basis and a motive for such love in the concrete, positive fact of God's own love for evil men (Nygren 1957:67). Love seeks those who need it – our enemies, and those who are unresponsive to our love (Bonhoeffer 1965:131). The more bitter the enemy, the greater the need of love. It is in this love that the sacrificial nature of love comes to the fore, with the emptying of the self for the sake of the other.

We don't discover ourselves and our salvation by self-discovery, but in encountering the face of the other (Stackhouse 1995:125). That is the beginning of life; it is the others appeal and need to be recognised, acknowledged and ultimately loved, that gives to me the opportunity to be free and just. Agape is not a love which individuals' possess, but rather a love which persons share (Hauerwas 1997:82). To pledge oneself to Christian love is to place oneself in a

¹⁸ See 3.2.4 for a discussion on self-love

history of love, in a community which shares a common memory, stretching before and beyond the immediate time.

Jesus does not ask, but commands his disciples to be friends. We must love as He loved us. The love and friendship which Jesus established in the community of disciples was to be distinct. The nature of God's love for us cannot be separated from the story of God's activity with humans. God's love for us in Jesus involved the humbling of God to share our own life. Christians see God in Christ as befriending humans. Friends are not only a gift to one another, but friendship itself is a gift. Friendship is not just an instance of some more universal love; it is the attention and regard for another precisely as they are other, as they are different, from ourselves (Hauerwas 1997:49). Christian friendship is dependant upon a source outside itself. It is through our friendships formed by Christ that the Christian learns to participate in that love. Friends who grow together in virtue become ever more similar in character.

God as love is the only one who can teach an individual how to love. If love is the sum of the commandments, it must be from a pure heart, and a good conscience, and a sincere faith (Kierkegaard 1962:138). To love in the way which God loves us, is to love before you look for the one to love. Agape has no object. It does not seek wealth, fame, beauty, perfection and all other qualities idealised by the world. All the distinctions between different kinds of love are essentially abolished by Christianity (Kierkegaard 1962:144). While mutual love is a form of love because the life of the other is enhanced, it falls short of love in its ultimate form. There will always be calculation of interest and advantage for the self. The final form of love is bereft of all calculation and meets the needs of the other without calculating comparative rights (Niebuhr 1986:150).

The love which God longs for is *reciprocated*¹⁹ love (Stackhouse 1995:331). This is a relationship of personal communion, in which we give back to God by loving God and by loving the other²⁰. For this love to become real and true, it is necessary that we realize that it brings us into relationship with others, than placing in our hands the power to change the other, but at the same time accepting that they have the power to change us. However, despite this mutuality, we must never lose sight of the fact that as a person we display continually a real otherness and individuality.

We must also be careful not to love our neighbour with a pious love, which loves the other for the sake of God. We cannot, as Augustine suggests, prove our love of God in the love of the neighbour, or by leading him to God. The love of one's neighbour is part of a double love commandment, not the instrument of a single love commandment (Niebuhr 1986:136).

What has too often been ignored in the past the all inclusive love of *all creation*. The love for nature has been ignored, and stewardship has become mastery. It is impossible to speak of love for the other, and not to mention love for creation. Plants, animals and humanity are an inter-woven existence. Humanity does not exist in a vacuum, but on a planet teeming with life. And this life was not given to us to abuse and use for our own ends, to bring glory to ourselves, but as a life-giving, life-sustaining whole. In speaking of a community of shalom, nature forms an essential part of that community, for without nature humanity would soon cease to be.

¹⁹ Stackhouse uses the term mutual love, but I have already used this term to describe the imperfect love for the other, as used in the work of Niebuhr. Thus, I have substituted the term mutual for reciprocated love, since the love of which Stackhouse speaks is essentially a reciprocal action, in response to the love of God.

²⁰ It is important however, to realize that we do not love the other for the sake of God, but for the sake of the other himself – it is a double commandment, not a single commandment. This love is also not a love only as a duty, but a love as a response – we love because we were first loved.

3.2.4 To Love Yourself

Tillich (1954:34) describes self-love as having three characters; namely that of self-affirmation (loving one's neighbour as oneself), selfishness (the desire to draw all things into oneself) and self-acceptance (the affirmation of oneself in the way in which one is affirmed by God). Thus, self-love as a concept become null and void; because if love is the drive towards the reunion of the separated, you cannot speak of self-love for there is no real separation (33). Self-affirmation and self-acceptance thus have an important place in loving the other as yourself, as per the Biblical law. You cannot affirm others, or accord them dignity, if you do not see yourself as a being worthy of dignity. Each person needs to realize their own self-worth, to be able to value their own life as a person created in the image of God, so that this can then be the way in which others are seen. But selfishness can have no place in love. The desire to draw all things to yourself, to seek comfort and status for you own fulfilment negates love and the sacrificial nature of love.

Self-affirmation and self-acceptance necessitate a character of humility. By being self-critical (in the negative sense, rather than being self-critical in an effort to improve your character), and thus actually rejecting ourselves, we cannot show humility, and it is necessary to be humble before we can love ourselves. God loved us, and knew us before we were formed in the womb. We have no right to despise ourselves, because our Creator loves us and accepts without asking us to first be perfect. It is hard today to even accept ourselves without being critical, much less to treat ourselves with respect and dignity. We are expected to conform to a pattern – perfect waif-like figures; no signs of aging; working a 40 hour week while still being the perfect wife/husband/mother/father without showing signs of fatigue. Try as you might, it is nigh impossible to conform to these standards, and you are left hating yourself, and being resentful of wasted time spent trying to attain unattainable goals. And this self-loathing, preventing you from becoming self-accepting, prevents you from loving those around you. Rejection of the self is another form of selfishness, because you are seeking to be better according to your standards, with your own happiness as the perceived goal. To realize individual worth in the community, simply by being a person, denies the self and

yet at the same time accepts the self, thus allowing full potential to be developed with communal happiness as the goal.

The human love, *Eros* (as differentiated from *Agape*), which was developed from Platonic thought, is a flight from the world. It is acquisitive love which shows its egocentric character: all desire, appetite and longing is egocentric (Nygren 1957:180). It seeks to affirm itself from the outside, rather than from beginning with a humble character of acceptance, which can then affirm the other. In Aristotle, the lower everywhere strives towards the divine, striving for likeness to God. Thus Tillich's idea of love as the drive towards the reunion of the separated does not concur with this definition of *Eros*. However, self-acceptance and self-affirmation speak of a reunion with community and Creator.

The more the soul becomes absorbed in contemplation, the more beautiful and the stronger it becomes, and what draws from its vision, it communicates to the beings next below; thus, as it is constantly illuminated, so it constantly illuminates. (Nygren 1957:190).

Self-acceptance is being free of pretensions and free of desire, to allow oneself the opportunity to move from one level to the next, seeking to become more humble, and so to become more Christ-like in attitude, and moving towards total self-negation (or self-emptying) and thus allowing others the space to become what you already are in a place you are already at. Through doing this you will surely grow yourself as a person, and yet, self-realization cannot consciously be the goal of this self-giving, if enlargement of the self is the aim. Nygren goes on to say: *Bodily things derive their beauty from the soul, the soul from reason, and reason from the One, the Divine* (1957:192). We cannot become more than what we are unless we are willing to accept it from that which has more, or is more, than what we are. As human beings we love ourselves because we are already loved, and so we can find the space to love others. From our perspective though, it is impossible, and yet in *Agape* the human is not raised to the Divine, but the Divine, in compassionate love, descends to the human. So we need to humble

ourselves to accept what is being given to us, and create channel, or a space, through which the divine love can flow through us to those who surround us.

3.3 Love in relation to Justice

The idea of justice may seem to be more relevant than the idea of love when facing the injustices of the world. This idea of love is not a sentimental, emotional idea of love. We should rather think of the love of Augustine's *City of God*. The idea of justice will always remain inferior to perfect love. While justice may seek to give to each his due, love at its highest level becomes purely sacrificial and engages in no calculation of what the due of each person may be.

Self-sacrificial love requires a selfless identification with the needs of others. There is a lack of self-interest and a concern only for the life and well-being of the other. The cross is the central symbol of self-sacrificial love. If such selflessness were possible there would be no need for justice. Humans are fallen sinners. We are creatures, but we try to be God. We identify our interests with the general interests, or think that our perception of the truth is the truth. If perfect love is the sacrifice of self, sin is the assertion of self against others. Sacrificial love is possibly too rigorous and perfect to be an answer to injustice. A life of selfless giving is impossible. Groups will never behave altruistically. Unless some larger love or loyalty qualifies the self-interest of the various groups, the collective self-interest will expose the community to either an overt conflict of competing groups or to the injustice of a dominant group (Niebuhr 1986:133). Each group needs a higher formula of justice to prevent these tensions from becoming a reality, such as the freedom of all peoples and nations. Sacrificial love thus asks for distributive justice.

The relation of love to law as both its fulfilment (*pleroma*) and its end (*telos*), as fulfilling all the possibilities of law and yet as standing in contradiction to it, can be the basis and the problem of all speculations on the relation of love to law

(Niebuhr 1986:142). While love may be interpreted as law, it is impossible to ignore the elements of ecstasy and spontaneity, the marks of grace. On the other hand, to see love as that which only transcends the law, and even contradicts it, obscures the relation between love and justice. Everything that is defined as the 'sense of justice' can be an expression of the law of love within the limits of the law (that is justice).

Love as equal regard means that we value all persons equally. This fits well with the struggle for justice which is based on equal rights, responsibilities and opportunities for all. This perhaps better fits with love as law, than love as grace, because it is not natural for us to treat all people equally, but rather it comes with a sense of obligation to the people of the world and the community of peoples. And yet pure obligation is not necessarily a driving force toward action. There are many things which we ought to do but which we cannot do because of the limits of human possibilities; but these very things become possible when we are assisted by the help which others give us by their love, and by the saving grace of the Spirit of God.

And it is this that should enable us to reach beyond the confines of only justice, and enter into a realm where justice itself is accused of being unjust because it becomes love, which exceeds justice and law. While distributive justice gives to each his due, punitive justice leaves space for mercy. And through mercy, law can be transcended by forgiveness, for which the only logic is illogical grace. Once again, it is only the saving grace of God which can intercede for us on our fallible human level.

3.4 Love in South Africa

In a multi-cultural society love is needed to cross boundaries. Bridging the divide left by the rupture which apartheid implemented, needs love at the beginning and at the end. It is compassion which drives people to reach out to each other, and it is love that asks for an attitude of respect.

Pretentious approaches do not have the strength to gel a broken society. Superior attitudes can never give to others the dignity necessary to affirm the humanity of every person. Exaggerated efforts at 'nation building' will soon crumble in the face of the every day challenges.

Love is needed – to listen with compassion, to heal with gentleness and to restore with humility. Pain, hurt, anger and tension need to be addressed and diffused, and people need to join together in sharing a dream for a future. No law can enforce respect, but love can breed true reverence.

3.5 Some last thoughts

We live as imperfect beings in an imperfect world. But through love, we can see the potential of something to be greater than it is. It is love which shows us the potential of humanity (Kierkegaard 1962:33). The hallmark of the Christian is the extraordinary love which she is capable of manifesting (Bonhoeffer 1965:137). It is a love which is not of this world, but is of God. A love which is not directed from us to God, but from God to us. Because God first loved us, we are invited to respond by loving God in return. Love is a derivation from faith; a response to God. Love is flowing out from the cross, in gratefulness for the grace given us.

