

cluded Sipho Sepamla, Alan Paton, Peter Wilhelm, Stephen Gray, Don Mattera and Jiggs. Our course has also included a variety of performances ranging from Johnny Clegg of Juluka on the one hand to the Open School poets on the other.

Our visiting writers often engage in open confrontation with one another and with the students. Black writers, writing the literature of the oppressed, have challenged white South African writers for writing elitist literature. The white writers have fought back. Black writers have challenged white academics, questioning their right to set themselves up as experts on black writers. Words have been defined as AK47s. Some poets have said they do not write poems but utterances, political speeches and statements of love and hatred. Poetry has been defined as worthy in terms of its usefulness. ("Weeds are more powerful than roses" one poet remarked. "My poems are weeds"). Literature as a written form of communication only, has been challenged. Performance poetry, community poetry -- for funerals and commemoration days -- oral poetry, all need to be included in our understanding of what constitutes literature. Literature has been defined for our students as a compulsive cultural act, as a revolution. All of these views are contested. At heart of course is the sense of struggle. Many of the students retreat, frightened, into positions more conservative than they began with. Some of them join us in our struggle to emerge from our liberal humanist backgrounds. We hope that enough of them will take this struggle with them into the schools.

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 2. Reid, J. 1982: *English Literature in South African Senior Schools: A Critique of Set Books*. Centre for African Studies in Association with the Centre for Intergroup Studies, Cape Town
 3. Abbs, P. 1982: *English Within the Arts*. Hodder and Staughton, London
- Widdowson, P. (ed.) 1982: *Re-Reading English*. Richard Clay, Suffolk.

STATEMENT BY PAUL MATHEW ON REVIEW OF INSIDE

As a Jehova's Witness I do not join any protest or resistance against existing order. My conscientious objection was not motivated thereby, nor has any of my writing ever expressed such protest. The reference to me on pages 58 & 59 of Vol 3 No 2, could be construed incorrectly in this regard. Firstly, the article is introduced by "May it not unteach us/to dream, to resist to fight". Secondly, Mr Gottshalk states that Mr Cronin's poems espouse the following values "Honesty in demythologizing and exposing the reality of oppression and exploitation. Rigor in describing tyrants and their tyranny ..." (p. 56). The last line of the review could be construed that I have the same values. I do not. Detention of Jehovah's Witnesses has not just been a phenomenon of West Germany and South Africa, but also the USA, Great Britain and many other lands. The universality of this is due to our utter Political neutrality. Any impression given to the contrary I would to hereby contradict. (Dated 6 November 1984).