

issue of *Die Suid-Afrikaan* also crossed my desk. In it Professor J. L. Boshoff, former Rector of the University of the North, put it more strongly than I would dare. He closes a piece entitled, "Veertig Verlore Jare"

(Forty Lost Years), by paraphrasing Shakespeare thus, "The fault, dear fellow Afrikaners, is not in our enemies, but in ourselves that we are the polecats of the world."¹⁰

REFERENCES

1. *The Military Balance*, 1988-1989. London. International Institute for Strategic Studies, 1988. p. 120.
2. In sequence they were called "The Outward Movement", "Detente" and "Dialogue" and are well analysed in Deon Geldenhuys: *The Diplomacy of Isolation: South Africa Foreign Policy Making*. Johannesburg. MacMillan; for the South African Institute of International Affairs, 1984.
3. Overall public opinion, however, seems to have held fast or strengthened a belief that the war in that country is winnable. For example, in response to the statement, "South Africa cannot win the military struggle against Swapo in the long run" the following percentages disagreed:

Language Affiliation	1988	1986	1984	1982
Afrikaans	86,5	82,5	82,1	81,9
English	65,4	62,5	63,1	59,5

"What do we think? A survey of white opinion on foreign policy issues." No. 4. Analysed by Andre du Pisani. Johannesburg. South African Institute of International Affairs, 1988. p. 16.
4. Private discussion with American colleagues. 9 December, 1988.
5. In a speech delivered before the South African Institute of International Affairs and reported in the *Daily Dispatch*, East London, 8 December 1988, the British Ambassador to South Africa, Robin Renwick, said: "... we have worked hard to

- contribute to the process of attempting to normalise relations between SA and Mozambique, which culminated in the meeting between President Botha and President Chissano."
6. Proof of continued SADF support for the Renamo emerged from a press conference held in Maputo on March 23, 1988, when Paulo Oliveira, a defector from Renamo, named SADF officers who were involved with the movement in Malawi. (Oliveira also named a South African-based university professor who is involved in shaping the movement's political agenda.) *South Africa Dossier*, Centro de Estudos Africanos, Universidade Eduardo Mondlane, December, 1988.
7. Jennifer Seymour Whitaker. *How Can Africa Survive?* New York, Harper & Row, 1988, pp. 33-34.
8. The Lesotho incident resembles what Dr Gerrit Olivier, Chief Director: Communication of the Department of Foreign Affairs calls "the racialistic and paternalistic overtones which at some stage in the past seemed to permeate our relations towards ... Africa. ..." Contrasting sharply with his claims that "concrete ... (examples) ... of new thinking and innovation in our African policy" ... are now operating. *Sunday Times*, Johannesburg, 11 December, 1988.
9. Olusegun Obsanjo. *Africa in Perspective: Myths and Realities*. New York, Council on Foreign Relations, 1987. p. 50.
10. J. L. Boshoff. "Veertig Verlore Jare", *Die Suid-Afrikaan*, December 88/January 89, p. 23.

by Michael Worship

A LITTLE LIGHT ON THE LEGION

The Legion of Christ's Witnesses: Change within the Anglican Diocese of Zululand 1948-1984.

R.J. Shorten

Centre for African Studies, University of Cape Town, Communications, No. 15, 1987, 171 pp, R8,00

Richard Shorten has undoubtedly provided Anglican churchophiles with a great deal of information with a certain amount of analysis of the strange and rather curious Zulu-based Anglican movement called *Iviyo lofakazi bakaKristu*, 'The Legion of Christ's Witnesses'. It is exceedingly good that research such as this is being made generally available and as such is a welcome addition to Southern African Anglican studies.

Shorten deals with the movement by tracing its historical origins and development; by looking at its structure and membership procedure; by assessing it as a charismatic movement and by analysing it in terms of its Anglican roots. He goes on to examine the movement in terms of its commitment to holiness, evangelism and prayer.

The movement was begun by two priests in the Zululand and Natal Dioceses in 1948, Philip Mbatha and Alphaeus Zulu. Their desire in starting the movement was to act on the basis of various visionary and paranormal experien-

ces and because of a certain disenchantment with the dryness and equivocation (as they saw it) in the Anglican church. They formed a movement which was essentially extremely High Church in ethos, but which incorporated and encouraged what can only be described as Pentecostal Evangelicalism. The picture which emerges is of a Zulu Anglican Movement which is at one and the same time expressly High Church and which is also consciously charismatic and evangelical. The High Church roots can be explained by the founders' close association with the Community of the Resurrection. The other is more difficult.

