

**THE TRAUMATIC EFFECTS OF RAPID URBANIZATION IN THE
NEW SOUTH AFRICA AFTER THE 1994 DISPENSATION, A
CHALLENGE TO PASTORAL COUNSELLING, WITH
PARTICULAR REFERENCE TO INFORMAL SETTLEMENTS IN
THE ROODEPOORT AREA**

By

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Shacks within the upmarket Princess Crossing in Roodepoort



Signs of rapid urbanization – promised houses not available



I. DECLARATION:

I, White Makabe Rakuba (Rev) hereby declare that the dissertation which I submit for the Degree of Philosophiae Doctor, PHD in Practical Theology, at the University of Pretoria is my own work and has not been previously submitted by me at this or any other University

Signature (Student): _____ Date _____

WM RAKUBA (Rev)

Signature: (Supervisor): _____ Date _____

MJS MASANGO (Professor)

II) DEDICATION:

This thesis is dedicated to my grandfather after whom I was named, Elkan Makabe. He predicted many years ago, when I was still a small boy of 11 years, that I was Doctoral material. Sadly, he passed away a year later when I was only 12 years old. Life never became the same after his departure and dreams to fulfil his prophecy took many years to realise. The short time I spent with him was so valuable in moulding my mind to be independent. He was so innovative. His famous donkey cart, which he had built using locally available materials, including wheel barrow wheels, became the envy of the community we lived in. People never stopped to admire his rare skills. I grew to learn that what he used at that time is called “Appropriate Technology.”

He was such a marvellous old man to spend time with, but a tough disciplinarian who could not spare the rod. He made me sandals with the hide of an ox taken from the forehead, popularly known as “Phaphela.” The hide was so tough that thorns could not penetrate it but the funny thing about the sandals was that they made unique tracks on the ground. When I ran away from the cattle post, it was so easy for the old man to follow my tracks and he would beat the hell out of me.

Twelve years as I was, I never forget the day he called us to his bedside to give us his last message; I can still imagine the afternoon sun penetrating his bedroom. His words were written with an indelible ink in my heart. The following morning we were whisked away to our uncle next door, and gradually the yard was filling with people. Nobody from the family told us what had happened, but as



children, we made our own conclusion. The old man was no more;
may his soul rest in Peace.

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different denominations had indeed proven how cruel ministry can be. However, through team work, we managed to bring meaning to life in the ministry.

May God help those who are still working on their researches to complete their work, and to those who have already crossed the river Jordan; I wish to say to them: ***“Please extend your hands to lift up your colleagues who are struggling against the current of waters to cross over to you.!!!”***

To our colleagues who have been called to eternal rest while on the journey with us, Rev Mohlala and Rev Mnisi. May their souls rest peacefully in the hands of the Almighty. Their contributions in the Practical Theology had left indelible marks in our hearts and minds; we shall always remember them as we did whenever we met after they had left us.

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drove together through a wilderness, sharing the challenges of the road together and not criticizing one another's driving techniques.

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And finally, to the Lefika Parish, I would like to say the years I spent with you have been so inspirational and it is through your support that I was able to carry on with this research. Many of you participated in the research questionnaire and made it possible for this piece of work to be completed. This masterpiece became possible because of our working together in the ministry in this area.

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(IV) THE ABSTRACT:

The research has been designed to study the effects of the rapid urbanization in and around the Roodepoort, targeting mainly the sprawling informal settlements across the area and the existing townships of Dobsonville, Doornkop (Snakepark) and Kagiso. The researcher, who is a practising pastor in the area, had been challenged by a number of issues related to the process of urbanization.

The CODESA process that culminated with the elections of 1994 and the subsequent change of government had raised very high hopes among the majority of South Africans who lived in poverty and foreigners, in their own land, for decades. The turnover at the elections, inspired by leaders such as Bishop Desmond Tutu, was a clear indication that an ordinary South African was yearning for a better life. This was a new beginning as many people had been restricted by the apartheid laws to work and live where they wanted.

The repeal of all the apartheid laws saw the beginning of influx from the rural homelands to the cities. The hope that job opportunities were available near the cities was the main force of attraction. This unplanned process resulted in creation of massive informal settlements as there were no houses to cater for the massive movement. This process is called rapid urbanization.

Not very long, the reality of the past indicated that there were no major changes with the new government. The economy still remained in the hands of few individuals, majority of whom still being white, as the new government came through negotiations and not complete take over (Coup D'état.) Few blacks managed to shoot up the economy ladder through processes such as BEE and the GEAR leaving the majority of people in abject poverty.

The great trek did not only happen within the borders of the country, millions of people from the African, Asian and East European countries also moved into South Africa to try their luck at the new South African economy. Highly qualified professionals left their struggling countries to seek better life in South Africa. This category came legally through the recruitment processes but the larger contingency came illegally into the country. They took the advantage of lack of internationally recognised immigration instruments to regulate movement in and out of the country.

This process saw the country soaring with illegal economic migrants as well as genuine refugees and asylum seekers.

The rapid urbanization process brought about the following challenges:

- Culture shock
- Declining family structures/ life and Social problems
- Drug trafficking

- Education
- Exploitation of foreigners
- Exploitation of informal settlement dwellers and “Shack farming”
- Human trafficking.
- Inadequate housing and homelessness
- Institutional harassment and unfair discrimination
- Lack of Employment
- Poverty in urban areas
- Refugees and economic migrants
- Social benefit exclusion
- Stigmatization on HIV and AIDS, Crime, including serious crimes
- Xenophobia

The challenges, as tabled above, brought about a series of conflicts between the South African internal migrants and the foreigners which culminated into a bitter xenophobic outburst of 2008. The main reason for the conflict was that South Africans felt that jobs were being taken away by foreigners and also that the government was neglecting service provision to the local community in favour of foreigners.

A number of service delivery protests have become a common sight, particularly in the informal settlements. Lack of basic facilities and the irregular allocations of the RDP Houses, crime and poverty have waned the patience of residences of informal settlements. The resent protests in Zandspruit, Rietfontein and

Diepsloot informal settlements north west of Johannesburg are some of the concrete examples.

The situation could not be ignored by the Church and this research was an attempt to understand the extent of the problem in order to find a way to improve ministry to the affected communities.

V) **ACRONYMS:**

ACHIB:	African Council of Hawkers and Informal Business
AIDS:	Acquired Immune Deficiency Syndrome
ANC:	African National Congress
AU:	African Union
BEE:	Black Economic Empowerment
CEO:	Chief Executive Officer
CODESA:	Convention for a Democratic South Africa
CoRMSA:	Consortium for Refugees and Migrants in South Africa
CSVR:	Centre for the Study of Violence
DP:	Democratic Party
DRC:	Democratic Republic of Congo
FRELIMO:	Frente de Libertacao de Mozambique (The Liberation Front of Mozambique)
GEAR:	Growth Employment and Redistribution
HIV:	Human Immunodeficiency Virus
IFP:	Inkatha Freedom Party
IOM:	International Organization for Migration
KZN:	Kwazulu Natal
NCHR:	Norwegian Centre for Human Rights
NKJV:	New King James Version
NUM :	National Union of Mine Workers
OAU:	Organization for African Unity
OVC:	Orphans and Vulnerable Children
RDP:	Reconstruction and Development Programme
RENAMO:	Resistencia Nacional Mozambicana (Mozambican National Resistance)

- SACC:** South African Council of Churches
- SADC:** Southern African Development Community
- SALDRU:** South African Labour Development and research
Unit
- SAMP:** Southern African Migration Project
- SAPA:** South African Press Association
- TEBA:** The Employment Bureau of Africa
- UDF:** United Democratic Front
- UHURU:** Campaigns for and achievement of national
independence in Africa especially in Kenya, Uganda
and Tanzania “Total Independence”
- UNHCR** United Nations High Commissioner for Refugees
- WENELA:** Witwatersrand Native Labour Association

VI. KEY WORDS:

- Trauma
- Unemployment/Retrenchments
- Poverty:
- Housing and Homelessness
- Informal settlements and shack farming
- Social problems: family life, prostitution, crime, OVC's, street children,
- Culture shock
- Migration
- Economic migrants
- Refugees
- Xenophobia

VII) EXECUTIVE SUMMARY:

CHAPTER 1

This chapter introduced the subject of research. When South Africa eventually concluded the CODESA negotiations after many years of struggle against the apartheid system, the mood in the country was that life was going to change for better for all marginalised people. It was going to be the end of hardships. This was demonstrated by the huge turn up at the first elections that took place on the 27th of April 1994. There were high hopes that the new government was, indeed, going to address the injustices of the past and make life normal for all the citizens of the country.

The repeal of all the oppressive legislation of the apartheid regime, was seen as the right direction towards correcting the wrongs of the past. This situation led to massive migration from the rural homelands or Bantustans as they were known, at the time, to the cities of the country and Johannesburg being the hardest hit. This sudden migration is known as “Rapid Urbanization.” There was belief that life in the cities would be better and nearer to job opportunities. The results were massive informal settlements that mushroomed all over the cities. Indeed, the country was not prepared for this situation. This migration did not only happen inside the country, millions of foreigners poured into the country with the same hope of getting better life in the new South Africa. The chapter looked at three case studies that were used to bring home the message about the real situation of rapid urbanization.

Seventeen years later, the situation in the country seem to have worsed than it was before the 1994 dispensation. The high

expectations from the majority of the citizens and migrants had turned into frustration and poverty; and unemployment had escalated. The purpose of this research is to understand the extent of the problem of rapid urbanization and how the Church could be helped in addressing the situation of the people trapped in the cities of the country without the prosperity they had hoped to find.

Problem Statement:

The problem here, is that what people thought was going to develop into prosperity became misery. The research is aimed at exploring the issues that created this negative development in order to find way of dealing with them. The reality of rapid urbanization is that life is not as good as people from the rural areas perceive it to be. Life in the urban settings was far more difficult than it was in the rural areas. Poverty, unemployment, lack of housing, lack of basic services, lack of food, clothes, schooling for children, and lack of access to health facilities became the reality people had to face.

The chapter then developed the Aims and objectives which are:

- To explore the reality of rapid urbanization and its impact on people.
- Sensitize the Church to be aware of the plight of the people trapped in the situation
- To develop an action programme that the Church should follow

- To develop a counselling model.

CHAPTER 2

This chapter looked at the method that was used to collect information. The researcher used both the qualitative and quantitative research methodologies. A number of documentations on rapid urbanization have been compiled by a number of writers throughout the world and in South Africa on issues relating to rapid urbanization. The research involved doing research in the libraries, the internet and other sources to find how the situation is affecting people.

Secondly, a questionnaire was developed and was distributed among the people in the areas earmarked for research. Interviewees were asked to give their opinions on a number of issues including housing, sanitation, trust in the government, and attitude towards immigrants, xenophobia, poverty and service delivery.

Focus group discussions involving a number of people and stakeholders in the areas under research were conducted. The researcher targeted people who lived in the 3 main townships, Dobsonville, Braamfischerville and Doornkop (Snake Park) and also five informal settlements; Tshepisong, Mathole Motshekga, Mhlangeni, Zandspruit and Princess Crossing.

The researcher discussed with women, men, youth, councillors, police, immigrants, faith-based leaders, refugees, asylum seekers and sex workers.

The researcher then did the research gap to ensure that the work is not a repetition of the already researched work, then argued the relevance of the research in the Practical Theology field.

CHAPTER 3

This chapter looked in details the issues related to rapid urbanization. It had to deal with the following topics.

The economic situation post-apartheid:

This was intended to understand how things were prior 1994 in order to make readers of the research understand why people feel they have been betrayed by the new government. It is evident that the situation presented by apartheid system was deceiving. Though it looked like things were better then, it is clear that the apartheid government had taken 87% of the land and allocated only 13% for the majority population into Bantustan's where there were no services. Whenever the previous dispensation referred to service delivery, it was for few people.

Unemployment and under-employment:

Employment, which is the key economic factor in the country has been declining even before the 1994 dispensation due to the sanctions that were applied to remove the apartheid government. The new government failed to reverse the trend and unemployment is currently calculated at between 40 – 45% depending on who announces the figures. The problem has been exacerbated by the influx of economic migrants who came from countries that were facing

economic meltdown. These foreigners are prepared to take any form of remuneration, and therefore, profit-driven employers prefer them over the local ones who are likely to affiliate to trade unions.

The problems of housing and homelessness:

One of the problems of the old South Africa was that housing for black people was not in the agenda of their development. The housing backlog for the ethnic group has always been a problem even before the influx of people into the urban areas. There was not enough land allocated for housing since the intention was to keep blacks out of the so-called “White South Africa.” The backroom accommodation made it look like there were not many people and when the group areas act was repelled, the explosion of overcrowding occurred and the need for land and low cost housing was evident. The government then embarked on the RDP programme to try to solve the problem. The rapid urbanization process made it difficult for the government to resolve this problem as the more RDP house they built, the more shacks propped up.

Informal settlements and “shack farming”

At the rate which the rapid urbanization process occurred, it was not easy for any municipality to cope with the housing backlog. People started invading municipality land and in some cases, even private land to erect makeshift structures as homes. There were no organized allocation of stands and therefore anybody could put a structure anywhere he/she deemed necessary. The settlements had no infrastructure such as sanitation, water, electricity and municipality services. A phenomenon called, “Shack farming” developed in the

outskirts of the cities, particularly those with private land that was used for farming. Owners allowed people to erect shacks on their land and charge them monthly rentals. The informal settlement became synonymous with rapid urbanization.

Poverty in the urban areas-cities:

The state of poverty in the urban areas is more severe than in the rural areas. Without money, which is earned through employment, one cannot survive. The problem of employment, as discussed above, makes it difficult to get even short term employment or “piece jobs.” When there is no money, there is simply no food in the house. In the urban situation people are often on their own, and they have no one to lean to when things become difficult. In the rural areas there are always relatives who sometimes help. The fact remains that there are many families going for days without any food.

The mushrooming of Pentecostal churches and ministries and their contribution to poverty:

Huge tents and big buildings are becoming the order of the day in urban areas. These churches are promising people quick solutions to their problems. They are promising those who are looking for jobs, that they will get the jobs if they became members. Unfortunately, such charismatic churches fleece money out of the pockets of poor people and only the church leaders are the benefactors. They buy expensive houses and Porsche cars while their followers rot in poverty.

Informal versus formal trade:

In the absence of formal employment, the alternative is informal trade in order to make money. The new government, seeing that it was unable to resolve the issue of employment, encouraged people to be involved in small business activities. Unfortunately, the competition for this business sector was enormous.

CHAPTER 4

This chapter dealt with the products of the situation as dealt with in the previous chapter. The problem of rapid urbanization is, in most cases, accompanied by traumatic issues that affect the people as conditions and services are lacking or inadequate. These problems are closely interrelated with social changes which lead to alterations to social structures, institutions, roles and relationships. The process of rapid urbanization is characterised by population concentration, overcrowding, obnoxious urban conditions, miscellaneous diseases, poverty, unemployment, crime, drug and substance abuse, prostitution, family disorganization etc., the list continues.

The researcher studied the following issues:

The effects of rapid urbanization on family life.

A typical family is the one that lives together with all its members present, i.e. father, mother children and family pets, all staying in one house, sharing food, and everything in the house. The rapid urbanization has resulted in many families disintegrating. Some family members cannot stay with the family because of the

accommodation problem although others do stay together but the situation is not conducive. In some cases, families of five to ten members share a two-roomed shack where there is no privacy and family life cannot continue in such conditions.

Social Problems:

Social problems are problems that affect the larger part of society and can be defined as such by the entire community. The term is used to indicate that something is wrong. For it to be defined as such, it must have characters of harming the society and not just an individual. Briefly stated, these are the social problems normally associated with rapid urbanization: Poverty, Chronic diseases, HIV and AIDS, Housing and homelessness, Orphans, Street children, Prostitution, Substance abuse, Crime and Culture Shock.

CHAPTER 5

This chapter looks at the way rapid urbanization affects foreigners. The research looked at the situation of economic migrants and refugees/asylum seekers and then treated the phenomenon of xenophobia.

Economic Migrants:

This refers to people who came into South Africa purely because they believed that opportunities existed for jobs that would, in turn, lead to better life. Even in this category, there was a need to classify them; there are legal economic migrants and illegal or undocumented

immigrants. The former is made up mainly of professionals who are able to get professional jobs and make a good living. These are teachers, university professors, medical personnel and technicians. The latter group is made up of low qualified people who are prepared to accept any form of job or remuneration.

Refugees and Asylum Seekers:

The history of this country was that South Africa was never a member of the global community and therefore international instruments for regulation of migration were not ratified until after 1994, in fact it was in 2002 when the refugee act was finally approved. Refugees never used to be recognised or given asylum in this country. When the South African government changed, refugees from warring countries decided to come over for a better life. They arrived in a situation where the government was not prepared for them and ended up in the cities of the country alongside South Africans in the informal settlements. Rapid urbanization situation affected them as well.

Xenophobia:

This unfortunate event that erupted into a full blown crisis in 2008, was a direct product of the rapid urbanization. Local South Africans, who had to share the informal settlements and other issues with foreigners, became impatient when they realised that foreigners were becoming too many. Competition for jobs and many other services made people to begin hating the foreigners. The perception that the government was not delivering on its promises brought about the perception that foreigners were doing better than they do.

CHAPTER 6

This chapter analysed the results of the survey that was distributed among the people in the informal settlements, including the existing townships. The survey was distributed to a number of people; women, men, youth, community leaders and religious leaders. In addition to the survey, focus group discussions were held with a number of people to deal with almost the same topics given in the survey.

Chapter six, therefore, concludes the research. It looked at the scope of the research, the statement of limitation and delimitation, and then analysed the questionnaire, the focus group discussions; and then conclusions and recommendations to the churches.

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¹ DRC – Democratic Republic of Congo

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CHAPTER: 1

1.1. INTRODUCTION:

*“The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour and the day of the vengeance of our God, to comfort all who mourn, and to provide for those who grieve in Zion, to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair” **Isaiah (61:1 – 3)***

As a pastor stationed in the Dobsonville Parish¹, which covers both the urban and informal settlements in and around Roodepoort and Krugersdorp, the frustrations, misery and disappointments of people who find themselves trapped in the informal settlements, the derelict buildings in the towns/cities and the backyards of the township home owners have become the painful experience of the researcher in his ministry. One has to deal with frustrations and hopelessness of people who feel they have been cheated into voting a government that has nothing to do with them.

After the repeal of the Group Areas Act No 41 of 1950 and many other apartheid laws in June 1991, (**Keesing, World online – www.keesings.com** , see also **www.nelsonmandela.org**) and the realisation of democracy through the 1994 all inclusive elections, people understood that their lives were about to be changed positively.

¹ The Parish has since changed its name to Lefika Parish

This situation allowed freedom of movement, abode and work and as a result many people left the rural areas to seek for jobs and better life from the bondage of the homelands in which they were forced to live by the apartheid laws. Many black South Africans, including foreigners and economic migrants from other African countries, flooded the cities with the hope that they would find jobs and better life but had found themselves in a difficult situation as their expectations turned into misery. The good life expected by the formerly disadvantaged people of South Africa soon became empty promise. Life became even more difficult than before.

In order to make our case clearer, we need to look at the following three stories as narrated below to show some of the many experiences encountered by people in the new South Africa.

