

Cry the Beloved Country

By: Dr. Clark Thompson

Editor's Note: Beginning with Dr. Clauss' column in last month's Salemite, The Oracle this year will be devoted to studying the various facets of the current crisis in South Africa. The Oracle is a guest editorial column open to all members of the Salem College community.

"And now for all the people of Africa, the beloved country. . . . God save Africa. . . . Yet men were afraid, with a fear that was deep, deep in the heart, a fear so deep that they hid their kindness, or brought it out with fierceness and anger, and hid it behind fierce and frowning eyes. . . . And such fear could not be cast out, but by love."

From Alan Paton's Cry the Beloved Country

This was the plea of South Africa's Alan Paton over thirty-five years ago as he wrote and worked for both justice and compassion in his racially-torn country. His cry of protest and agony has been echoed by many and it is heard again in the 1980's. South Africa, with its problems and hopes, is familiar to the Moravian Church. Moravian missionaries arrived in the Cape Town area in 1737 and began major work among the native peoples, a work that has continued to the present. George Schmidt encountered early opposition to his plans to proclaim a Gospel of liberation. From 1792, the Moravians worked to establish Christian settlements for dispossessed people who were losing more and more of their rights in their own country. The work spread from such villages as Genadendal (1737), Mamre (1808), and Elim (1824) to the Eastern regions of the 20th century. Moravian work was also begun in the urban areas, establishing congregations for the relocated, schools, hostels, clinics and homes. Today there are 86,000 Moravians in the United States and Canada.

Much of the early work of the Moravians in South Africa was in the rural areas among agricultural communities. More recently the work has followed the migrations to the industrial areas associated with mining, and the coal, iron and textile industries. The history of these congregations is marked by a constant struggle since the eighteenth century to develop an indigenous church with native leadership and a relevant Gospel of deliverance and education and the medical and economic means to a fuller life. Certainly, like many overseas missions, the Moravian work suffered from colonialism and paternalistic influences. But repeatedly, the church has been forced to close school, relocate work and curtail its social ministries. A boarding and training school for native high school boys founded in 1957, the first in South Africa, was closed in the late 1950's. In 1964, the large Moravian community at Fairview near Port Elizabeth was declared to be a "white area" and the congregation was scattered and the theological seminary dismantled. Many of these Moravians now live in the newly created "Homelands" established by the "Apartheid" policy described by Dr. Clauss in his recent article. Work in these new resettlement towns such as Sada near Queenstown is almost impossible in the face of the tremendous problems of relocation, lack of work and income, and the total absence of basic resources. The Moravian work has also suffered acutely from the government's policy of attempting to separate the Black and Coloured people in South Africa.

Letters To The Editors

Salem Needs Alternatives to Alcohol

To the Editors:

This was supposed to have been an article addressing Salem's forthcoming policies toward the new drinking laws which will be in effect by September of next year. However, Salem, as of yet, is not quite ready to answer my inquiries. My curiosity in the matter has gotten the best of me, and I have asked questions that are somewhat premature due to the fact that hardly any college is ready for the change. I shall, however, pose some questions that may or may not make people stop and think about what is going to happen.

For example, will the "legal" students be able to have liquor on

campus and maybe share it with a minor? How many students will prefer to transfer to a "wealthy" state which does not need funding for its roads and, hence, no twenty-one and over stipulations? Will students "relearn" how to have fun without alcohol? (After all, we can still have fun without alcohol, right?)

So far, Salem has been in close contact with Wake Forest which has formed a committee to investigate how other colleges are dealing with the situation. We are also in the process of investigating different ways of having fun, such as providing non-alcoholic drinks like the ones served at our

The Moravian Church in South Africa has been active with the South African Council of Churches and many other denominations in various efforts to change government policy and in fighting for political and social justice. Most recently in 1983, the Moravian Board of the Eastern Region sent a pastoral letter to all its congregations opposing the new constitution for South Africa because of its partial representation for Coloured and Indian peoples and its total exclusion of Blacks. In 1984 both wings of the Moravian church in South Africa sent a "Message to our members with regard to relocation." This message was also shared with the larger Moravian Unity throughout the world. They called for people:

To witness against injustice meted out to our brethren and sisters in whatever responsible manner our Christian conscience may lead us.