Our faithful response is to love God. From the grace and love which we have received flows our loving response to God. And it is from this same desire to love God that we love our neighbour and it is in denying ourselves, the sacrificial element of love, that self-love becomes the birthplace of the love for our neighbour. It can be nothing but love that allows people like Mother Teresa to work with the poor and the outcasts, often in appalling conditions, with little or no reward, often without even a word of gratitude. This is the fruit by which love is known. Our existence becomes inseparable from the existence of others, especially from those who are incapable of affirming your existence. It is by humbling ourselves completely that we discover who we truly are.

We will inevitably always fall short in perfecting love in this world; but the fragility which leads to betrayal is not tragic, but offers instead the way of forgiveness, reconciliation and restoration (Hauerwas 1997:87). Love which wills justice (imperfect love²¹) cannot be excluded from the realm of agape. Christian love is never irrelevant to the problems of common life; and faced with many injustices and situations which cry out for justice to be done can be begun from the idea of love. Where love may not be able to act in the public sphere, justice can act in place of love. In personal relations love can always make a difference by affirming the other, in the public relations love as justice seeks to make the difference by affirming every person as worthy of respect and dignity. Love is not calling us to passivity, or asking us to escape from the risks of life, but rather, the love of God is given us the will and power to accept these risks.

3.6 Conclusion

Love is that principle which is found at the end of the spectrum of principles. It is the sum total of other principles, and the ultimate goal towards which we are striving. In the words of Niebuhr, love is the impossible possibility (1986:102). It is impossible to live without love. In a changing world, love is the only principle which can appear in every *kairos* (Tillich 1995:91).

We must not confuse sappy, sentimental romanticism with love. A biblical love does deeds of deliverance. Its aim is to deliver from bondage and invite all people into the community with freedom, justice and responsibility for the future. It is important to remember that love is not just a single principle, but a complex drama; centred in Jesus Christ.

God's love is understood as the rule of love and is portrayed throughout the Bible (from the creation stories in Genesis to the realization of the Kingdom of God in Revelation). Love is the drive toward the unity of the separated by which God,

²¹ See Chapter 5 for further comment on justice as imperfect love

through his grace, reaches out to fallen humanity. Love is perfected in Christ on the cross.

This love of God initiates a response from people. Because God first loved us, we love him. Perfect love is complete obedience to the will of God. Included in this response is love for our neighbour. Everyone can become the neighbour. In this love, all inequalities are negated because everyone has the potential to be a child of God. This is a love which is developed from fellowship with God and experience of God's agape (Nygren 1975:96). It is love for God and love for neighbour which stresses the importance of community. Outside of the other person we have no existence. Love, respect and stewardship of nature cannot be ignored, as all creation forms a part of community, contributing towards fullness and wholeness of life.

Self-love as self-acceptance allows a person to develop the necessary humility to allow one to become Christ-like in attitude. This gives other people the space and opportunity to grow in the same way. Self-love, just like love for God and neighbour, is based on the fact that we are loved by God, and thus we have the space to love ourselves.

Love relates to justice in the sense that justice can partly fulfil the obligations of love. Love as equal regard means that all people are valued equally, which fits well with a theory of justice based on equal rights, responsibilities and opportunities for all.

Persons created in God's image are created for participation in the infinite life of communion within the everlasting creativity of God (Daniel Day Williams in Will 1994:145). When we speak about a good life for all, when we speak about justice, when we speak about ethics; we need to take love as our starting point – love in all its capacities – the agape love of God, our love for God and neighbour, and our love for ourselves.

Chapter 4

Justice

*The wolf will live with the lamb,
and the leopard shall lie down with the goat,
the calf and the lion and the yearling together;
and a little child will lead them.
the cow will feed with the bear,
their young will lie down together,
and the lion will eat straw like the ox.
The infant will play near the hole of the cobra,
and the young child put his hand into the viper's nest.*

Isaiah 11:6-8

4.1 Introduction

In this chapter, I will begin with a general discussion on justice, followed by a closer look at a biblical perspective of justice. After this, I look briefly at the relationship between justice and the law, before examining six principles of justice as laid out in the work of Karen Lebacqz, namely: Classic Utilitarianism, John Rawls' Social Contract Theory, the Entitlement alternative of Robert Nozick, the Catholic Tradition, the Protestant alternative of Reinhold Niebuhr and finally the liberation alternative of Gustavo Gutierrez. I then conclude by looking at the importance of the relationship between love and justice in the formation of a community of shalom.

*You wake up in the morning and you take your first breath of air
and you've compromised. Injustice is so rampant there is no way
to live free of it. My first cup of coffee each day represents a
decision to accept the benefits of unjust labour practices in the
so-called third world. The house that I own sits on land once used*

by Native American people who were driven off, persecuted, and destroyed. The cotton blouse that I wear is a constant reminder of the history of slavery in the United States... that put cash in the pockets of white people at the expense of black peoples live. I cannot create a world apart form the realities of injustice. My every breath is a compromise with injustice. (Lebacqz 1987:10)

When we speak of justice, we are aiming toward a society in which there will be enough justice and sufficient non-violent coercion to prevent our common endeavours from resulting into complete disaster (Niebuhr 1995:22). The rationalists of the 18th century assumed that by increasing intelligence and benevolence justice would increase. Can we today assume that the continually growing rationality since this time is a guarantee of man's growing morality? Surely, a growing rationality in society destroys the uncritical acceptance of injustice, because ultimately the majority of people do possess a sense of obligation towards the good. "When we see injustice we recognise it almost immediately" (Robert Pring-Mill in Lebacqz 1987:11) and "there are nearly universal apprehensions of what is unjust" (Barrington Moore in Lebacqz 1987:11).

However, while this may hold true, rationality seems also to have upped the stakes in the mud-slinging which goes on in our society. Every immediate loyalty is a potential danger to higher and more inclusive loyalties (Niebuhr 1995:47). Religion speaks of love, and as we have seen in the previous chapter, justice is a form of 'love in action', taking the place of love in this world where love cannot be present, as a form of imperfect love. There must always be a religious element in the hope of a just society; believing that despite the injustice which has been with us for centuries and which surrounds us today, there will one day be perfect justice. Without focusing on a vision beyond the immediate, we are always in danger of abusing power and seeking our own good instead of the good of all people.

We find in our society that instead of seeking that *all* people live well, that special rewards for important services which are deemed necessary by a portion of the population, are ethically just and socially necessary. As long as someone is benefiting, it seems that it is of no consequence that for the rest, for the majority, there will never be any reward.

We cannot speak of justice without speaking of an ethical life which includes dignity. Without living ethically we cannot identify ourselves with the other. To live ethically speaks of a life in which the other is considered important, and in which their existence is taken into account. The Japanese live according the concept of *wa* – which can best be described as a lifestyle which embodies cooperation, trust, sharing, warmth, morale, hard work and efficient, pleasant and purposeful fellowship. Clearly, a lifestyle in stark contrast to that envisioned by 21st century Western society.

Love, in the sense of agape, contains justice in itself as an unconditional element and as its weapon against its own sentimentalisation (Tillich 1995:39). You cannot love unconditionally if every person receiving the love is not seen as equal. Injustice implies inequality. Therefore, love begins by seeking justice. To base our relationships on love is to not seek reciprocity – a person will be willing to give without receiving anything in return. To live in a just way does not mean that justice will be returned to you. But it is better to live in the hope that one person's search for justice will leave the world a better place. We cannot live out our love in works of charity – yes, feeding the hungry, clothing the naked, and giving money to the poor is essential – but the fight against social injustices cannot be overlooked, and it extends far beyond necessary charity. Yet it is all too easy to hide behind a pious face of giving to the less fortunate; the right hand gives while the left hand takes. We cannot in any way participate in a lifestyle which refuses to acknowledge the injustice which is found in the world around us, we cannot participate in a lifestyle in which we refuse to acknowledge our part in the destruction of the world, and we cannot live in such a way that refuses to realize each and every single persons potential as a child of God, and therefore each and

every single persons right to an abundant life. The idea of justice is to affirm every person as a person (Tillich 1995:43).

The freedom of both the individual and groups which is found in Protestantism is centred in the understanding that the self is most fully developed when it is in full, conscious relation to God. As seen previously, every area of love is subject to justice. And justice is not merely a flow of primal energy; it has structures (Stackhouse 1995:23). In the Catholic Church justice is taken in its ordinary and proper sense to signify the most important of the cardinal virtues. It is a moral quality or habit which perfects the will and predisposes it to render to each and to all what belongs to them (The Catholic Encyclopaedia On-line).

We cannot look at the evils and injustices of the world, and not be moved to action. We know that we must not participate in these evils, but at the same time Christians cannot live in another world ignoring the evil which surrounds us. Real progress toward economic and social justice in the 21st century depends upon a constructive religious engagement with capitalism *Economics has always been at the heart of Christian theology and ethics – will everyone in the household get what it takes to live?* (Stackhouse 1995:112). Justice teaches us to give to another what belongs to her. Justice encompasses far more than economics, but economics is probably one of the most important spheres in which justice can be spoken about, encompassing the livelihood and dignity of everybody. Justice is not only about participating in a just a community, but in our globalised world, justice is also necessary between ethnic, political and religious communities (Will 1994:104).

4.2 The Bible on Justice

The split in society between the private realm of inner attitudes ruled by the gospel and the public realm of actions ruled by secular authorities marginalises the way of Jesus and the Sermon on the Mount (Stassen 2003:345). Christianity is inherently involved with justice, so each person who calls himself a Christian

needs to be involved in justice – in their own household, and in the household of the society in which they live. The Bible is continually overturning social norms; it does not allow a person to live comfortably while the rights of others are being abused.

Four words for justice appear 1060 times in the Bible. The most common are *tsedaqah* and *mishpat*. *Tsedaqah* is a delivering and community restoring justice, which is often translated as righteousness. *Mishpat* refers to judgement according to right and rights, a punitive justice.

Justice is crucial for relating love and Christ-likeness to a public ethic that can reflect the sovereignty of God and the Lordship of Christ over all of love. There are numerous passages in Isaiah which speak of justice – a liberating justice in the face of tyranny, a justice of equality, and a justice which will be perfected²². Jesus' attack on the temple system is a prophetic and symbolic attack on the whole temple system for practicing a cover-up on injustice. He came proclaiming the reign of God from the very beginning of his ministry, and incorporated in the reality of that reign is justice. Justice is a righteous demand that has power to confront those who have power. Jesus confronted the powers and authorities of his day forty times in the Synoptic Gospels. He confronted the injustice of domination by a particular group over other peoples. Violence and war, intimidation and slavery, were and are unjust. God cares for peace, and Jesus confronted anyone who would exclude enemies from the circle of love.