CASE STUDY: NO 1

A case of shattered hopes, high expectations of getting jobs in the new South Africa

“One Sunday after Church, at the time the congregation was having tea and coffee, a young girl introduced herself to the congregation but before she could finish her story, she burst into tears. The practice of the Church is that every Sunday visitors are welcomed during the church service but adequate time is given to them after service, during tea time to introduce themselves more in details. The young lady explained to the congregation that her father had left home at Mmatau in the North West to come and seek for a job in order to help improve the lives of his family. It was already three years that the father had left home and when they did not hear anything she decided to come and look for him. She had heard from a friend that he was staying somewhere in Dobsonville. She came with a family friend who helped her with accommodation while looking for her father. After a long search her father

was located in one of the backyards of a house in Dobsonville. It emerged that, since he came to Johannesburg, the father never got a job and was afraid to return home as he had nothing to offer to the family. He was at the mercy of a friend who allowed him to share with him a shack. The arrangement was that the father remained in the yard during the day while his friend went to work in order to ensure that their shack was secured.

Though the father was located, a new crisis emerged. The father was not at all prepared to return home because of shame. This left the girl with a painful reality of finding her way back home and the courage to break the news to the awaiting family. By the time she left home, the family had nothing to eat and had exhausted all the possibilities of getting help from the relatives or neighbours. Nobody was prepared to help them anymore. After hearing her sad story, the Diaconate ministry of the parish organised temporary shelter for her father away from the shelter he lived in, while counselling and persuading him to consider returning to the family even if he had nothing to offer. At the same time the parish organised funds and some goods to help the girl return home. The parish also linked with the home parish of the family and helped to arrange a survival means for the family.”

CASE STUDY: NO: 2

The case of refugees and migrants:

“One Friday afternoon late, just after 16:30, a young man appeared at the main entrance of the building of the ecumenical movement in South Africa, Johannesburg – (The South African Council of Churches.) He was dragging a heavily pregnant young woman by hand and demanded to see the person in charge of the refugee relief programme, the Emergency Relief Programme Officer who happened to be the researcher of this thesis at that time. When the officer arrived at the entrance of the building, the young man said: “Rev, tell me, what I must do with this woman? She is about to give birth now, we have no place to stay, no money to take her to the clinic nor hospital, no clothes for the coming baby, nothing. We have just been thrown out of the flat and our meagre belongings were taken by the landlord until

we are able to raise money to pay the rental we owed for the past 8 months.” This was not an isolated incidence; most of the Church organizations and congregations in urban areas of South Africa are overwhelmed by the request for assistance on daily basis.

The situation of this young couple is a drop in the ocean, if we have to compare it with the similar cases experienced by immigrants and refugees who came to South Africa. The way the South African urban life is marketed outside the country makes people believe that once they can find their way into the country their misery would be resolved. In Addis Ababa, Ethiopia, for instance, the returning young Ethiopian refugees from South Africa, display wealth and prosperity in a way that encourages others to leave the country. The same situation can be observed in Ghana, young men who come to work in South Africa when they return home they invest in hotel businesses and raise the hope that going down south would make enough money to be as rich as the others who have been there. This is true with some of the immigrants but unfortunately many find themselves in a different situation.”

CASE STUDY NO: 3

A case of internally displaced people:

“One afternoon the researcher was visiting a friend who happens to be a minister in one of the mainline churches when a woman knocked at the door and announced that she had come to borrow some sheets of corrugated iron which she saw in the Church yard. She had come all the way from Giyani, where she had left her familyⁱ to Daveyton, a township in Ekurhuleni, east of Johannesburg, to look for a job. As she had no accommodation in Daveyton, she had to stay with friends until she could get the state sponsored house (The RDP). But, she knew that for her to be able to get that house, she had to prove that she had been living in the area and registered to be given the house. There must be prove that she had her own shack to be considered as a beneficiary, so that when the municipality officials come to register those who need the houses they should find her already in a temporary house or shack. She also decided to go to friends and relatives to borrow materials in order to erect her temporary shelter in the form of a shack.”

THE CHALLENGE TO THE CHURCH

The situations as described above are a direct challenge to the Church in this country. If the Church wants to be true to the ministry of our Lord, **(Luke 4:18 – 19)**, it has to be the advocate of the marginalised or the poor. South Africa is one of the countries where the voice of the Church has been so vocal in fighting for the marginalised during the struggle against colonialism and the injustices of apartheid. At that time the common enemy was clearly identified as apartheid. When the political formations/organizations were banned in South Africa during the mid-1980's, the Church stepped in to become the voice of the marginalised. Indeed the Church, under the auspices of the South African Council of Churches became such a powerful weapon to fight against the injustices of the apartheid system and the whole world supported it. One could ask a question "Is the Church still visible among the poor and marginalised today?"

Why are the new governments not different from the colonialists? Just as it has been a case with many African countries, Ghana, Namibia, Zimbabwe etc., the powerful prophets who led the onslaught against the colonialists, seem to have found that the new governments were too good and joined them. This has rendered them to be part of the system and cannot speak anymore against the injustices mooted against the helpless and marginalised people.

But looking at the current situation in the country, one would still say a common enemy is clearly identifiable, but the question is, is the voice of the Church the same? The poor, who now feel that they have been

betrayed by the political parties after promising them better life, still have hope that some miracles are still able to happen even during this time.

1.2. BACKGROUND INFORMATION:

Perhaps it will be helpful for readers to understand where the country comes from as far as the issue of separate development is concerned; the situation that had disfranchised millions of people and locked them into lifeless homelands. South Africa is a country that has a long history of discrimination that was legislated in the statute books of the then Republic of South Africa. When the National Party won the general elections in 1948, the party introduced the apartheid system of Separate Development which saw 87% of land being deprived of millions of the indigenous inhabitants of the country. Tracts of fertile and industrious land were declared white areas and black people forcefully removed and bundled into the arid homelands and declared foreigners in what had been their motherland for centuries. Several laws were enacted to ensure that the separate development system worked. The vicious apartheid policy of the National party banished the majority of the citizens of the country into rural and arid homelands where there was no livelihood. Pseudo Presidents and Prime Ministers were appointed by the Pretoria regime to make the homelands system work.

In order to enforce the segregation policy of the National party, a series of different laws and acts were passed from 1948. These laws were intended to enforce the power and dominance by whites, of substantially European descent, over the other race groups. This

ensured that the apartheid was institutionalised. While the National Party's policy of separate development became known worldwide, it is however interesting to note that these were not the first discriminatory laws against the natives of the country. The Glen Grey Act of 1894 in the Cape colony which diminished the land rights of Africans in scheduled areas is a good example.

*Cecil John Rhodes, the Prime Minister of the Cape Colony at the time introduced a number of bills and on native policy he had to move cautiously. His Franchise and Ballot Act (1892) was passed, limiting the native vote by financial and educational qualifications then the **Glen Grey Act (1894),**² It gave its name to the Glen Grey Act, a 1894 act of the parliament of the Cape Colony, which established a system of individual (rather than communal) land tenure, and created a labour tax to force Xhosa men into employment on commercial farms or in industry. The act was so named because, although it was later extended to a larger area, it initially applied only in the Glen Grey district, assigning an area for exclusively African development, was introduced from the highest motives: "a Bill for Africa," as Rhodes proudly called it" ("Glen Grey Act." **Encyclopædia Britannica Online. Encyclopædia Britannica, 2011 www.britannica.com accessed (07 May 2011.)***

The difference is that when the national party took over the government in 1948, it became very aggressive in promulgating laws to enforce the apartheid ideology. Massive forced removals were embarked on to ensure that different racial groups were separated. Following are some of the promulgated laws to enforce the apartheid policy:

1.1. The Prohibition of Mixed Marriages Act No 55 of 1949.

1.2. The immorality Amendment Act No 21 of 1950

² **Glen Grey** is a former name for the area around [Lady Frere](#), east of [Queenstown](#), in the [Eastern Cape](#) province of South Africa

- 1.3. Population Registration Act no 30 of 1950
- 1.4. Group Areas Act No 41 of 1950
- 1.5. Bantu Building workers Act no 27 of 1950
- 1.6. Separate Representation of Voters Act no 46 of 1951
- 1.7. Prevention of Illegal Squatting Act No 52 of 1951
- 1.8. Bantu Authorities Act No 68 of 1951
- 1.9. Natives Laws Amendment Act of 1952
- 1.10. Natives (abolition of Passes and Coordination of Documents) Act No 67 of 1952 which included the Group Areas Act, The Group Areas Act of 1950 (Act No. 41 of 1950) was an act of parliament created under the apartheid government of South Africa that assigned racial groups to different residential and business sections in urban areas in a system of urban apartheid.

The effect of the law was to exclude non-Whites from living in the most developed areas, which were restricted to Blacks (e.g., Sea Point). It caused many non-Whites to have to commute long distances from their homes in order to be able to work. The law led to non-Whites being forcibly removed from living in the "wrong" areas.

History of South Africa from 1948,

www.southafrica.to/history1948 (accessed 2010.09.18)

This act was repealed forty one (41) years later, on June 5, 1991 along with the Land Act of 1913, the Mixed Marriage Act. The Prohibition of Mixed Marriages Act, Act No 55 of 1949 and the Immorality Act (1950-1985), were apartheid laws in South Africa prohibiting marriages between people of different races. It was illegal for mixed races to marry each other. This was one of the first Apartheid laws in South Africa. It attempted to forbid all sexual relations between whites and

non-whites. In 1949, interracial marriages had been banned by the Prohibition of Mixed Marriages Act.

The history indicates that, on the grounds of the Immorality Act, special police were deployed to track down racially mixed couples suspected of being in relationships. Police used to climb on trees closer to the homes of suspects to observe them engaging in “immorality sexual relations” Once satisfied that the act has happened, they stormed the houses and even broke doors to catch them still in uncompromising situation.

“The police tracked down mixed couples suspected of having a relationship. Homes were invaded and doors were smashed down in the process. Mixed couples caught in bed, were arrested. Underwear was used as forensic evidence in court. Most couples found guilty were sent to jail. Blacks were often given harsher sentences.

One of the first people convicted of the immorality act was a Cape Dutch reformed minister; he was caught having sex with a domestic worker in his garage. He was given a suspended sentence and the parishioners bulldozed the garage to the ground.

When white males had the urge for black female flesh they had to cross the border into neighboring Zimbabwe, Swaziland, Lesotho or Namibia to satisfy their needs.”

Rebirth Africa Life on the continent – Apartheid South Africa – mixed marriages and the Immorality Act www.re-birth.co.za accessed on the (2010.09.18)

The 1994 dispensation that came after the negotiated settlement Convention for a Democratic South Africa (CODESA) brought hope to the millions of people who were confined to the homelands. The repeal of the Group Areas Act and many other discriminatory laws allowed people from the homelands to move, live and work freely anywhere in the country without restrictions. Since there was no life in the homelands, the move from the rural areas to the urban areas took

momentum, especially from the early 1990's when the negotiations started.

When the CODESA negotiations were finally concluded, millions of disadvantaged South Africans welcomed this as they were expecting or hoping for a better life under the government they were to elect. The beam of hope that started already in 1989 with the unbanning of the political parties and the release of prominent political leaders, which included Walter Sisulu and culminated with the release of Nelson Mandela on the 11th of February 1990, from the Victor Verster prison, after spending almost 27 years in Robben Island as a political prisoner, meant life was not going to be the same for the majority of South Africans who lived, for many years, under the yoke of apartheid.

The excitement of taking part in the first inclusive general elections became the dream many people waited to see fulfilled during their life time. The long queues that characterized the 1994 elections were the culmination of this dream, an indication that people have been yearning for change and new life. Indeed, the outcome of the elections showed that people were determined to make change with a cross on the ballot papers despite the threatening violence that prevailed towards the actual voting day³.

³ Spate of bombings by right-wing organizations and attacks, killings and violence caused by rival political organizations which threatened to derail the process of democratization



Despite Kilometres-long queues, administration 27 April 1994: Let the people vote....showing remarkable patience, South Africans stood for hours in long queues at polling stations across the country. The Star, 28 April 1994. Blunders and disappointments, the party mood never sagged (Weekly Mail & Guardian) 29 April 1994 (www.mg.co.za) Accessed (2010.07.15)

Soon after the elections, the new government started to work on the process to remove the apartheid laws and to implement agreements reached during the negotiations. Though this meant millions of South Africans were now free from the restrictive apartheid laws, the actual impact of these changes could not be felt immediately.

It is worth noting that the agreements reached at CODESA were negotiated settlements and not coup d'état and therefore the rights of

those who had the economic powers were protected. The most visible and tangible change that occurred at that time was the political power and not economic. Therefore the expectations that the new government was to change the lives of ordinary people immediately were far-fetched. The other complicating issue was that the government's attempts to improve lives of the previously disadvantaged people, through the Reconstruction and Development Programme (RDP) did not succeed. When the country went to the second elections, the RDP was not part of the manifesto of the ruling party and one could observe that all efforts were made to avoid mentioning it during the campaigns. It was later replaced with the new controversial macro-economic strategy, The Growth, Employment and Redistribution (GEAR) plan intended to provide economic underpinning for the RDP. The programme focused on privatization and the removal of exchange controls. This programme was only moderately successful in achieving some of its goals but was hailed by some as laying an important foundation for future economic progress.

The government also implemented new laws and programmes designed to improve the economic situation of the marginalized majority. One such strategy, called Black Economic Empowerment (BEE), focused on increasing the number of employment opportunities for people formerly classified under apartheid as black, i.e. Africans, Coloureds, and Indians, improving their work skills, and enhancing their income-earning potential. The concept of BEE was further defined and expanded by the Broad-Based Black Economic Empowerment (BEE) Act of 2003 (promulgated in 2004), which addressed gender and social inequality as well as racial inequality.

Archbishop Emeritus, Desmond Tutu, stirred the wasp nest when he delivered the annual Nelson Mandela Lecture on the 29th of November 2004. His address was entitled: “**Look to the rock from which you were hewn**” After taking more than 50% of his speech praising the new South Africa, particularly its icon, Nelson Mandela, Tutu turned on the subject of massive poverty and the growing inequality in the country. He levelled his criticism to the culture of sycophancy within the African National Congress, the move that left the then State President, Thabo Mbeki extremely angry at the Archbishop. Tutu said:

“At the moment many, too many, of our people live in gruelling, demeaning, dehumanising poverty. We are sitting on a powder keg.” **World Socialist Website, 2004.12.14. www.wsws.org (Accessed 2010.08.16)**

The Archbishop’s statement was supported by the General Secretary of Congress of the South African Trade Unions, Mr Zwelinzima Vavi who bemoaned the sycophancy within the ruling party when he responded to Mr Smuts Ngonyama’s statement. On the issue of the BEE, Tutu said:

“What is black empowerment when it seems to benefit not the vast majority but small elite that tends to be recycled? Are we not building up much resentment that we may rue later?” Ibid

The statement made by Desmond Tutu could not be ignored and it created serious problems for the ruling party. In an attempt to correct the Archbishop, Thabo Mbeki wrote 3 069 word vicious letter published in the ANC’s website, www.anc.org.za, in which he slammed the Archbishop as being ignoramus:

“The Archbishop has never been a member of the ANC, and would have very little knowledge of what happens even in an ANC branch. How he comes to the conclusion that there is lack of debate is most puzzling.” **(ANC Website 27th November 2004) Accessed (16th February 2010)**

The African National Congress also responded to the Archbishop’s statement by saying:

“Neither the ANC nor its president regards you as a “liar with scant regard for the truth”....Neither the ANC nor its President regards you as a charlatan posing with his concern for the poor, the hungry, the oppressed and voiceless, but rather as one of the many leaders in this country who have sought and continue to seek to further the interest of the poor and oppressed. **ANC Website 29th November 2004, accessed on the (16th February 2011.)**

The Vice President, Mr Jacob Zuma, addressing the inaugural of the Desmond Tutu Peace Lecture in Cape Town said:

“Archbishop Desmond Tutu has dedicated his entire life to the quest for peace, human dignity and human rights in our country, it is therefore fitting that Western Cape Provincial Council of Churches has chosen to pay tribute to him in this manner.” **ANC Website, 2004.11.29, accessed on (16th February 2011.)**

In an attempt to correct the perception that few individuals were benefitting from the state at the expense of the majority, the President confirmed what the Archbishop was concerned about. He made mention of the Telkom⁴ deal in which a group of prominent and well-connected politicians and government officials were negotiating a deal of R6.5 billion. The deal was being facilitated by prominent ANC

⁴ Telecommunication network

politicians, who included Mr Smuts Ngonyama, the then spokesman and Head of the Presidency within the ANC. He himself stood to benefit between R32 million and R160 million. He came to be famous for his unapologetic statement that: *“I did not join the struggle to be poor.”* Quoting from the Mulholland column of the citizen newspaper:

*“Take, for example, Smuts Ngonyama, its principal spokesman, who famously remarked, on receiving a minimum of R30 million for introducing a couple of chaps to each other in the allocation of Telkom shares: “I did not join the struggle to be poor.” Can we reasonably conclude, therefore, that he joined the struggle to get rich? And let us not forget Ngonyama’s role in Oil gate, that smelly affair in which one Sandi Majali, CEO of something called Imvume, conned those innocents at PetroSA into advancing him millions he had not earned, of which he then shifted, or laundered, as the case may be, some R11 million into the election coffers of the ANC. As more is revealed it becomes clear that the ANC and its officers are enthusiastic players in the Age of Mammon. **Stephen Mulholland, the Citizen (27/06/2007)***

1.3. PROBLEM STATEMENT:

The reality of rapid urbanization is that life is not as good as people from the rural areas perceive it to be. There is a popular saying that goes: *“All roads lead to Johannesburg.”* Mozambicans when they leave their country say *“Hiya Johnny,”* meaning, *“we are going to Johannesburg”* even if they go to rural areas, in Limpopo or Mpumalanga, far away from Johannesburg. The situation in which people find themselves in urban areas is completely difficult, in some cases, even worse than the rural life. Lack of housing, unemployment, crime, poverty and social problems are common issues found in the urban areas. In 2004, the researcher and the Mayor of Dobsonville, a township in the North West part of Soweto falling under the

Roodepoort local Municipality, conducted a feeding scheme as a joint venture between the municipality and the Church.

The scheme targeted homeless people, unemployed, pensioner-headed families and pensioners who did not have any support from family members or lived on their own. A snap survey was done on all the families that were on the feeding scheme and the results showed that 87% of the people interviewed suffered from High Blood Pressure, Diabetes and other stress related ailments. In analysing this study, we discovered the following facts:

- The cause of the stress related illnesses are the results of the high rate of unemployment in the townships.
- The situation seems to be worse than in the rural areas and very little efforts have been made to address the issue.
- Most families in the townships depend on the monthly grants of the pensioners. This grant pays for municipality rates, school fees for the grandchildren, buy food and other household goods.

The same amount of money, in rural areas, is enough to keep a family bigger than the average urban family and still leave some change. The survey indicated that elderly people, who were the beneficiaries of the feeding scheme, spent more time thinking about where the next meal would come from and how to handle the situation of their unemployed grown up children who are also the burden. The abolition of pass laws and the lifting of restrictions on movement and the right to live and work anywhere in the country has allowed people from outside the urban areas to come and compete for jobs with those who are in the urban areas. It used to be automatic to get a job if you

were born in urban area but this is no longer the case. Many people in the townships resort to erecting shacks in their backyards and rent them out to people, mostly people from the rural areas and migrants. In this situation, people from the rural areas, who came to the city with the hope of getting jobs and improve their lives, end up becoming income generating projects for the unemployed families in the townships.

