

CHAPTER SIX

PREACHING AS A FACTOR FOR TRANSFORMATION DEVELOPMENT AND HEALING IN RURAL SOCIETY

6.1. Introduction

Homiletic is the science of preaching (Pieterse 2001:3). “Preaching will always be required, and the good preacher will be sought after by Christians concerned for the work of Christ.” In this research, the researcher accentuates the role of the Preacher in transformation, development and healing of the human society. The debate rages on as to whether Preachers are made or born. The Preacher who is in a rural setup need to be invigorated to champion the phenomenon studied and be instrumental in the rolling out of the necessary change through the transforming gospel of Christ.

“But good preachers are born, not made’. So are good nurses, good doctors, good writers, and good artists. Technique and teaching will never impart the gift. But the born nurse without knowledge of what she is doing, will remain helpless; the gifted doctor without adequate training, will be dangerous; the uninstructed writer will be incoherent, as the artist without skill to match his talent will remain frustrated and unintelligible” (White,1973:3). In these rural areas, many Preachers are preaching without any training and others do well while others have done very badly and have never preached on transformation, development and healing of society. It is a dangerous thing to want to be a teacher and have no knowledge of the subject you teach. This is one extreme of not wanting to be taught and the other extreme is to be taught, merely, to qualify academically. Yet have no relevance in preaching, thus failing to impact people practically and effectively. The Preacher only covers himself/ herself in the intellectual jargon and gymnastics. This is precisely why in other instances, “in theological education especially, has contribution to the discouragement of preaching: the preoccupation with the problems of exegesis. We allow ourselves to be confused to the point where we and our students no longer know what or how to preach. We avidly read the effusions of those who have read a little of Bonhoeffer and Bultmann and let it go to their heads. The

fact is that Bonheoffer would squirm to read what these theologians, and even bishops, have extrapolated from a few tentative and private ruminations in his prison cell” (Thielicke 1965:ix). Thielicke continues to argue as he quotes James S. Stewart that, “Do not listen to foolish talk which suggests that, for this...century, the preaching of the word is an anachronism, and that the pulpit, having served its purpose, must now be displaced by press or radio, discussion group or Brain Trust, and finally vanish from the scene. As long as God sets his image on the soul, and men are restless till they rest in him, so long will the preacher’s task persist, and his voice be heard through all the clamor of the world” (Thielicke 1965:xi). The pulpit shall remain critical to the whole world and is irreplaceable.

Pieterse says that, “the point of access for theological study is faith, as recorded in the bible and reflected in God’s ongoing work through the Holy Spirit in every age, using humans as his co-workers” (Pieterse 1984). Human religious activities that are, “guided by the Holy Spirit, are happening today, dynamically, pluralistically and in thousand ways on innumerable occasions. Such faith and mediating religious activities offer scientific access to the reality and praxis of God through the Holy Spirit, with people acting as mediators...Preachers should be theologically sensitive to the traces of God’s praxis in every event, interpret them in terms of the biblical message and proclaim them to the congregation” (Pieterse 2001:2). This Preacher is to be sensitive but also aware in owing up to feelings of being ‘hard-pressed, bewildered...hunted,’ one becomes more sensitive to the social-personal needs of those who come seeking assurance that they are not ‘abandoned...struck down...left to die’. The transcendent power of a living word which confronts, heals, demands, saves is not a product by sensitivity or insight. Personality is not a replacement, but a vehicle for truth”. (Stratman,1982:14).

The Preacher must be divinely called by God and must be trained to sharpen his/her gift for him to be a tool of transformation in the hands of God in order to bring the necessary change in the society. “Whether they like it or not preachers are the institutionalized representatives of the sacred in society”... “When describing the catholic version of pastoral authority, Urban Holmes calls in society the priest a ‘*theokos*,’ that is, a ‘God-

bearer' or a *'mystagogue.'* To be such a person is to lead others more deeply into the mystery and pathos that surrounds life. The importance of the role of the priest is not in the priest's piety or moral character but in the priest's status as a bearer of the sacred in the midst of the community. For the Preacher to understand this it is also important for her to come closer to speaking to both the hearts and minds of her listeners"(Swears,2000:52-53).

There are other views about a homily which need to be brought in to bring awareness to modern underpinnings that rob worship of its significance. "The longest journey anyone ever takes doesn't require a single step. It is an internal journey from the head to the heart. Although anatomically, it is a distance of few inches, spiritually it takes a life time to complete. It is life's central journey and without attempting it, life always will be less than it could be. Writing in Humboldt's Gift Saul Bellow says of it: "By themselves abstractions will not travel. They must pass through the heart to be transmitted". Christian preaching often does one thing at the expense of another. It addresses the head but doesn't touch the heart. Or, it moves the mind without challenging the mind. Either way, it is less than it could be because it is not addressing the whole person. It is when both the head and the heart are addressed that the volition of the hearer can be engaged and a meaningful response evoked. And the evoking of such a response is much more likely to happen when the whole being of the listener is addressed. Speaking to the mind only allows the listener to maintain distance, speculating, rationalizing, critiquing rather than being engaged. Speaking to the heart only allows the listener to individuate and spiritualize the message as to need only to experience it in the moment rather than to be further compelled to respond to it concretely in the actual life of responsible discipleship in the world. It is, rather the intentional connection of head and heart in preaching that is the most compelling, evoking responses from both the Preacher and the listener"

(Swears 2000:17-18).

Swear argues further using Gardner Taylor, a powerful and passionate preacher... tells of strolling in the old chapel at Harvard when he came upon a plaque with a line from Ralph Waldo Emerson on it that read, "Acquainted thyself with deity." Such instruction awed

him, as it should affect any preacher with half a heart and an ounce of sense... it said; not “acquaint thy mind,” or “acquaint thy heart,” or “acquaint thy spirit” but “acquaint thyself” that is; the whole self-body, mind, heart memory, will, spirit, soul. Apply your whole being to the worship of God and the honoring of God’s presence in you through the conduct of your life” (Swears, 2000:18 ff). The use of the word by the preacher becomes a critical issue as the engaging of life for the bettering the lives of the majority of the down-trodden is through homilies address the core issues with the whole preacher’s personality involved.

“Words are the most important and sacred tools available to Preachers for the accomplishment of this task. It is vitally important, both in preaching and in pastoral care, never underestimate them. In the bible, as in life, words are used to bless and to condemn, to wound and to heal, to delineate and to deceive, to loosen and to bind. They are deeds and they change lives. If words have no effect then how else...do we explain the powerful influence of Adolph Hitler, Winston Churchill, or John F. Kennedy? No, words are deeds, and they do, in fact change lives” (Swears, 2000:19).

The holistic approach to preaching can bring forth the desired results as related to the phenomenon. “Preaching that touches the heart alone has no soul and no passion. Preaching that touches the heart alone has no weight and no substance. Preaching that touches the mind and the heart forms the soul, the substantive inner life of the believer. The longest journey either the Preacher or listener ever takes is a journey of but few inches- from the head to the heart. It is a difficult journey to undertake, but in undertaking it both preacher and listener begin to honor more deeply the presence of Christ in them. Neither scholarship nor faith that does not also touch holiness will ever be all it is capable of becoming either in itself or in the nurture of others” (Swears, 2000:21).

White argues that, “According to one custom, focus of worship is the altar, and the place of worship essentially a shrine of divine presence. According to other custom, the focus of worship is the pulpit, and the place of worship essentially an auditorium for the hearing of the divine word. Behind the one attitude lies worship that is God-centered,

vertical in direction, preoccupied with a relationship man- to God, God-to-man and centering in sacrifice of praise” (White 1973:4).

6.2. Transformation

The word transformation connotes change, metamorphosis, derived from two words- *Trans* and *formation*. In general, *Trans* has to do with movement/ crossing and *formation* has to do with making something. It denotes a change or movement that has transpired in the formation. If we talk about transformer, we talk about change bringers and change agents. We imply movement of some kind, movement in the form something old to something new. The theological term for the godly intervention in the old lives of people being changed into new ones is known as regeneration. The ‘old has passed behold the new has come’ (2 Corinthians 5:17).

Myers (1999) says this in defining transformation:

“Transformational development is the term I use as an alternative to the more traditional development. There are two reasons for this. First, the term development is heavily loaded with past meaning, not all of which is positive. When most people think development, they think of material change or social change in the material world. Second, development is the term that many understand as a synonym for westernization or modernization. Too often this understanding is associated with having more things. Many in the development business, including many of us in the west, are not sure that this is the kind of development that is good for people or the planet. I use the term transformational development to reflect my concern for seeking positive change in the whole human life materially, socially, and spiritually. The adjective transformational is used to remind us that human progress is not inevitable; it takes hard work, and there is an adversary who works against our desire to enhance life. True human development involves choices, setting aside that which is not for life in us and our community while actively seeking and supporting all that is for life. This requires that we say no to some things in order to say yes to what really matters. Transformation implies changing our choices. Transformational development is a lifelong journey. It never ends. There is

always more before us. Everyone is on this journey: the poor, the non poor and the staff of the development agency. The transformational journey is about finding and enjoying life as it should be, as it was intended to be... The goals for this journey of transformation are to recover our true identity as human beings created in the image of God and to discover our true vocation as productive stewards, faithfully caring for the world and all the people in it” (Myers,1999:3). The Preacher has a very critical role to play in this transformational development and healing of the society. And James Harris (1995:3) confirms the ‘critical role of the Preacher’ by writing that “the black preacher...has historically been one who...could influence the community to mobilize its efforts towards liberation and transformation.” The inner change of a man is the source of true change as revealed in the scriptures when a band of timid fisher men who met the life changer himself, Jesus Christ. He changed them and charged them to go and change others, so as to transform the world. It is said of them that ‘they turned the world upside down’ (Acts 4).