For Jesus, evil was not a foreign, outside source but an inner loyalty and practice of which we all need to repent. Exclusion was deeply unjust. Class distinction, exclusion based on race and religion, and the misuse of certain groups because of geographic origin were all refuted. The scope of justice in the Bible is immense, but the breadth of meaning of the term has been restricted in the modern age (Lebacqz 1986:114). Where it originally meant righteousness, it has come to mean giving to each what is due. Justice is nothing less than right relationship,

²² Justice passages in Isaiah: 11:1-4; 26:2-10; 32:1, 6-7; 53:7-9; 54:14; 56:1; 60:17-21

and encompasses every aspect of human living. The call throughout the Bible is for a society which recognises all people as worthy of dignity and respect. Each person needs to be given a chance to participate in society in a free and equal way, without living in fear of his life, his livelihood or his humanity.

For Christians, Scripture can provide a common ground for an approach to justice. Justice cannot be synonymous to a Scriptural approach, but neither can it ignore Scripture (Lebacqz 1987:57). It is important that Scripture is interpreted through the eyes of both the oppressor and the oppressed. "*The God of the bible is first and foremost the God of liberation...who leads the people out of every kind of bondage, spiritual, political, social and economic.*" (Lebacqz 1987:71). God's justice begins with the liberation of his people. God's justice will be fulfilled in the liberation of his people.

4.3 Justice and Law

Humanity is never without an ethical wisdom which prevents self-destruction; and the being of humanity could not have lasted of one moment without structures of justice in the encounter of one person with another (Tillich 1954:80). In some cases the law, tradition and authority are predominant, in others the individual conscience. Law has been shaped by conscience, and conversely, conscience has also been shaped by law. "*Law is externalised conscience; conscience is internalized law.*" A just society seeks to provide structural guarantees of basic human rights. It is not only punitive justice, the function of the judicial system, but also distributive justice, so that the benefits and burdens are fair (Jones 1994:86). Justice is intimately linked to mercy (*hesed*) and grace (*charis*).

It is the incredible love and mercy of God for individual sinners, for sinful families and communities, for the church marred by sin, for the human race weighted down by the burden of sin, that enables us to understand the content and purpose of prohibitions and enables us as

individuals and communally also to draw life and strength from them.
(Harrelson 1980:193).

We cannot give up the Christian God and continue to hold onto Christian morality. We seek justice because we have been the undeserving recipients of the grace and mercy of God. Despite the many changes in society from Biblical times, the moral precepts of the law are still observed by Christians, the symbolic precepts were properly observed in context. The law continually sought justice for all. You returned what you borrowed. You took nothing that did not belong to you. You lent money without interest. You did not live to gain all that you could by taking from those around you. Instead, what you had was to be used to uplift the other people as far as possible.

Speaking of justice in the context of legality and of human rights, we fall into the danger of legalism. We then seek justice as that which is deserved – give to each what is due, no more or no less. When we seek justice with love as the root, we seek the kingdom of God, which is only attainable through grace and mercy. The law teaches believers the will of God to which they now aspire. We cannot underestimate the impact within the Western world of the Decalogue (Harrelson 1980:191). We now need to build upon this outlook to understand what value the Decalogue holds for the modern world.

Human rights have become the focus point of many humanitarian and ethics groups during the second half of the 20th century. Spurred on by the horrors of the Second World War, a minimum standard has been established by which all people are accorded a certain amount of dignity, and have the right to certain treatment regardless of any previous discriminating factors such as race, gender, religion and culture. The Universal Declaration of Human Rights (See Appendix F) was adopted by the United Nations in 1948, and offers a marvellous set of guidelines for the fulfilling of our commitment to fellow human beings in community (Harrelson 1980:193). We need to realise that for most people, liberation from oppression is the form of justice they most require.

Welfare has become a way to provide a secure minimum basis for individual well-being and dignity. By meeting the basic demands of subsistence, welfare can help bring within reach of the poor the same opportunities that are available to others (Forbath 2005:74). The vision of social and economic justice must continually be kept alive, and a way of doing this is through the state.

Theology can offer guidance and assistance, with justice at the forefront of offering a vision of an alternative community, but dialogue and cooperation with broader society is required. The political powers offer the control and the regulating of public life. On an economic level, the autonomous market economy, globalisation, economy, science and technology offer fields in which justice can be sought. In civil society, institutions, organisation, association, movements, schools, legal bodies, cultural and sports clubs can all offer ways of instituting justice in the community (Smit 1996:196).

From an Eschatological perspective we need to be continually aware that justice is not yet real and fulfilled. Full justice will never be realized historically. According to the Biblical tradition, we need to show a special sensitivity for those who suffer forms of injustice, oppression, rejection, exclusion, violation or abuse. The dignity of the person must ultimately be regarded as central (Smit 1996:200). From a Christian viewpoint, justice is one of the central themes of the Biblical teachings – the Torah, the prophets, the gospels and the epistles offer guidance, advice and prohibitions to ensure that fairness and justice become marks of the Christian community. It is necessary to have laws to enable justice to be put into practice, but the ultimate aim of the law is a just society. The Ten Commandments are considered by classical theology as statements of natural law (Tillich 1954:81). Although awareness of them may be ineffective and distorted, they remain rationally recognisable. The Decalogue clearly leads the community to a place where life for all is able to flourish. The commandments belong and flourish in a context of love and grace, a unique Christian perspective on the law. Harrelson suggests that Church's unite to formulate a set of commands that has similarities and points of comparison with the ancient Decalogue that can be used in the

modern world to ensure that the most justice for the most people is made possible (1980:192). He suggests a guideline the following:

1. *Do not have more than a single ultimate allegiance.*
2. *Do not give ultimate loyalty to any earthly reality.*
3. *Do not use the power of religion to harm others.*
4. *Do not treat with contempt the times set aside for rest.*
5. *Do not treat with contempt members of the family.*
6. *Do not do violence against fellow human beings.*
7. *Do not violate the commitment of sexual love.*
8. *Do not claim the life or goods of others.*
9. *Do not damage others through misuse of human speech.*
10. *Do not lust after the life or goods of others.*

These suggestions can possibly form the basis of a Christian ethic of justice, which has its starting point in the Biblical tradition as opposed to a secular theory of justice. But the natural law cannot answer the questions of the contents of justice. It can provide guidelines which can be reinterpreted in a certain context, but it cannot provide an indisputable ground rule for everybody. I will now shortly examine six theories of justice as various alternatives for attempting to define justice.

4.4. Karen Lebacqz on justice²³

4.4.1. Classic Utilitarianism

Classic utilitarianism, which flourished during the 19th and 20th centuries, defined justice as being *that action which produces the most good* (Lebacqz 1986:15). The goal of life, as defined by Aristotle, was happiness. The most good is therefore that state of affairs in which there is the most happiness. The rightness of acts is

²³ I have made use of Karen Lebacqz' book on justice: *Six Theories of Justice. Perspectives from Philosophical and Theological Ethics* for a foundational analysis of the following six theories of justice.

thus determined by their contribution to happiness. Rightness was therefore prior to the good and dependant on it. In this school of thought, those acts which led to the greatest good for the greatest number of people were considered to be just.

By focusing on the state of satisfaction, utilitarianism shows a deficient regard for agency (Nussbaum 2006:73). Contentment is no the only thing that matters in life; active striving matters too. Satisfaction may be important, but it is not the only thing. Not only the common good or greatest good must be considered, but also need, contribution, effort, ability and market values of supply and demand and equality. How a person feels does not reflect the participation, the development or the needs which are being met.

The utilitarian approach does not leave room for distributive justice, in which people are treated according to their legitimate claims (Lebacqz 1986:19). People all need to be treated equally and given what they deserve according to their legal and moral rights. The utilitarian approach sees happiness as the end product of justice; but what about equal rights and equal dignity? While the sum ranking of a nation may be happiness there is no way of ruling out extremely harsh results toward a given class or group. Happiness does not exclude extreme inequality, nor does it seek basic human rights.

If the greatest happiness is sought for all, then the nation-state has "the infinite duty to honour the infinite claim of every person to the pursuit of happiness" (Newbiggin quoted in Will 1994:103). This would surely lead to a clash of rights, as what each person or group consider their ultimate happiness infringes on that of another person or group.

4.4.2. John Rawls – The Social Contract Theory²⁴

John Rawls, in response to this theory, based his argument for justice as fairness on the social contract theories of Locke and Rousseau. Rawls described the one practicable aim of justice as fairness to provide an *acceptable philosophical and moral basis for democratic institutions and thus to address the question of how the claims of liberty and equality are to be understood* (Rawls 2001:5). This idea is worked out in conjunction with two companion ideas, namely the idea of citizens as free and equal persons, and the idea of a well-ordered society.

The principles for justice need to be the outcome of rational choice, and if the principles are to be just, they must be chosen in a situation that is itself fair (Lebacqz 1986:42). Parties bargaining with each other in a fair setting are to determine principles for the distribution of goods. In order to make the bargain fair, no party may have knowledge or power that can be used to advantage (Lebacqz 1987:52). The parties making the decision need to be mutually disinterested with no particular interest in each others aims and purposes. Thus, it is asking for complete objectivity from all parties involved. What is necessary for justice is to know how to balance liberty and equality as the content of what is to be distributed (Will 1994:106). Rawls defines two principles of justice (Lebacqz 1986: 40):

- 1) To secure *basic human liberties for everybody* (that is, the equal liberty of parties involved)
- 2) Social and economic inequalities of wealth and authority are just only if they result in *compensating benefits for everyone*, in particular for the least advantaged members of society²⁵.

²⁴ Karen Lebacqz wrote her book in 1986. Since then, John Rawls has published a 'restatement' of his social contract theory, correcting what he feels were the most grievous errors: *Justice as Fairness*, John Rawls. 2001. The Belknap Press of Harvard University Press. While the basic principles of the theory remain the same, Rawls emphasizes equal participation (or cooperation) as a necessity for equal benefit. Everyone should have equal opportunity to participate, should they have the desire to do so.

²⁵ In his *Restatement* Rawls speaks of *all offices and positions open to all under conditions of fair equality of opportunity...* he goes on to explain *supposing that there is a distribution of native*

The role of the principles of justice is to specify the fair terms of social cooperation (Rawls 2001:7). Therefore, some inequalities are permitted, but only those that protect or improve the position of the least advantaged in society. A less extensive liberty must strengthen the total system of liberty shared by all, and a less than equal liberty must be acceptable to those with lesser liberty (Will 1994:107). Thus, equality remains subordinate to liberty.

Lebacqz criticises this theory because '*equal liberty without equal worth of liberty is a worthless abstraction*' (1986:44). It is not fair to expect those on top to benefit only if those on the bottom receive benefits as well. When goods are distributed, what is really being distributed is the 'reward' for the proportions in which individuals work for each other. Just because one person benefits, it is not fair that everyone should benefit. Public philosophy cannot be built on the expectation that such high levels of virtue of all people loving God and loving their neighbour as themselves, will be found among citizens (Hollenbach 1983:190). Rawls himself points out that while the first principle can be constitutionally based, the second principle of fair equality of opportunity is not constitutional and requires more than that (Rawls 2001:48).