On the other hand, the old myth that cities, especially Johannesburg, is flowing with gold and abundant jobs seems to be the driving force to the rural communities. The mushrooming of huge informal settlements in the peripheries of the city and the townships are evidence of this myth. The infrastructure of the cities cannot cope with the load of inhabitants and therefore even the job markets and accommodation are overwhelmed. Hundreds of thousands of people who expected to have jobs to earn income and support their families back home end up in the streets of the cities.

The influx of immigrants from the neighbouring countries and from the other African countries, who are highly skilled are creating more problems, especially for the previously disadvantaged South Africans who were subjected to the apartheid education system that developed them into good employees than skilled and independent thinkers. Most of the institutions and industries have opted to employing highly skilled immigrants than the South Africans who might still be struggling and may also belong to labour unions. A colleague of the researcher, who herself had worked at a power station in Zimbabwe, reported that at one stage, all the highly skilled engineers of the power station resigned and left the country to join the South African electricity supply corporation (ESCOM) and were

all absorbed by the company, leaving less skilled South Africans out. This has been one of the causes of xenophobic attacks which would be discussed later in the research.

In the field of informal trade, immigrants are by far the most experienced and the competition with the locals is incomparable. Therefore the researcher could not deal with the rapid urbanization context of South Africans without that of immigrants as the two groups meet in the cities looking for the same thing; better life and prosperity.

The researcher therefore aimed at researching into a number of issues that contribute to the traumatic experiences of people in the urban areas, issues that have escalated since the new government took over from the apartheid regime. It is for this reason that the researcher explored the following Key Research issues/topics:

- a) Trauma
- b) Unemployment/Retrenchments
- c) Poverty:
- d) Housing and Homelessness
- e) Informal settlements and shack farming
- f) Social problems: family life, prostitution, crime, OVC's, street children,
- g) Culture shock
- h) Migration
- i) Economic migrants
- j) Refugees
- k) Xenophobia



1.4. AIMS/OBJECTIVES:

The most important objective of this research was to:

- a) Explore the reality of the rapid urbanization; identify the issues that lead to traumatising of people.

- b) Sensitize the Church to be aware of the plight of the victims of rapid urbanization and to invite them to take the side of the poor as Taylor puts it. *“If God is on the side of the poor, then as witnesses of God’s Kingdom, Churches have an unavoidable responsibility to side with the poor as well.”* **Taylor (2003:32)**

- c) To develop an action programme that the Church should follow to help advocate on behalf of the millions of people trapped in the slums of the country. As Pieterse puts it, *“the role of the Church is: “To give the poor inspiration and vision so as to empower them to ameliorate their circumstances and thus bring about liberation from their situation of poverty”* **Pieterse (2001:115)**

- d) To develop a counselling model for the Church to help people in that situation to cope and manage their lives and develop themselves, *“as failure to do so will be not only a missed opportunity but also irresponsible”* **Professor Tinyiko Maluleke in an article, “Towards an HIV/AIDS sensitive curriculum” in the WCC Publication, edited by Prof Musa Dube, (2004:64)**

1.5. PRELIMINARY CONCLUSION:

Chapter one introduced the subject matter, and then gave the background information followed by the Problems statement and the Aims and objectives. The following chapter will introduce the Methodology, then the Research gap followed by the relevance of the study.

2.1. METHODOLOGY:

The researcher used, as base texts, HJC Pieterse book, “**Preaching in the context of poverty**” in relation to Gerkin’s **shepherding model**, who portrays Jesus as a good shepherd and that those following him, the church, should emulate him and be shepherds of his flock. The researcher further applied Nick Pollard’s “**Positive Deconstruction theory**” to expand more on Gerkin’s methodology by helping the victims to deconstruct their situation in order to help them to rebuild their lives.

Nick Pollard describes the theory of positive deconstruction as process involves 'dismantling' the worldview in order to identify areas of conflict with a Christian worldview. It is positive because the intention is not to destroy a person's ideas and belief system, but to build on areas of agreement between the two worldviews in order to argue for the truth of the Christian worldview. **Pollard (1997: 48 – 56.)**

Pollard says:

*The process of positive deconstruction involves four elements; identifying the underlying worldview, analysing it, affirming the elements of truth which it contains, and, finally, discovering its errors. **Pollard (1997:48)***

The researcher also applied Edward Wimberly's privileging theory to develop counselling methods for the churches to assist the victims of rapid urbanization.

"Privileging is a process of articulating our current story and conversations that go into making up our stories, assessing the story and its impact on our life, and deciding to re-author or re-edit the story conversations." (Ed

Wimberley1999)

Counselling is about facilitating the privilege of positive conversations so that one can move forward in one's life and vocation.

The researcher also borrowed from Robin Guerney's stories in his book, "**The face of Pain and Hope**" to bring more meaning to the stories used in the thesis.

Both the Qualitative and Quantitative methods were used to gather the necessary information needed to come to the conclusion of the study.

Qualitative Research Methodology:

This is the research methodology of data collection and analysis that can be used to uncover and understand thoughts and opinion that can lead to a decision making. It does not involve quantities, i.e. numbers or measurements. Data collected through this methodology can come in bits and pieces; it can come in the form of words, images, impressions etc. In this research this method was very helpful to get information about the feelings and situations of the people who are victims of rapid urbanization. Data was collected by interviewing individuals, groups and studying of materials that were available to give information about the situation.

Quantitative research Methodology:

This is the research methodology used to measure quantity of information, which offers statistical validation, accurate facts etc. This methodology was useful in that it helped the researcher to get actual statistics, measure the extent of the crisis in terms of percentages, the economic data, the employment data and all other relevant and related facts and figures. On the basis of this information, the researcher was able to gauge the existence of the phenomenon of rapid urbanization, that would also assist those who will be making decisions or follow-ups based on the facts as measured.

Structured survey, in the form of a questionnaire was also applied in order to get qualitative data. This method was employed to interview key role-players such as community representatives and individuals etc.

Semi-structured Survey was also applied where a mixture of qualitative and quantitative data was needed. This method was employed especially when one determined the trends and the extent of the problem in given parameters.

Focus group interviews (Discussions) were applied as well. Groups of people with similar interest were gathered and the researcher engaged them in discussions to get the information needed to complete the survey. As discussions and interviews were informal, people were able to open freely.

As the research had to deal with a lot of historical issues, the historical methodology was also applied. This method was also in

important since the researcher had to examine legislation and Acts of the South African government (Apartheid and the new governments) relating to the urbanization policies.

2.2. THE RESEARCH GAP:

The researcher went into the research help engine of the library of the University of Pretoria and also consulted with the library assistant and discovered that a number of researches have been done on this topic from a number of fields, e.g. Economics, Geography, Sociology, Medical, Psychology and one in Practical theology, so far 18 researches from a number of universities across the country have been identified. The researcher's study so far indicated that researches were mostly concerned about the issues mentioned above, the effects of rapid urbanization in terms of problems, objects and statistics. There were also a number of inner city ministries of a number of denominations, most of whom were evolved out of the old industrial mission which did a lot of work among the industrial workers during the apartheid era. While these are good and important initiatives, the human touch in the process is lacking and there was a need to look at the situation of the victims of rapid urbanization through the eyes of the Lord, i.e. as people made in the image of God, "Imago Dei."

The other gap identified by the researcher was that most of the inner city ministries tended to concentrate on the situation within the cities and very little was done in the peripheries of the cities where the majority of the influx from the rural areas settle. Popular programmes found in the cities are: street children, homelessness, HIV and AIDS and immigrants. The examples are; the Central Methodist Church,

The Outreach foundation of the Lutheran Church in Hillbrow, the Tshwane Urban Mission in Pretoria. The areas under research in the west of the Johannesburg city have no such structured programmes expect for the individual churches that are doing ministry there. This is the gap that the researcher would like to explore and find a way of filling it. The researcher took the advantage of the All Africa Conference of Churches' 9th General Assembly, held in Maputo, Mozambique from the 7th to the 12th of December 2008, in which he participated in the sub-theme: *"The challenges of the urban mission"* and learned that there were a number of initiatives by a number of churches in the inner cities of South Africa trying to address some of the issues. This research wanted to uplift the image of victims of the situation of urbanization as people created in the image of God, who needed pastoral care and counselling.

2.3. THE RELEVANCE OF THE STUDY:

Why is this research done in the Practical Theology field? What is its significance for the Church or for the country? Perhaps it will be helpful to try to answer this question by referring to a story of ***"a snake in the house"*** which the researcher learned from Malawi recently.

"A farmer came out of the house and announced that there was a snake in the house. He was worried that it was going to disrupt the smooth running of the farm as it was going to affect everybody in the farm. A number of animals refused to be involved as they were convinced that the presence of the snake in the farm house had nothing to do with them. The snake bit the wife of the farmer and she became very sick. A chicken was slaughtered to make food for her to try to help cure her. Family members of the farmer came to visit the sick woman and a goat was slaughtered to

feed them. Eventually the woman died and two cows were slaughtered to prepare for the funeral. Horses were lucky to be spanned to carry the coffin to the grave yard and missed the day's grazing. After the funeral two sheep were slaughtered to finalise the funeral rituals. The rest of the animals were kept locked in their enclosures to mourn the death of the farmer's wife. Eventually almost all the animals were involved or somehow affected." **(Oral tradition or folklore story related by an elderly man in Lilongwe, Malawi)**

The Zimbabwean version of the snake in the house as narrated by Mucherera is very interesting. The main problem that was ignored by all the animals on the farm was a trap in the house meant to catch the mice. The snake got trapped by mistake in the trap intended to catch mice but ended up biting the owner of the house.

Perhaps the most appropriate example of a snake in the house is the situation of the Central Methodist Church in Johannesburg. The influx of Zimbabwean refugees, who took over every available space, including the sanctuary, became a problem no one could ignore. At first their problem was interpreted as a problem of the Methodist Church and no one was interested, except the police who time and again went to raid the premises. The neighbours, the business community, the city council, the Anglican St Mary's Cathedral situated few metres away, the Universal Church Temple also in the same vicinity, the provincial government and the adjacent High Court were not interested until the presence of the immigrants started to affect all of them. Every available space in and around the church was occupied, even during the day. Customers of the businesses in the vicinity left the area because they did not feel safe to do shopping there. The enormous challenge on infrastructure, sanitation, crime and safety of both the local people and the refugees themselves could not be ignored by local and provincial government authorities. At first, they all had ignored the call to help provide alternative

accommodation to the refugee community but suddenly even the legislature got involved.

The point of departure here is Jesus' words at the beginning of his ministry as recorded in the gospel according to Luke and the prophet Isaiah.

“The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour and the day of the vengeance of our God, to comfort all who mourn, and to provide for those who grieve in Zion, to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair” **Luke (4:17 – 18)** the same words are found in **Isaiah (61:1 – 3)**

Jesus clearly indicated from the onset that his ministry was to do two things:

- 1) To preach the good news to the people, that is to restore the relationship between man and God and
- 2) To address the needs of the needy, the oppressed and the down hearted and the prisoners.

Jesus summarised this when he answered the Pharisees who wanted to test him:

“Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second

is like it: 'Love your neighbour as yourself.' All the Law and the Prophets hang on these two commandments." **Matthew (22:37 – 40)**

Jesus further demonstrated this in the parable of the Good Samaritan in which he also addressed the question of "the neighbour." (Luke 10:25 – 37) The first two men who passed the injured man by the side of the road were definitely on their way to worship and had no time for someone they did not know. The other possibility might be that they did not want to attend to him as he was a Samaritan and therefore not their brother or neighbour.

Clearly, the Church that is the incarnate body of Christ on earth has to "be moved with compassion" at the sight of human misery around us like the Church of Antioch when famine struck Judea:

"Every brother, according to his ability, decided to provide help for the brothers living in Judea" **Acts (11:29)**

It has a relief responsibility to the hungry, thirsty, naked, homeless, sick and other forms of human needs today.

If the church cannot be worried by the snake in the house, it needs to review its ministry. The Church, which is the communion of believers/saints, cannot fold hands and pretend as if the situation of rapid urbanization has nothing to do with it. The situation involves lives of people and should be the concern of the Church. James puts it very challenging and interestingly when he asks:

"What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him,

“Go, I wish you well; keep warm and well fed,”

but does nothing about his physical needs,

what good is it? In the same way, faith by itself,

if it is not accompanied by action, is dead.” James (2:14 – 17)

Right from the beginning of the early Church, the holistic approach of the Church to ministry could be recognised. While the priority was to spread the gospel, it came very clear that the Church could not ignore the ministry of good will to the marginalised. In Acts 6:1 – 7, we find the story of the election of the seven stewards who were entrusted with the service to the widows. While it was the priority to spread the gospel, in the book of Acts we read:

“When famine in Judea took place, every believer in Antioch “The disciples, each according to his/her ability, decided to provide help for the brothers living in Judea.” Acts (11:29)

It is generally believed that Paul at that time, wanted to visit the Roman Christians, but decided to write the Epistle instead of travelling to Rome as the priority was to address the Judeans crisis.

The Church is not the building structures but the communion of the saints or the believers (The people) As Paul compares the Church with the body, every part of the body that is sick, affects the whole body.

“But God composed the body, having given greater honour to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it. Now you are the body of Christ, and members individually.” (NKJV) 1 Corinthians (12:26 – 28). See also Ephesians (2:13 – 22) and Colossians (1:24,)

2.4. PRELIMINARY CONCLUSION:

This chapter looked at the methodology of how to carry on with the research, and then did the research gap to ensure that the work is not a repetition of the already researched work, then the relevance of the research in the Practical Theology field. The next chapter will explore in details the phenomenon of rapid urbanization and then discuss issues that are the products of the process.

ⁱ Giyani is a village 600 km away from Johannesburg, one of the former homelands development towns.

2. Georg Gerster, *Flights of Discovery: The Earth from Above*, 1978, London: Paddington

CHAPTER 3:

In order to understand the present, it is very important to first understand the past, therefore in this chapter, the author dealt with the following issues:

- The economic situation post-apartheid
- Unemployment and under-employment
- The problems of housing and homelessness
- Informal settlements and “shack farming”
- Poverty in the urban areas-cities
- The mushrooming of Pentecostal churches/the ministries and their contribution to poverty
- Informal v/s formal trade
- Preliminary conclusion

3.1. THE STATE OF ECONOMY POST APARTHEID:

It is important to note that when South Africa finally agreed to reinstate the voting rights to all the nationalities in the country, the economy of the country had already suffered a major setback. The pressure from the international community to disinvest from South Africa had left the Nationalist party in a very difficult situation. Almost all their plans to circumvent the international pressure were closed and they had no option but to negotiate for a political settlement. By 1987 the growth of South Africa's economy had dropped to among the lowest rate in the world, and the ban on South African participation in international sporting events was frustrating many whites in South Africa. Examples of African states with black leaders and white

minorities existed in Kenya and Zimbabwe. Whispers of South Africa one day having a black President sent more hard-line whites into Rightist parties. Already in October 1979, Mr Stephanus Botha, popularly known as “Fanie Botha”, a Labour Minister in the cabinet led by PW Botha, had proposed the progressive dismantling of petty apartheid. Challenging his fellow Afrikaners to “adapt or die” He had earlier announced that the government was intending to relax or repeal a number of laws that affected black people, among them the mixed marriages act and the Immorality Act. Botha earned himself a name “Kaffirboetie” (nigger lover” and he was heckled in a meeting in Rustenburg, then, that was already a sign that the hardliner Afrikaners were not ready for change. Over the years more and more white people joined the right-wing movements and parties as attempts to stop the government from succumbing to pressure from the international community and the black people in the country.

Early in 1989, Botha suffered a stroke; he was prevailed upon to resign in February 1989. He was succeeded as president later that year by F.W. de Klerk. Despite his initial reputation as a conservative, De Klerk moved decisively towards negotiations to end the political stalemate in the country. First, they had to get the opinion of the white voters through referendum and then start to dismantle the apartheid system. In his opening address to parliament on 2 February 1990, De Klerk announced that he would repeal discriminatory laws and lift the 30-year ban on leading anti-apartheid groups such as the African National Congress, the Pan Africanist Congress, the South African Communist Party (SACP) and the UDF. The Land Act was brought to an end Apartheid was dismantled in a series of negotiations from 1990

to 1993, culminating in elections in 1994, the first in South Africa with universal suffrage.

While people had very high hopes that the new government would assure new job opportunities and better life, the economy had already suffered and there were very little the new government could do to help.

Since 1948 when the National Party of South Africa won the elections and started its programme of separate development, the minority white government embarked on a process to ensure that the separate development policy worked, the apartheid system decided to create separate amenities according to racial divisions. 87% of the land was grabbed by the minority white South Africans and the remaining 13% divided among the blacks according to the ethnic groups. Semi-autonomous homelands were created to ensure that the separate policy of self-determination was also maintained among the blacks. This system totally ruled out black South Africans from claiming any land or rights in what was termed white South Africa.

Blacks working and living in the urban areas of white South Africa were tied to the homelands of their ethnic origin. They had to have annual contracts that had to be renewed annually. Those who worked in the urban cities, including migrants from the Homelands, were classified according to the pass law, Section 10: A, B, C, and D. This classification would tell whether you qualify for permission to seek a permanent job and stay in the township or you can only apply for a contract work and be confined to the hostel. At first there were only hostels for men but later on special hostels for women were also erected e.g. the Mzimhlophe Hostel near Orlando in Johannesburg.

The intention of the apartheid government was to, eventually, give these states total independence. Unfortunately, the apartheid government succeeded to give only four of them independence before it succumbed to domestic and international pressure to accept change and let the democratic process take place in the country.

It should be noted that by the time the old South African regime surrendered to negotiations, the economy of the country had already suffered major problems that were caused by the sanctions and the disinvestment by the world investors in support for the fight against the apartheid system. Though painful, the sanctions were applauded by many people within and outside the country except countries that supported the apartheid system such as Britain and others. Their argument was that sanctions would hurt those that were intended to help than the regime itself. True indeed, sanctions created massive retrenchments and unemployment throughout the country. Hardest hit were people from the homelands who had to return to the homelands and face the bleak situation of poverty.

While it was the wish of all the South Africans, particularly those who were previously disadvantaged, to have a better life after the fall of the apartheid regime, the new South Africa came with a lot of challenges. The high hopes many people had in the new government were dashed as soon as people started to realize that what they had hoped for will not come that early. The government seemed to be involved in building its image in the international arena and there was very little attention given to domestic programmes.

The major problem here was that the settlement reached between the black majority and the white minority regime was that it was a

negotiated settlement. Therefore hopes that things were going to change suddenly and give the previously disadvantaged majority access to economy and jobs were dashed by the fact that things could not happen overnight. Serious negotiations had to be made with those who had the power over the economy. Therefore the early years of post-apartheid era were full of expectations and frustrations among the black majority, and people were disappointed when changes for better looked a distance away. Maybe the problem was that people's expectations were raised very high in order to ensure that they voted the old regime out of power and brought the ANC in.

The new government was faced with the dilemma of changing the old laws and putting into place new policies and legislations in order to do away with the past discriminatory laws that would help to change the lives of the people. But, the new government was faced with a number of challenges. There were five fundamental economic problems to be resolved; poverty, inequality, unemployment, stagnation and racism. William M Gumede, in the book entitled "Thabo Mbeki and the Battle for the Soul of the ANC" says:

"The economy the ANC government had inherited was in dire straits, far removed from the rosy picture usually portrayed to the public. Not only had the apartheid regime rushed through the privatisation of companies such as steel giant, Iscor, placing it in the hands of friendly business consortiums, but billions of rands of tax payers' money had been used to bail out struggling traditional Afrikaner banks, the forerunners of ABSA. Moreover, in the death throes of apartheid, many loyal public servants had been swiftly promoted and given pay rises, thus placing them in a more advantageous position regarding severance or pension packages. Gumede (2005:81.)