Watson(1981), who quoted Che Guevara as saying,“if our revolution is not aimed at changing people, then I am not interested.’ Watson further says, they just want to replace with ‘an other lot of sinners’. The trouble with virtually all forms of revolution is that they change everything- except the human heart. And until that is changed, nothing is significantly different in the long run. However, by the inward power of the spirit, Christ offers a revolution of love that can transform the innermost nature and desires of every single one of us” (Watson 1981:17). The inner change of human beings by the gospel through the Preacher is the one needed to be infused in society. Taking untransformed person’s to drive community transformation is a stumbling block to progress. Unfortunately, it appears to be a cycle which re surfaces in most human institutions; replacing one group by another of similar trends of not putting society issues first but self aggrandisement. The approach to the bible that is so scientific that it questions every text critically that there remains no devotional inspiration from the scriptures; which is suppose to the source of transformational , development inspiration.

Wink (1973:1), says that “biblical criticism is bankrupt, because that criticism did not establish a life-nourishing relation to the Bible.” This observation is correct, because

biblical criticism is not designed to yield personal transformation and growth in the Christian faith. In this research, the Preacher is looked at as a transformer of society using his/her homilies to impact change. The world we live in is desperately crying for change and change for the better. The varieties of changes are noted, namely: political, economical, spiritual, emotional, developmental and many others, but in this research study, the focus will be on. The holistic liberating preaching that will bring spiritual positive change, in disposition of people as they unlock and tap their innate God given potential in order to bring development and enrichment in their situations and society.

“To change your life, you must change the way you think. Behind everything you do is a thought. Every behavior is motivated by belief, and every action is prompted by attitude. God revealed this thousands of years before psychologists understood it: “be careful how you think; your life is shaped by your thoughts” (Warren 2002:181). Warren, further asserts that “There is a better and easier way: change... the way you think. The Bible says, “let God transform you into a new person by changing the way you think... change always starts first in your mind. The way you think determines the way you feel, and the way you feel influences the way you act. Paul said, there must be a spiritual renewal of your thoughts and attitudes. To be like Christ you must develop the mind of Christ. The New Testament calls this a mental shift, repentance, which in Greek literally means “to change your mind.” You repent whenever you change the way you think by adopting how God thinks, Which is about yourself, sin, God, other people, life, your future, and everything else. You take on Christ’s outlook and perspective. We are commanded to “think the same way that Christ Jesus thought”... the first half of this mental shift is to stop thinking immature thoughts, which are self-centered and self-seeking. The Bible says, “stop thinking like children. In regard to evil be infants, but in thinking be adults.” Babies by nature are completely selfish. They think only of themselves and their own needs. They are incapable of giving; they can only receive. That is immature thinking. Unfortunately, many people never grow beyond that kind of thinking. The Bible says that selfish thinking is the source of sinful behavior: “those who live following sinful selves think only about things that their sinful selves want. The second half of thinking like

Jesus is to start thinking maturely, which focuses on others, not yourself” (Warren, 2002:182).

The goal of Christian transformation is quite very unique, in the sense that it is that of “shalom”, it is the New Testament understanding of the Kingdom, where harmony, peace and justice reign under the Lordship of Christ. In this context, sin is viewed as that which distorts God’s perfect intention, leading to oppression, poverty, injustice and the alienation of individuals, communities and nations. Sin, therefore, is not merely individual, but also institutional or social” (Bragg, 1987:39). Braggs argues further, “that transformation is to be understood as that which ‘seeks to repel the evil structures that exist in the present cosmos and to institute through the mission of the church the values of the Kingdom over and against the values of the principalities and powers of this world” (Bragg, 1987:39). Therefore, the preacher and his/her transforming homily must seek the restoration of relationships within individual persons, with others, with the environment and with God.

Samuel (2002), states that, “transformation also has to do with character and that one of the missing elements in secular development theory is the role of the development of character among the poor” (Samuel, 2002:244). And furthermore, Sugden (2002), notes that “people cannot fulfill God’s purpose for themselves if they have no sense of worth or of identity.’ Sugden argues that ‘without identity or worth they will be prey to the idea (often fostered by others) that they deserve no more than the poverty and suffering that is their lot. They will have no hope for anything better”(Sugden, 2002:246). In dealing with preachers, preaching and which is the role that is pivotal in transformation, development and healing of society a biblical perspective is important. Gertz (1984), says that renewal as it relates to the New Testament;

- **Biblical renewal**

What is biblical perspective on renewal? Paul was the only New Testament writer to use various forms of the word, but the concept behind the words permeates the New Testament literature. Renewal is at the heart of Christianity. It is an active word and describes the conversion experience as well as the process of growing in Christ.

- **Renewal and salvation**

Writing to Titus, Paul describes renewal in terms of the Holy Spirit in regenerating an unsaved heart. God “saved us” he wrote, not on the basis of deeds which we done in righteousness, but according to his mercy, by the washing of regeneration and “renewing by the Holy Spirit”(Titus 3:5).

Biblical renewal then involves the very experience of salvation itself. It is a work accomplished by God’s Spirit. In this sense, it happens at the moment as we pass from darkness to light and become a member of God’s family.

- **Renewal Spiritual and Growth**

Paul also used the word “renewal” to describe the process of becoming conformed to the image of Christ once we have been initially renewed by the Holy Spirit. Initial renewal takes place, instantaneously, the moment we trust Christ for salvation. Ongoing renewal that conform us to the image of Christ is ongoing and progressive.

The most graphic and comprehensive use of the word “renewal” by Paul in this sense is found in his letter to the Romans. After laying down a broad theological foundation in the first eleven chapters of this letter, and which he summarized in Romans 12: 1 as God’s mercies,” Paul urged these Christians to present their bodies to God as a living and holy sacrifice. “Do not be conformed to this world,” he wrote, “but be transformed by the renewing of your mind.” This process, said Paul, is the means whereby the Christian is able to determine the will of God.

Paul referred to the same process in his letters to the Ephesians and Colossians. Lay aside the old self,” he wrote to the Ephesians, and “be renewed in spirit of your mind, and put on the self, which in the likeness of God has been created in righteousness and holiness of the truth” (Gertz 1984:25-26). The challenge, however, remains with the church to embody and appropriate its identity as a transforming agent in the society. And Cosmo (1984:40), asserts that, “To exist as a Church, it simply must participate somehow in the efforts of human beings to fashion a habitable earth” Cosmo (1984:40).

6.3. Development

Preaching as a tool of development: it is definitely appropriate to get to the roots of the meaning of development and relate how Preachers of by gone times have affected development. As already indicated in the beginning of the study, development has its root from Latin words *de-un* and *envelop-* to cover. The French roots have a similar meaning to the Latin. To *develop* is to *un-* cover the *latent hidden potential*. “The point of departure is a definition of ‘*development*’ and the place of social development within that framework. Webster’s third New International dictionary defines development as ‘*the act, process or result of development; the state of being developed; a gradual unfolding by which something....is developed; gradual advance or growth through progressive changes*’. The word ‘develop’ is a common element that requires further elaboration, and Webster’s Dictionary defines ‘*develop*’ as ‘*to cause to unfold gradually; conduct through a succession of states or changes each of which is preparatory for next*’. Thus, development implies the advancement or progression of a phenomenon or entity from one state to another. Applied to concrete societies, the implication is that development involves gradual and sometimes not so gradual, change from one form of society to another, possibly a progressive change, although the instance of retrogression, also occur. Although development is a process that concerns itself with human beings; but some scholars like Crocker David A (1991) and Goulet Denis (1983 & 1985) have argued that ‘concerted efforts in secular circles to establish ethical principles to guide development have generally lacked a religious element.’ According to McGrath Joanna and McGrath

Alister E (1992:ix) this neglect of human dignity and identity in development activities must be redressed, because wrong self-evaluation “can be crippling in its consequences.”