If the principles of justice have been chosen in a situation which is fair and objective, it is not say that they have been rightly chosen (Lebacqz 1986:45). It is necessary to know something about economic theory, social organisation and psychology in order to work towards a just society, but societies will almost always be inherently characterized by conflict and cooperation. While basic human liberties may be attainable, it is not fair, or even just, to assume compensating benefits for everyone. Rawls speaks of 'two moral powers':

endowments, those who have the same level of talent and ability and the same willingness to use these gifts should have the same prospects of success regardless of their social class... there are to be roughly the same prospects of culture and achievement for those similarly motivated and endowed. (2001:44).

- 1) *One such power is the capacity for a sense of justice: it is the capacity to understand, to apply, and to act from the principles of political justice that specify the fair terms of social cooperation*
- 2) *The other moral power is a capacity for a conception of the good: it is the capacity to have, to revise and rationally pursue a conception of the good. (2001:19)*

Martha Nussbaum offers a critique of the social contract theory (in particular Rawls' contribution) in her book *Frontiers of Justice*. Here, she lists three problems that the social contract theory ignores (2006:14-21):

- 1) *The situation of women, children and elderly people, as well as those with severe and atypical physical and mental impairments who are unable to participate in society because of [social] exclusion*
- 2) *The role which nationality, or place of birth, plays in influencing people's basic life chances; especially the inequalities between rich and poor nations that affect the life chances of their citizens.*
- 3) *Non-human realm (animals) which are affected by the choices of humans every day.*

The main criticism which Nussbaum levels against the social contract theory is that, because of the allegedly crucial importance of human rationality in defining both reciprocity and dignity, those with severe (mental) disabilities are excluded, injustices between nations are excluded (as the nation-state is the basic unit of the contract theory) and there are no obligations to nonhuman animals (2006:93).

4.4.3. Robert Nozick – the Entitlement Alternative

Robert Nozick's entitlement alternative is based on the Kantian view that individuals are ends and not merely means. They are possessed of certain natural

rights and thus no actions are permitted that violate fundamental human rights²⁶. The basic right is the right not to be killed or assaulted. Thus, no one may be sacrificed for others (Lebacqz 1986:54). Nozick's proviso requires that whatever economic exchanges occur between individuals, none are left worse off than before the exchanges were made. Thus, all exchanges must be productive (Young 2001:268). That is, both sides must be benefited or at least not be harmed by the exchange.

No state can satisfy these moral principles, as all states arise through processes which violate them (Young 2001:268). It is thus necessary to compensate those people whose boundary has been crossed (Young 2001:270). The least expensive way to compensate people is to provide protective services. This is the minimal state²⁷. This state redistributes goods by compelling some people to pay for the protection of others. But Nozick argues that this is not redistributive, it is based only on compensation²⁸. There can be no question of distributive justice because there is no central agency. Nozick despairs of human beings ever becoming so altruistic or moral that they can be trusted to respect each other's rights in the absence of coercion (Fowler 1991:247). Rather, distribution is the result of myriads of individual exchanges, gifts and decisions. (Lebacqz 1986:57).

Justice is thus not distributive but depends on just acquisition and transfer of holdings. *Whatever arises from a just situation by just steps is just. Principles which look only at the end-state ignore the manner by which distribution came into effect ... Whatever distribution of goods results from free choice and exchange is just only so long as the beginning point and the exchange itself are free* (Lebacqz 1986:58). Therefore, justice does not consist in promoting the greatest good of the greatest number or in protecting the least advantaged, as

²⁶ Nozick's entitlement theory is explained in the realm of private property, and is critical of government's redistributive methods

²⁷ The minimal state, limited to the narrow functions of protection against force, theft, fraud, enforcement of contracts, and so on, is justified. Robert Nozick, *Anarchy, State and Utopia*. Quoted in: Young 2001:268

²⁸ Nozick distinguishes between full compensation (the minimum amount needed to bring the victim up to the welfare level he would have been at had the violation not occurred) and market compensation (the amount two parties would have agreed to). (Kavka 2001:301).

propagated by the previous two theories. It may be unfortunate that some are wealthier than others, but it is not unfair.

Nozick claims that there is no just and plausible way to get from the 'state of nature' to a government with the power to tax, regulate 'non-invasive' activity, or do most of the other things most governments do. Thus, Nozick sees taxes as a form of forced labour, and there is no bottom to the plight of those worst off (Lebacqz 1986:59). Right to ownership of property forms part of Nozick's theory of basic rights²⁹. But, asks Lebacqz, why should property rights have such an absolute, permanent, exclusive, inheritable and unmodifiable character? Nozick assumes that the legitimacy of private ownership is part of the state of nature. There are two freedoms associated with property: the freedom to own it and the freedom to use it. But by owning property a limitation is placed on others freedom to use it. It becomes 'yours' to the exclusion of all others.

Market exchange (as Nozick suggests as part of his compensation for violation of basic rights) is not acceptable in all spheres of life. There are certain exchanges that money cannot and should not be able to buy, for example human life. Modern capitalistic market societies are not characterised by the circumstances that make for fair exchange and not harming, but rather the reverse. Thus, the supposition that a '*theory of justice can be universally applicable to all people in all places and times*' (Lebacqz 1987:54) is unfounded. Historical particularities need to be taken into account. The difference between the oppressor and the oppressed needs to be taken into account. Justice cannot be wholly decided outside of the context in which it is sought; that is, it cannot necessarily be applied from a group on the outside to a group on the inside.

²⁹ Confer the Lockean theory of property which is a theory of what should happen in a certain governmentless state people by rational beings much like us. Outside civil society, the law of nature forbids us to deprive another of property without his consent. (Davis 2001:276)

4.4.4. The Catholic Tradition

The Catholic Church responded to the call for justice in the United States of America by asserting that humans have fundamental rights, and therefore there is a necessity for a broad understanding of justice that goes beyond commutative exchange into distributive and social justice. There was a shift from natural law, that is the belief that human reason could derive absolute answers, to a recognition *'of the historical conditioning of all human consciousness with increasing use of Scripture as a base for social teachings'* (Lebacqz 1986:67).

The Catholic tradition of social teachings is rooted in three basic affirmations:

1. The sacred dignity of the human person
2. The essentially social nature of human beings
3. The belief that the abundance of nature and social living is given for all people

The dignity of the person is rooted in the fact that we are created in God's image. People are prior to institutions and institutions exist for the sake for the people. People therefore have rights which neither the state nor any institution may infringe (Lebacqz 1986:67). Abuse or misuse of people is not in accordance with dignity, and everyone needs to be treated as a human being (e.g. Workers need to receive adequate support – a living or family wage).

The dignity of persons includes the whole person, not just the economic well-being. Therefore social as well as economic development is necessary (Lebacqz 1986:68). Social development includes the legitimacy of both the aspiration to equality and the aspiration to participation. Economic injustices have come to be linked with political and participatory rights. Because human beings are social by their very nature, human dignity will be addressed in social relationships. Human dignity is tied up with the 'common good'.

While the right to property is conferred by nature and necessary for fulfilling family duties, the use of property has always been understood to be directed by considerations of the common good. Everyone needs to have equal opportunity to obtain property, and it cannot and may not be obtained by force and coercion.

At Vatican II, it was decided that '*a person in extreme necessity has the right to take from the riches of others to meet basic needs*' (Lebacqz 1986:69). All of creation was given for humankind; therefore all have the right to basic necessities. Consistent concern for the plight of the poor is a priority. The option for the poor is important because the poor are not able to fend for themselves, and distributive justice requires that the state take particular care of them. Economic policies must be at service of all people, especially the poor.

The fundamental criterion necessary for assessing the economic system is its impact on human dignity (Lebacqz 1986:71). Moral policies for economic life must be shaped by three questions:

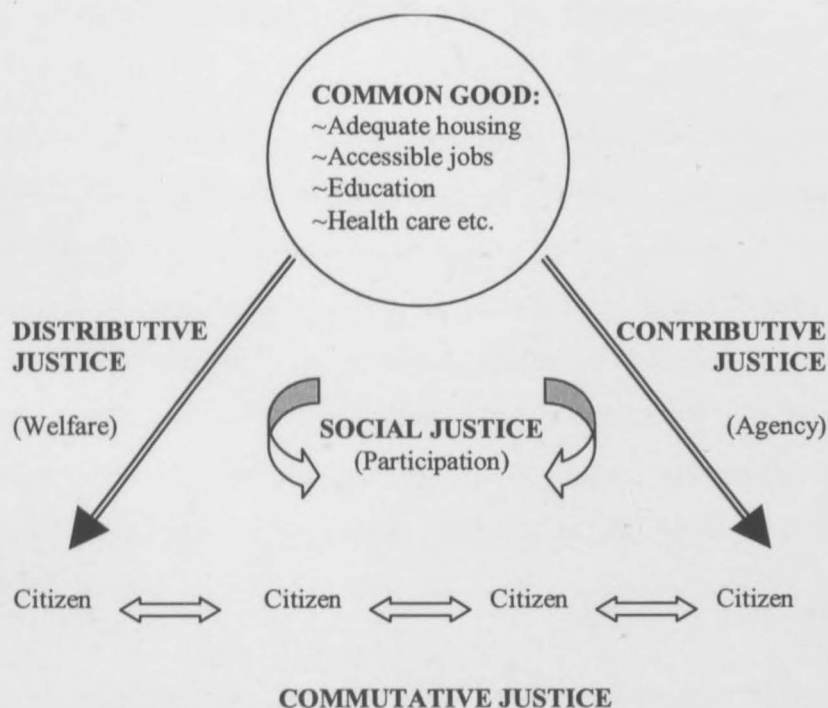
1. What they do for people
2. What they do to people,
3. And how people participate in them.

Israelite tradition provides a theological framework through themes of creation, covenant and community. These traditions are confirmed in the New Testament. The scriptural foundation provides a basic vision, which is intelligible to those who do not share Christian religious convictions (Lebacqz 1986:73). This is comparative to the justice which is set out in the Decalogue, and the Bill of Human Rights (See Appendix F).

Basic justice requires a minimum level of care and respect, as defined by the expectation of dignity for all people. The Catholic tradition is one of commutative, social and distributive justice. Commutative justice (being what Thomas Aquinas referred to as general justice) requires fairness in agreements and exchanges between private parties, a fair wage and adequate working conditions.

It basically spells out the contribution to the common good that justice requires from individual people (Hollenbach 2002:195). It includes working to produce the goods and services on which the well-being of society depends. Social justice requires people to participate in the creation of the common good. There is a minimum level of social solidarity needed to ensure that all persons have access to justice. Thus, marginalization removes justice and the common good from the circumstances of a group of people. Distributive justice deals with the allocation of social goods. This does not require equal shares for everyone arithmetically speaking. Different social goods ought to be distributed for different reasons (Walzer 1983:6). Each person ought to share in the common good in a way that is proportionate to some 'relevant standard of desert' (Hollenbach 2002:197)³⁰.

David Hollenbach clearly sets out this argument with the following diagram (2002:196):



³⁰ Hollenbach (2002:197) explains the standard of desert as follows: Very few people deserve a Nobel prize or Olympic medal. In the same way, those who are sick should receive more health care than those who are well, working on need as a basis. In a market economy, it is appropriate that income distributions be related to productively and that rewards provide incentives for work needed to produce social well-being. For further discussion, see Hollenbach 1983:197 ff.