Indeed today when one listens to the political campaigns by the parties, one hears reference to the collapsing municipality services, the question is, what was the situation of the municipalities at the beginning of the new government? The city of Johannesburg is one clear example. While for many years before 1994, the city used to celebrate Christmas time with colourful decorations and lighting throughout the city, December 1994 such decorations and celebrations were not possible because the city was bankrupt. Most of the municipalities where it was very obvious that the ANC was going to sweep the elections, the councils literally emptied the coffers and handed over bankrupt cities. Unfortunately, the ANC government was not prepared to deal with that situation, instead comrades were appointed to senior positions in the local municipalities and they were not able to resuscitate these towns and cities.

The other dilemma the ANC government had to face was that it had to address the imbalances of the past but at the same time assure the Business community, the international investors, the IMF and the World Bank that their actions would not be harmed. At the same time the civil society, under the leadership of the powerful organizations such as COSATU, SANCOGO, SANCO, the Faith Based Organization were all putting pressure on the government to expedite changes in order to address the poverty and the imbalances inherited from the apartheid government. Under the leadership of the then Deputy President, Thabo Mbeki, a number of economic initiatives were developed in order to try to address the economic imbalances, but at the same time being careful not to alienate the donors and business community:

a) The Reconstruction and Development Programme:

The Reconstruction and Development Programme, popularly known as the RDP, which was designed as a basis for the integration and coherent socio-economic progress towards eradicating the legacy of apartheid was not successful. The agenda of the RDP included the following: housing, urban policy, rural development, water, policies on disasters management, environment, transport and my other issues that were intended to correct the wrong of the past. The failure of this programme became an embarrassment to the government that even in the manifesto of the next General Election (1999); the RDP was not included, while it formed the core of the subject of the previous election manifesto.

b) The Growth Employment and Redistribution:

The RDP was replaced by the new controversial macro-economic strategy, The Growth, Employment and redistribution plan intended to provide economic underpinning for the RDP. In 1996 the government created a five-year plan—Growth, Employment, and Redistribution (GEAR)—that focused on privatization and the removal of exchange controls. GEAR was only moderately successful in achieving some of its goals but was hailed by some as laying an important foundation for future economic progress. The government also implemented new laws and programs designed to improve the economic situation of the marginalized majority.

c) Black Economic Empowerment

The Black Economic Empowerment (BEE), focused on increasing the number of employment opportunities for people formerly classified under apartheid as black, i.e. Africans, Coloureds, or Indians, improving their work skills, and enhancing their income-earning potential.

“The concept of BEE was further defined and expanded by the Broad-Based Black Economic Empowerment (BEE) Act of 2003 (promulgated in 2004), which addressed gender and social inequality as well as racial inequality.” **Britannica online**

Article 44032: South Africa, Economy: (2008 Page 15 – 16)

(www.britannica.com) accessed 2010.07.23

The difficulty with BEE is that it is seen to be a platform for the enrichment of few black people and widening the poverty gap. Those involved in BEE have become filthy rich, in terms of millions of Rand while the situation of the poor is not being improved at all. The Archbishop Emeritus of the Church of the Province of Southern Africa, Desmond Tutu, criticised the BEE for widening the gap between the rich and the poor. He lamented that BEE continues where the apartheid system ended.

OTHER ISSUES THAT AFFECTED OR INFLUENCED THE ECONOMY OF THE COUNTRY:

a) Rapid urbanization:

Rapid urbanization took place faster than the government could think. The reasons for this are that when the Homeland system collapsed, the so-called border industries, which were established within the borders of the homelands or in the boundaries along these

establishments, also collapsed. These industries were the extension of the apartheid policy and were mostly run by the companies from the east (mostly Taiwanese) which exploited the homeland people¹. The salaries paid were so low that people working in there could not make a living out of this. While the government provided buses to ferry people in and out the industrial areas on daily basis, through the Bantu Investment Corporation, people spent their meagre salaries on this.

b) Massive influx of refugees and economic migrants from African and other countries:

Prior to 1990's, South Africa was not a signatory to the UN convention on refugees² and the OAU declaration on refugees. In fact while this country was a producer of refugees, it did not house any. The situation of the Lesotho and Mozambican refugees during the civil wars in those countries was treated differently. This implied that the UNHCR could not function in South Africa; instead the International Committee of the Red Cross Society was allowed to operate in the country provided they did not interfere with the state. While they could be allowed to stay in the Bantustans as visiting relatives to the inhabitants of these states, they were declared illegal immigrants in what used to be called white South Africa. When found outside the

¹ Bantu Investment Corporation Act No 34 of 1959

The Bantu Investment Corporation Act No 34 of 1959 provided for the creation of financial, commercial, and industrial schemes in areas designated for black people.

² The 1951 UN Convention relating to the Status of Refugees is the key legal document in defining who is a refugee, their rights and the legal obligations of states. The 1967 Protocol removed geographical and temporal restrictions from the Convention. In July 2001, UNHCR published a special edition of its [Refugees Magazine dedicated to the 50th Anniversary of the Convention](#).

borders of the homelands, illegal migrants were summarily arrested and deported back to their country. Though there are no reliable statistics it is estimated that more than 370 000 people have been deported between 2008 and 2009.³

The first batch of African refugees arrived in South Africa for the first time after the Rwanda genocide. It is interesting to recall that the first famous 10 refugees who were reported to have come from Rwanda were actually Tanzanian citizens who tried to exploit the genocide situation to come to South Africa. At that time South Africa did not have refugee laws in place and they did not know how to handle the influx. To many African people, South Africa is a place of prosperity. Many people abused the gap and people simply poured into the country.

c) The collapse of the neighbouring countries' economies:

At the time South Africa negotiated for political solution, the country was involved in the destabilization of the neighbouring countries, especially Mozambique and Angola for fear of communism. The collapse of Zimbabwe's economy and its political problems poses a new challenge to the South African economy. Unfortunately the South African government's attitude towards the situation in Zimbabwe did not help. Their silent diplomacy ensured that the ruling party in that country continued with its programmes of destroying its own country. Joblessness and acute shortage of food and other commodities left people of Zimbabwe destitute. Massive influx of migrants from Zimbabwe flooded the country. South Africa cannot ignore the

³ The rights of others: Foreign nationals and xenophobic violence (NCHR workshop)

situation of the Zimbabwean immigrants if they wanted to address the economic and development issues in the country.

d) Failure or slow return of investors who left the country in solidarity with the call for sanctions or disinvestment:

Most of the companies that traded in South Africa during apartheid and left in solidarity with the calls for sanctions are not returning as expected. A number of issues are making investors nervous to return and therefore efforts to rebuild the economy and create jobs for the people of the country are facing a challenge.

e) Crime and other social problems:

The soaring crime in the country can be attributed to a number of issues. Unemployment remains top on the list. Many young people who finish matric cannot continue with studies because of lack of money but cannot get jobs. When the current ANC government took office, it promised to create at least 500 000 jobs a year but reports are that over a million jobs are being at the same time.

f) The collapse of the homeland system:

Since the dawn of new democracy, and when the homelands system collapsed, a number of developments followed. As these were intended to keep the dream of homelands alive, they were heavily subsidised and paid very low salaries. When subsidies ended and protection against labour movements disappeared, the owners left. It is ironical that the majority of such industries were of the Oriental

origin. These left the rural areas, which have now been incorporated into the new South Africa, dry and poorer.

While many people anticipated economic boom after the 1994 dispensation, the situation in the country seems to deteriorate. The gap between the rich and the poor seems to be growing by the day. Much as the country has achieved a lot in terms of racial and ethnic relations, as well as abolishment of racially segregating laws, there are still serious challenges that the country is still facing.

3.2. UNEMPLOYMENT AND UNDER-EMPLOYMENT:

One of the major disappointments of the new dispensation is the problem of employment. What drove millions of South Africans to brave scorching heat to cast a vote was the hope that the problem of poverty was going to be resolved. It should be noted that the Bantu Education was designed in such a way that it produced only good employees and not people who could do living for themselves. Even when the opportunities were opened, very few black people could do anything as they were not prepared for this. Secondly, the dispensation came as a result of negotiations and the economic power of the country still remained in the hands of the previously advantaged and access to financial facilities remained difficult to get.

Thirdly, the corruption within those who are in government ensured that only people close to them were able to get access to economic means, i.e., jobs and tenders. One needs to have connection within the system to be able to get a job, even if the job was advertised. (One civil servant, who did not want to be identified, said that

applications are filtered before being presented to the screening committee. All the good applications that are seen to be fitting the requirements are taken away and the preferred candidate is left to compete with weak applications. In this case the innocent interviewing panel will not know that the people they are interviewing are not the only applicants.

The high rate of unemployment, not only affecting the uneducated people, but covering a vast spectrum of highly qualified people, remains to be the major reason for the abject poverty which leads to high crime and social problems in the country. Edmond J. Keller, of the University of California in Los Angeles, in his paper entitled: *The Challenge of Enduring and Deepening Poverty in the New South Africa*, says:

“ While South Africa has living standards that are on average significantly above those in countries where chronic poverty is assumed to be most severe, its particular legacy of polarization and racially embedded poverty naturally raises questions about the ability of the poor to use social mechanisms of access to capital in order to throw off the yoke of poverty.” (Keller 2005:1)

He continues to say, *“You can walk down tree-lined streets or drive through well-appointed suburbs that belie (contradict) the notion that South Africa is mired in poverty; but, not far removed from these pleasant environs, the signs of chronic poverty are unmistakably there”.* (Keller 2005:1)

The other fact was that, once all the restrictive laws were abolished, people from rural areas were tempted to move to the big cities where it was generally believed that chances of job opportunities were more promising.

The prospect of owning a house in the cities also improved. One had to first build and live in a shack for a while so that when the Provincial Government comes to do counting of those who should qualify for the RDP house; they should find them already resident in the area. (*Refer to case study no 3 in chapter 1, page 4*) In many cases, a lot of people have to pay exorbitant amounts of money to get access to the informal settlement so that they can also be counted as part of the community. The mushrooming of informal settlements in and around the major cities has not brought about any improvement but has worsened the situation of millions of poor people. The cities of Johannesburg, Pretoria, Durban and Cape Town are all surrounded by thousands of hundreds of shacks with squalid conditions.

The Humans Sciences Research Council's Fact Sheet, dated the 26th of July 2004, and indicates that the proportion of people living in poverty in South Africa has not changed significantly for better between 1996 and 2001. It actually indicates a grim reality that households living in poverty have sunk deeper into poverty and the gap between rich and poor has widened. It indicates that 57% of individuals in the country were living below poverty line in 2001 and has unchanged since 1996. Both Limpopo and Eastern Cape remain the poorest of all the provinces, with the highest proportion of poor with 77% and 72% respectively while Western Cape remains the lowest in proportion in poverty at 32%. However, the situation in Western Cape is fast changing as exodus from Eastern Cape into this province is happening at an alarming proportion.

The HSRC fact sheet is corroborated by the report prepared for the office of the Executive Deputy President and the Inter-Ministerial

Committee for Poverty and Inequality dated 13 May 1998, edited by Julian May, assisted by Juby Govender. The report states that more than 50% of the entire population live in rural areas which accounts for more than 72% of the poor. The average poor family lives on an average of R353 per month. Due to exodus from the rural areas by young able bodied population, the average household in the rural area is headed by the pensioner who depends on the monthly state grant. This is shared with grand children whose parents live in informal settlements in urban areas and are unemployed. The reports indicate that the distribution of poverty is distributed unevenly among the nine provinces as follows: Eastern Cape 71%, Free State 63%, North West 62%, Limpopo 59% (this is a big gap between this report and the HSRC Fact Sheet which puts this province at 77%), Mpumalanga 57%, Gauteng 17% and Western Cape at 28%.

A further study indicates that the economy grew by 2.9% in the first quarter of 2002, by 3.9% in the second quarter, and 3% in the third quarter, rates that were considered good in view of the world slowdown. The unemployment rate continued to be troubling; it fell only slightly, from an estimated 29.5% in September 2001 to 26.4% in February 2002. Some encouragement could be drawn, however, from growth in the manufacturing sector, which rose from 3.1% in 2001 to 5.1% by the end of July 2002; in addition, by the end of July manufacturing exports had risen 21% year-on-year.

By September, interest rates had been raised 4% in attempts to curb inflation. Consumer price inflation (excluding mortgages) rose from 5.8% in September 2001 to 12.5% by October 2002, owing largely to the fall in the value of the rand. The value of the rand to the U.S. dollar

fell dramatically from January 2001 from about R7.5– \$1 to about R12– \$1 in January 2002 before recovering slightly in November to 9–1.

The 2002–03 budgets projected a 9.6% increase in spending and a 6.7% rise in revenue. The 2002–03 deficits were estimated at 2.1% of gross domestic product, up from 1.4% in 2001–02. Tax cuts amounting to R 15.2 billion (about \$1.3 billion) were announced and social grants for the elderly, the disabled, and veterans as well as child-support grants were increased above the level of inflation. Nevertheless, three million households continued to live below the poverty level.

This situation as depicted by these two reports has given rise to the following:

- High unemployment in both the rural and urban areas
- Family problems that lead to separation and divorce
- High crime rate and the escalation of social problems such as the HIV/AIDS, malnutrition, depression, hypertension and prostitution.

Xenophobia:

The recent ugly face of xenophobia that has swept across South Africa has shocked the whole world. Due to unemployment and scarcity of jobs, foreigners in the country are competing with the nationals for jobs. They are prepared to take any form of employment and remuneration and therefore unscrupulous employers would rather prefer them over the nationals who will not be prepared to accept low salaries and are protected by the labour unions. The bone of

contention that fuels xenophobia is the informal trade market.

Foreigners seem to be well ahead of their South African counter parts and therefore efforts by unemployed South Africans to make a living out of this market are challenged.

3.3. THE PROBLEMS HOUSING AND HOMELESSNESS:

Perhaps Jesus may have emphasised the importance of housing when he said *“Foxes have holes, birds of the heavens have nests but the son of man has no place to lay his head. (Matthew 8:20)*

Though said in a different context, Jesus here stresses the importance of habitat. Every living creature has a form of habitat that is important to its life. Humans as well, have from the beginning of life had a place where they lived to be protected against wild animals and adverse weather conditions. The phrase: *“Roof over the heads”* has been used to indicate the safety provided by habitat. The type of habitat for humans differs from one country to the other but it has always been accompanied by source of water and food.

The Preamble to the New South White Paper on Housing reads thus: *...is one of the greatest challenges facing the Government of National Unity. The extent of the challenge derives not only from the enormous size of the housing backlog and the desperation and impatience of the homeless, but stems also from the extremely complicated bureaucratic, administrative, financial and institutional framework inherited from the previous government. (White Paper Department of Housing SA, 1994:1)* The White paper identifies the following as key issues or challenges of the government of National Unity:

(a) Home Income:

According to the White Paper, in 1995, a total of 8.3 million South African House Holds fell under the income bracket of 0 – 3.5001 per month, making it impossible for them to access Housing Loans through banks.

(b) Living Conditions:

At the time the new government took over, the state of housing in the country was as follows:

- Approximately 3.4 million units existed in Urban Formal Housing
- 1.5 million Urban informal housing units existed
- 5.2% in hostels
- 13.5% of all households lived in squatter housing
- 17.1 million People lived under the poverty datum line in rural areas.
- 1.5 million Households lived in farms

(c) Access to Basic Services:

When the new government came into being, the biggest challenge was to redress the problems of access to basic services such as potable water, sanitation and electricity. Even urban townships were never developed.

- Approximately one quarter of all functionally urban households did not have access to piped water supply. (South African Labour Development and Research Unit 1994)
- 48% of all households did not have access to flush toilets or ventilated improved pit latrines (SALDRU, 1994)
- Approximately 46.5% of all households were not linked to the electricity supply grid in South Africa

- Many households did not have access to socio-cultural amenities within their neighbourhoods. If they existed they were in such bad conditions and neglected while in the white areas all the amenities were available and well cared for.

(The White Paper of the Department of Housing 1994)

In an interview with radio 702, on the 28th of January 2010, www.radio702.co.za the new minister of Human Settlement, Mr Tokyo Sexwale indicated that since the beginning of the RDP Housing programme, 2.3 million low cost houses have been built, he however conceded that, of these, 40 000 needed to be rebuilt as they were poorly constructed. The cost of rebuilding the houses was estimated at R1.3 billion. He further indicated that there was a backlog of 2.1 million still to be built. The White Paper, estimated that the urban housing backlog in 1995 was going to be approximately 1.5 million units. But the figure has jumped to 2.1 million in 2010. Lennox Mabaso, spokesperson for the provincial housing minister Mike Mabuyakhulu, is quoted by Niren Tolsi, in the paper entitled, “State’s cure for shack farms, submitted by (Abahlali baseMjondolo” in Mail and Guardian on 2007.06.02”) as having said that, *“despite the current housing backlog -- nationally, there is an estimated backlog of 2,4-million units.”*

This indicates a negative figure of 0.6 million shortfall. The consequences of this backlog are physically reflected in overcrowding, squatter settlements and increasing land invasions in urban areas, and generally by the poor access to services in rural areas. Socially and politically, this backlog gives daily impetus to individual and communal insecurity and frustration, and contributes

significantly to the high levels of criminality and instability prevalent in many communities in South Africa.

Coupled to this housing shortfall are:

- An estimated 720,000 serviced sites in the urban areas that will require upgrading to meet minimum standards of accommodation;
- a large number of rural houses that lack access to basic services;
- And approximately 450,000 people living in existing public, private and grey sector hostel accommodation that requires upgrading.
- Due to the high rates of population growth and low rates of housing provision, it is estimated that the housing backlog is presently increasing at a rate of around 178,000 units per annum.

The minister further indicated that it would cost R1, 3 billion to rebuild badly constructed houses provided under the government's housing programme, Human Settlements Minister Tokyo Sexwale said on Monday.

He said: *"It's a national shame. This is money down the drain. It is money that should have been spent on new houses,"* Sexwale said during a visit to the Alphenale community in East London, where 339 poorly constructed houses have to be rebuilt. **(Sowetan November 17 2009)**

He laid the blame for the poor service delivery on corruption by construction companies and government officials.

He continued to say: *"Wrong things are being done in the name of*

government," he said. *"These are people we have entrusted with government jobs and government contracts -- they are supposed to serve the people, but they are thieves. If you are corrupt, get out," he said.*

"We want to know who built these houses. We need to ask serious questions and bring people to book. We are going to fix the problem, but we are also going to fix the people who caused the problem."

"Where we are given knowledge and information you can trust us, we will act."

Sexwale introduced a national audit task team charged with investigating irregularities in the housing system.

It is led by Special Investigations Unit (SIU) head Willie Hofmeyr and a senior representative of the Auditor General's office.

"We are working with the SIU because they have the power to investigate, but they also have the power to institute criminal and civil action.....But they don't work alone. They are also working with the office of the Auditor General, which is in charge of looking at all our books, to check how we spend money." Sexwale explained.

The team is already investigating 20 projects, one of which is Alphendale. – South African Press Association (Sapa)

A caller, who preferred to identify himself only as a Democratic Alliance member, disputed the figure of 2.3 million. He said that the minister refers to the number of subsidies paid and not the actual housing units constructed. The minister conceded that, that might have been true due to the level of corruption he found in the department when he took it over. He indicated that it was difficult to

accurately state the actual figures as information from the provinces did not give the real picture. He further promised to dig deep into the statistics from the provinces and that heads would roll if any traces of corruption were identified.