Ajulu (2001:34-40) asserts that “the Bible relates the concepts of dignity and identity, to a large extent, to the doctrine of *Imago Dei*...in the Old Testament and to Jesus Christ as the second Adam and his redemptive work on the cross in the New Testament” (cf. Vatican Council II, 1965: 12-23) .Ajulu further says that ‘this holistic view of humanity has important ramifications for rural development and empowerment.’ And according to Friedmann John (1992:33), “empowerment as an alternative form of development seeks to empower individuals and communities in their pursuit of appropriate development in three basic kinds of power: socio-economic, political and psychological. Socio-economic power “is concerned with access to...information, knowledge and skills, participation in social organizations, and financial resources.”

In this context development means the progressive change of society “from a lower undifferentiated form to a higher complex form, and it can only be conceived in a historical context. Most of the time when the concept of development is defined, the definition refers to action plans, strategies and program aimed at improving the situation of the so-called less-developed (even referred to as underdeveloped) countries. A list of characteristics of those countries which can be described as less developed or underdeveloped would include: poor, backward, traditional, rural or (in a more optimistic term) industrializing. Most definitions of development work with the assumption that the physical quality of life can be measured and that the physical quality of life index”(cf Barnett, 1988:173-83). Barnett further tries to “provide us with mechanism for measuring development along a composite axis... The word *development* therefore carries with it the connotation *of a favorable change; moving from worse to better; evolving from simple to complex; advancing away from the inferior*”.

Countries in need of development are therefore often described as suffering from market limitations; from a shortage of savings capital; from a lack of working (‘overhead’)

capital; from high human reproduction figures leading to serious obstacles; from a serious mal-distribution of social benefits; from insufficient training or educational services; and from restricted political participation (cf Boudon and Bourricaud 1989:166). Coetzee and Graaff continue to argue that ‘almost without exception, development has been defined as some form of social change that will lead to progress. The majority of definitions focus on economic growth and material welfare. They imply a linear evolutionist process. At one end of the continuum one finds the traditional, simple and...underdeveloped societies. At the other end of the continuum are the modern, complex, differentiated societies...This way of reasoning results in development often being seen as a striving for controlled transformation. The traditional development model throughout implies the idea of technocratic control’ (Coetzee and Graaff 1996:139-140).

Development implies total change involving all society. “This qualification is necessary in view of the prevailing and unfortunate trend to reduce all development effort to the economic sphere. Although development qua development is a very broad phenomenon that affects all spheres of human society, economic development involves changes only in modes of production of societal goods and services, and although economic development can influence development in other spheres, this is not usually the case. As Development Dialogue (1972) has argued that, the development of a society is social development, a process in which ‘economic’ and ‘non-economic’ elements interact organically with each other. Attempts to isolate economic development are therefore unscientific. Development thus defined it as multivariate process of quantitative and qualitative change that may not be measurable in short term or cardinally... social development makes people focus of the development effort and seeks to develop their potentialities in a total sense. It embraces programmes and activities that should enhance the capabilities of all members of society to adequately fulfill existing and changing social roles and expectations, and accomplish the various goals that they have themselves” (1990:47-49). Gabriel (1991:13) argues further saying that “development cannot be easily defined or measured, since it involves a powerful political and culturally specific term. Instead, it may be useful to seek *to* understand the rational meaning of the social situations for the actors or participants involved in them, from this perspective

development is likely to mean very different things to different individuals and groups.” But, Berger’s view of development is that “it should be understood in an economic sense, and not in terms of political, ethical, ideological or other criteria. This is not to say that the issue of development is an exclusively economic consideration. Rather, it is to, he argues, that the concept should designate solely economic characteristics of social life, considered in abstraction from their extra- economic dimensions” (Berger, 1992:6). And Berger further says that “What constitutes development therefore is an economic rather than (for example) a political, ecological, spiritual or other phenomenon. While development has extra- economic significance, such considerations are not part of its definition here” (Berger, 1992:7).

However, “the validity of development approaches will not be determined as a result of theoretical and ideological debate, but in the realm of practice. The peasant families of Africa... are more likely to judge the validity of a strategy from its results rather than its ideological or methodological soundness” (Stohr and Taylor, 1981:458). Development “will not be seen as merely a mechanism by means of which one can improve one’s material circumstances. It will also have described as a vision of transformation and salvation: it becomes the focus of the aspirations of people, representing the direction defined as the one which is seen to be the most desirable” (Berger, 1976:33). Therefore, a true developer will take people and their potential very seriously. So, development is about people. “The belief that people concerned in development must be involved in the development process. And according to the United Nations definition of development as it appears in the publication of Mattessich, Monsey and Roy is as follows:

“...the process by which the efforts of the people themselves are united with those of government authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation and to enable them to contribute fully to the national progress. This complex of processes is therefore made up of two essential elements: the participations of the people themselves in an effort to improve their living, with as much reliance as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self help and mutual help and make those more effective” (Mattessich, Eltal 1997:59).

This is a people-centered process which empowers the people to identify and act according to their own needs and priorities rather than according to those imposed from outside. And through this process of conscientisation, people become aware of their own needs. Development in this dissertation is viewed from the holistic view point. And according to Samuel and Sugden, ‘development that is transformational identifies the Holy Spirit as the “Transformer *par excellence*”. It is the Spirit who enlightens, counsels, empowers and sustains the church to do God’s work and realize the mentioned Kingdom values’ (Samuel and Sugden, 1999:254-265).

This belief centre around the right of people to live in life-world is meaningful to them. People contribute actively to the constitution of such a life-world. To live in a world containing meaning, however, does not imply a static conception of reality; it presuppose an active dialogue between people and the overall reality.... It has been emphasized that development has to be firmly based in human well-being, the quality of human life and esteem for human life (cf. Cernea Michael, 1985:1-7). It has to focus on the aspirations and needs of people as defined by the people themselves. All development action should therefore take note of the prerequisite, i.e. that the people should participate in shaping their own existence and future. Social structures are transformable, but the transformation has to start on the very basis of meaning and meaningful existence” (Coetzee and Graaf, 1996:145). According to Young (1995:12), who quotes Barbier saying that ‘development consists of three main systems: the biological and resource systems; the economic system; and the social system. Sustainable development occurs where these three systems overlap; it thus contrasts markedly within the economic system. The key to sustainable development, Barbier argues, does not lie in each system on its own but rather in the interaction between all three. This holistic viewpoint accords well with the dominant characteristics of the aboriginal society, in which the people (the social system), their means to survival (the economic system) and the environment (the biological and resource system) are integrated so closely that none of these elements can usefully be studied in isolation.’ There is interconnectedness between the mind set and the attitude Wassermann and Kriel (1997), has this to say, “The attitude of most community

developers seem to adhere to animosity towards theory. Community developers general dislike of office work is one of the main reasons that so many of them have become community developers. They believe that theory comes from books and articles; from wisdom of great thinkers and academics- not from the pen of the community developer. This point of view also represents one of the reasons that some community developers are unwilling to engage in science-ing the common sense of social intervention. If it is accepted that most theories are founded on experience in practice, then the negative implications that this attitude holds for design of theory of community development are self-evident” (Wassermann and Kriel, 1997:5). The developer and big business for long time have distanced development from the Preacher. They argue that development is a mundane thing that is not of the heavenly premises.

The Preachers and Evangelists who attended the evangelical conference had to commit to development instead of creating and perpetuating handouts (alms giving) and dependency in the third world countries. “We echo the words of the Lausanne covenant: we are shocked by the poverty of millions, and disturbed by the injustices which cause it. One quarter of the world’s population enjoys unparallel prosperity, while another quarter endures grinding poverty. This gross disparity is an intolerable injustice; we refuse to acquiesce in it. The call for a New International Economic Order expresses the justified frustration of the Third World. We have come to understand more clearly the connection between resources, income and consumption: people often starve because they cannot afford to buy food, and because they have no access to power. We therefore, applaud the growing emphasis of Christian agencies on development rather than aid. For, the transfer of personnel and appropriate technology can enable people to make good use of their own resources, while at the same time respecting their dignity. We resolve to contribute more generously to human development projects. Where people’s lives are at stake, there should never be a shortage of funds. But the action of governments is essential. Those of us who live in affluent nations are ashamed that our governments have mostly failed to meet their targets for official development assistance, to maintain emergency food stocks or to liberalise their trade policy” (Watson, 1930:265). These Preachers, theologians and evangelists were covenanting to involve themselves to the development and the speedy

contribution of humanity towards under developed countries. In the meantime, the third world, were academically undermining the contribution of theology to development. As already stated, there was an argument at the University of Malawi before theology was introduced; the debate ensued that categorized theology as a non developmental subject. Similarly, the University of Venda closed its theological faculty so that the University will concentrate on natural science, encouraging mathematics and technology, for the development of the under privileged. “With the advent of democracy in 1994 and a new leadership at the helm, Univen embarked on a process of accelerated transformation. From 1995 the university shifted its focus to science and technology, resulting in the introduction of new programmes with an increase in student enrolment in the natural and applied sciences. In 2002, the Department of Education mandated the institution to transform into a comprehensive university that offers career-focused programmes. Prior to its new mandate, Univen had already taken a step to establish some career-focused programmes with emphasis on science and technology.” (see <http://www.aet-africa.org/> Theology is the queen of the sciences and the mother of all learning. To deny the contribution of theology to development, the releasing of the hidden potential which only the preacher inspired of God can stir by the Holy Spirit, preaching with conviction is a recipe of rejecting God in the affairs of human beings. One could inquire why the higher institution of learning should deny theology its place in development.