While justice does not require equality of wealth and income there is a presumption against extreme inequalities which are detrimental to social solidarity (Lebacqz 1986:74). The principle of participation of all peoples, based on the common good, is of the utmost importance. Justice is thus rather equal access to resources than equal distribution of commodities.

This view can be seen as utopian, and it ignores the problem of human sinfulness. Major critique from theologians in the third world is that this view is talking about the poor, rather than with or from the poor. We must not only see the poor within a system where the rich have philanthropic duties to the poor, but rather we must see God as the liberator, which requires the restructuring of society to overcome poverty.

4.4.5. Reinhold Niebuhr – A Protestant Alternative

A Protestant alternative was offered by North American theologian, Reinhold Niebuhr. Niebuhr believed, and his theology reflects, that a prophetic religion combines an utmost seriousness about history with a transcendent norm. It never permits us to ignore history or seek to escape from it; yet it does not find its ultimate goals or standards within history (Lebacqz 1986:83). It is attempting to live out a reality in today's world, of how things are supposed to be and will one day be. Niebuhr sees the struggle for justice as profound a revelation for the possibilities and limits of historical existence as the quest for truth (Niebuhr 1988:174)

Perfect justice would be a state of solidarity with no conflict of interests. To be realistic, however, justice needs to assume the continued power of self-interest within the community.

Systems and principles of justice are the servants and instruments of the spirit of community³¹ in so far as they extend the sense of obligation from an immediately felt obligation, prompted by obvious need to a continued obligation expressed in fixed principles of mutual support; from a simple relation between one self and one other to the complex relations of the self and the others; and finally from the obligations, discerned by the self, to the wider obligations which the community defines from its more impartial perspective. (Niebuhr 1988:177)

Justice develops within the realm of culture or law. This is, admittedly, imperfect justice. Relative justice involves the calculation of competing interests, the specification of duties and rights, and the balancing of life forces. These complex relations require justice, but such justice is always capable of improvement (Lebacqz 1986:86). The laws and rules of justice will always reflect the partiality of human perspectives. Our justice can never fully be what it is meant to be.

There are no universal or absolute standards of justice. Any attempt to codify justice, such as a list of rights, always results in injustice. Freedom is the essence of human nature and stands as a crucial value, but it must always stand in deference to justice, community and equality. Equality emerges as Niebuhr's highest standard of justice, and this is realized by issuing in a theory which is almost an option for the poor (Lebacqz 1986:87). Equality as the pinnacle of the ideal of justice points towards love as the final norm of justice; for equal justice is the realization of community under the conditions of sin (Niebuhr 1988:181). A higher justice always means a more equal justice.

Contrary to the Catholic position, Niebuhr believes that reason has a role to play in bringing about justice, but reason too is fallen. Also, people are a combination of *vitality and reason*; hence the social coherence of life can never be purely rational (Niebuhr 1988:174). The result of this is that our truth is never the truth; we are always subjective and prejudiced. There can be no universal rational

³¹ In the original text, Niebuhr speaks of brotherhood. I have changed this, to the more gender inclusive *community*.

standards of justice or neutrality in social struggle. It is not only a matter of distribution that is important when speaking about justice, but it is also a question of the proper order and balance of power (Lebacqz 1986:89) The centres of power are found in the political and economic spheres. When talking about justice, it is important to realize that sinful people will never voluntarily give up their power and self-interest. For this reason, Niebuhr believes that the struggle for justice will always be a struggle (Lebacqz 1986:90).

Lebacqz criticises Niebuhr for failing to illuminate difficult tactical questions, and says that he lacks systematic theory about justice (Lebacqz 1986:91). Rather than a philosophical argument, this theory is prophetic and more of a cautionary device and as such does not offer concrete guidelines for establishing justice in the world. However, it is indispensable when talking about justice from a Christian point of view. Niebuhr's task was not to lay out principles of justice, but rather to establish a foundation upon which any theory of justice could be built. Justice is also secondary to love in Niebuhr's thought, and any study of his theorising on justice needs to be read with this in mind, not that it in any way diminishes his contribution to theories of justice.

4.4.6. Gustavo Gutierrez – The Liberation Alternative

Liberating activity has a three-fold dimension (Lebacqz 1986:108):

1. *It seeks economic, political and social justice*
2. *It has as its end the emergence of a 'new' person in a 'new' society*
3. *It is founded upon a liberation from sin or selfishness.*

Justice is not a norm or law, but the establishment and maintenance of right relationships or righteousness (Lebacqz 1986:109). "*Whites know and approach us from the outside; even where their intentions are as pure as possible, they are on the outside*" (Desmond Tutu in Lebacqz 1987:55). No one can escape the fact she brings with her certain prejudices, social location and class divisions which taint the way of seeing the reality. "*Presumed neutrality is therefore but a*

mask for the status quo" (Lebacqz 1987:55). We always see reality from our point of view. Liberation theology attempts to create a space in which people can share their stories, thereby inviting other people into their reality. Storytelling can be a powerful tool in breaking down barriers between people of different cultures; helping to broaden the understanding of the problem, and prevent people from seeing a situation from their side only.

Social conflict implies class struggle. Development implies no conflict. In a situation characterised not by underdevelopment but by oppression, liberation is the proper paradigm. From a praxis perspective, salvation is not simply spiritual, but includes social justice. This is to seek liberation from oppression. To know and to love God is to do justice for our neighbour. To understand what justice is and what it demands, one must begin with a review of the injustices experienced by the oppressed. You begin by considering the existing situation in underdeveloped countries as unjust and dehumanising. Injustice is structured and institutionalised.

As critique of this belief, Lebacqz claims that the situation presented by liberation theology is oversimplified (1986:109). The misery of the third world is not adequately explained by dependency theory, or by the history of capitalist exploitation, but characteristics of culture or human nature also have an influence and thus cannot be disregarded. The original sin that infects all humanity cannot be removed by structural changes, so a preoccupation with the oppressive system is a weakness of this theory. Liberation theology bases its work upon laying blame rather than the eradication of justice. The task of attaining justice is not about pointing fingers, but rather about working together as far as possible towards developing a new reality. It asks for involvement and passion from all people on all levels of society. The voices of the poor and oppressed provide the 'praxis' out of which justice must be sought (Lebacqz 1987:59). Liberation from oppression remains a primary form of justice and liberation theology draws attention to the plight of the poor and oppressed.

The liberation view of justice stress's the reality of conflict, argues for sin and emphasises the importance and meaning of history. But Christian realism and liberation theology are understood as opposing camps. Liberation starts with praxis – involvement is from the perspective of the poor and the oppressed. Therefore, the theology of liberation is an attempt to understand the faith from within the concrete, historical, liberating and subversive praxis of the poor – the exploited classes, the despised ethnic groups and the marginalized cultures. The realities of poverty and oppression cannot be ignored. There are three central messages in Scripture:

1. One can only know God through effecting justice. God is known only in response to God's commands.
2. The Biblical God is a God of liberation. The all-surpassing characteristic of Yahweh is his acts in history as the God of justice and liberation for the sake of those who are weak and oppressed.
3. Justice requires the kind of liberating activity that characterises God's behaviour toward the poor and oppressed throughout the Bible.

Liberation theology overtly claims that there is no separation of love and justice. God's justice is God's love and compassion for those who suffer. There is no reconciliation without liberation. True justice means giving what is due to the other as a person, not merely as part of a system, and seeing the other as a person requires seeing with love.

4.5 Justice in South Africa

In South Africa we are challenged daily with the reality of the presence of injustice. It is not enough to enter into such an unjust situation (especially with regards to poverty and the consequences of the apartheid legacy) with only compassion, but a just process and way of life also needs to be established. We are confronted with land reform issues, illiteracy, discrimination, crime and corruption.

Since the first democratic government's election in 1994, South Africans have come a long way in making a better life for all people. Yet the dark cloud of injustice still hangs over the country, excluding millions of people. And perhaps it is in this reality that we are faced with the challenge of living in a just society. Justice does not prevail under most conditions, and it is not without persuasion and change of attitude that justice can be issued in.

There are many problems and too few answers. It can become an overwhelming task for any citizen to attempt to employ a small measure of justice into their daily lives. And yet, many South Africans live in the hope that a future which is just and fair for everyone will be realized. It is perhaps here that community becomes important, that by our common identity as South Africans we are called to look after the least in our country, so that they too may have an opportunity have and to live and to be.

4.6 Some last thoughts

Injustices are a reality; justice will always remain tainted by prejudice and passion – *“our truth is never the truth, because the knowledge is always tainted with ideological interest”* (Niebuhr in Lebacqz 1987:54). A new logic begins with a ‘hermeneutic of suspicion’ which is directed at the reasoning offered by the oppressors. While neutrality may be presented by those ‘in power’, in reality this neutrality very likely does not exist. There is only an inside and an outside. *“To take Western theories, principles and laws as the starting point [for a theory of justice] is to ultimately court alienation and irrelevance”* (Chukwudum B. Okolo in Lebacqz 1987:172). This calls for dialogue, for remembering together. We seek to eradicate justice by recalling and acknowledging the horror of prior injustices. We seek to establish justice by remembering that the Lord our God is the one who brought the Israelites out of Egypt. That this is the same God who loved the world so much that he sent his one and only son to die, so that we may be reconciled with him. Justice thus speaks of a history of imperfection, through which the love

of God ceaselessly flows, calling us to a world in which this love is established firstly by the reign of justice, as we wait breathlessly for perfect love to be revealed.

The struggle for justice cannot be forsaken. "*The appeals to love, justice, good will and solidarity are bound to be effective in the end. If they have not been so to date we must have more appeals to love, justice, good will and solidarity.*" (Niebuhr 1957:12). In light of the knowledge of a reality that can be different, we cannot ever stop seeking a theory of justice which seeks to liberate all, to provide basic necessities for everyone, and to ensure equal access to resources beyond race, creed, culture and class.

Justice is love compromising with the reality of sin (Niebuhr 1988:175). Perfect love is a harmony in which human will are not in conflict. Justice approximates that harmony through attempting to achieve norms of equality and liberty. Justice is never finished or achieved. But we can never forget the vision which justice has. Justice refers to securing and guaranteeing the livelihood, well-being, freedom and dignity of every person in the community, not only those strong enough to insist upon it. The humane treatment of all persons regardless of their power to secure it for themselves (Brueggemann 1976:105). We cannot speak of politics and economics without speaking of justice.

For life in community all deserve attention and an unexceptionable rule that no one is to be casually sacrificed. Each person is immeasurably dignified by God. No one is an alien and barbarian or belongs at the bottom. Nor dare any be consigned to silence or deprived of those powers that mean full participation as members of the community. Here we find the basis for universal human rights. People are to be cared for when they cannot care for themselves, they are to be respected no matter which class they belong to, and they are to be accorded privacy when they do not break the law, and treated and tried fairly when they do... for Christians, all have intrinsic value as God's creatures. All are sacred

whether or not any are good... this means living as if the barriers between rich, poor, and underclass were not the givens the present economy says they are; living as if the chief actor of the past two hundred years, the nation-state, were no longer the only chief power, since it is now too large for local problems and too small for global ones; living as if the world were indeed a single public household or world house... living as if we constituted a single moral community wrapped in a common garment and shared destiny (Rasmussen 1993:149).