The researcher concurs with the caller who refutes the figures the minister was quoting. The level of corruption in the RDP housing project is alarming and has been going on with no signs of serious intentions to curb it. Every minister who headed this department has said the same words and nothing seem to improve. While the project was intended to alleviate the housing problem of the low income families, those who occupy the houses do not necessarily fall within this category. A typical example is the Diepsloot informal settlement just north of Johannesburg. A double story house is pitching very high among the shacks. Surely the owner does not even qualify to be in a formal township⁴, such a house should have been built in high market suburbs such as Sandton. A similar situation can be found in almost all the informal settlements.

⁴ Township according to the Apartheid law definition, i.e. a place specifically reserved for black communities outside the towns or cities



A DOUBLE STORY HOUSE PROTRUDING ABOVE SHACKS IN DIEPSLOOT

People who do not qualify to benefit from the scheme find it very easy to buy houses from the corrupt officials and turn them into houses. This is done to avoid buying land in the expensive suburbs. The other issue is that people who live in formal houses elsewhere buy RDP houses and rent them out to the foreigners as income generating projects.

The minister further indicated that, at the beginning of Democratic South Africa, there were only 300 informal settlements throughout the country and that the figure now stands at 2 629, this, he said, could be attributed to the influx of refugees and economic migrants from the neighbouring countries. It will also be difficult to accept this statement if we refer to the past. Yes, the minister might be right that this was the case, but considering that the apartheid government was not releasing land for human settlement, there were no visible

squatting but this can distort the facts. Backyard squatting has been a reality in the old South Africa and this might have created an impression that there were fewer shacks then. In fact when unemployment became serious, many families in the townships resorted to creation of backyard squatting and made good income at the end of the month. This brought about temptation of erecting as many shacks as possible. Therefore some of the township houses had more than five families squatting in their backyards.

The old South Africa had very limited housing facilities for black communities as the apartheid system had planned to remove all the blacks to the homelands. The influx that occurred after 1990 prompted the new government into thinking of a quick way of resolving the housing problem. The RDP programme was the strategy the ANC government thought it to be a solution to provide basic housing for the millions of displaced people, particularly in the urban areas.

The historical and existing patterns of land use and allocation, as well as the legislative and policy framework associated with land, provided an immense challenges and constraints to the black communities. A fundamentally different approach will be required to make the housing programme a sustainable reality. However, the impact will have to reach far beyond purely legal and institutional matters, which Government can rectify over time. A wholly new approach to land use and planning is required, impacting both on the professions and the communities. Even today, South Africans tend to view land as an infinite and cheap resource, whereas the opposite is generally true. The country's extremely wasteful approach to land will have to change,

allowing for higher densities and innovation in its use. A different approach to land use not only promises the possibility of social cohesion, but can also have a dramatic and beneficial impact on costs and the efficiency of other resource utilisation such as energy and water. The following issues continue to be a problem towards land access by the poor communities:

- a) The inability and unwillingness to release sufficient suitable land for housing continues to be a constraint to timeous housing delivery:
- b) Lack of coherent policy on land:
- c) No clear outline of responsibilities for the identification, assembly, planning and release of land for low-income housing exists, and inconsistent positions exist between different government departments and tiers of government;
- d) **land identification:** previous racial zoning practises, reluctance of certain authorities to accept responsibility for low-income housing, resistance of many existing communities and various legislative constraints have impeded the identification of sufficient, suitable land for low-income housing;
- e) **constraints to land assembly:** due to legislative controls and the fact that land was previously assembled according to ability to pay rather than need, insufficient land has been assembled for low-income housing;
- f) Land planning:

g) Present planning legislation and approaches are burdensome, inappropriate in the South African context and resource-intensive;

h) Land invasions:

Increases in informal land invasions hamper efforts to timeously release adequate, suitable land for human settlement in a planned manner, and may result in certain people attempting to jump the housing / subsidy queue; and land title: Many different tenure arrangements (many of which are not officially recognised) complicates the registration of secure tenure. Furthermore, notwithstanding the sophistication of South Africa's land registration system; most citizens are forced to acquire accommodation outside this formal system.

Housing and housing provision has become a highly contentious, emotive and political issue. Upon investigating the issues surrounding housing, one realises that housing is more than just shelter, as Charlton (2004: 2) suggests. Similarly, the form of tenure operating in a housing situation is a crucial consideration.

“This relationship between house-dweller and land, or the accommodation and the land, may range from various informal occupations and rental scenarios to full freehold ownership” (Charlton S, 2004: 2).

In essence, according to Charlton (2004: 2), the security of tenure is of cardinal importance *“from viewpoint of the occupier, or house-dweller”*. The physical aspects of housing also need to be considered. Housing refers to more than the tangible house structure and includes the infrastructure and services that supply the house.

These include the nature of the water, sanitation, energy and access roads, footpaths, etc. (Charlton, 2004: 3). In addition, the neighbourhood in which the house is situated is significant.

“The living experience of a residential environment is dependent upon the availability and accessibility of facilities and amenities (schools, clinics, police stations, sporting facilities, etc.) in urban settings.” Charlton (2004: 3)

The connection between housing and income generation, notes, is also crucial. Location is usually emphasised – the location of housing in relation to the ‘higher order’ services and facilities in an urban area, such as hospitals, tertiary institutions and art facilities, and crucially, the location of work opportunities. In this regard, travel and transport are also vital –

“How convenient, safe and affordable are the means of moving from home to work or to other facilities” (Charlton, 2004: 3).

The diminishing role of formal jobs in the lives of the poor has been acknowledged and more emphasis has been placed on the escalating importance of a range of income generation and survival strategies, and the linkage between these and the home environment. (Charlton 2004: 3) explains:

“A key issue is the role that the house can play in supporting livelihoods – through, for example, a prime location in the inner city that reduces commuting time and allows a hawking and vending business to flourish”. (Charlton 2004: 3).

In other words, the house is important not only for what it is, but for what it does in people's lives.

In this sense, the house should be an asset to the occupier – either a financial asset with an exchange value, or an asset with a user value, or preferably both. In addition, the housing stock as a whole in an urban area should be an asset to the local authority – a means of generating rates for the city, rather than a maintenance burden which is a financial drain to the city (Charlton, 2004: 3).

3.4. INFORMAL SETTLEMENTS AND “SHACK FARMING”

3.4.1. INTRODUCTION:

The informal settlements, which are perceived to be breeding grounds for all sorts of social problems, are a challenge to Churches. Some people living in the informal settlements do not have access to basic human requirements such as sanitation, right to privacy, right to life. In order to survive some people start engaging in activities such as peddling of drugs, prostitution and many other social problems. Robin Gurney's book, *The Face of Pain and Hope* is an inspiration to the Churches, especially when we look at the following stories: *A real Alternativa—a Real Alternative*, *the Container City*, *Hanna's story* and *Facing Unemployment* which depicts the same situation we find in our informal settlements. One needs to follow all the stories and see how the Churches and committed individuals worked very hard to restore people's dignity and self-worth.

3.4.2. LAND OWNERSHIP:

Land within the study area comprises of various informal settlements in the Roodepoort area. They all fall within the Greater Johannesburg Municipality. There is very thin boundary between the Johannesburg and Krugersdorp which falls within the Mogale City municipality.

All land that is vested in the Municipality within the study areas can readily be made available for development of housing but the problem is that the huge chunk of land in the urban areas is privately owned by individuals or companies. Privately owned land will have to be acquired, by expropriation or negotiation, dependant on a number of issues such as land suitability and cost.

3.4.3. DEFINITION INFORMAL SETTLEMENTS:

The word “Squatter camp” derives from the action of squatting and in some countries it is called shanty town or a squatter camp, as is the case with South Africa. These are settlements of impoverished people who live in improvised dwellings made from scrap materials: often plywood, corrugated metal, and sheets of plastic. Shanty towns, which are usually built on the periphery of cities, often do not have proper sanitation, electricity, or telephone services.

John Bundell, in his paper entitled Try, Beloved country: Rumours of South Africa’s decline are greatly exaggerated, describes an informal settlement as follows:

“An informal settlement is one that does not conform to government town planning rules. Settlements develop spontaneously, generally on land owned by the central, provincial, or local government in urban areas, though they occasionally develop on private land as well. In the rural areas the informal settlements are generally on

traditional community land currently held by the state but soon to be transferred to the communities under recently enacted legislation. Initially, no services are provided, but in time the government adds roads, electricity, and water. There is great political pressure on the current government to upgrade services in all these areas. A certain amount of tension exists between formal townships and adjacent informal settlements because the latter are seen to undermine the value of the former. This happens regardless of the race of the formal township dwellers. Many of these settlements are the consequence of migration from rural to urban areas.”

Bundell (2000:3)

Informal settlements or Shanty towns are mostly found in developing nations, or partially developed nations with an unequal distribution of wealth (or, on occasion, developed countries in a severe recession). In extreme cases, shanty towns have populations approaching that of a city. As of 2005, one billion people, one-sixth of the world's population, lived in shanty towns. It is synonymous with the third world or developing countries although it can also be found in developed countries. The phenomenon of squatter camp or shanty town has a long and old history and is present in many countries of the world.

Anarchist Colin Ward comments:

“Squatting is the oldest mode of tenure in the world, and we are all descended from squatters.” (www.sccs.swarthmore.edu) Accessed 10 September 2010)

The name actually indicates a negative and may also be called slum areas; they are associated with grime and dirt. In an attempt to give it a more positive image, in South Africa the name “Informal settlement” is preferred.



THE SPRAWLING DIEPSLOOT INFORMAL SETTLEMENT

While Shanty towns are associated with high rate of crime, suicide, drug use, and disease, Georg Gerster has noted

“with specific reference to the invasões of Brasilia, that “squatter settlements as opposed to slums, despite their unattractive building materials, may also be places of hope, scenes of a counter-culture, with an encouraging potential for change and a strong upward impetus.” (www.askdefine.com. Accessed 12

September 2010)

In South Africa, squatting or informal settlements have been widely associated with land invasion or land occupation, an apartheid borne concept that sought to politically despise the concerted effort by

disposed blacks to acquire land that was taken from them. The concept creates a negative impression that those who occupy land informally warrant to be dealt with thoroughly.

Yet, the informal occupation of the streets does not warrant the same treatment. Moreover, when the imperialists took land through unscrupulous means from the native people, it was not seen as land invasion but land occupation and/or 'European occupation' of the 'dark continent' Davidson: (1968).

In Zimbabwe land seizure,' or 'land grabs.' Moyo's interpretation of land invasion in the context of Zimbabwe is that it denotes a negative view of politically organized 'trespasses of farms lead by war veterans. Squatting is used to refer to invasion in the past (before politicization) and now refers to the illegal stay of people on a piece of land. More widely used recently is the term land seizure (especially in the media) to mean a variety of phenomena including outright repossession of land through armed liberation struggle and conquest in Zimbabwe.

In his paper, "Monitoring Paper part I, land occupation in South Africa," Sihlongonyane suggests that,

"Land invasion is a racist concept to demonise the efforts of the black people to get access to land. Unfortunately, the post-apartheid government flippantly inherited the land problem with its conceptual malaise and has used it as well. Thus, it is used in a negative sense to despise any form of land acquisition. However in retrospect, land is the only way by which poor blacks that are economically marginalized acquire land in order earn a living and access their inalienable right to land in a situation where the system denies timely access to it. It refers to the physical

utilization of a piece (s) of land by an individual or a group of people in order to fulfil their economic, social or political needs.” Sihlongonyane (2003)

In many countries, squatting is in itself a crime; in others, it is only seen as a civil conflict between the owner and the occupants. Squatters are usually portrayed as worthless scroungers hell-bent on disrupting society. Property law and the state have traditionally favoured the property owner. However, in many cases where squatters had *de facto* ownership, laws have been changed to legitimize their status. Squatters often claim rights over the spaces they have squatted by virtue of occupation, rather than ownership; (Refer to Case Study no 3 in chapter 1 page 4 of this thesis.) The woman was desperate to have basic materials to erect a shack and by doing this, she was actually recording that she is rightful occupier of the piece of land and therefore qualified for inclusion in the housing list.

The problem of squatting in South Africa has always been there though the Apartheid government tried to squash it. As the new minister of Human Settlement, Tokyo Sexwale was quoted as saying that at the beginning of democracy there were 2696 informal settlements, it has been estimated that these formed 7.7 million of the 44 million South Africans. The number has since grown rapidly in the post-apartheid era. Many buildings, particularly in the inner city of Johannesburg have also been occupied by squatters. Property owners or government authorities can usually evict squatters after following certain legal procedures including requesting a court order.

In Durban, the city council routinely evicts without a court order in defiance of the law, and there has been sustained conflict between the city council and a shack dwellers' movement known as Abahlali baseMjondolo.

“There have been a number of similar conflicts between shack dwellers, some linked with the Western Cape Anti-Eviction Campaign, and the city council in Cape Town. One of the most high-profile cases was the brutal evictions of squatters in the N2 Gateway homes in the suburb of Delft, where over 20 residents were shot, including a three-year-old child. There have been numerous complaints about the legality of the government's actions and, in particular, whether the ruling of the judge was unfair given his party affiliations and the highly politicized nature of the case. Many of the families are now squatting on Symphony Way, a main road in the township of Delft. The City of Cape Town has been threatening them with eviction since February 2008.” Anti-Eviction Campaign, Western Cape.

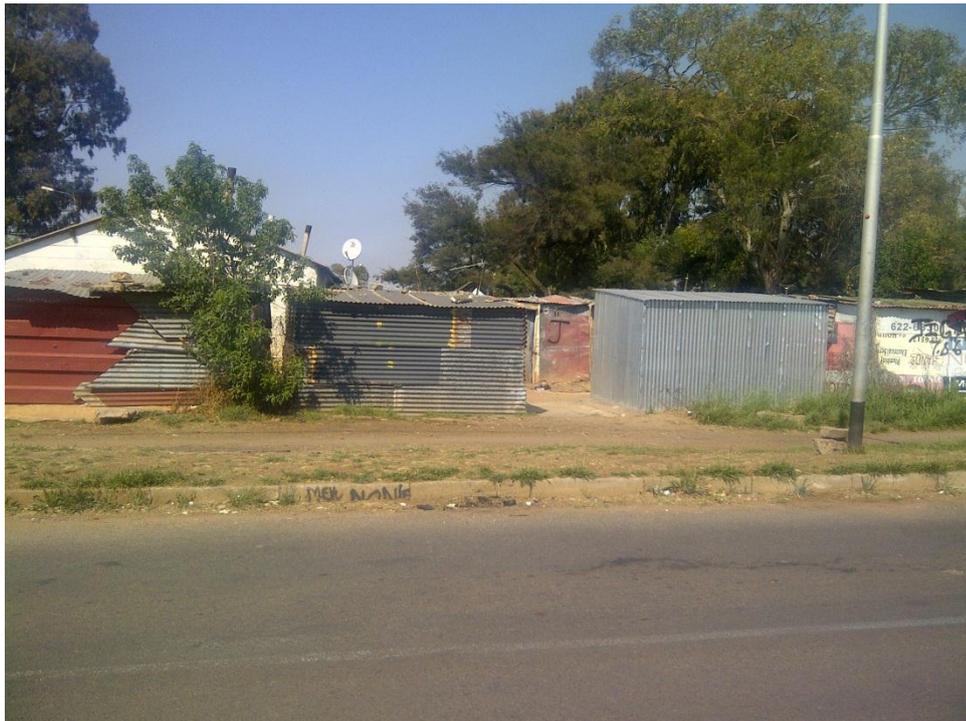
www.antieviction.org.za (February 2008)

3.4.5. THE PROBLEM OF SHACK FARMING:

In 2006, the Zandspruit informal settlement erupted with violence against the Zimbabwean nationals after the death of a young woman. All the Zimbabwe nationals were driven out of the settlement in a xenophobic manner. All their belongings and shacks looted and burned down. This attracted a number of government departments dealing with issues of security and social welfare, police and NGO's and Churches. The main intention was to try to find solution to the problem of destitute Zimbabweans while the police were solving the criminal part of it, include the murder cases. It emerged that the Zandspruit and a number of informal settlements, came into being because the owners of the land decided to allow people to erect

shacks on their land and pay a monthly rental. This practice brought easy money to the land owner than what the normal farming would.

A Portuguese speaking family in Lindhaven, Roodepoort, lived on a vegetable farm for many years. Their main customers were the Durban and Deep Gold mines nearby and when the mines closed down, the family started to experience slowdown in their business. But, many retrenched mine workers needed a place to stay. The family saw the new potential for business and turned their vegetable farm into a shack farm, allowing miners to erect shacks in their land and charging them fees per month.



THE MAIN HOUSE IS TOTALLY SURROUNDED BY SHACKS AS INCOME GENERATING PROJECT FOR THE UNEMPLOYED OWNER (PHOTOS' BY WHITE RAKUBA)



This phenomenon is popularly known as “*shack farming*.” The practice is not only confined to farm land, in the cities of the country many buildings have been left empty and owners or other occupiers rent them to the destitute people. These buildings may also include factory buildings.

The other side of the issue is that some people are allocated RDP houses but the problem of poverty complicates things as the new occupants of the RDP houses cannot afford to maintain the houses and their lives, they choose to remain in the shacks and then rent their RDP houses to other people for income through monthly rentals.

Mabaso said that despite the housing roll-out, slums continued to grow because of the rapid rate of urbanization. The more houses are

built the more shacks are erected. The shacks also play an important role as transit camps. Once the original owners are allocated houses, they call their friends or relatives from rural areas to come and stay in the shacks so that they can be included in the housing wait list. This situation can be seen at the Tshepiso informal settlement near the Loratong hospital in Krugersdorp as well as the Diepsloot, north of Johannesburg. The intention of the municipalities in these areas were to build low cost houses, (RDP) and then clear the shacks to eliminate the informal settlement but this does not seem to be a case. The more they built, the more the shacks are erected.

The proposed Bill was part of a “multi-pronged” attack on the trend. According to Mabaso, government research had shown that there was a growing trend towards “shack-farming” which involves people who have been allocated RDP houses renting out their former homes in the slums. This, he felt, was hindering the eradication of such settlements. Speaking at the Kennedy Road shack settlement in Durban, which is home to about 7 000 people, Zikhode said that the issue of shack-rental was yet another example of the types of misunderstandings that arise when shack dwellers are not consulted. He estimated that about 20% of the shacks at Kennedy Road were probably rented out to or inhabited by people who had been given government housing:

“In a lot of these instances people who were awarded houses [in areas like Parkgate, about 40km from Durban] were moved quite far from their places of work. The majority of people here work as domestics or in the various petrol stations or markets -- their income was never much and, with increasing transport costs and inability to find jobs in the new areas, some have come back or rented out their old

shacks to maintain a living.” **Abahlali baseMjondolo – State’s cure for shack farms – Mail and Guardian (2007.06.02)**

” *“If we had been consulted about the relocation, this problem would have been highlighted much earlier and solutions could have been found,”* said Zikhode, who felt that a similar lack of consultation with regard to the Bill would only lead to more social problems. **Mail and Guardian, (2007.06.02)**

The Bill also stipulates that municipalities must, within six months of the promulgation of the Act, quantify the number and location of existing slums within their jurisdiction and submit a status report detailing the population of settlements and the ownership and description of shacks. This would be followed up by annual reports noting the progress of the removal and re-housing of inhabitants.