On the pages of the modern history are many renowned scientists whom the unbelieving world own, like they never believed in the God of the Bible, but they did. John Newton the physicist, Emmanuel Kante, Galileo Galileo and many other natural scientists got inspiration from the Bible. Their discoveries of the principles of nature like gravity, momentum and many others which modern science is built on, was by God’s inspiration. So to put God and theology out of the institutions of learning is a denial which every nation taking that route will have to pay for sometime later. The development of a person cannot adequately take its facets when neglecting the inner transformation. It appears that when God created man he had development in mind, for He commanded man to work the soil and take care of it. The scripture also teaches that the kingdom of the world has the devil as its god, spiritually blinding the inhabitants and darkening their minds (cf 2 Cor

4:4). But scripture again say “The kingdom of the world has become the kingdom of our Lord and his Christ, and he will reign for ever and ever” (Revelation 11:15). In the Lord's Prayer: “your will be done on earth as it is in heaven” (Matthew 6:10). It is the preacher's duty to reclaim the earth for God and the kingdom of his son. It is God's perfect will that the earth he worked and taken care of and the generation to come be given the teaching of taking care of the earth, otherwise man will become a danger to himself and creation.

According to Du Toit (2010:269), says and notes that “personal transformation does not come before social transformation.” He argues that ‘while the latter can be achieved without the former...it is the power of the Spirit and a restored sense of identity that is based on that beyond which we can see or hear that brings real hope’. However, there is no denial to the prophecy that some day in God's calendar the world will be destroyed and all those who deny His will be punished. As long as the Lord gives us time let us work, there is still time for night is coming when no man can work.

6.4. Healing

The scriptural foundation: “man has a two-fold nature. He is both a material and spiritual being. And both natures have been equally affected by the fall. His body is exposed to disease: therefore, to find that the complete scheme of redemption includes both natures, and provides for the restoration of physical as well as the renovation of spiritual life! The redeemer appears among men with bonds stretched out to our misery and need, offering both salvation and healing. He offers Himself to us as a Savior to the uttermost; His indwelling Spirit the life of our spirit and His resurrection body the life of our mortal body flesh. He brings His ministry by healing all that have need of healing; He closes it by making on the cross a full atonement for our sin, and then on the other side of the tomb He passes into heaven, leaving the double commission for “all the world” and “all the days even unto the end of the world”: “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe. In my name they

shall cast out devils., *they* shall lay hands on the sick and they shall recover." This was" the faith delivered unto the saints" (Simpson, 1915: 9).

The authority of these above healing text are as relevant as there were then, as there are in this modern sin sick world and need to be applied. The quest for healing raises these questions about healing. "What has become of it? Why it is not still universally taught and realized? Was it withdrawn when Peter, Paul and John were removed? By no means, it remained in the Church for centuries, and only disappeared gradually in the growing worldliness, corruption, formalism and unbelief. With a reviving faith, with a deepening spiritual life, with a more marked and scriptural recognition of the Holy Spirit and the Living Christ, and with the nearer approach of returning Master Himself; this blessed gospel of physical redemption is beginning to be restored to its ancient place, and the Church is slowly learning to reclaim what she lost. But along with this, there is also a manifested spirit of conservative unbelief and cold, traditional, theological rationalism to make it necessary that we should earnestly contend for the faith which was once delivered unto the saints" (Simpson, 1915:9,11).

In order to concentrate on this subject coming from a homiletical perspective, one draws from Munthali's master's thesis, who quotes (Dube 2003:26) saying that, the Hebraic words for healing are derived from the verbal roots

Chajah (most often meaning to live, herein the sense of to revive)

Shub (meaning to return, here in the sense of restore)

Rafa (to heal, from which is derived the noun translated healer/ physician)

Williams (1969), writes that, "faced now with the so-called gift of longer life, man began to view health increasingly in qualitative terms. Health concepts are moving from wholly negative view of absence of disease (the curative approach), to a more positive view of optimum productively (the preventive approach). This positive view was written into the preamble to the World Health Organization Constitution in 1946:

“Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity” (Williams, 1969:4), (United Nations, The new Encyclopaedia Britannica Volume 29:146).

Healing has many facets. Clinbell gives the following; Mind growth, physical wholeness, Relational wholeness, societal/ institutional relation, bio nature connection, and spiritual/ divine connection (Clinbell, 1984:31). The other author describes holistic medicine as, “Holistic medicine deals with the whole person, taking into account the physical, mental, emotional, spiritual, and environmental aspects of the person’s life. This form of medicine places as much emphasis on the education for wellness as on treatment for illness” (Epstein, 1989:59, 60). The quest to be made whole is the primary reason to long for wholeness in our broken world, there is many maladies and to look at holistic approach to healing is not only profound but the very reassuring thrust, through the holistic homilies of the Preacher.

6.4.1. The Metaphor of the Preacher as a Healer of Society

It is easy to show how widespread the medical metaphor of therapeutic power has been in the history of social sciences: from Plato, Machiavelli, Francis Bacon and Thomas Hobbes up to the physiocrats in the eighteenth century (Coetzee 1996: 23/24).

In the following quotes from his *Cours de philosophie positive*, the nineteenth-century philosopher Auguste Comte writes the following about society:

“In a highly complex social organism, maladies and crises are necessarily even more inevitable than in the individual organism. But though science is powerless for the moment amidst wild disorder and extravagance, it may palliate and abridge the crises, by understanding their character and foreseeing the issue, and by more or less intervention, where any is possible. Here, as in other cases, and more than in other cases, the office of science is, not to govern, but to modify phenomena; and to do this, it is necessary to understand their laws” (Comte 1974:473). Just like the human body society also can be either sick or healthy. When transformation and development are taking place, therapeutic interventions are efforts for the wellbeing of society. So society, is a big

living organism, needing holistic intervention to restore it to good health. The creator came to affirm life in abundance. The Preacher can through his/her homilies propel the healing thrust holistically.

By “positivism” means, basically, that tradition which holds the belief that the social and natural worlds... are sufficiently similar to enable one to study and investigate phenomena in those worlds using the same general methodological and logical principles. The assumption that social and natural phenomena are sufficiently similar to warrant similar methodological approaches is based on an analogy which is drawn between human beings and other organisms. Most early positivists (Comte, Spencer) suggested that society is in-fact similar to the human body and, therefore, that social sciences are in fact closest to biomedical disciplines. The conclusion is then usually drawn that, therapy is the central aim of research. More specifically, the aim of the social sciences is defined as the healing of social diseases/ evils of society. And as is the case in medical practice, effective treatment is based on an accurate diagnosis of problem. The diseases of society can only be cured once their causes have been diagnosed correctly. Therefore, the ultimate goal is to control diseases by generating knowledge of these causes. The rhetoric of the medical analogy therefore includes the following terms: diagnosis, treatment, therapy, healing, disease, mental hygiene, the health of society, anatomy and dissection’ (Coetzee, 1996:23-24).

The above quotation brings in focus that the research quest for transformation and development with the preacher at the centre/core rather than being at peripheral could lead to the affirmation of the therapeutic endeavor of human society. This leads us to further following quotation from Barclay who shows the power of oratory in averting the crisis and bringing societal harmony.

“The Christian is responsible to society of which he forms part. Here uses an analogy which many of the classical writers had used before him, the analogy of the body. The most famous instance of it in the classical writers is in the parable of Menenius Agrippa (Livy 2.32). There was an occasion in Rome when there was a split between the common

people and the aristocrats. The split grew so wide that the common people marched and withdrew from the city. The life of the city came to a standstill. So the rulers of the city sent an orator called Menenius Agrippa out to the people to see if he could persuade them to return. He told them a parable which ran something like this. There came a time when the members of the body grew very annoyed with the stomach. There, the stomach sat, they said, doing nothing, and they had all to labour and to combine in bringing food to the stomach which itself did nothing to procure it. So the members of the body decided that they would no longer bring food to the stomach; the hands would not lift it to the mouth; the teeth would not chew it; the throat would not swallow it; and by this they hoped to have their revenge on the stomach. But the only result was the whole body was in danger of starving to death, and thus the members of the body learned that the only way in which the body can maintain its health and wellbeing is for every part of it to do its share, and not be envious and jealous of any other part” (Barclay 1952:48).

He continues to use another body metaphor. “This is the picture that Paul uses in Romans 12:3-8. They are one body in Christ, and each a member of the body. Grace has given them different gifts and all these gifts must be used for the good of the whole. No man is an Island, entire of itself, as John Donnes said. No man lives to himself and no man dies to himself (Romans 14:7). We are, in the vivid Old Testament phrase, bound up in the bundle of life (Samuel 25:29). A man cannot do without society, and society cannot do without him. If a person drops out from society, he does not really do so, he withdraws himself and his labour and his contribution from society, but if he is to live and eat he has to take what society still gives him” (Barclay, 1952:49). The Preacher is still like the ancient orator critical to our society to bring healing and link people to a holistic approach which is critical to the phenomenon.