It becomes increasingly difficult for God's justice to be continually present in the world, and in the democratic governance of societies. *"The crisis for the Christian church in North America is that it has become too absorbed into the market society in who logic God's grace and God's justice cannot appear"* (M. Douglas Meeks quoted in Will 1994:105). We need to once again recognise a Biblical perspective of justice. Justice has an internal as well as an external dimension. *"Externally, justice is characterised by political release and economic restructuring that breaks the stranglehold of injustice and provides for a future not dependent upon the past. Internally, it is characterized by a sense of fullness that can rejoice when the lofty are brought down and the lowly lifted up."* (Lebacqz 1987:135).

Thus, to seek justice is to seek shalom. Justice seeks to implement love in the community by demanding that all people are citizens, and then, by virtue of their citizenship, that all people are equal. And by being equal with their neighbour, each person needs to have equal access to resources and equal opportunity to live a good life, in a good society, with the support of the community, while themselves being able to offer something to the well-being and the sustenance of that community.

4.7 Conclusion

As we have seen, there are many faces of justice. A biblical perspective can give a starting point for a theory of justice, based on the fact that all people are created in

the image of God. We speak of righteousness as well as of punitive justice. Justice is not only just deserts, but it is about dignity and equality for all people.

Justice with regards to the law and legality present a crucial point in the implementation of justice in our 21st century world. The Universal Declaration of Human Rights stipulates basic minimums that should be met, and for most people, justice would take the form of liberation from the oppressive bondages that prevent them from having access to these basic minimums.

There are numerous theories of justice which have been developed, often contradicting each other. Classic utilitarianism saw justice as being that act which is beneficial for the most people. John Rawls responded to this theory with his social contract theory, which states that justice is that situation in which all people benefit. Nozick's entitlement alternative states that it is impossible to look only at the result, the process of justice needs to be just. Thus, just steps will always result in a just situation. The Catholic Church in the United States of America roots justice in the dignity of the human person and the belief that the abundance of nature and social living is given for all people. Dignity is not only economic welfare, but addresses the needs of the whole person. The Protestant alternative of Reinhold Niebuhr focuses very much on an option for the poor, which has equality as the highest standard of justice. Gustavo Gutierrez's liberation alternative seeks economic, political and social, which has as its end the emergence of a new person in a new society.

From these theories, it is clear that there are many definitions and alternative to justice. Perhaps a better starting point than with a theory of justice is with the realities of injustice. We may eventually reach a common definition of justice by seeking eradicate the many facets of injustice. In seeking the common good, wholeness and fullness of life for all people, as well as for the non-human world, we need to act justly in the face of all the injustices, and seek to the right the wrongs (that is, those situations in which life is compromised and people are unwillingly suffering because of law, policy and oppression).

Chapter 5

Love, Justice and a Community of Shalom

I will make with them a covenant of shalom and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will send down the showers in their season; they shall be showers of blessing. And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they shall be secure in their land... They shall no more be a prey to the nations, nor shall the beasts of the land devour them; they shall dwell securely, and none shall make them afraid. And I will provide for them plantations of shalom.

Ezekiel 34:25-29a

*Then justice will dwell in the wilderness,
and righteousness abide in the fruitful field.
And the effect of righteousness will be shalom,
and the result of righteousness, quietness and trust for ever.*

Isaiah 32:16-17

5.1 Introduction

This chapter is the conclusion to the thesis. In chapter two, the injustices of the globalised world were briefly laid out. In chapter three and four, the relationship between love and justice was explained, as well the necessity of the presence of both these principles in the world if we live in hope of attaining a world which is truly free and fair. I now move on to a brief explanation of what is meant by a community of shalom, looking at community and individualism; memory and the

community; love, justice and the community; and finally, how we are called to be a people of the way.

As has been discussed in the previous chapters, justice is born from love. Otherwise put, love is manifested in the world through justice. For justice to be effective, community is essential. Justice is not meted out among individuals, but it instead secures a space for each individual in a community. Love and justice functioning in the community ensure that society takes responsibility for its members, and that this responsibility includes respect for the diverse individuality of members (Herman & Cobb 1989:172). All members and groups share in both the benefits and the burdens of society, without the benefits falling consistently to some and the burdens to others. Such societies are characterized by sacrifice, where *the concept of sacrifice refers not to utter loss but is instead a service which sustains and enriches the community that sustains and enriches oneself* (Rasmussen 1993:110).

In the post-modern society of the 21st century we cannot afford either the anonymity and moral homelessness of individualism or the separation and violence of tight communities organized around prejudices. The search is for communities of mutual acceptance that at the same time respect and work from difference. It is from this respect that equality of people grows and from the equality the foundation for justice. The consequence of justice is shalom, an *"enduring Sabbath and well-being"* (Brueggemann 1976:19). The alternative is injustice and oppression; and this state leads to turmoil and anxiety with no chance of the well-being which is proclaimed by shalom. The Old Testament prophets attempted to restore community, calling all the people to remember where they came from and to join together in obedience and worship of Yahweh. In the New Testament, the ministry of Jesus was the same; an attempt to establish community between the oppressed and the marginalized and those who had excluded them. Thus, shalom was first articulated in the Old Testament poetic and prophetic literature, and then found its expression in the New Testament (Wolterstorff 1983:69). The eschatological hope for the future is where shalom

will be restored to all life, and to all areas of life, so that all people, and nature, may live in a life-sustaining way.

5.2 Community and Individualism

Moral community begins with and is largely supported by the “experience of interdependence and reciprocity” (Rasmussen 1993:116). If people do not need one another, or if nothing is to be gained from cooperation, then community will not last. Rasmussen, quoting Selznick, says that the kind of mutuality that characterizes moral community is open-ended, rather than limited obligation, and it takes place within relationships of trust and caring.

These relationships imply more than an exchange, and can find as their basis love and justice, among other virtues. Wherever there is community, injustice will always be a threat, more often always a reality. As we saw in the first chapter, the world today is characterized very much by individuality. This has the result that society is not based on reciprocal relationships at least, or communion at most, but that each person is self-reliant as far as is possible. And where you do need other people to meet your needs, they are used ‘outside of community’, without a relationship of any sort forming. The part-time, part-person, “contracted” obligations of most of modernity’s relationships are not and cannot be the substance of community³² (Rasmussen 1993:116). Reciprocity, interdependence and mutuality are requirements for a community. Segmented participation in communities results in fragmentation which undermines the strong moral fabric of societies. In societies driven by urbanization, industrialization and technological development, segmental participation easily becomes the dominant mode, to the undoing of more person-centred, caring, spontaneous, communitarian relationships (Selznick in Rasmussen 1993:121).

³² For a more detailed discussion regarding the ‘ecology of a moral community’ see Rasmussen, Larry. 1993. *Moral Fragments and Moral Community*. Chapter 7.

Justice and love exist in a community, because they require both a subject and an object. It is also in community, and in socialization, that we become the kind of people we are (Rasmussen 1993:120). Social participation more or less shapes moral character and forms conscience. It is in communities that we are taught about regard for the other, and it is in and through relationship with others that respect for the other as a human being can be put into practice. Against both the workings of technology and the ways of the capitalistic market which do not care for community, memory or history, communities of civil society are places of memory and hope.

5.3 Memory and the community

We need to remember that people are essentially and not accidentally communal beings. Shared history and culture fashion the strongest community bonds (Rasmussen 1993: 113). Custom, language, institutional life, demography, and geography, as well as a heritage of significant events and crises give a community its character. We are particular beings rooted in a time and place, and find our identity through a narrative understanding of our lives. It is in remembering the past that we also remember the injustices that have been committed. It is in retelling the stories that we remember the blood that has been spilt. It is in recounting the stories of our ancestors that make us aware that things are not as they have always been.

And in remembering all of this, we are asked to ensure that things today are done differently. By remembering yesterday, we are given the opportunity to learn from the mistakes of past generations, and so seek to do things differently in the present, trying to include everybody as equals, thus establishing justice. Retelling the stories of beginnings and of survival play an important role because it fuels present hope; things are not as they always were, things can change.

5.4 Love, Justice and Shalom

Just as people without membership in communities are lost, so communities without boundaries are lost (Walzer 1983:31). Communities require stable, ongoing associations of people with special commitments to one another, common purpose, and a common sense of life. Jesus' ministry was centred around establishing community between people and God, and between people and people. His acts of healing the sick, forgiving the sinners, raising the dead, and feeding the hungry are all actions which re-establish God's will for shalom in a world which was and is marked by the injustice of self-seeking. From a Christian perspective, people were created to live in communion with God. This communion leads to a sense of well-being and wholeness. This shalom sense of well-being is experienced by a person who lives in a caring, sharing, joyous life in community (Brueggemann 1976:20). Thus, a community of shalom will have a shared sense of life, and thus will have suitable boundaries.

Shalom is the end of coercion. Shalom is the end of fragmentation. Shalom is the freedom to rejoice. Shalom is the courage to live an integrated life in a community of coherence. Unity is having it all together, all of us sharing in an act of celebrating what we have in common (Brueggemann 1976:50).

Love and justice are present both before the sense of shalom, as well as being a result of the common communal identity. Shalom faces our deepest divisions and counters them with a vision. Where our world is characterized by chaos, shalom speaks of an orderly fruitfulness. Where injustice and exploitation are a daily reality, shalom issues in a vision of responsibility, equitability and justice. Our driven, anxious and self-seeking individualism is transformed into a generous, caring spirit. Brueggemann claims that God's shalom is known only by those in an inclusive, caring community (1976:23). Thus, shalom goes beyond justice. It is not only the absence of hostility, but it is to enjoy relationships – enjoy living

before God, enjoy living in ones physical surroundings, enjoy living with people, and enjoy life with oneself (Wolterstorff 1983:70).

Part of the promise of shalom is freedom. Freedom from injustice, oppression and marginalization; freedom from slavery, individualism and drivenness. We are slaves to the society of which we are a part; we spend our lives doing that which we must do and not what we choose to do. Brueggemann defines slavery as that which keeps us from being joyous (1976:43). It is God's intention that we live joy-filled lives, in harmony with ourselves, with others, with nature, and ultimately with God himself. Today we have an ever-increasing range of choice, but this does not mean freedom, and certainly not freedom which is distributed equally. Our freedom has come at the cost of inequality (Wolterstorff 1983:39). We must not confuse this 'secular' freedom with the freedom being offered by the promise of shalom. Freedom in which justice is not present is oppression, not freedom. No matter how much some have, it will be at the expense of the rest, and they will not be free.

Shalom requires an agent of vision. Such an agent speaks of justice, which means care for the weak in the best interests of the weak. In this vision the link between justice for the poor and holy purpose and power of all people is affirmed. As we have seen, justice requires a redistribution of power. Shalom is caused by and requires interventions that will redistribute power (Brueggemann 1976:101).

From the Jubilee codes provided in the Old Testament, we recognize that Yahweh gave the land to everyone, and that everyone must be able to enjoy its fruits (Lebacqz 1987:125). The jubilee year is thus an image of a community living in accord with God's will of emancipation, basic welfare for all, and mutual accountability. As people of God seeking to live in community with God and with all people, we need to live out this vision of jubilee, where all people are given the opportunity for participation. The relations among peoples and human beings need to be restructured, and the prevailing morality which is shaped by the imperatives of markets and efficiency needs to be replaced with a morality which

recognizes the self-worth of each individual as an integral part of the community. It means a move from self-interest to common interests.