Zikhode said Abahlali baseMjondolo had already made written submissions to the provincial legislature and was currently devising a mass mobilisation strategy against the Bill. **Mail and Guardian (2007.06.02)**

3.5. POVERTY IN THE URBAN AREAS:

Despite the fact that urban areas are closer to work opportunities and cheaper commodities than rural areas, the degree of poverty in this area is more serious than in the rural areas. Money is the key to anything and if you do not have it you are lost.

3.5.1. DEFINITION OF URBAN POVERTY:

There are many ways people understand or define poverty. It

depends so much on the defined-standard of living in a particular society. For instance, what is defined as poverty in the first world may turn out to be wealth in the third world. Generally, poverty refers to the economic condition in which people lack sufficient income to obtain certain minimal levels of life such as health services, food, housing, clothing, and education. These are generally recognized as the necessary requirements to ensure an adequate standard of living. What is considered adequate, however, as mentioned above, may depend on where you are. Poverty may also be defined as the state of one who lacks a usual or socially acceptable amount of money or material possessions. Poverty is said to exist when people lack the means to satisfy their basic needs. In this context, the identification of poor people first requires a determination of what constitutes basic needs. These may be defined as narrowly as *“those necessary for survival”* or as broadly as *“those reflecting the prevailing standard of living in a particular community or society.”* For instance, in the middle class community one may be declared poor if you do not own a car, although you have a house, whereas in the low class community one may be declared rich when you own a Bicycle. The first would extend to people whose nutrition, housing, and clothing, though adequate to preserve life, do not measure up to those of the population as a whole whereas the second criterion would cover only those people near the borderline of starvation or death from exposure. The problem of definition of poverty is further compounded by the non-economic connotations that the word poverty has acquired. Poverty has been associated, for example, with poor health, low levels of education or skills, an inability or an unwillingness to work, high rates of disruptive or disorderly behaviour, and improvidence. While these attributes have often been found to exist with poverty, their inclusion in a definition of

poverty would tend to obscure the relation between them and the inability to provide for one's basic needs. Whatever definition one uses, authorities and laypersons alike commonly assume that the effects of poverty are harmful to both individuals and society.

The type of poverty this part of the thesis is going to deal with is that the Encyclopaedia Britannica defines as concentrated collective poverty.

“In many industrialized, relatively affluent countries, particular demographic groups are vulnerable to long-term poverty. In city ghettos, in regions bypassed or abandoned by industry, and in areas where agriculture or industry is inefficient and cannot compete profitably, there are found victims of concentrated collective poverty. These people, like those afflicted with generalized poverty, have higher mortality rates, poor health, low educational levels, and so forth when compared with the more affluent segments of society. Their chief economic traits are unemployment and underemployment, unskilled occupations, and job instability. Efforts at amelioration focus on ways to bring the deprived ... **(Britannica Online Encyclopedia)** www.britannica.com

This is the type of poverty that can be found in highly industrialised areas with informal settlements or ghettos where people are attached to the cities but do not belong to the economy of it. They live in these situations because they feel if they are closer to the industrial or agricultural areas would benefit. They are normally people with low education and skills which cannot be used by the industries in their neighbourhood. The best they can offer is security services and cheap labour.

From the Holy Scriptures, it is very clear that poverty is as old as mankind. Already early in the Old Testament time, we are told that laws were made to protect the poor. The Old Testament teaches us that God had always been on the side of the poor, and showed particular biasness towards them.

“During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. ²⁴ God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. ²⁵ So God looked on the Israelites and was concerned about them.” **Exodus (2:23—25)**

God was touched by the cries of the oppressed Israelites in Egypt and remembered the covenant He had made with Jacob. It is very important to note that poverty at that time was not associated with begging. The laws were made to provide for the poor; therefore Children of Israel were advised not to reap everything from their land during harvest but that they should leave some parts of the land so that the poor could come and reap for themselves.

⁹ *“When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. ¹⁰ Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. I am the LORD your God.”* **Leviticus (19:9-10),**

As there was food available from these lands, there was no need for anybody to go out and beg, unless one was disabled, sick or too old to go out in the field to collect the leftovers.

That the poor existed among the Hebrews we have abundant evidence

“But the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In like manner you shall deal with your vineyard and with your olive grove”. **Exodus (23:11)**

“For the poor will never cease out of the land: therefore I command you, saying, You shall surely open your hand to your brother, to your needy, and to your poor, in your land.” **Deuteronomy (15:11)**

When the researcher grew up, he found that in his community, this compassion towards the poor existed. Poor families were lent milk cows to provide milk for the family and in some cases they were even given oxen to use for themselves; for tilling of the land and other issues. In return the owner would pay them with one cow for every year they had the animals. At the end the poor person is helped to transform from poverty. This is where the concept of “**Ubuntu**” (you are because I am) worked. The poor in turn paid by looking after the cows and making sure that they multiply for the owner.

3.5.2. POVERTY AMONG URBAN WHITES:

The area under research has some areas where one finds extremely poor white people. Historically, these are the people who were protected by the apartheid system’s job reservation. As this has been some of the laws repealed, even long before negotiations, such people are left vulnerable when they lost the reserved job.

Krugersdorp West While the situation of poverty in rural areas is mainly affecting the black community, the reality is that not only black communities are victims of urban poverty but that more and more white people are falling into streets. The phenomenon of begging whites at the main intersections of streets is fast becoming a common sight. The apartheid system had protected poor whites by the job

reservations legislation that ensured that no white family would be reduced to poverty. Unfortunately some of the white people, who never believed that the political situation in the country would one day change, did not take pains in improving their educational level.

When the new dispensation came into effect, all the discriminatory laws were abolished and the job reservations for whites was abolished but unfortunately replaced with the new measures to ensure that the wrongs of the past were corrected. This left many whites vulnerable and had to face the reality of unemployment for the first time in their history. To get a white person to stand on the corner of the street and beg for money takes courage. To understand this humiliation one needs just to look at the fellow white people's attitude towards the white beggars. They feel ashamed of the person. Sometimes the white beggar would rather face people of other races than his/her own fellow people. The other category that is visibly humiliated by the situation of poverty is the people who used to have rights to stay in the township and qualified for Section 10A. Such people used to qualify for jobs without any problem while their counter-parts from the rural areas were employed on a yearly contract which had to be renewed from the homeland. The pride of people of the township was spoiled by the massive retrenchments as a result of disinvestment and ultimately by the scrapping of all restrictive laws which then allowed people to compete for jobs as equals irrespective of origin or identity. This in a way became humiliation to the township boys who used to have the right to employment.

Edward Wimberley, in his two books, *Claiming God Reclaiming Dignity* (2003) and in, *Moving from Shame to Self-worth* (1999), deals with the issue of losing dignity and self-worth because of unexpected change in one's life. This is the challenge the Pastoral Care givers are facing today in South Africa. Dealing with the insights from the Book of Job, Wimberley discusses how Job, a once prosperous and highly esteemed member of his community suddenly finds himself poor and "a nobody". **Wimberly (1999:28 – 31)**

The respect he commanded from his family and community evaporated over a short space of time and finds him in a very compromising position. His wife, children and even servants lost respect to him. This situation is very rife in the sudden loss of employment and dignity by many people. The major problem here is that people internalise the values of social class to which they belong and once that status is lost, it becomes difficult to face the community. Some people either commit suicide or degenerate into self-pity.

Wimberley also dealt extensively with the issue "shame" and the restoration of dignity to people who have lived in shame. The story Banquet in the Gospels also deals with the restoration of dignity to people who have been excluded from attending a very important function. Although this has been accidental, those who never thought that they would be made important found themselves sitting around the table that was meant for the special ones.

*"Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full.'" **Luke (14:23)***

As discussed earlier, the Church should be guided by the commandment to love their neighbours as themselves.

*“Do not seek revenge or bear a grudge against anyone among your people, but love your neighbour as yourself. I am the LORD. **Leviticus (19:18)***

*And the second is like it: ‘Love your neighbour as yourself. **Matthew (22:39)** See also **Mark (12:31), Luke (10:27)***

3.6. THE MUSHROOMING OF PENTECOSTAL CHURCHES AND THEIR CONTRIBUTION TO POVERTY:

3.6.1. CASE STUDY: 4

“Merriam Bokaba, not her real name, left the Church in which she was born and bred to join the mighty Pentecostal Church, which has its origin in Southern America, when it arrived in Soweto. She was approached by a neighbour who had attended a number of services and was convinced that she had found the real church. The neighbour related to Merriam how she suffered poverty and how her life changed since she attended the Universal church; she found the job and her life had changed to better. She related to Merriam how her life remained stagnant while he remained the member of her former church, even though she was praying regularly, things never changed until she joined the new Church. She assured Merriam that if she joined the Church her miserable life would change to prosperity. Indeed, her neighbour got a job which was just a temporary job organised by the agents of the Church, knowing that this would not last longer. The strategy was to make people see practically how this change comes but did not care what happened to the person once the temporary job expires.”

The most important thing about these temporary jobs was that they were meant to make people see that the Church indeed has the power to change people's life. The slogan used by the Church is "*Come and we shall wipe off your tears.*" Merriam left her church and joined the charismatic church⁵ with the hope that she was going to change her life. She was introduced to the stewards of the church and given information about the Church and how it could change her life. But, first she had to start giving generously to the church if she wanted to be richly blessed. She had to give 10% of her monthly earnings and in addition give more to get more blessing.

Another church, whose origin can be traced from a country in West Africa, used the slogan "*Stop Suffering,*" promoted the word-faith teaching with particular emphasis on the seed-faith, Believers are promised healing and riches for a price. The price is, the more you give the more your blessings will be. When you give freely, you will prosper. But one of the former pastor of the Church, Mario Justino confirmed that during a decade of preaching for the same Church in Brazil, Portugal and Brooklyn, his superiors instructed him to tell people that: 'If you don't give, God does not look at your problems.'

In the case of Merriam, she was employed as a domestic worker and did not have to get into a temporary job. She kept on giving but nothing happened and instead she became poorer. By the time the researcher met her, she was so devastated; she had

⁵ It should be noted that the phenomenon of the "Prosperity Gospel Charismatic Churches is not the policy of all; the Charismatic Churches,

spent all her hard earned savings with the hope that she was going to get more. Instead she was so impoverished that she could no longer afford school fees for children in High School.

The case of Merriam is one of the many, especially in the urban areas. Some cases of similar situation can also be found in remote rural areas where the. Certain charismatic movement and Ministries are mushrooming all over with the message of prosperity; most of them tagged “international” and will always talk about a membership of over five thousand and above. Leadership of such churches is normally around an individual or a group of acquaintances who all benefit from the proceeds of the church but members of the congregations do not have access to the property or finances of the church. They are associated with opulence and drive flashy cars and live in up market places.

3.6.2. EXCERPT

Perhaps the following excerpt from Uganda by John Lloyd may help shed light in what we are discussing. This is about a controversial pastor in Uganda:⁶

“He told his congregation that a few weeks earlier he had flown back from the US first class (“the only way to do it”) and landed in Nairobi to change planes for the 50-minute flight to Entebbe, Kampala’s airport. In Nairobi, Kayanja learnt that he was not booked first class for the final leg of his trip. Angered, he had summoned a manager. Kayanja then described a scene that ended with him triumphantly

⁶ **Uganda’s controversial pastors**
By John Lloyd.

securing a first-class seat. I wondered, as the story unwound, what point he could be making to an audience which, though certainly not the poorest in Uganda, would mostly struggle to fly economy class to anywhere.

Then he answered my unspoken question. “Why did I demand first class?”

I demanded first class because the Lord sees me as first class. If you see yourself as first class the Lord will see you as first class. But you have to demand it! You didn’t hear what I just said! You have to demand for it!” **John Lloyd –**

www.christianportal.com (2008.10.27, accessed 2011.03.15)

As the sermon progressed, he told the congregation to come forward with their tithes. Queues snaked up the aisles. Kayanja cited Malachi 3:10 – *“Bring ye all the tithes into the storehouse, that there may be meat in mine house.”* (Malachi, one of the shortest books of the Old Testament, is popularly used for syphoning money out of unsuspecting Christians. Malachi is stern towards those who do not give a percentage of their income to their preachers; he has become the patron saint of the “Mega church.”)

3.6.3. CASE STUDY: 5 A second case of charismatic Church

“Christina, not her real name, reported almost a similar case that occurred in Roodepoort. She was invited by her friend to a charismatic service where a famous prophet from Nigeria, was going to be a guest preacher. The hall was packed to capacity before the service and by the time the preacher arrived there was no space to walk around. What stunned the congregation is that right at the beginning of his sermon the preacher wanted to see how much every person was bringing as a thanksgiving for his “powerful sermon.” He invited people to wave the money they were going to offer but got so irritated when he saw R20’s and R50’s notes. He was expecting at least R1000 from each person as the message he was going to deliver

was worth that much. He told the local prophets, (themselves citizens of the same country the “powerful preacher” was coming from), that the spirit does not encourage him to deliver a sermon unless the congregation changed their minds and offer more. When there was no indication that many people were able to respond to his demand the preacher left the pulpit and the local prophet continued with the service.”

Jesus says: “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them”.

Matthew (7:15 – 16)

The mushrooming of tents and huge and expensive churches are a common phenomenon in most of the cities and townships of South Africa.

THE RISE OF THE FAITH HEALERS:

The rise of faith healers, especially those coming from outside the country, with Malawi topping the list has escalated over the past few years in the urban areas, targeting the poor people. This can be linked to the topic above, where the vulnerable poor are targeted with the promise that their problems would be solved. The services of such healers are advertised in the newspapers such as the Daily Sun and the Sunday Sun where the majority of the readers are people struggling to find jobs. These adverts promise to solve their promises and at the end of the day they are fleeced out of their money.

“I delete your loans and be free from loans....win any competition that can give you millions of rands easily....Magic stick to bring you money, Spirit that can make you

rich in small businesses, I can clean money with bad luck....” Sun classifieds, Sunday Sun, (26 December 2010)

The other one reads: “**BABA PHIRI MALAWIAN HERBALIST**; *my muti is 100% guaranteed same day/time. No matter how big is the problem. Bring back the lost lover within a day and get more from your partner, get married or stop divorce, enlarge breast, stomach problems, love powder to look more beautiful, remove bad luck, penis enlargement – all sizes, bigger, stronger and more rounds, erection problems same day, Magundwane, short boys magic, wallet sendewane oil to help you get money same time, Order or call 0787322644. Sun classifieds, Sunday Sun (8 May 2011)*

People who are likely to be attracted by these services are the poor struggling to find jobs and money to survive. They go all out of the way to borrow money in order to get these promises and thereafter find themselves deep in debt of having to get money to repay the loans they made, let alone money for the family.

3.7. INFORMAL V/S FORMAL TRADING

The informal trade in South Africa can be traced back to the 50's. At that time black people were not allowed to ply their trade in the streets of the cities but many managed to establish themselves along the railways stations, inside the trains and the taxi ranks. White and Indian informal traders were allowed to trade in designated areas within the boundaries of the cities while black were not allowed. In Johannesburg the Diagonal Street, including part of Market Street were designated to the Indian informal traders. The persecution of hawkers was intensified in the 1950's until the then apartheid government

realised that it was fighting a losing battle and in 1980's decided to relax the regulations, allowing even black traders to obtain licences to trade from designated spots.

Thomas Thale, in the history of informal trade in the city of Johannesburg, entitled, "*The rise of hawking in the city*", dated 30th September 2002⁷, gives a vivid history of how the government tried to control the informal trade. He says,

"The succession of governments during the apartheid era tried in vain to get rid of the sector. Motivated by the notions of racial purity, they sought to remove the mainly black traders from the streets of the city, to keep its streets lily white." Thale (2002)

In 1993, the South African Chamber of Business complained that the activities of the informal sector, particularly in respect of retailing in uncontrolled manner, affect formal business interests and in broad terms such activities are seen as a threat, not only from the point of competition, but also from a competitive point of view, but also from the point of adversely affecting the ambience of the trading environment.

The economic sanctions that affected the South African economy at the height of the struggle against apartheid had done a tremendous harm to the employment especially to factory and manufacturing sectors. Many companies that left the country in solidarity with the black majority did not return back as expected. Those who remained in the country scaled down their

⁷ City of Johannesburg website; www.joburg.org.za

works force or automated their factories to cut on labour costs. When the ANC led government took over, the major challenge was how to get employment to the millions of people who had been excluded from the economy of the country except that they were used as cheap labour. The period from the 1990, was generally acknowledged as a period of unprecedented, rapid, but unplanned growth of the informal sector. This can be attributed to a number of factors. The relaxation or repeal of the apartheid laws, including influx control allowed people to come of the bondage of the homelands to seek better life in the cities.

When it became obvious that employment was becoming a major problem in the new government under President Mandela, laws against informal trading were relaxed again to allow people to make a living for themselves.

When interviewed about the state of the informal trade since 10 or 20 years ago, Lawrence Mavundla, then president of the African Council of Hawkers and Informal Business (ACHIB), a nongovernmental advocacy group that writes model street commerce laws designed to influence legislation in South African cities responded by saying:

"Now we can talk openly without fear of repercussions," he said. "The difficulty is that the officials who enjoyed enforcing apartheid are still there. These officials do not buy fruits on Friday because they know they are going to raid the hawkers."

John Bundell (2004:1)

ACHIB was founded 17 years ago by 250 street vendors as a reaction to police brutality. Today it has 110,000 members; many have built big businesses; others have gone into politics. President Mbeki's

roots are firmly planted in this sector; his mother still runs a spaza shop (a small informal supermarket) where the president worked as a young boy.

Mavundla himself was fired from his position as shop steward at the East Driefontein gold mining company in 1985 after organizing a strike to protest the poor treatment of his fellow black miners.

"The black mine workers were being asked to eat the insides of the cow, while the whites were getting all the meat," he said. "That was it. Whites could eat whatever they wanted, but management was deciding for us." Bundell (2004:2)

He left his job with a mere R400 (\$60) in his pocket. Not much, but enough to start him off selling cosmetics on streets and trains.

Today this former hawker has his fingers in several enterprises. One of them, his tire business in the Central Business District, sells mainly Goodyear products to a customer base that is now 90% black. *"I just today employed my first white guy on wheel alignment," Mavundla said, laughing out loud at the irony of his black customers' demanding a white man to perform a technically complicated job. But, he said, "The customer is king!"*

Mavundla is confident about his company's future. *"Even if my price is higher than a white company's," he said, "I'll get the government contract."* How does this favouritism square with his free market rhetoric? Mavundla's justification: *"Certain changes must happen, and we need time. White businesses have had 10 years to change, and they haven't. However, in another decade things will have changed so much that white and black will be together in owning businesses, and there will be no such thing as a 'white' business or a 'black' business."* **Bundell (2004:2)**

This persistent divide between black and white is, of course, one of apartheid's many terrible legacies. The racial tension manifests itself in many ways, some subtle, others not.

John Bundell says:

*“The entrepreneurial-minded are pouring into South Africa. My taxi driver was from Mozambique. My hotel doorman was from Zimbabwe. Another street trader was from Senegal. Fully half of the economically active black people I talked to were not from South Africa at all. Far from indicating a lack of energy on the part of South Africans, this instead indicates that there is so much room for entrepreneurial activity in South Africa that the country is providing room for all, or at least a great many, comers. **Bundell (2004:3)***

Bundell describes Patrick Makone as follows:

“The most memorable entrepreneur I met was Patrick Makone. Tall, fit, young, and handsome, he was selling geckos and other animals made out of wire on the street.

Ah, inexpensive gifts, I thought as he approached my table and asked permission before squatting down to show them to me. They ranged in price from 20 rand (\$3) to 150 (\$22.50). I bought a chameleon for my 12-year-old cousin Candice and a lizard for my 14-year-old son, James. Makone's English was superb. In exchange for a further payment, I asked for his story.