Shorten adequately describes the phenomenon but fails to apply any real analysis to it. And in this way, the book is deeply unsatisfying because it never really gets beyond description. Shorten relies heavily on a relatively small body of primary material, which includes laborious use of the movement's prayer book and constitution which are quoted *ad nauseam* and often with little apparent reason. Extensive use is also made of taped recordings of

various addresses given at the movement's 1984 National Conference. These are certainly more interesting than bland constitutional stuff. But I have seldom read more untheological bigotted gumph in my life, and Shorten applies very little or no critical analysis to it. Take the following as an example, which is quoted without **any** theological comment by Shorten:

How can the Church save the world when the Church says homosexuals should get married to each other? It was written in the newspapers – an Anglican priest saying they should be married, that a man should be allowed to say 'my darling' to another man. What does the Word of the Lord say? The Word says: 'Don't you know that sinners won't encounter the kingdom of God.' Do not be misled by fornicators coquettes, idolaters and homosexuals. But the priests today say that homosexuals should be married to each other and be made husband and wife. (p. 111)

Again, there are some extremely interesting examples of testimonies to daemon possession and 'healing', but once again little and (where there is) often facile analysis. I don't think it will do to just report what people say without analysing the social and political **basis** of what they say and what the social and political **implications** of what they say and do are. Perhaps it's OK on Mars, but Zululand is not on Mars.

And this is really my greatest difficulty with the book. It fails completely to grasp the Zulu Nationalist/Inkatha/-right-wing political nettle. It fails to deal with the very real and wide-spread perception that **Iviyo** is Inkatha in pious/enthusiastic/youth-orientated/charismatic religious dress. Shorten skirts around the issue on pp. 44f, where he mentions the problem and the charge that the movement is either apolitical or pro-Inkatha and then suggests rather lamely that:

"negative feelings in Natal towards the Legion predate the establishment, in 1975, of Inkatha" and leaves the matter at that! This is simply not good enough.

There are other curiosities like, for example, the following:

(Shorten is explaining Mbatha's connection with a missionary by the name of John Wall who joined the Community of the Resurrection in the 1930's. I will quote the passage in full because it is so extraordinary)

In early 1934 he left Zululand to test his vocation to the Religious life at the Community of the Resurrection's mother house at Mirfield, England. After professing, he joined the Community at Rosettenville

where he was later murdered by an unknown gunman. Wall's "devout life created a deep impression" on Mbatha. Furthermore he was committed to evangelism . . . (emphasis mine) P.28

Now, I don't know about you, but my curiosity simply **burns** to know just a **little** more about the 'unknown gunman' episode, bugger Wells' 'commitment to evangelism' for the moment!

The phenomenon of **Iviyo** is undoubtedly an extremely interesting one. As a phenomenon of the Anglican church in South Africa it has enormous **political implication**, as does, for example the rise and (perhaps) semi-decline of the charismatic movement in the White churches throughout the country. Both function in a directly **political** way inasmuch as they almost always have a tendency towards a fundamental world-renouncing dualism which focusses on the heavenly and ignores the social and political realities. And both, it seems to me are thus able and often willing allies of a state which wishes Christianity to do precisely that! Thus it is exceedingly odd that the book does not attempt any hardcore analysis of the political thinking of someone as significant as Bishop Alphaeus Zulu for example, who was undoubtedly one of the CPSA's black pioneers in terms of opposing apartheid from the episcopal ranks of the church, but then later aligned himself to Inkatha. This, it seems to me requires considerable explanation in a book on a spiritual movement in the Anglican Church which he was directly involved in founding.

The book ends with a strictly sociological analysis of the movement in terms of J.S. Cumpsty's model of religious change in socio-cultural disturbance which identifies several stages in the phenomenon of religious change as being related to prevailing socio-political contexts. Again, the analysis is largely unhelpful in terms of present day realities, though it does go some way in showing why the movement is quite as popular as it is in certain sectors of the Zululand church. But the analysis is neither in depth enough nor conclusive enough to be of any real value in actually placing **Iviyo** in the wider complex relationship between pointers which could have been very fruitful. but they have been left undeveloped.

In short, the book has a value in that it opens up a previously underdeveloped area. But it is by no means the last word on **Iviyo** nor, I daresay, on the way in which charismatic 'pentecostalism' is used to support the **status quo** in a country where religion is a vital component to the process of 'winning the hearts and minds'.

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