Perhaps it is at this point that a lesson can be taken from Africa. The idea of *ubuntu* forms the essence of many African communities. The basic idea is that “*my humanity is caught up and inextricably bound up in yours... I am because I belong*” (Botman 1998:98). *Ubuntu* is a central concept in the justification in the importance of humanity and solidarity in the African context. The essence of the person in Africa is related to society and no individual is valued or understood in isolation. Long before sociologists demonstrated that the self is a product of social interaction, the Zulu had said, *umuntu ungumuntu ngabantu*, “man is man because of men.” *Ubuntu* is a key concept in understanding solidarity in the African context. The individual is primarily perceived in relation to other people, God and nature, and this forms the foundation of an African spirituality. It is in such a community that love and justice can find a home, and can be lived out in the daily lives of the people of the community.

5.5 A people of the way

A clear minimum requirement for community definition is loyalty. Loyalty is faithfulness and a studied commitment to take others seriously in season and out (Rasmussen 1993:129). The corollary of loyalty is dignity, which is a certain kind of respect, a respect more bestowed or granted than earned. Here, dignity is conferred as a matter of membership, than simply assumed as that which is due each member in a relationship of loyalty to one another.

Rasmussen (1993:138) points out that before Christians were called “Christians” at Antioch, they were “the people of the way.” To walk in the “the way” as a “people of the way” involves a moral style so intimately related to the destination itself that to wander from the way is also to miss the goal, which is a righteous life in a community faithful to God as a “foretaste of what is to come”. He goes on to

elaborate that the individual figure, Jesus, became separated from his community and found himself metaphysically fused to God alone.

To remember Jesus is to remember how he lived. It is to recall his acts of justice. It is to retell the stories of how he defied social norms and religious rules to include all people – the sick, the sinners, the poor – thus creating a new community in which the first became last, and the last, the marginalized, the outcast, became first. It is this history that gives us the hope and the courage to live in anticipation of life which is to come. The present is filled with injustices; but we know from the past that God is a God of life. The purpose of a people who live in such anticipation is to give present social form to a hoped-for-future (Rasmussen 1993:144). About this community focused on the social reality embodied in Jesus, Yoder (1972:40) observes:

There are... thus about the community of disciples those sociological traits most characteristic of those who set about to change society: a visible structured fellowship, a sober decision guaranteeing that the costs of commitment to the fellowship have been consciously accepted, and a clearly defined life-style distinct from that of the crowd. This life-style is different...because of the exceptionally normal quality of humanness to which the community is committed. The distinction is not a cultic or ritual separation, but rather a non-conformed quality of ("secular") involvement in the life of the world. It thereby constitutes an unavoidable challenge to the powers that be and the beginning of a new set of social alternatives.

Thus to choose a life of love, lived out in justice, is to choose to live in an alternative way as a community of hope in the secular society. The Church and theology, envisages a society, a world, a cosmos in which there are no excluded ones... this is the Church's catholic vision and conviction – the necessary, full inclusion of the excluded as children of God (Rasmussen 1993:148). As Martin

Luther said, “*The church is the pupil of Christ, sitting at his feet and hearing his Word so that she may know how to pass judgment on everything, how to serve in one’s calling, how to administer public offices, aye, also how to eat, drink, and sleep, that there may be no doubt about the proper conduct in any walk of life but, surrounded on all sides by the Word of God, one may constantly walk in joy and in the light.*” (Quoted in Rasmussen 1993:153)³³.

Thus, for love and justice to apply as an ethic for a renewed and restored world, it is necessary for the church to live in this way. While the community is committed to love of God and neighbour, it is also committed to concrete kinds of conduct (Harrelson 1980:190). The Christian context of love and grace, which calls us to act with justice, respect, and dignity for human life, must be kept alive. We need to live in an eschatological reality so that we can act in a way which is life-giving, life-restoring and life-sustaining. It is in this way of life that shalom, peace and wholeness, for life as God intended it be can become a reality.

We are faced with the interminable injustice of a fallen world. Yet, in the midst of the pain, the lack of love, and the lack of justice, we find room for rejoicing. This is a joy which comes from claiming one’s own identity in the midst of the struggle for justice (Lebacqz 1987:133). This is the joy which comes from seeing the truth, life as it can be, and moving towards it. Gutierrez calls this joy a ‘resurrection joy’ or a ‘paschal joy’ (quoted in Lebacqz 1987:134). It is a determination to keep on going despite the injustice of the circumstances. It is a determination to continue to act of love despite the hate. It is a joy which speaks with hope of a world which can be very different to the reality of the present. Shalom is thus not only an ethical community which seeks life in fullness, but included in this fullness is delight. There is a joy in shalom that appears to transcend the calculation and provision of minimal rights that is required by justice. Lebacqz goes on to conclude: *Justice is often understood as something available to all people though human reason, while love is given only to those who exist in “grace.” I am proposing here that this separation of ... justice and love is a false separation that*

³³ This quote is taken originally from Herbert Borkering and Roland Bainton, 1985. *Luther’s Germany*. Minneapolis: Augsburg. Page 51

must be rejected emphatically.... Justice participates in the fullness of life... it contains within itself delight, love, joy and peace... (1987:135).

5.5 A South African Perspective

A vision for a united South Africa is a vision of all people living in peace and prosperity, with enough to ensure their well-being and happiness. It is a country where people of all races, religions and backgrounds can join together with their common identity, as South Africa, to celebrate the riches of their diversity, and the bountiful goodness of the land they call home. This is a South Africa where we celebrate the unity of our diversity, and no one is excluded on basis of race, gender, class or any other prejudice.

With daily reports of crime, violence, death, and poverty many people have become desensitized to the atrocities which these actions are, the desperateness which they represent, and the injustice and oppression which they create. Millions are living in fear; they are not free, and have not chance of escaping their situation. There is so much potential, but the community (and society) is fast losing hope that tomorrow can be any better than today.

With compassion and love reaching out to care for those unable to care for themselves, with justice becoming a voice to speak for the voiceless, a community of shalom can become a reality. South Africa has the potential of becoming a nation of free and equal people, where everyone can celebrate their cultural heritage without fear, and at the same time truly respect the other as an inclusive part of the community. It will be in such a community that true unity in diversity is created, and where people can meet in harmony, with justice, and ultimately love, forming the basis of their relationship.

5.6 Some last thoughts

In an interdependent world the idea of the common good must take on a more universal definition. It is imperative that all thought and action lead to better lives for all of the world's people today, especially those who bear the heaviest burdens of suffering. The economic aspects of globalisation, the environmental, health and social dimensions, and the explicitly political dimension ask for sensitivity in dealing with the situation, but it is also a situation which cannot be ignored. Any action needs a moral basis, and an ethical outcome. Pope John Paul II said that there is a "need for a solidarity which will take up interdependence and transfer it to the moral plane."³⁴

Every age, and more particularly the technological age (that is, the last fifty years or so) has confronted people with the problem of relating their lives to a larger number of their fellow people. The task of creating community and avoiding anarchy is constantly pitched on broader and broader levels (Niebuhr 1988:175). Globalisation is decreasing boundaries, and the world is becoming smaller. Thus, the world is confronted with the problems of the world, not each country with the problems of their own local community.

The starting point needs to be acceptance, for you cannot address problems with prejudices. As local problems take on a global dimension, individualism is also not an option, because what affects your neighbour will ultimately affect you. Thus, globalisation truly needs to be all-inclusive and all-embracing, caring for the least among us (both amongst nations and within nations). Existing global institutions such as the World Health Organization, the ILO, and the UN Development programme can play a valuable role in ensuring that the weakest and most vulnerable are looked after and given a voice.

³⁴ Pope John Paul II, *Sollicitudo Rei Socialis*, no. 26

In a community of shalom we cannot avoid care for the poor, the ill, the elderly, children and the disabled. The more vulnerable the person, the greater the amount of care, love and justice that needs to be given to them.

Education and access to education needs to become a priority in increasing the living standard of people, as well as access to basic resources. The family needs to regain priority as a place where moral formation can take place. Governments need to take responsibility for their actions, and civil servants need to be aware of the example they set for the population. People need to be encouraged to do their work with integrity; and to continue to strive for the most just situation which can be attained. Love and justice need to move from ethical and moral principles to a real 'way of life'. We cannot give up hope that things can be different, it is necessary to live a life that *is* different.

3.7 Conclusion

It is necessary to affirm the importance of all communities and individuals. We need to respect the other for their otherness, embracing them and welcoming them as part of the global 'family'. Exclusion cannot be tolerated, and protection of human dignity and the achievement of social participation need to be emphasised. It is love acting through justice which allows us to behave in such a way. There are, of course, many practical considerations to be taken into account, but that is not the task of this research. David Hollenbach, in his book *The Common Good and Christian Ethics*, begins to set out guidelines for such a world; a world which is focused on justice which seeks to affirm the dignity of all people.

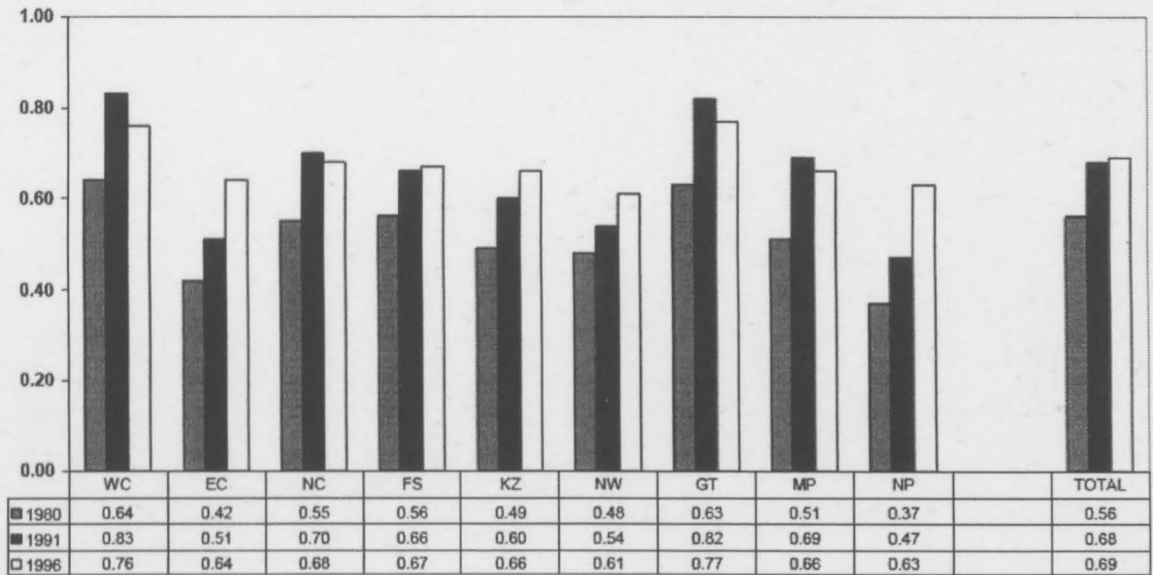
As a people of the way, it is essential to embody the ethic of Jesus. If everything is measured by the law of love, all will fall short. But it is with this yard stick that our justice will attempt to become ever-more just. We seek a justice which is an approximation of love, in which life is prevented from destroying life (Niebuhr 1986:116). Politics and a balance of power will always remain inferior to love, and the harmony which love seeks.