*He was from Zimbabwe, where he made the animals. Once he'd made as many as he could carry, he would buy a city-to-city return bus ticket from Harare to Johannesburg, costing \$37.50, with a further duty of \$18 at the border.” **Bundell (2004:4)***

The influx of people from the rural areas into cities were matched by equally, if not more, by the numbers of economic migrants and refugees from the neighbouring countries, from Africa and Asia, who were better organised and experienced in terms of informal trading.

The exact number of foreigners in the country has always been a mystery to almost everybody, including the government Ministry of Foreign Affairs, the UNHCR and others. It is roughly estimated that there were 43 850 recognised refugees in South Africa at the end of 2008, 276 000 asylum seekers and 32 344 documented economic migrants.⁸ These figures do not include undocumented foreigners and the figures are estimated between 3 and 5 million. It is generally estimated that Zimbabweans alone, range from 2 to 3.5 million.

This situation meant that competition for space and market became an issue. The foreign hawkers started to show progress far better than the locals and this created conflict between the two groups. The situation came into headlines when a group of foreigners were attacked and thrown out a moving train between Johannesburg and Pretoria. They were on their way to Pretoria to join the other foreigners who were trying to lobby the government for support and protection.

The conflict was narrowed to particular groups who were seen to be succeeding in informal business. A number of shops belonging to the Somali community were targeted by South Africans, including killing the owners. In 2005 three Somali refugees were stabbed to death outside their shop. In 2006 Somali shop owners outside Knysna, in the Cape were chased out of the area at least 30 spaza's burned down.

3.8. PRELIMINARY CONCLUSION:

⁸ The rights of others: Foreign national and xenophobic violence, NCHR Workshop

The situation as described in this chapter will help to lead us into our next discussion to deal with the consequences of the issues described in this chapter. The topics to be discussed in the next chapter emanate directly from the situations described in this chapter.

CHAPTER 4

4.1. INTRODUCTION:

The problem of rapid urbanization is in most cases, accompanied by traumatic issues that affect the people as conditions and services are lacking or inadequate. These issues are collectively known as “Social Problems”

Rwomire, in his book, *Social Problems in Africa*, says:

“These problems are closely interrelated with social changes which lead to alterations in social structures, institutions, roles and relationships. Social change is inevitable and universal, even though the rate at which it occurs varies from society to society.” **Rwomire (2001:8)**

Rwomire further quotes Wilmot as saying:

“Social change involves slow, gradual alterations in the social organization of society or its constituent parts over time.” **Wilmot (1985)**

In our discussion in this research, rapid urbanization is characterised by population concentration, overcrowding, obnoxious urban conditions, miscellaneous diseases, poverty, unemployment, crime, drug and substance abuse, prostitution, family disorganization etc, the list continues.

This chapter will therefore deal with problems or issues related to the process of rapid urbanization affecting lives of people directly; social problems, culture shock, housing and homelessness, employment and unemployment, rural depopulation and degradation in relation to the process of rapid

urbanization. These issues add to the traumatization of the people and therefore need to be analysed.

4.1. SOCIAL PROBLEMS:

Definition of Social Problems:

The term Social problem is used to refer to a situation where a problem exist in the society in which a large portion of society is affected. In popular understanding a social problem is not something like happy families, physically fit people, or schools that teach children how to read and write. This is common sense, the name social problem refers to conditions evaluated as wrong because they create harm to society.

Perhaps the best introduction to this chapter would be to try to define the concept “*Social Problems*” Social problems come in different shapes and sizes. A Social problems arises when a significant number of people, or society perceive it as problem affecting them all.

Doleen Loseke defines Social Problem as:

“ We use the term Social Problem to indicate that something is wrong....To be given the status of “Social Problem”, the condition must be evaluated as widespread, which means that it must hurt more than a few people. It is a problem for me if I lose my job but it cannot be a problem if other people are not affected.” Loseke (2003:6)

However deplorable or disgusting the situation may be, it will not be defined as a social problem until it affects or is

recognised as such by a large number of people within a given society. In other words, there should be a clear distinction between problems affecting individuals and the community or society. For instance, if a person loses a job as defined in Loseke's definition above, that is a personal trouble, it is a problem for an individual but it is not necessarily a problem of everyone. But it becomes a social problem if it affects a large number of people such as it is a case in most of the third world countries, including South Africa where unemployment is rated between 35 – 45% which affects a large portion of the society.

Achilles Theodorson defines a social problem as *“any undesirable condition or situation that is judged by an influential number of persons within a community to be an intolerable and requiring action by the society towards constructive reform.”* **Theodorson (1969:392)**

Social problems are undesirable, dangerous or costly, especially in relation to human health and social welfare. They represent what many people refer to them as wrong, improper, unjust, oppressive or offensive. They stem largely from the failure of governments or malfunctioning of social structures, i.e. when government and social institutions fail to provide amenities or social services such as food, employment, health, education or law and order to a substantial segment of population.

Objective and Subjective elements of social problems:

1) Objective element of a social problem: this can be characterised by the following:

- Existence of a social condition
- We become aware of social problems through our own life experience.
- Through media
- We see the homeless living with us or within the community in which we live
- We hear guns and fighting in the streets
- We see battered women in hospital emergency rooms
- We see or read about employees losing jobs as factories or businesses close down due to economic meltdown.
- We see parents who are anguished by the killing of their children etc.

2) Subjective element of a social problem:

This refers to the belief that a particular social condition is harmful to society or to a segment of society and that it should, and can be changed. A social problem is not based simply on individual failures but rather is rooted in society. For an instance, unemployment is not just experienced by one family, but by many in the community. Unless at least a segment of society believes that these conditions diminish the quality of human life, they cannot be classified as or declared social problems.

Donileen Loseke says: *“subjective social problems are how we think about social problems as important as sometimes more important than objective characteristic of our World. Why do we worry about some conditions and don’t worry about others.”* **Loseke (2003:7 – 12)**

Therefore the combination of the objective and subjective elements comes to the conclusion *that “A Social problem is a condition that a segment of society views as harmful to members of society and in need of remedy.”* **(Moony 2005:123)**

The following classifications of social problems can be made:

a) Problems of well-being:

- Illness and health care problems
- Alcohol and substance abuse (Drugs)
- Crime and social control
- Family problems

b) Problems of in equality:

- Poverty and economic inequality
- Work and unemployment
- Problems in education
- Race, ethnicity and immigration
- Gender and inequality
- Issues in sexual orientation

c) Problems of globalization:

Population growth

Environmental problems

Conflict and wars

The following social problems, discussed here below, are common to the process of rapid urbanization and in informal settlements, not only in South Africa but globally.

4.2. THE EFFECTS OF RAPID URBANIZATION ON FAMILY LIFE:

One of the most painful traumatisation caused by rapid urbanization is that on families. It is painful to look at some of the shacks that are used as homes by many families living within the informal settlements. Remarking at the sight of one of the shacks, Bishop Ramashapa¹, says:

“You cannot imagine that children were and are still being borne in those shacks, one room sleeps more than seven people, no privacy, which imply that sexual encounter happens in the presence of children. This is a humiliating situation, not only to the adults who have to expose themselves to children but also to children who gets traumatised by this situation”

Johannes Ramashapa,(oral)

As a pastor who has been working among the people in the informal settlements, the statement made by Bishop Ramashapa

¹ Bishop Johannes Ramashapa is the Executive Director of the Lutheran Communion in Southern Africa, one of the programmes of this organization deals with Diakonia, a programme that minister to the marginalised communities.

confirms the researcher's painful observations; the researcher does concur with him on this. It is painful to think about the psychological damage this does to children raised in that environment. Perhaps this may raise a question; what is the ideal family?

While there are different definitions of family, nowadays the South African understanding of a family is that defined as a "Nucleus" according to the Western Civilization. This definition refers to a group of persons united by ties of marriage and parenthood or adoption and consisting of a man, woman, and their socially recognized children. This unit was once widely held to be the most basic and universal form of social organization. Even in the African context, where polygamous marriage existed, there has always been a binding factor of a family. The husband formed the anchor of the family with wives, each living with her children in one homestead and all looking at the husband for support and protection.

The other very important family unit that existed in the African context is that of extended family. This has played a very important role in the South Africa under the apartheid system; the grand parents had to remain with grand children while their biological parents were migrant labourers in the so-called White South Africa. A number of present day middle class people now living in the suburbs of the cities were raised by grandparents and their mothers worked in the same suburbs where they now live as domestic workers.

In a situation where grandparents were not available, the mother's brother, would take care of the sister's children. The uncle in this case played a very important role the father could have played. Although in some cases the uncle's wife would not treat such children well. It was very rare to find a child-headed family as it is the case nowadays. If this happened, the neighbours or relatives would be available to support the children while the parents worked in the cities. Parents would continue to send food and clothes to the children and money for school.

For a family to exist, all the elements of the family should be functional. Each member of the family should fulfil his/her role, i.e. the father; mother, uncle, grandparents as well as children have very important roles to make sure that the family existed.

Edward Wimberley's Family Systems Theory states that:

- *This theory emphasizes that there is a constant feedback from the environment to which the individual and family must respond. The family needs to face this feedback with its internal mechanism operating and incorporate new information in ways that enable each family member to grow and develop, especially when the new information challenges the existing patterns.*
- *Healthy families function on positive feedback in that they process it in ways that enhance the growth of all of its members.*
- *Unhealthy families, however, view feedback negatively and resist taking in new information, particularly if new information challenges existing family patterns.*

- *Dysfunctional families conspire with individual family members to resist change and hold on to current patterns interaction. Not knowing the future, such families prefer the present. **Wimberly (1999:28 – 29)***

The above-described family system functioned well in many families during the period up to the 80's in South Africa. The beginning of concerted efforts by the world to pressurize the Apartheid regime out of power led to sanctions and disinvestment. The economy of the country suffered and unemployment started to escalate forcing people into poverty and homelessness. People were forced to leave domestic work and many factories closed down leaving thousands of people unemployed. Many returned home and got stuck in the rural areas.

Those who still had the economic power ensured that very little progress was achieved and indeed the new South Africa did not bring about positive development. It is in this context that the researcher wanted to explore the following issues to determine the extent at which they had contributed to the traumatisation of families as a result of rapid urbanization:

A Kenyan Professor of sociology based at the University of Nairobi, Prof Preston Chitere (1998) argues that the current African family values have been adversely affected by the Western civilization. He argues that:

“The effects of capitalism are already being felt in our families. Individualism in society is increasing. Even families in rural areas like to operate in isolation, and those who offer any help, are keen to help their immediate families only. The family is becoming more independent. The loss of

community networks and the development of individualism have resulted in increased occurrences of suicide, loneliness, drug abuse and mental illness. The communal system is breaking down. The extended family had certain functions to perform, for instance, to reconcile couples at loggerheads with each other, but this is no longer the case. It is one's business to know what's happening in one's marriage today" Kimani (1988:1)

4.3. POVERTY:

The type of poverty we are referring to here is that defined as **concentrated collective poverty** by the Britannica encyclopaedia (see Page 64 of the thesis.) This is the type of poverty that can be found in highly industrialised areas with informal settlements or ghettos where people are attached to the cities but do not belong to its economy. People prefer to live in these conditions because they believe prospects of getting jobs are higher closer to the industrial areas this would benefit them. Even if they do not get permanent employment, prospects of short term piece jobs are high. They are normally people with low education and skills which cannot be used by the industries in their neighbourhood.

The high rate of unemployment, not only affects the uneducated people, but covers a vast spectrum of highly qualified people. It remains to be the major reason for the abject poverty which leads to high crime and other social problems in urban areas. Therefore poverty does not affect one person, but many people and therefore qualifies to be classified as "Social Problem"

Pieterse, in his book, "Preaching in the context of poverty, defines poverty as follows:

“The inability of individuals, households, or entire communities to command sufficient resources to satisfy a socially accepted minimum standard of living”
(Pieterse 2001:30)

Pieterse argues that this situation may exist because of the following issues:

- *Lack of food*
- *Lack of clean water*
- *Lack of job opportunities*
- *Break up of families* **(Ibid)**

The poor may also experience inequality with other citizens which may be indicated by the following issues:

- *Disease caused by bad circumstances*
- *Lack of proper housing which leads to the emergence of huge squatter camps around cities and towns*
- *Literacy and education*
- *Helplessness and vulnerability* **(Pieterse (2001:30 – 31))**

The level of crime in South Africa, which in some ways can be linked to poverty, is the concern of the whole nation, as it affects almost every one. Edmond J. Keller says:

“ While South Africa has living standards that are on average significantly above those in countries where chronic poverty is assumed to be most severe, its particular legacy of polarization and racially embedded poverty naturally raises questions about the ability of the poor to use social mechanisms of access to capital in order to throw off the yoke of poverty.” He continues to say, *“You can walk down tree-lined streets or drive through well-appointed suburbs that belie (contradict) the notion that South Africa is mired in poverty; but, not far removed from these pleasant environs, the signs of chronic poverty are unmistakably there.”* **Keller (2005:1)**

The dilemma of people living in these areas is that they normally have very few friends or relatives around them. The concept of “Ubuntu”² unfortunately cannot be easily realized in the urban situation. People tend to live individual lives and when they experience difficulties, there is no one to fall back to.

CASE STUDY NO: 6 A case of a Zimbabwean immigrant

*“Nobody will be interested in helping him/her. Christina, (not her real name), came to the Mathole Motshekga informal settlement just west of Roodepoort from Zimbabwe five years ago. At the time she had a boyfriend and together they built a comfortable shack in which they lived. Somehow, the boyfriend disappeared and she was left on her own, jobless and not knowing anybody around. Life became miserable as no-one was prepared to help her. She had to find a survival strategy as jobs in the town were scarce.”*³

The economy of Roodepoort slumped when the Durban Deep Gold mine closed down leaving many businesses with no choice but to move away as there was no more economic activity to ensure sustainability. The other contributory factor was that middle class families who provided domestic work also left the area and went to settle in the Roodekraans and Strubenvally as crime was becoming a major problem due to high unemployment and poverty. This implied that even domestic work was not easy to get. Christina ended up in the streets of Roodepoort as a prostitute to earn some money for survival. Her story is not an isolated case.

The situation is even worse for men who find themselves in Christina’s situation. Men have to wake up early in the morning to

² Ubuntu: You are because I am, therefore I am

³ The economy of Roodepoort was built around the Durban Deep Gold mine. The closure of the mine implied that most of the businesses that were linked to the mining activity had to close down and relocate to the place where they could still find business.

go and stand in the streets of Roodepoort, at 5th Avenue in Roodepoort, Progress and Corlette streets in Witpoortjie for a variety of piece jobs. As there are four feeder informal settlements, Mathole Motshekga, Durban-Deep, Princess Crossing, Groblerspark, Tshepisoong and also people from the adjacent townships of Kagiso and Dobsonville, the availability of piece jobs, most of them garden jobs, are very scarce. David, (not his real name), shared with the researcher how he had to stand on the corner of the street for three weeks in succession without succeeding to get into cars that come to look for casual work because of xenophobia.

The rule on the street is that first options go to the citizens and only when everyone is collected can the foreigners come nearer. The trauma for men is more as they cannot prostitute themselves. For survival many men in the informal settlements tend to create friendships and networks with friends. This helps to give support when one has no money or food. Unfortunately men who cannot have networks are left to suffer alone. This is the cruelty of life in the urban setting. If you have no one to rely on when things become difficult you are exposed to harsh realities of having to go on without any help. Every one fends for himself or herself.

The situation in rural areas is somewhat friendlier. There is still the culture of “ubuntu”⁴ ruling among the communities. When the researcher grew up this compassion towards the poor existed. During the agrarian period, poor families were borrowed milk cows to provide milk for the family and in some cases they were even given oxen to use for themselves for tilling the land and other

⁴ Ubuntu means “Humaneness”

issues. In return the owner would pay them with one cow for every year they had the animals. At the end the poor person is helped to transform from poverty. This is where the concept of “**Ubuntu**” worked. The poor in turn paid by looking after the cows and making sure that they multiply for the owner.

Several African scholars such as Prof JS Mbiti argue that:

*“Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say, I am, because we are; and since we are, therefore I am. **Mbiti (1969:109)***

Perhaps this concept can be clearly defined in the South African version which says, “*Motho ke motho ka batho*” (Tswana) *umuntu ngumuntu ngabantu* (Xhosa). This literally translates; a person is a person through other persons. Augustine Shutte, a South African professor of Philosophy says:

*“This proverb is the Xhosa expression of a notion that is common to all African languages and traditions. It is concerned with both the peculiar interdependence of persons on others for the exercise, development and fulfilment of their powers that is recognised in African traditional thought, and also with the understanding of what it is to be a person that underlies this” **Shutte (1993:46 – 47)***

Dr Sam Kobia, the former General Secretary of the World Council of Churches, in his book, “The Courage to Hope” says:

“The wholeness and fullness of human life and that of the rest of the creation is a vision which also promises the inclusiveness of all; in turn, this challenges the process of globalization which tends to promote exclusion and fragmentation. It is a vision embracing the African concept in which the worthiness of individual persons is measured not by their capacity to consume but by the quality of the relationships between them and their fellow human beings. That is what each

one says with confidence, ***“I am, because we are, and since we are, therefore I am.” Kobia (2003:137 -138)***

From the Holy Scriptures, it is very clear that poverty is as old as mankind. Already early in the Old Testament time, we are told that laws were made to protect the poor. The Old Testament teaches us that God had always been on the side of the poor, and showed particular biasness towards them. In Exodus 2:23—25 it is said that God was touched by the cries of the oppressed Israelites in Egypt and remembered the covenant He had made with Jacob. It is very important to note that poverty at that time was not associated with begging. The laws were made to provide for the poor. The concept of “Ubuntu” could be traced already at that time; therefore laws were made that Israelites were advised not to reap everything from their land during harvest but that they leave some parts of the crops in the land so that the poor could come and reap for themselves. As there was food available from these lands, there was no need for anybody to go out and beg. (Leviticus 19:9-10)

There is abundant evidence from the scriptures that the poor existed among the Hebrews

“but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In like manner you shall deal with your vineyard and with your olive grove”. (Exodus 23:11)

In Deuteronomy 15 we read that:

“For the poor will never cease out of the land: therefore I command you, saying, You shall surely open your hand to your brother, to your needy, and to your poor, in your land”. (Deuteronomy 15:11)

4.4. CHRONIC DISEASES:

Definition of Chronic Disease:

Chronic diseases are those that have a long duration and generally slow progression. Their recurrence on individuals varies from person to person. Most of them are not 100% curable, but thanks to researches, there are now some medications available to control them. Some of the well-known chronic diseases are: heart diseases, stroke, cancer, chronic respiratory ailments, diabetes, HIV and AIDS etc. The World Health Organization estimates that chronic diseases are responsible for more than 60% of all deaths.

While HIV and AIDS is also part of this category, the researcher would like to treat it separately. The most common chronic ailments found in the area under research, are stress related. Between 2006 and 2007, the researcher, being a pastor, happened to be involved with the Dobsonville municipality relief efforts among the elderly and the sick. Observing that most of the elderly people who came to receive food parcels showed signs of variety of ailments, the mayor of the township, Mr Lekgetho, commissioned a research of home and family background of all the recipients of the relief aid. The intention was to try and understand why most of them were sick. This was done in collaboration with the local clinic and the Department of Social Welfare. The study indicated that almost all the elderly were suffering from High Blood Pressure, Depression, Heart problems, severe headache and backache and neurological disorders. The explanation to this situation was that most of the families in the townships depended

on the monthly grant given to the pensioners and the grant is not enough to maintain the whole family. Old people therefore, spend more time agonising about the family situation than to enjoy retirement. The meagre monthly grant has to provide for food, clothes for children, including grown up children and the grandchildren, the municipality charges, school fees and transport for grand children to school, you name them....This situation in urban areas is not like in the rural areas where the monthly grant is enough to maintain the whole family.