Preaching is foolishness to those who are lost, but it is the power of God unto salvation to those who are being saved according to Apostle Paul. As much as physical healing is the most conspicuous, inner healing, relational healing, even environmental healing are all important perspective toward healing. When preaching is taking its rightful position

and the word is rightfully divided-preached, healing happens even in the absence of physical healing.

Since our world is so ridden with illness, sickness and broken lives, the Preacher, has to bring hope and healing. The issue is many a Preacher find themselves needing healing themselves, so the saying ‘physician heal yourself’ When you are doubtful, it becomes difficult to heal the broken. This holistic healing covers all the spheres of life, which include transformational issues, developmental issues and therapeutic issues. Transformation touches the soul of the being and development releases the potential hidden in people and meets the material progressive needs. This results in a therapeutic encounter by the whole society. The homilies that give people a will to live and hope are the soul of society that generates a lot of goodwill and averts many social maladies that cripple and bedevil society into underdevelopment.

It can be surmised that transformation, like development, can be linked to healing. When something or someone is broken, the gospel of transformation brings healing to the person, rural community, region and the nation. A nation that is godless, which does not make the Lord its God, is like a very sick person bedeviled with many vices that lead to confusion and dysfunctional environment. When transformation transpires, a healing takes place when the semblance of reason prevails whether in a rural environment, a nation and a situation it can be pronounced that therapeutic ethos has taken place. Healing of the land is healing of the people and the way they work it and care for the God given land. The restoration of the land and the rebuilding of ruins is a sure promise of God to never leave his people nor forsake them. The scope of healing is wider and bigger than the ways people have understood healing. Narrowing of healing is denying communities and people and the nation the gospel imperative and ethos of healing that ensues from transformation. Although it can be noted that the word ‘transformation’ in here is more on a positive side. It must be observed that there is also negative transformation which is anti-progress, anti-development and anti healing.

Faith healing is the most sought after thing by many people especially, the rural poor.

They may want healing, but they do not necessarily need the healer. There appears an unhealthy desire to get miracles than needing the healer himself. Some resort to trickery to generate healing as a convincing fact of an anointed ministry. This quest for physical healing, much as it is awesome it must not degenerate into unbelief in the power of God when it does not occur. God heals in his own ways for there is nothing impossible with God. We cannot take from Him what is rightfully His prerogative, He is sovereign (Lk 1:37). “I will have mercy on whom I have mercy” (Romans 9:15). A broken context can be healed through the Preacher’s role.

According to Navarro and Leatham, they say that “the conversion to Pentecostalism in rural and indigenous regions is marked by influence of faith healing. Almost all of the believers interviewed in Garma’s study of Pentecostalism in Sierra Norte de Puebla affirmed that they had been miraculously cured of an illness. The act of healing is carried out through the intervention of holy men who possess the gift of healing which is given by the Holy Spirit. These charismatic leaders are preachers and pastors of Pentecostal churches, though some pastors of denominational churches also claim to have these powers. He further writes that, “the rejection of alternative curing systems that compete with protestant systems of belief is particularly focused on traditional forms of witchcraft, which Pentecostals consider to be demoniacal practices to be fought. Pentecostal followers consider the use of institutional medical care to be a sign of lack of faith, since prayer itself is sufficient to heal all illness and suffering. The members of denominational Pentecostal churches are less emphatic on this point, considering it useful to combine prayer with medicine prescribed by doctors and Nurses” (Navarro and Leatham, Publication number 15819). The worldview of spirit world never seems to leave many rural villages and if left unchecked through neglect of scriptural expository Preaching can cripple all transformation and developmental efforts.

In urban areas, institutional medical care is, on the other hand, accepted as long as it is accompanied by prayer. For this purpose, the believer will pray for the sick during services and will visit them when they can, sometimes even in the hospitals, praying at their bedside. The existence of faith healing is related to the existence of *glossolalia* among Pentecostal followers, since the healer usually has the gift of ‘speaking in tongues.

The other major dimension of healing is the healing of the land. Whenever land is mentioned people are connoted. God heals the people and the land. In context it means that, the rain begins to bring life and people work and develop the land and His blessing abound. Since the fall of man, land has been an issue that the blood of your brother is crying from the ground. The inhabitant of the land must be healed if the land is to be healed, the earth is groaning for deliverance.

The three Churches investigated do not have hospitals or clinics to uphold the healing pastoral ministry, but are indirectly involved in healing by handling the gospel and also holding healing services by laying on of hands, hospital visits, prison ministry and helping the need.

6.5. Venda Society in the Context of Transformation, Development, and Healing.

In a rural area the view begins with changing the mindset. It has been said ‘old habits die hard’. The rural thinking can be for good or for bad in the light of transformation, development and healing. Therefore, living with people in close proximity can enable the rare understanding that unlocks the needed contextual insight that may prove invaluable in planning the ways that can reach sustainable transformation and development. The Vhembe / Venda context is unique in that it has a rich and deep culture that needs to be tapped, harnessed in order to benefit the larger part of the body of Christ. There is also the collective mindset which will need to be interrogated to find out whether it is a merit or demerit to development and transformation. One needs to have a bird's eye view, over Venda in order to have a contextual analysis of the Preacher and his message with regard to the Venda populace. Before we get to the background of Venda here are a few facts from the Present day *Vhembe District municipality integrated Development Plan (IDP) 2010/2011*.

Demographics: In Vhembe District municipality there are 1240035 people, 37033 are living with disability. These facts are from community survey of 2007 as indicated in IDP. The number of household always increases as the population increases and these figures might not be absolute. Therefore there is a need to review household figures

annually to have absolute number of household to be able to deliver quality service to the communities(IDP 2010/2011:7).

Education: Education, services in the district is negatively affected by the following problems: older persons are not participating actively on ABET program, dilapidated and shortage of toilets, water problem, violence, burglary, vandalism and gangsterism, Q2 secondary schools are not benefitting from national schools nutrition programme, management of school finances, none or late submission of audited statements and none compliance to prescripts.

National schools nutrition programme is carried out in all primary schools in the district. 132 adult basic Education & Training (ABET) centers have been established and 52 to be established, and there 1 University. There are 684 primary schools, 283 Secondary, 8 combined, 57 independent and 5 schools with special education needs. 228 schools are electrified, 927 have sanitation, 311 with water and 753 schools have administration blocks in Vhembe District. 220 schools are dilapidated and congested, 10 are without electricity, and 11 are high risk schools.

Health and social development services provision: Lack of basic amenities like shade and water at clinics visiting points, lack of roads and communication in some of the clinics, lack of permanent doctors, nursing complement not covering Night duty, shortage of specialists, doctors and structural challenge in hospitals, shortages of trained counselors in the clinics. Clinics and hospitals: There are 39 mobile, permanent 108 and 4 gateways clinics, and 746 primary health care professional nurses in the district. Currently there are 370 enrolled nurses and 402 Assistant nurses. There is 1 referral (regional) hospital Tshilidzini with 4 specialist doctors, 4 community services and 42 permanent doctors, and 250 nurses, 202 assistance nurses and 109 enrolled nurses. District/ community hospitals are 6 (Donald Fraser, Elim, Siloam, LTT and Hayani). Donald Fraser hospital there are 6 full-time doctors, 3 Community service Doctors, 156 Professional Nurses, and 127 Assistance Nurses. Siloam Hospital has 8 full-time doctors, 5 part-time doctors, 96 professional nurses, and 89 assistance nurses. LTT memorial Hospital has 8 full-time doctors, 2 community service doctors and 29 assistance nurses.

Traditional health practioners: Mbofho Traditional Healers Organization and Vhembe Traditional Health Practioners Association are only two known traditional health organizations in the district (IDP, 2010/2011:25-26).

There are three major Royal houses in Venda with other smaller rulers also having their own liberty to rule and jurisdiction over their areas. The political, social, economic, religious, traditional kings and chiefs cover landscape and are determined by past influences that hold ethos thrust that moulds the trends and pointers to certain bearing that has dominance over the people. In midst of this understanding, the Preacher is to feature his/ her transforming, developing and healing messages.

The Preacher is a key factor to the transformation, development and healing of the society. When and if this is negated the following generations will reap the negative consequences of under development and poverty. The Preacher is found in the context in which he/she has to preach transformation, development and healing of society. What are the roots of these rural people, who are their rulers and definitely what belief system undergirds their humanity? Since transformation and development is about people herein is their brief history as narrated by Giesekke (2004),

“The very first known black people to live in the Soutpansberg were the VhaNgona and VhaTavhatsindi. When other people migrated to this area, the VhaNgona moved westwards and finally settled in Botswana. The Vhatavhatsindi relied on their magic powers to protect them against the invaders. Pockets of them remain in Venda to this day. They are the protectors of the ‘Holy sites’-the reed forest at GABA from which the early Tshikona flutes were cut; the Phiphidi falls, lake Funduzi; the herbalists of Thengwe.