Shalom is perfected when humanity acknowledges that in its service of God is true delight (Wolterstorff 1983:70). So it is in our very imperfection that we strive towards the perfect. Justice is born of an imperfect love, and love is the *telos*. Sappy sentimentalism cannot bring about justice in the world. Justice which is born from a response to the grace of God, so freely given, seeks love as its end; at which point equality and dignity will be natural, not legal requirements of our imperfection. There can be delight only when justice reigns, and when human being no longer oppress each other. A right relationship with God is fulfilled in a right relationship with other human beings and delight in human communities (Wolterstorff 1983:70).

As we have seen in this chapter, it is impossible to speak of a community of shalom without speaking of love, and we cannot speak of love without speaking of justice. Our love is made visible through our justice, and it is justice that will break the boundaries of inequality that have been set by globalisation. Shalom is both God's cause in the world and our human calling. The *missio Dei* is our mission (Wolterstorff 1983:72). As we walk the road of life, we continually seek a better life for all, looking to the cross as the ultimate sacrifice of love, and as the outpouring of justice, because in that moment all people become equal. Gender, race, class and power are negated in the face of the glory which is leading us ever onward.

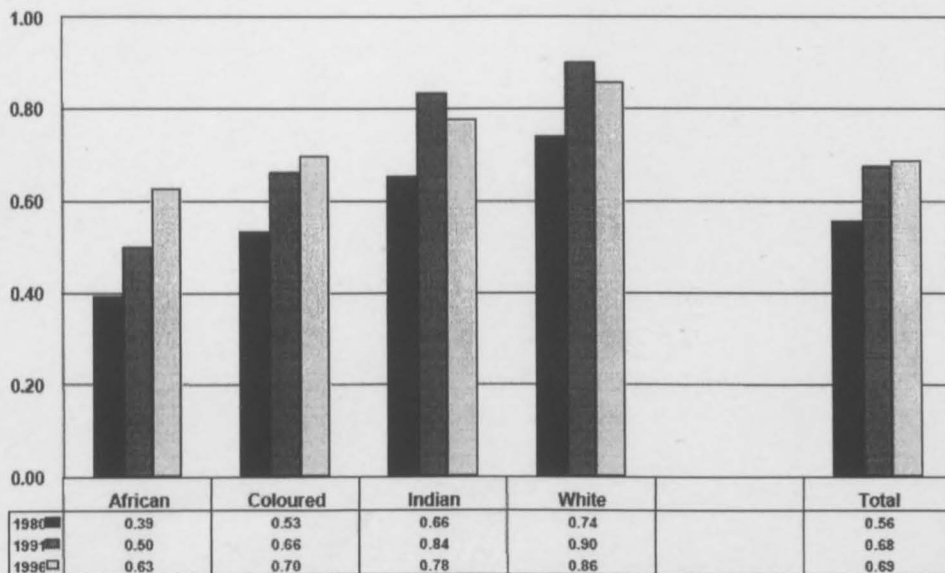
Appendix A

Human development index by province for 1980, 1991 and 1996



<http://www.statssa.gov.za>

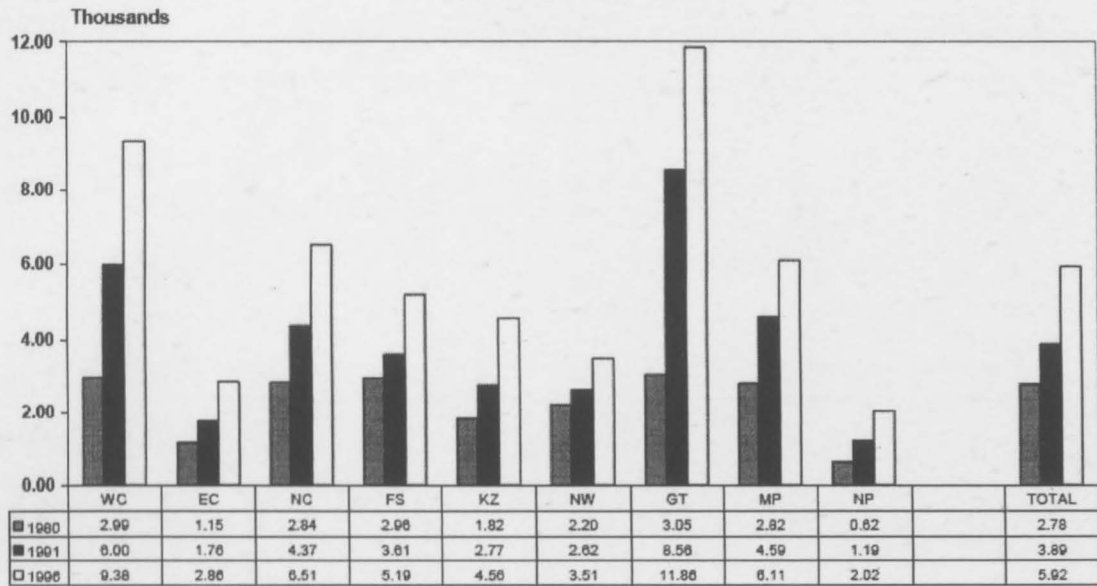
Human development index by Population Group For 1980, 1991 and 1996



<http://www.statssa.gov.za>

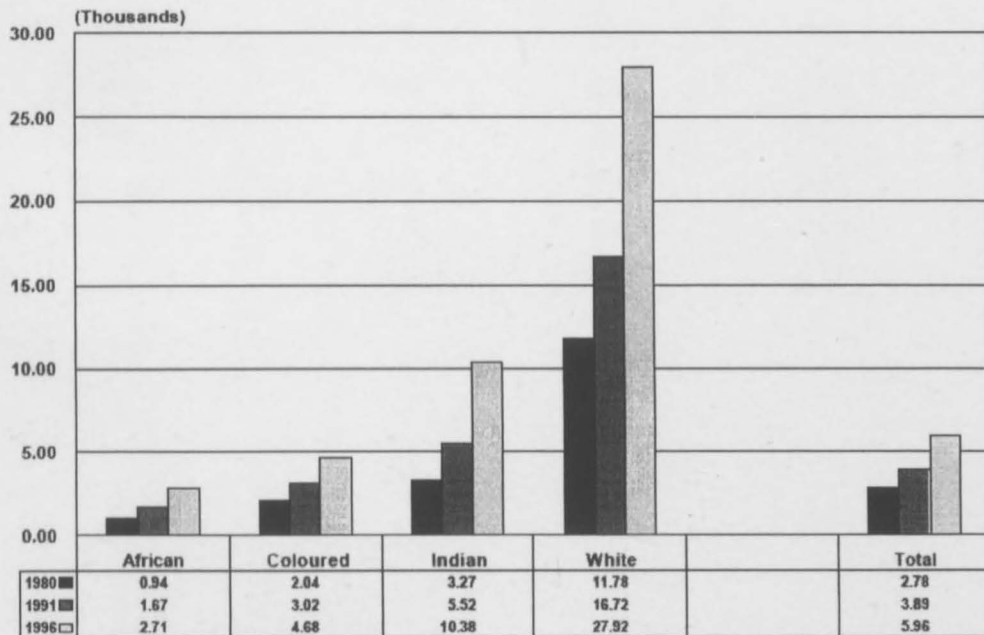
Appendix B

**Real GDP per capita (PPP\$) by province
for 1980,1991 and 1996**



<http://www.statssa.gov.za>

**Real GDP per capita (PPP\$)
For 1980, 1991 and 1996**



<http://www.statssa.gov.za>

Appendix C

Number of poor in South Africa by Province

Province	No. of poor persons (million)	% of population in poverty	Poverty gap (R billion)	Share of poverty gap
Eastern Cape	4.6	72%	14.8	18.2%
Free State	1.8	68%	5.9	7.2%
Gauteng	3.7	42%	12.1	14.9%
KwaZulu-Natal	5.7	61%	18.3	22.5%
Limpopo	4.1	77%	11.5	14.1%
Mpumalanga	1.8	57%	7.1	8.7%
North West	1.9	52%	6.1	7.5%
Northern Cape	0.5	61%	1.5	1.8%
Western Cape	1.4	32%	4.1	5.0%
South Africa	25.7	57%	81.3	100.0%

<http://www.statssa.gov.za>

Appendix D

The Gini-coefficient by population group

	1991	1996	2001
African	0.62	0.66	0.72
White	0.46	0.50	0.60
Coloured	0.52	0.56	0.64
Asian	0.49	0.52	0.60
Total	0.68	0.69	0.77

<http://www.statssa.gov.za>

Appendix E

Comparison of the HDI of SA with selected other countries

Provinces	HDI 1980	HDI 1985	HDI 1990	HDI 1991	HDI 1996	HDI 1997	HDI 1998
High human development							
Canada	0,879	0,901	0,924	N/A	N/A	0,932	0,935
Poland	0,774	0,778	0,780	N/A	N/A	0,802	0,814
United Arab Emirates	0,767	0,780	0,803	N/A	N/A	0,812	0,810
Medium human development							
Gauteng	0,634	N/A	N/A	0,818	0,771	N/A	N/A
Western Cape	0,643	N/A	N/A	0,826	0,762	N/A	N/A
Sri Lanka	0,641	0,671	0,694	N/A	N/A	0,721	0,733
RSA (Stats SA)	0,557	N/A	N/A	0,677	0,688	N/A	N/A
RSA (UNDP)	0,652	0,671	0,700	N/A	N/A	0,695	0,697
Northern Cape	0,545	N/A	N/A	0,698	0,679	N/A	N/A
Free State	0,556	N/A	N/A	0,657	0,671	N/A	N/A
Kwazulu Natal	0,491	N/A	N/A	0,602	0,658	N/A	N/A
Mpumalanga	0,513	N/A	N/A	0,694	0,657	N/A	N/A
China	0,554	0,588	0,624	N/A	N/A	0,701	0,706
Indonesia	0,533	0,586	0,630	N/A	N/A	0,681	0,670
Algeria	0,556	0,605	0,637	N/A	N/A	0,665	0,683
Swaziland	0,528	0,556	0,605	N/A	N/A	0,644	0,655
Eastern Cape	0,416	N/A	N/A	0,507	0,643	N/A	N/A
Namibia	0,604	0,620	0,644	N/A	N/A	0,638	0,632
Northern Province	0,367	N/A	N/A	0,470	0,629	N/A	N/A
Botswana	0,565	0,624	0,670	N/A	N/A	0,609	0,593
North West	0,483	N/A	N/A	0,543	0,608	N/A	N/A
Low human development							
Mozambique	0,302	0,294	0,334	N/A	N/A	0,341	0,341
Niger	0,269	0,267	0,283	N/A	N/A	0,283	0,293

<http://www.statssa.gov.za>

Appendix F

Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or

person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

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