them. Osborn looks at anti-Semitism from a theological viewpoint. In anti-Semitism Jesus is detached from his Jewish roots, a severe unaccuracy. Right from the start a trend towards self-centred ecclesiasticism existed in the Christian church. It surfaced especially in anti-Semitism where the church renounced its dependence upon Jesus the Jew and upon Judaism.

Anti-Jewishness and ecclesiastical arrogance were expressed in modern times in especially the German church at the time of National Socialism. Reading this book one becomes aware of the actuality and surprising extensiveness of the problem. The multi-disciplinary approach towards the problem followed at this symposium clearly indicates how this topic touches on even the remotest aspects of Christian theology. The level on which the discussion takes place, the intensity with which the problem is dealt with and the application of more recent research, all contribute to wrestling with a problem which Christianity has never really succeeded in solving. This book is highly recommended for everyone interested in the relationship between Judaism and Christianity wanting to study the problem on an academic level.

Goudzwaard, B & De Lange, H 1995 — Beyond Poverty and Affluence: Toward an Economy of Care

Geneva Switzerland: World Council of Churches Publications. 165 pages. US $15.00

Reviewer: Dr Kobus Labuschagne

In this book the authors make an attempt to demonstrate that on local, national and international level our economy has reached a point where fundamental renewal is required. They argue that in both theory and practice the world economy is incapable of solving the major and distressing economic dilemmas of our time — poverty (which is spreading in many areas of the world), ominous forms of pollution and environmental degeneration, and ongoing losses in both quantity and quality of work. A twelve-step program for economic recovery is proposed in the final chapter, and this demonstrates how alternative reflection on the economy can take concrete shape. These proposals were drafted in the hope that colleagues in economics as well as interested persons and influential groups in society would respond with constructive criticism so that a public consensus would emerge — a consensus which would care much more about job creation, the poor, the environment, the interests of future generations, and with eyes and ears wide open to especially the needs of the developing countries.

The authors realise that the question remains whether people actually desire a different economic practice and whether they are susceptible to change which involves an economy of 'precare', an economy that places care needs first on its list of priorities. Our science of economics has up to now been formulated in terms of 'progress measured in money', and not in the first place in terms of the necessity for a 'caring administration'. This means that when the authors seek to redress poverty, environmental degeneration and unemployment through a 'caring administration', they will be confronted by nothing less than the powerful influence of a societal order which calculates everything in terms of money (which puts a monetary value on everything), economic growth (which is supposed to create wealth for every-
one), and the free market (governed only by the laws of competition). The book is none the less a chal­
lenge to all segments of society to join in creating a new public awareness that change is essential, a cul­
ture of 'enough', and a willingness that gives priority to the needs of all people and to the survival of our en­
vironment.

A lot of valuable and relevant statistical information is offered, quoting from reliable and authori­
tative sources. This reveals many paradoxes and impasses:

* Societies of enormous wealth also experience growing scarcities — including increasing government deficits.

* Poverty is rising sharply in the midst of wealthy societies.

* In spite of growing prosperity, opportunities for demonstrating care for people in need, both finan­
cially and personally, have decreased.

* In spite of a growing economy, unemployment rises.

* The rising standard of living goes hand in hand with the lowering of the level of health in our societies.

* Despite much higher incomes and substantially more wealth, we now have far less time for non­
work activities.

* The World Bank estimates that, despite the growing wealth in the First World, the total number of poor people in the developing countries has increased without any interruption between 1950 and the present day. Growing poverty is linked to an increasing and shocking burden of debt carried by countries in the Third World.

Developing countries experience declining incomes despite growth in production. (According to the United Nations Development Program's Human Development Report 1992: 'In 1960 the richest 20% of the world's population had incomes thirty times greater than the poorest 20%. By 1990, the richest 20% were getting sixty times more', p 10).

* The facts reveal that our current economic system is incapable of safeguarding the ecological stability that humanity requires.

* Unemployment appears to have become a structural feature of industrialized economies.

The book can be highly recommended for its analysis of our economic theory and practice and related problems in society, although we might not agree with the solutions offered. What we miss, for instance, is a proper account of the productivity levels in the Third World and how this could be improved to compete with the First World, and also the very discouraging situation of population growth.
in the Third World. The 'twelve-step program for economic recovery' is aimed at a redistribution of wealth, and as such it might be judged, at least in some cases, as moving in the direction of Marx's: 'From each according to his abilities, to each according to his needs'. The problem with this approach is that there are masses of people with only needs and no productivity.

Hogan, L 1995 — From Women's Experience to Feminist Theology


Reviewer: Dr C J Beukes

Introduction

If Linda Hogan shows us one thing, it is that feminism is not dead. The new French philosophy (that is, post-Foucault) has recently been trying to teach us quite a lot about the death of feminism; that a sexless grunge is in; that the power struggle has shifted to a realm of classless, sexless and anonymous oppression, and so forth. The truth is that we often say something is dead in order for it to die: discourses of power, by definition, are not killed. At most, they transform and reconfigure themselves. Perhaps then, in these somewhat aquariusque times of feminist lobbying and political correctness, we should start striving for a more consistent recognition of what theologies, including feminist theologies, are all about: theologies are either straightforward or configured discourses of power.

Among other things, I am convinced this means i) that theologies are essentially immanent enterprises: they have more to say about society, (wo)man and their own methodological and theological convictions, than what they have to say about God. They pretend to talk about God, but talk about themselves, really. This also means ii) that theologies are not about the acquisition of power, but about the projection of power: there is no such thing as a theology of the powerless. The weak can't agitate. Theologies, as are all discourses, are only possible after relevant power transformations and/or configurations have taken place. Theologies thus do not have to aspire to power: they are in their very nature powerful discourses. This further implies that iii) theologies are conceptually unstable, always changing and moving, disregarding first principles, absolute truths and master narratives. And feminism (as Julie Clague rightly observes [7]) is moving, transforming theology for sure. However truly risky and blatantly Nietzschean it may be, this also has iv) evident repercussions for our understanding of theology: but also for our understanding of feminism in toto. I have come across only a few feminist theories in sociology, philosophy, literary theory and theology which do not thrive on the pretence of either weakness (the lack of power) or the possible acquisition of power, or both. Jong, McFague, De Beauvoir and Arendt have this in common: they all launch extremely powerful discourses, which are configured as something that canonically still aspire to power, acquiring in the process even more power. De Beauvoir's philosophy is a good example of this configuration of power: many feminists argue that she has not liberated herself from male domination either in her intellectual or personal life, since much of her work portrays an acceptance of male assumptions and thinking regarding the organization of the person and society. De Beauvoir's absolute confidence in rationality, thereby neglecting values often considered by theorists to be 'feminine', has assured her much criticism by some feminists. But the truth is, I am