In the 1600's groups of people left central Africa and migrated southwards. From the mid 1600's small groups of these people settled in the fertile, lush Soutpansberg regions.

Some of these were, for example, the Vhalembethu, who settled along the NE rivers- in the pafuri region the VhaMbedzi, who settled in the eastern Soutpansberg, along the Luvuvhu river the iron smelter, who stayed near the iron rich mountains of Tshimbupfe “The copper miners, who settled in the copper rich area of Musina (Messina) etc. One of the last groups of people to migrate here... and by far the largest group..., were the VhaSena. It is believed that they originated from the eastern Congo-Rwanda region. On the way, south, they settled in the Berengwa (Mount Belingwe) area of Zimbabwe for several decades. Many inter married with the VhaKaranga who were living there. The VhaVenda are still closely linked to the Vhakalanga of southern Zimbabwe. At the beginning of the 1700s the VhaSenzi and their VhaLemba adherents crossed the Limpopo and settled in the central Soutpansberg region, where they built the ancient city of Dzata in the Nzhelele valley... the ruins of which can still be seen there. The VhaSenzi soon subjugated all lesser tribes living in the Soutpansberg.... Some were defeated in battle; others submitted willingly.

After this, there was a period of peace and quiet... a period of development and nation building. Dzata grew into a city which spread right across the Nzhelele valley, as more and more people from the conquered tribes sealed there. Gradually the customs and languages of various groups merged, to form a new nation with a new language... the Venda nation (the VhaVenda) and the Venda language was born” (Geisekke, 2004:8). These are the historical roots that birthed the VhaVenda people and one can decipher that it is cross pollination of many African peoples forming a synergy of it people to bring about this present day Venda.

“Historians regard the reign of Thohoyandou as the golden era of the Venda monarchy, at this time the Vhaluvhu of Mashamba crossed the Tavhana (Klein Letaba River) and established themselves at Mukondeni while the Vhalaudzi of Gwamasenga crossed the Luvuvhu (Levubu River) and settled at Tshisahulu, Tsianda and Phawe.

(Ramabulana Dynasty), Raluswielo (Tshivhase Dynasty) and Ravhura left Dzata and established themselves at Sunguzwi (Hangklip, north of Louis Trichardt) Depeni later

Phiphidi finally Mukumbani and Makhonde respectively. Nelunguda Tshilala Mphaphuli went to Tshitomboni and subjugated Mmbubane establishing his own Dynasty” (Benso 1979:19). The separation which occurred then, established these rulers in their respective areas still maintaining their family ties, but each ruling in their jurisdiction. Since then there has never been any Venda King who received tribute from the other. The recent pronouncement of the Venda kingship bring questions as there has been a silence from 300 hundred years ago the Vendas have had a loose confederation. One needs to ask whether allegiance and loyalty is attained by legal pronouncement or it is the way it has developed over the centuries as people honored those who ruled over them. The Vha Venda have had rulers and kings have been honored by their subjects without compulsion or command, but because indigenous people respect their rulers. In the Venda context all the mentioned kings have been honored for centuries rightfully so without any interference. Tribal issues are handled traditionally and genealogy through bloodline is critical.

Geisekke however continues to narrate that, “around 1800, trouble started in the tranquil kingdom at Nzhelele. Power struggles amongst royal siblings, resulted in the nation being split into three kingdoms... each part forming it separate kingdom, while maintaining family ties between the rulers; each claiming and jealously guarding his realm. The following are the rulers of Venda in each dynasty.

6.5.1. The 3 Major Venda Royal houses are:

6.5.1.1. The House of the Ramabulana

Which occupies the regions from west of Dzata. This was the original house of Dzata. After the split, the capital (royal seat) was relocated from the Nzhelele valley, to Swongozwi (the mountain above present-day Louis Trichardt). A group of councilors was left in charge of Dzata.

The Ramabulana Kings ruled their kingdom from Swongozwi for about a century, until Mphephu was banished from there by the Burghers in 1898 and he had to seek refuge in Zimbabwe. When Mphephu returned to Venda during the Anglo-Boer war, in 1901, the British government (new rulers of Transvaal after the war) would not permit him to return to Swongozwi. So Mphephu returned to his ancestral seat at Nzhelele, where he built his new capital near Dzata.

6.5.1.2. The House of Tshivhase

When Tshivhase contested the throne, he was banished from Dzata to the eastern end of the Nzhelele valley. He first settled at Phiphidi, but later moved his Capital to Mukumbani, where his descendants still live to this day. The kingdom of Tshivhase occupies the central mountainous region from east of the Nzhelele valley. Through a clever ploy, Tshivhase managed to claim the Vhulaudzi area of the eastern Nzhelele valley... When he had to flee from the valley, he told on his mother in-charge of his cattle at Vhulaudzi; this enabled him to lay claim to that area later.

6.5.1.3. The House of Mphaphuli

Mphaphuli was the uncle of the young prince who was assassinated in the contest for the throne. As the uncle, he had also been targeted in the attack and he could not return to Dzata. So he settled at Tshitomboni, on the southern bank of the Luvuvhu River, in the plains below present day Sibasa. From there, he gradually made his way to the eastern Soutpansberg mountains, establishing his capital at Maniini (in plains south of Sibasa), Tshififi (the mountain east of present day Sibasa) and finally at Mbilwi at (Sibasa) where he is still today.

The Mphaphuli kingdom covers the eastern plains along the Luvuvhu River, and the adjoining mountains. Besides these 3 main royal houses, there were other lesser, but also independent rulers in Venda e.g. Madzivhandila of Tshakhuma: His people came from the VhuMbedzi area in the eastern Venda. His realm adjoins the eastern Ramabulana Kingdom. Chief NeLwomondo's realm around the Lwomondo Mountain is between the

Tshivhase and Madzivhandila kingdoms. They came from southern Sotho areas. The VhaTavhatsindi kingdom is at Thengwe, north of Tshivhase Kingdom” (Giesekke, 2004:9).

These three Venda Royal houses are linguistically bound by, according to Poulos, “the Venda language is spoken mainly in a concentrated area that is bordered on the north by the Limpopo River (which is its common border with the Republic of Zimbabwe). Large numbers of Venda people are also dispersed in the adjoining areas, as well as in various urban areas in the Transvaal-present day Gauteng and Limpopo province” (Poulos, 1990:2).

It is important to locate the phenomenon under study in the context of the kings and chiefs, or Venda in the context of its people, as a study on transformation, development and healing of society cannot overlook the roots. It is indisputable that development is about people and thus cannot isolate these dynamic roots under currents that have a serious bearing on the phenomenon in question. It is in this soil that the Preacher came and planted the incorruptible seed of word- the gospel of life. The present day Venda has a past that has given meaning to the Preacher's efforts and challenges to the phenomenon under study.

Since Venda kings, dispersed from Dzata, upon the demise of their father about 400 years ago or more, none of the sons was under the authority of other. Each operated and ruled with autonomy in their own areas of jurisdiction and none ever paid tribute to the other. The loose confederation has been the reign of the kingdoms of Venda each respecting the others territorial integrity. It would therefore be very difficult for any researcher of the kingdoms to assert rulership by one over the other than the apartheid consolidation of its regime chose one royal to their cause over and above the other. Even then, none has ever paid tribute to the other, which is the kingly entitlement to show subjugation. The transformation, development and healing in these rural settings from a background of the Preacher who found that in planting the gospel the touching base with kings was cardinal and critical. Martin Luther in his endeavor to transform his nation and the ecclesiastical scenario of his times was

supported by princes of Germany who were sympathetic to his cause for the reformation. The context of Venda with its tapestry of cultural and kingly, royal inclination form the very complex background, that any serious transformer, developer and healer of society cannot overlook or not take into cognizance. The brief history of Venda kings is important to the phenomenon studied as no Preacher can be successful in this part of the world without taking into account of the rulers of the land, if any meaningful transformation, development and healing of social maladies could take grounds. The rural development, that overlook those kings and chiefs will meet tough and challenging context and there is mindset that should not be overlooked as it can inhibit the intended progress. It is also important to note that the consolidation of the Vhavenda people is important for promotion of transformation, development and healing of the Venda society. This is the agenda of all those, whose hearts are patriotic to the progress of Venda and all the rural settlements and villages that long for a full-fledged development, transformation and healing of society. Development takes place “in a particular context, an additional set of dynamics come into play.