To identify ourselves with the plight of those affected by relocation by obtaining first hand information and by personal visits.

To consider whether by active collaboration we became partners of the system we hereby deplore. And they affirmed:

That as a church we will be judged by our reaction to the needs of the poor, the hungry, the lonely, discarded and relocated, because Christ is also among them. . . Matthew 25:34-46.

That we condemn whichever system destroys the unity of the people of God, a Unity which to all Christians and to the Moravians in particular.

—The Provincial Board of the Moravian Church of South Africa

Salem College, founded and nourished by the Moravian church, shares many of the same educational aspirations and traditions of Moravian schools in South Africa. The belief that education and humane learning must be tied to a just and free society has been basic to our shared heritage. Our belief that knowledge and understanding must apply to everyday life, our social system and our values is crucial to us as educational communities. The Rev. Henning Schlimm, a Moravian authority on South Africa, has written:

What happens in Southern Africa is in many ways paradigmatic for what is happening and is going to happen in the whole world.

In many ways the Salem College community should remember the students, teachers and administrators in South African Moravian schools as they seek to study, live, and serve in a fearful, troubled and deprived land. We must listen to their plea and respond to their cry!

"Bahama Bash" by BACCHUS
We could even have a coffee house which could serve anything from bagels and cream cheese to hamburgers. Professors, students, faculty, friends (naked) could all congregate in a leisurely fashion.

I guess what I'm trying to say is that even if Salem does go dry, we, as Salem women, will find plenty of things to replace the alcohol. I'm not saying that we will go dry, but I'm just trying to get people to think about this concern of mine, rather, ours.

Monica Carter

Editorials

Responsibility Begins Here

By: Maryanne McDonough

I knew at the end of my sophomore year that I wanted to study abroad. Having made that crucial decision I began a search for information that left me standing frustrated and confused at an outdated file cabinet on the second floor of Main Hall.

Deciding to go overseas was only the first step toward putting the plan into action. I still had so many questions - ranging from the location and type of program I should choose to the time of year and length of time I should go. I had no idea of the programs Salem would accept, of how my credits would transfer, or how my tuition would be handled. I desperately needed guidance that simply was not available on Salem's campus.

It was a rude awakening to realize that the overstuffed file cabinet and my best judgment were literally going to be my only resources. Since it had come to this, however, I knew that I would have to clearly define my objectives.

I began with the decision to go to England because of my English major and my interest in Shakespeare and the arts. I also decided to try life at a slightly larger co-ed institution for a change, and the geographic location was of prime concern. To get the most out of my experience I wanted to be totally immersed into the British culture. I wanted to live, eat, sleep, study, and socialize with the English, not with other Americans.

Once I had clarified my goals and expectations I began to sort through the abundance of program information. Using a process of elimination I was able to narrow the field to ten choices that I wrote to for more information.

My first choice was St. John's College in York, England, and when I learned that I had been accepted, I also learned that I was to be a pioneer - the first Salem woman to study at St. John's. This was both exciting and frightening because I had no idea what to expect. Once again I wanted so badly to talk to someone who could provide more information and advice.

When I think about all the things that could have gone wrong for me going off across the ocean to a program that I knew so little about, I realize that I was very lucky. To my relief St. John's turned out to be everything and more that I had hoped for.

Going abroad was one of the best things I have ever done. I learned so much about myself, and each day brought a new challenge. The merits of spending time in a foreign country are endless, and interested students should be encouraged to take advantage of the opportunities available to them.

It took a great deal of hard work, time, and patience for me to work out my program on my own, and while I definitely feel that it was worth it, I would like to make the road a little easier for those following in my footsteps.

I found a real need for improvement in the provision of information and guidance to Salem students who wish to go abroad. There are no easy solutions to this problem, but there are several ways that we can begin to turn the situation around.

We have a wealth of information on campus existing in the past experiences of the juniors and seniors who have already studied abroad. Students should be aware that a list of these women, along with the programs they attended, is published in the back of the catalog under Off-Campus Study. This list could serve as an excellent source of reference.

Students who wish to study overseas should also attend the panel discussion sponsored twice a year by the International Club. On Oct. 10 of this year 15 seniors spoke on their experiences abroad. The session was interesting, informative, and invaluable to students considering overseas study.

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