Missiologist toss out terms like indigenization, inculturation and contextualization with confusing regularity...the three terms are synonyms, power from vested interests to new people, often previously marginalized. Global ‘renewals’ most often involve indigenous people. Local people become led by local leaders, often prophetic figures proclaiming a new light that leads people forward into the future. In indigenization power and leadership pass from a missionary generation or an order generation to locals or the young. In global ‘renewal’ new leaders often come not from the ranks of the rich and powerful but from below”(Shaw 2010: 21). The transformational, developmental and healing thrust happen among the local people and it cannot take place in omission or else it will backfire. Any proper development must be people-centered. The indigenous people know who their rulers are.

Poulos (1990:2) continues to show the dictum of the spoken and the source of the written form. The Tshiphani dialect, which is spoken in the Tshivhase area, has been traditionally recognized to the standard dialect. It was in this area that the first mission

station, the Beuster Mission station, was established in 1872 and, as a result, the speech of the surrounding community became the first to be used as a written form. Other dialectal forms have also been indentified, among which are the following: Tshiilafuri, Tshironga, Tshimbezi, Tshilembethu and Tshitavhatsindi” (Poulos, 1990:8).

Amidst these dialects the written word was translated and proclaimed among the people by the Preacher. The old Luvenda whole Bible was only translated and completed in 1936, from the ancient languages of Hebrew and Greek being spear headed by the Lutheran church. The opening of the eyes of the blind academically/ intellectually was spearheaded by the emissaries of God, the messengers of the gospel. Jesus is the living word and the Bible is the written word.

The Preacher who is endowed with the message of transformation, development and healing of human society is a bearer of both the living word and written word. In these rural areas the word has to impact even the palaces of kings and chiefs and to touch the very fabric of society to bring that radical change, progress and therapeutic ethos to bring hope, affirm and improve the quality of life. One founding Preacher in Venda, Mac Donald (1933), said “Let no one think to convert the African but he who is converted himself: nothing can take the place of conversion, not even tons of enthusiasm, for it may end suddenly as I have seen; but the love of Jesus in the converted soul is a spring that never dries” (Mac Donald 1933:156).

Historically, according to researchers in Benso (1979)(*the Bureau for Economicresearch development and the institute for development studies*) at the Rand Afrikaans University, have written that “The first missionary to pay attention to the Vhavenda was Mackidd of the Dutch Reformed Church, who founded the first mission station for Blacks of Soutpansberg in 1863, named Goedgedacht. On the 20th October 1863 he opened the first school in Venda,and upon his death at the end of 1863, he was succeeded by Stephanus Hofmeyr, who moved the mission to Transport. Although both these stations were in the land of Makhado, Northern Sotho was used as the language of communication as missionaries did not know Luvenda.”

The researchers have further written that “at about the same time as missionaries arrived in Venda, Mutshaeni started his church service in a cave at Tshiheni. It is reported that he was converted to Christianity when he visited the southern colonies.” The researchers argue that ‘the Berlin missionaries C.Beuster, E. Schwellenus and R. Koen established mission stations at Maungani in 1872, Tshakuma in 1874 and Mavhola 1877, while the Swiss missionaries H. Berthoud and E.Creux founded mission station at Lwanleni in 1875 and Vari in 1879, using Tsonga as medium. In 1878, Koen started the first school to use Luvenda as medium of instruction at Mavhola, and Beuster also contributed greatly to Luvenda’s becoming a written language by producing a spelling book; with reading lessons, a hymn book with appendix of Children’s songs, a catechism, an extract from the New Testament, and the gospel and Epistles of St. John in Luvenda. Then other mission stations soon followed in Venda where Gertrudesberg in 1899 and Khalavha in 1912. The “Presbyterian Church under MacDonald established Gooldville mission station in 1905 and later provided a hospital as well” (MacDonald:1933:62). By 1918, according to the researchers, “the Seventhday Adventists” had Muruba, 1912 the Anglican Church started a station at Mukula; and the Salvation Army established their mission station at GABA in 1923. All these Churches were also schools and missionaries spent a large proportion of their time on education.

According to the 1970 Census, the three most important Church groups among inhabitants of Venda were the Independent Churches, the Lutheran Church and Afrikaas (Reformed) Churches. However, more than 70% of the population did not specify their denomination, indicating a preponderance of independent Churches rather than any established denominations, 8% specified as non Christians” (BENSO,1979:34-36).

The modern life when placed in a rural setting is viewed as arrogance by the indigenous people. Kings and chiefs are honored by their rural communities but modern ways, seem to be sabotaging and undermining these ancient rural institutions of governance. Who shall preserve, promote and protect these good governance and rural values that are not at

variance with progress and development? Rural development is a terrain of the Preacher empowering the people to open their villages to the abundant life that Jesus brings through His transforming and healing gospel. The powers that be are to take cognizance and seriously the presence of the Preacher and his homilies in the contest of emancipation of rural communities from underdevelopment and poverty.

6.6. Bantustan Homeland Policy and its Impact on Rural Transformation, Development and Healing of Human Society

The Bantustan homeland was a creation and a brain child of apartheid which was coined specifically to inhibit transformation, development and healing of society in the rural areas. To research the phenomenon in the former Homeland of Venda and the role of the Preacher on the same, does warrant a look at the source of such a policy that left ramifications that are still being reaped in the form of under-development and lack of healing of society and other progressive un-met backlog of important issues. The following is the infamous policy.

“The appointment of land commissions in southern Africa was not used by colonial governments to find a solution based on fair play- no colonial system ever practices fairness- but because they wanted a policy that had the appearance of fairness. For example, the land Act of 1913 in South Africa and its amendment in 1926 were the basis for recommendations by the Fagan Commission of 1947 and the Tomlinson commission of 1951. The notorious system of the Bantustan Homelands was justified by South Africa because both the Fagan and Tomlinson commissions reported that the system was what the Africans wanted. What was concealed was the fact that both the Fagan and Tomlinson reports urged the South African government to introduce the system as a means of strengthening the apartheid paradigm. This is why, in 1963, a new piece of legislation actually entrenched the Bantustan system. The Bantu Laws Amendment act actually eliminated citizen rights of Africans to live in urban areas. The Bantustan Homelands were parts of the country reserved for blacks. Outside, they were foreigners without any rights,” (Mungazi 1989:39). There was always a basis of justification of any legislation in the apartheid regime. It was not in the interest of the majority that laws

were enacted, most particularly in this commission the desired end was to dis-advantage the masses by caging them into the so called independent states, were under-development was planned.

Mungazi (1989), urges further by pointing out the off shoots of this commission which had calculated all the ramification of their thought plan. “There is no doubt that widespread poverty, unemployment, and malnutrition in the Bantustan Homelands, are a direct outcome of the efforts of the government of South Africa to strengthen the apartheid paradigm. It is easy to see that the shift in the old paradigm has to start with reform in the politics of the distribution of land. Because the Bantustan Homelands were not independent of government control, they possessed little or no potential for viable development programs. They merely existed for the sole purpose of sustain the apartheid paradigm” (Mungazi, 1989:40).

The apartheid regime was creating this separate development policy which came to be manifested in the same rural areas where the kings and chiefs rule. The sharing of the economic pie was imbalanced, the kings and chiefs were short changed and indirectly underdevelopment and poverty were aggravated in rural areas. Some of the kings and chiefs were used against their own subjects and perpetuated the colonial master wishes to continue to subjugate our peoples in our rural areas. The Preacher was robbed of his radical transformational homilies and was cowed to limited homilies that were non developmental in outlook. The Preacher was boxed to speak only pacifying non confrontational homilies. Some Preachers like Desmond Tutu, Allan Bosaek, Beyers Naude (cf Peterse 2001:2), (cf Tutu 1994:254), and Dean Tshenuani Farisani specifically in Venda fought for freedom. Just to mention but a few, these Preachers took it upon themselves to risk their lives to speak that Apartheid was heresy and was unbiblical. In every generation for transformation to take place the Preacher must take his prophetic stance. The Preacher is at the core of the phenomenon under study and will always with his/ her homilies declare the wonders of our God the healing ethos of our God in human society.

The main thought of this legislation which ushered in the so called separate development was the subtle subversion of full blown transformation and development in the rural

villages. The now under-development and its off shoots of poverty stifling any meaningful progress is a brain child of the powerful, whose interest was to take raw materials and manpower/ cheap labour from our rural villages. The tracing of the source of the problem is not meant to blame apportioning, but to show that the original motive was already anti-transformational and anti-developmental in projection. The other reason was the misuse of education in the hands of those called by Jesus to set the captives free when consciously or unconsciously collaborated with their government to give an education which was not complete.

Farisani (1987:62-63) says, “January 1978- November 1981. This was a period of traps, dangers and horrible lies. Many people were detained after August 1978, particularly members of the Homeland Opposition Party. In addition they detained intellectuals, businessmen, foremen, students, magistrates, Church leaders- all sorts of people. One critical word about the government or a chief during this time meant certain imprisonment...when homeland elections took place, Homeland opposition Party won three out of four districts. Then Pretoria detained many of the newly elected members of parliament and intimidated the tribal chiefs. With the opposition out of the way, the elections for chief minister proceeded. Being completely uninterested in homeland politics, I was not detained and thus had the privilege of listening to the statement of the white commissioner general of Venda, *in the South African English News on Radio said*: “Today Vendaland has elected its chief minister. Venda is a great example to the whole of Africa as to what democracy means” this was a propagandist statement to try and legitimise the Bantustan policy and its implementation.

Farisani (1987) further narrates his experience on that day, “A day before the Venda independence celebrations, I was asked to preach at the stadium. After consultations with the diocesan ministerial council I agreed to preach, provided I could choose my own text and my sermon was not to be censored. I preached about the foolish man who built his house on the sand and a wise man who built on a rock” (Farisani, 1987:62-63). The Preacher is critical to transformation, development and healing of human society. Here above is a testimony from a Preacher who suffered for the liberation of his people and nation. He was one of the stalwarts of the struggle while leading the Lutheran church in Venda. This is to attest that in the context of Venda, many people even died for the

transformation of racist South Africa and that the sidelining of the Preacher is not appropriate as the divine mandate is a divine imperative.

Mungazi (1989), continues to argue about colonial education; “officials who directly control the Native population must be authorized and requested to preach the doctrine of labor as a civilizing factor. There is no doubt that this was a way of strengthening the old paradigm. With respect to the educational process, one must recognize that the Victorian missionaries accepted and supported many of the assumptions, attitudes, and policies of colonial governments. In doing so, they played a major role in putting the element of the old paradigm in place. In concluding that in order to reach the essentials of Christianity, the Africans needed basic literacy, the missionaries were strengthening an element of the old paradigm that they must be trained to function, as cheap laborers. Whereas the Missionaries were motivated by their conviction that the Africans needed Christianity, in order to envisage a future different from the past, they lost sight of the real purpose of education and the values of the Christian religion itself” (Mungazi, 1989:15).

In every generation people are a product of their time and the underlying cause always champions the cause. The instigator and promoters of education then had their own agenda and it may not have come out as envisaged but whatever outcome, was to the advantage of the colonial masters and the quest to conquer and control the African continent and its rural majority. The root causes of under-development and lack of transformation and lack of healing of society in rural area is all linked to this controlled approach of education. The work force of which our grandparents and parents were subjugated to was a result of such an education and therefore only perpetuated poverty, non-transformation, and under-development. The Preacher, who was the man of God, was one amongst those who opposed this type of education and that it was not empowering the people to assume self governance that could lead to transformation, development and healing of the society. The following quotation affirms the above argument.

“It has been observed that the educational system in any country is capable of either

Sowing seeds of discord or creating positive attitudes toward work, skill and harmony, depending on the motive underlying it. One great African leader, regarded by some as a philosopher of his time, had this to say about education in his country.

The educational system introduced into Tanzania was modeled on the British system, but with even heavier emphasis on subservient attitudes and on white-collar skills...it emphasized and encouraged the individualistic instincts of mankind [sic] ,instead of his co-operative instincts. It led to the possession of individual material wealth being the major criterion of social merit and worth. This meant that colonial education, induced attitudes of human inequality, and in practice underpinned the domination of the weak by the strong, especially in the economic field” (Nyerere, 1968: reemphasis added). This analysis of the inception and promotion of this type of education system eclipsed all, radical transformational, developmental and therapeutic ethos that could have put the indigenous mass at an equal progressive platform with their colonial masters. Even in a colonial time as the one quoted above the Preacher was key to development and could not be sidelined.

“The introduction of formal education in the early 1900s was originally motivated by the desire to provide moral, upright and honest Christian clerks, traders, interpreters and chiefs' (McGregor,1967) -and this is still so today. A person who successfully attains a high level of education is expected of necessity to enjoy a decent life, assessed in terms of conspicuous material trappings of success-high office a very satisfactory wage, attractive house and luxury car, and so on. The equally conspicuous failure of many graduates to achieve this level of affluence can have catastrophic results for a nation” (ACARTSOD, 1990:33-34).

In the socialist context of Tanzania the materialistic west was discouraged a great deal even not expecting a better life for the educated elite. However, education was a vehicle that could bring transformation, development and healing to a poverty stricken majority. In the other quotations about education, especially in a racist South Africa, Bantu education was a tool of oppression where the learner was expected only to serve the

master. This type of education was meant to produce cheap laborers for the industrialists. The rural areas produced the cheap laborers and were exploited by their colonial masters, and thus laying a basis for lack of transformation and under-development for the rural areas. The mindset was set for the control of the African man. The transformational, developmental and healing Preacher was being denied proper transformation through education right from the very beginning of the introduction of education and inception. The researcher now will give the summary of this chapter that embodies the context of kings and chiefs and the impact of education as regard to the phenomenon understudy.

6.7. Preliminary Summary

This chapter forms part of a closer look at this science of preaching which is the Preacher's major job description. "Preaching will always be required, and the good Preacher will be sought after by Christians concerned for the work of Christ"(White, 1973: 3). The transforming gospel will always be part of the Preacher's agenda as it is a divine mandate. The divine work which entails transformation, development and healing has always been done by the Holy Spirit through his co-workers-the Preachers of the gospel. The Preachers should be theologically sensitive to the traces of God's praxis in every day events' (Pieterse 2001: 2). In the event of the phenomenon understudy, the preacher is pivotal and his/ her homilies are the effective means especially empowered by Holy Spirit through training. The concept of transformation is one of the key one as it denotes a change or movement that transpired in the formation. When we say transformer, we imply a change bringer, at change agent. Change brings a movement of some kind.

Changing progressively to something newer and better. The theological term for godly intervention in the old lives of people being changed into new ones is known as *regeneration*, 'Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!'(2Cor 5:17), in this research, the Preacher has been looked at as transformer of society using homilies to impact change. The world we live in is desperately longing for change and change for the better. The variety of changes are noted namely; political, economical, spiritual, emotional change and developmental and

many others. But in this study, the focus has been on the holistic liberating preaching that brings spiritual positive disposition of people as they unlock and tap their innate God-given potential in order to bring development and enrichment in their situation/environs and society. Gene A. Getz (1984) shows the biblical perspective of the New Testament and has stated that renewal is at the heart of Christianity. It describes the conversion experience too well as the process growing in Christ. The renewal and salvation as the Holy Spirit does the work of regenerating an unsaved heart. Renewal and spiritual growth are the process of becoming conformed to the image of Christ. The transformation almost instantaneously links to development, which is defined as a gradual unfolding of something. It also means gradual advance or growth through progressive changes. Development thus is defined as a multivariate process of quantitative and qualitative change that may not be measurable in term or cardinality.

Berger's (1992) view of development is that “it should be understood in an economic sense and not in terms of political, ethical, ideological or other criteria. To narrow development to monetary terms only is to narrow this spiritually loaded word ‘*development*’ to limited sphere of meaning. It is powerful as it is holistic and it embodies the effective progress of human society. Babier is quoted as saying that development consists of three main systems: the biological and resource systems; the economic system; and the social system. Sustainable development occurs where the three systems overlap;... the key to sustainable development does not lie in each system on its own but rather in the interaction between all three.” The developer and multinational business have sidelined the preacher of the holistic gospel as falling on the category of non developmental sphere.

The University of Malawi argued before theology was introduced because it was claimed that it was a non developmental subject. The University of Venda closed down the faculty of theology and instead encouraged only science, mathematics and technology.

(See <http://www.aet-africa.org/2008-2011>)

In following and implementing this vision the University scraped the faculty of theology.

Theology is the queen of the sciences and a mother of all learning. To deny it a chance in developmental issues, is to block the releasing of people opportunity to unlock the mindset that Christian gospel can manage so well. Almost all the prominent scientists and physicists got inspiration from the Bible in order to come up with scientific principles. God formed humankind to transform the earth and to develop it. “The scriptural foundation; human beings has twofold nature. Humankind is both material and spiritual both natures have been equally affected by the fall. The physical body is exposed to disease; to find the complete scheme of redemption includes both natures, and provides for restoration of physical as well as the renovation of spiritual life. The redeemer appears among human beings, with His hands stretched out to our misery and need, offering both salvation and healing” (Simpson, 1915:9).

The Preacher who is the healer's hands is key to true healing in hebrewic words, *chajah*, *shub*, *Rafa* meaning revive, restore, healer/ physician respectively. Among Pentecostals in rural and indigenous regions is marked by influence of faith healing; The act is carried out by the intervention of holy men who possess the gift of healing which is given by the Holy Spirit. In urban areas, institutional medical care is, on the other hand, accepted as long as it is accompanied by prayer. The brief history of Venda enlightens how the context of Ramabulana, Tshivhase and Mphaphuli and other smaller chiefs and their take on the issue of the Preacher's context with regard to the phenomenon under this research. The revisit of the Bantustan homeland policy and narration of how this policy of separate development underdeveloped the rural south Africa and inhibited that radical transformation and societal healing. This view of education that dis-empower and only perpetuates the will of the strong colonial masters will and design which are meant to always keep to the peripheral rural areas perpetually sidelined and under developed through bad policies.