These ailments are not only confined to the elderly and the aged, a number of young people, especially those living in the stressful conditions, are also affected. A brief description of the ailments described above can be summarised as follows:

Headache / Backache

One tends to get headaches and backaches in severe stress. Under stressful conditions, your mind trigger release of pituitary hormone, and this hormone further triggers release of a host of other hormones to make one to face the situation. These hormones when present in excess in your body, affects the blood circulation. Further the presence of hormones for a long time induces more blood flow to certain body parts and the flow of blood is restricted to heart and brain. And this will result in you getting headaches and even angina.

Neurological Disorder

Chronic exposure to stress will tell upon your immune system. Stress will tend to affect the oxidants and anti-oxidants level in your body and any alteration in the balance between oxidants and anti-oxidants will result in you getting pathological disorders, neurological disorders and distortion in cell multiplication that lead to cancer.

High Blood Pressure

It is medically proven that your blood pressure will increase to an alarming level when you are under stress. Though high blood pressure is normal with increase in age, any high blood pressure in relation to stressful situation is highly detrimental to your overall health. High blood pressure is also associated with other heart-related conditions. Further, your high blood pressure caused due to stress is also known to affect your natural immune system and leave you emotionally disturbed.

Asthma and Gastrointestinal Disorder

Severe stressful conditions in you will make your airways over-reactive and the same will precipitate as asthma if you are already having problems related to your breathing.

Good supply and your nervous system control your entire intestinal system. Under severe stress, the blood flow to your intestine is restricted which when combined with your disturbed nervous system (emotional disturbance), result in gastrointestinal disorders such as ulcers and irritable bowel syndrome.

The list of stress related disorders is a big one and it varies depending upon your mind set, your position in society, your place of living, etc. It is better you always keep a watch on all your changing symptoms and take corrective steps in time.

Depression:

In psychology, a mood or emotional state that is marked by sadness, inactivity, and a reduced ability to enjoy life. A person who is depressed usually experiences one or more of the following symptoms: feelings of sadness, hopelessness, or pessimism; lowered self-esteem and heightened self-depreciation; a decrease or loss of ability to enjoy daily life; reduced energy and vitality; slowness of thought or action; loss of appetite; and disturbed sleep or insomnia.

Depression differs from simple grief, bereavement, or mourning, which are appropriate emotional responses to the loss of loved persons or objects. Where there are clear grounds for a person's unhappiness, depression is considered to be present if the depressed mood is disproportionately long or severe vis-à-vis the precipitating event. When a person experiences alternating states of depression and mania (extreme elation of mood), he is said to suffer from a manic-depressive psychosis.

Depression is probably the most common psychiatric complaint and has been described by physicians from at least the time of Hippocrates, who called it melancholia. The course of the disorder is extremely variable from person to person; it may be fleeting or permanent, mild or severe, acute or chronic. Depression is more

common in women than in men. The rates of incidence of the disorder increase with age in men, while the peak for women is between the ages of 35 and 45.

Depression can have many causes. The loss of one's parents or other childhood traumas and privations can increase a person's vulnerability to depression later in life. Stressful life events in general are potent precipitating causes of the illness, but it seems that both psychosocial and biochemical mechanisms can be important causes. The chief biochemical cause seems to be the defective regulation of the release of one or more naturally occurring monoamines in the brain, particularly norepinephrine and serotonin. Reduced quantities or reduced activity of these chemicals in the brain is thought to cause the depressed mood in some sufferers.

There are three main treatments for depression. The two most important are psychotherapy and drug therapy. Psychotherapy aims to resolve any underlying psychic conflicts that may be causing the depressed state, while also giving emotional support to the patient. Antidepressant drugs, by contrast, directly affect the chemistry of the brain, and presumably achieve their therapeutic effects by correcting the chemical imbalance that is causing the depression. The tricyclic antidepressant drugs are thought to work by inhibiting the body's physiological inactivation of the monoamine neurotransmitters. This results in the build-up or accumulation of these neurotransmitters in the brain and allows them to remain in contact with nerve cell receptors there longer, thus helping to elevate the patient's mood.

By contrast, the antidepressant drugs known as monoamine oxidase inhibitors interfere with the activity of monoamine oxidase, an enzyme that is known to be involved in the breakdown of norepinephrine and serotonin. In cases of severe depression in which therapeutic results are needed quickly, electroconvulsive therapy has proven helpful. In this procedure, a convulsion is produced by passing an electric current through the person's brain. In many cases of treatment, the best therapeutic results are obtained by using a combination of psychotherapy with drug therapy or with electroshock treatment.

4.5. HIV AND AIDS:

As far as the early 80's, AIDS was detected in some of the African countries. In fact it was found to have been responsible for high fatalities but the deaths were not linked to it until it was discovered. At that time it was known to affect heterosexuals, both men and women who were neither homosexual nor were involved in injecting drugs with needles. The virus continued to spread without detection among many people in other places, especially where it was not yet detected. Africa is such a place where it took a long time before it could be detected. The rural areas were the hardest hit.

By 2009 an estimated number of people in South Africa living with HIV and AIDS virus is estimated to be 5.6 million according to the Avert report. The report indicates that 310 000 people died in the country through HIV related illnesses in the same

year. Prevalence was at 17.8%. The UNAIDS 2010 Report gives the following picture:

- Worldwide there are 33.3 million people living with the HIV and AIDS virus, of these, 22 millions are in the Sub-Saharan Africa.
- South Africa alone has 5.7 million people living with the HIV and Aids virus.
- Of the figure above, 3.2 millions are found to be women
- 29% of women who attended the antenatal clinic tested positive.

- 280 000 children between the ages 0 – 11 are HIV positive
- The prevalence among adults between the ages 15 – 49 is 18.3%

On a positive note, South Africa has been found to be among the few African countries that have managed to turn the tide on the HIV and AIDS infections. The prevalence among women shows steady improvement from the 30.2% in 2005 to the 29% in 2006⁵ The report also shows significant improvement among young people below the age of 20 years. In 2005 it was 15.9% whereas in 2006 it was 13.7%

The comparison of prevalence with the neighbouring countries reflects the following:⁶

⁵ The report the researcher had at the time of writing only shows the 2006 statistics

⁶ The figures are taken from the UNAIDS Report on the global AIDS Epidemic 2010

COUNTRY	PREVALENCE	DEATH	% of Population (Death)
Swaziland	25.9%	10000	0.8%
Botswana	24.8%	11000	0.6%
Lesotho	23.6%	18000	0.9%
South Africa	17.8%	350000	0.7%
Zimbabwe	14.3%	140000	1.1%
Zambia	13.5%	56000	0.4%

Zimbabwe records more deaths, and then comes Lesotho, Swaziland, South Africa and Botswana. In South Africa the prevalence differs from Province to Province, KZN, Mpumalanga and Gauteng still being the highest and the Western Cape the lowest.

There are a number of factors that influence the spread of this disease. Southern Africa is migratory region and people find themselves in situations where they are forced to accept certain issues for survival. Margaret, (not her real name), came to Johannesburg for a job voluntarily but found herself stranded as she could not find a job. As she knew no one in the city, her survival was at stake. Typical of an African woman, in the informal and urban townships, she had to rely on a man for survival. The unfortunate part is that she had no choice when it came to making decisions about sexual relations. As she depended on the man for everything, she could not refuse to have unprotected sex. This situation does not affect stranded women, even in normal family life; women are exposed to this type of risk. They cannot make choices when it comes to the use of condoms.

The other factor is the problem of promiscuity. Even at this time of high exposure, getting involved with many partners still remains a major problem in South Africa. Even those faithful partners get infected by their partners. The traumatic fact here is that thousands of orphans are produced in the process.

4.6. PROSTITUTION:

One of the most painful traumatisation of young women in the urban areas, due to economic difficulties is the Sex industry. This is as old as human kind, even in the Old Testament time, instances of prostitution are mentioned. Hosea was forced to marry a prostitute called Gomez, (Hosea 1:3, 4:15.) We also hear of the harlot of Gaza whom Samson used to visit for services. Rahab the harlot was praised in Hebrews 11:31, Joshua 6:17. She was praised for having done a good job by hiding the spies. While prostitution can be traced throughout the human history, it can be linked with crime, in some cases what can be called “willing crime”. There are those who willingly involve themselves into this practice and there are those who are forced by circumstances into the industry. It has been established that areas near most of the institution of higher learning are prone to prostitution, not because those who are involved are poor but that it is an income generation for extravagant lifestyle in the campus. Polokwane in the Limpopo Province as well as Hatfield in Pretoria are such examples.

“It was at the local discotheque that Hanna first heard about the possibility of getting a good job in the West. Just 16 years old, frustrated with her life at home, she saw this as a real opportunity to better herself. The drabness of her own town, some distance from the Polish capital Warsaw, was in stark contrast with the descriptions of life in the West. She would take a holiday job, earn some money and then return home to continue her education.....

Gurney (1995:36)

This is a story similar to many in the urban areas of South Africa today. Young women are lured from the rural areas, and from the neighbouring countries with promises of better life and job opportunities in the cities. Sex industries is growing very fast as unscrupulous people have realised that it is one of the “**quips**” (quick impact projects) that do not need much inputs.

The story starts with a promise of a work. The trafficker will normally come up with fake job adverts which look genuine but when they arrive in the cities, stories about some problems relating to the original arrangements come up and young girls are advised about new alternatives. Unsuspecting young girls will agree to the new offers instead of returning back to rural areas or back to their countries. Syndicates operate from most of the cities where they have organised systems of bringing unsuspecting young girls and once they have them in control they cannot escape so easily. The traffickers or syndicates ensure that their victims are totally controlled; they confiscate their papers, in the case of foreigners they keep their passports knowing that they cannot go anywhere. During the night the girls are assigned pimps who ensure they collect money before

the girls are taken away; they record the details of persons who pick up the girls to ensure they do not escape.

CASE STUDY NO 7: Human Trafficking

“Maria, (not her real name,) was recruited from Moamba in Mozambique and was promised that she was going to be trained as a hotel waitress. She was made to sign a contract and paid an initial payment for her establishment costs in Pretoria, which would be deducted from her salary at the end of her first month. This looked real and her parents also agreed that she could go. On arrival in Pretoria she was told that the hotel had already hired other girls as they delayed. She was told that the hotel had made arrangement with their other in Johannesburg and that she would have to surrender her passport as there were some visa contractual formalities to be completed but that she did not need to go herself. She was locked into a two-roomed house in a backyard of a house for security purpose. For two days she didn’t see or hear from the handler, fortunately there was enough food in the room and the bath toilet facilities were all inside. She did not have to go outside.

The next time the handler turned was in the evening and had brought a huge man who came to fetch her. She was told that the new hotel job has been finalised and that the new employers would be responsible for her. The man took the girl and raped her the whole night. The following day she was picked by another handler who told her that this was the job she was going to do from now on. When she tried to enquire about the hotel job she was told that that was the job she was brought here to do and not a hotel job. She didn’t know what happened to her passport and that meant he could not escape even if she could find a chance. Maria was rescued by a police raid that found her locked in the back rooms. She was arrested for being in the country illegally and was later deported back to Mozambique.” **(Human Trafficking – ELCSA)**

Hanna’s story sounds the same.”

Sometime later, the young man returned. He told her that there were some problems about getting the job, but that she could earn some money from men he would introduce to her. When Hanna refused, she heard the lock turn again, and she was told she would be kept there without food until she complied. The trap had been sprung: the classic story of a young women's introduction to prostitution. Gurney (1995:36)

Hanna found herself in the window of prostitution business, helpless and at the mercy of the young man, so are thousands of unsuspecting young women from the rural areas of South Africa and the neighbouring countries. Once in, it is difficult to escape.

The sad end of many young South Africans girls like Hanna, is that they are at the mercy of those who recruited them far away and are now HIV positive, destroyed dignity, angry with themselves and the world. Their future is destroyed and many, even after rehabilitation, never succeed to recover.

4.7. CRIME:

The rate of crime in South Africa post 1994 dispensation seems to have escalated tremendously. The question that comes to mind immediately is: What was the level of crime during the apartheid time? From face value, it looks like crime was under control during that period. But, it is very clear, from historical facts, that crime in the old South Africa was very high but it was never exposed or properly reported on. Mark Shaw asserts that apartheid South Africa did not control crime but generated it. He says:

“Police were agents of a state which created crimes in its concern to erect moral, economic and political boundaries” Shaw (2002:1 - 8)

The policy of separate development ensured that these boundaries were properly monitored. Privileged white minority was protected from the impact of crime by a system of policing that ensured that blacks were confined in townships and only allowed to be in the white areas during working time. No black was allowed to freely move around the white suburbs unless he/she was doing work there. Such a person had to carry a *dompas* that was regularly inspected by police to ensure that the person was allowed to be there at that particular time. Police aimed at preventing crime in white areas by containing it in black areas. By preventing uncontrolled movement of blacks who were seen to be the perpetrators of crime, the apartheid government believed that it could keep the whites safe. The phenomenon of high walls around houses, are clear signs of keeping crime away, although these walls end up helping criminals to do their job without being detected by the neighbours.

Crime was isolated in the black townships and police took all efforts to ensure that it did not spread to the white areas. Black people were policed for control and not for prevention of crime. Police resources were concentrated in the white areas and Police Stations in the black townships were neglected. Black policemen in townships patrolled on foot or bicycles and the station had one or two vehicles that were not adequate to

respond to crime. If crime affected or threatened to affect white people priority would be given to that response.

The other factor is that the statistics of the country at that time did not include the Bantustans and therefore the few blacks who happened to qualify for permanent residency in the urban or white South Africa (Section 10(A) were the only blacks mentioned by the apartheid system. This gives the answer to the high statistics in the country now because the whole country is included. The current statistics of crime seem to be alarmingly high but if we bear in mind the facts above, we shall understand that the distorted figures made it look like crime was under control.

In the new South Africa, there are a number of factors that can be attributed to the high crime rate Debates about the real extent of the problem have been hot and depended from which platform the figures are debated. The ANC government and the police are being accused by opposition parties of downplaying the real problem or distorting crime statistics for political gain. At the same time opposition parties seem to exaggerate the whole issue out of proportion for the very same purpose they blame the ruling party for, political gain. The first State President of South Africa post-apartheid, Dr Nelson Mandela admitted for the 1st time in 1996 that crime in South Africa was out of control. He alluded to the fact that crime could be linked to poverty. Eradication of poverty would be a long term strategy against criminal behaviour. The following issues could be linked to crime in the new South Africa:

a) The effects of the repeal of the Influx Control Act of 1986

This allowed the free movement of people in the country to work and reside anywhere they wanted. The crime that was contained in the townships found its way out and organised crime syndicates established themselves in posh places such as Sandton city where they were never allowed before. They set up their operational networks in these areas and operated from there. Wealth and money they wanted were not in the townships but in the affluent suburbs.

b) The cessation of civil conflicts in the neighbouring countries:

The end of civil conflicts in Angola, Namibia and Mozambique created a serious challenge to neighbouring countries, particularly South Africa with proliferation of weapons. During the conflict, weapons were freely distributed to the warring parties without any record and at the end of the conflict nobody knew who had what. These weapons remained with people and they were used or sold to make a living. Dangerous weapons such as the AK47 found their way to the criminals in South Africa. Bank robberies, cash in transit, car hijackings, business robberies became the real issue in the new South Africa.

Furthermore, the problem of disengaged cadres who survived on the war and now without jobs have become potential danger in the region.

c) The products of the political conflict in the country during the struggle against apartheid.

Just as the case in the paragraph above, the proliferation of weapons that were used during the struggle became a problem as well. All the political formations, including the government, distributed weapons into hands of irresponsible people and could not account for them. Hostels were created into operational zones for certain political movement and became “**no go areas.**” They became serious crime factories and police had problems to contain crime from these places. A hostel in Nancefield, Soweto was flooded and residents could not go out to look for help from the neighbouring township as they were afraid that people were going to be attacked. The local councillor, who was an ANC member visited the hostel and found old people, women and children trapped in filthy conditions that had been worsened by flooding. In his own words, “The place was not even good for the pigs.” He then appealed to the Churches to intervene. Some of the residents confessed that it was for the first time that they came out of the hostel since the political conflicts.

d) Gradual Breakdown of Bantustans:

The urge to leave the Bantustans had always been the dream of many dispossessed people dumped in the arid, lifeless Bantustans. With the Group Areas Act, repealed, the influx to the cities happened so fast that the infrastructure was not ready to cope. There was no accommodation and jobs that many people

thought they would get if they came to the cities. The creation of sprawling massive informal settlements began with no employment or livelihood. To survive many people in the informal settlements depended on piece jobs and informal trade. Unfortunately some who cannot make it resort to crime.

e) Rising of unemployment:

The high expectation on the new dispensation became a serious disappointment to many South Africans. The jobs promised by the ruling party turned into massive retrenchment and loss of jobs. It has been very difficult to get the right statistics but unemployment has been estimated between 30 – 40%, depending on who says what. The unfortunate part is that the South African case was different from other countries; ours was not total “uhuru,” (Total independence) but a negotiated settlement. While the government changed hands to black majority, the economy remained in the hands of the white minority. The other issue was that at the time of settlement, many companies had left the country due to the disinvestment process. Those that left did not want to return immediately as they were not sure that the settlement would last longer bearing in mind the history of many African countries that turned into chaos, an nearby example being Zimbabwe. The arrival of illegal and undocumented migrants also created a problem of competition for the scarce resources. This resulted in xenophobic crime and many other crimes to try to survive.

f) The minibus taxi industry:

While the country's public transport is a mess and the commuting community abundant, the fight for routes, lucrative routes and passengers among the taxi associations has become part of life in urban areas. Innocent people get caught between the fires of the warring taxi owners or drivers. This is not the only frustration commuters have to deal with. Mini Bus taxis that are currently running on our roads are actually moving coffins. Many of them are not roadworthy and their owners do not care as they are able to pay bribes to the traffic police to leave them to remain on the road.

The difficulty South Africans face is that the new government was not able to cope with the rapid urbanization process in terms of the public transport. The lack of efficient public transport leaves commuters in the hands of taxi warlords. Take for instance the train services in and out Johannesburg. The line that runs from Park Station to Naledi for instance, was established in the fifties when Soweto was established. The intention was service all the townships along the route and at that time, Naledi was the last township in the West. Soweto has grown so big because of the Rapid urbanization and stretches up to Zuurbekom, almost to Randfontein but the railway line has never been extended to cover commuter from that area. The Bus services are also so limited and slow; people who work far away need a faster transport and taxis are the only solution for them. The Rapid Bus Services being developed in Johannesburg will take years to cover all the sections of the city and

4.8. UNEMPLOYMENT

In the old South Africa, prior to the 1976 uprisings, it used to be a crime to be unemployed. From a distance it seemed that there were plenty of jobs but knowing that only few people could be allowed to stay in urban areas through the influx control, the picture was deceiving. The legacy of apartheid in this country produced employment dependent society, particularly among the black people. The type of education system for black people was that which produced good employees and not people who would make their own businesses or create employment. The other issue is that the former government had excluded over 80% of the population from the economic plans of the country as they had planned, and succeeded in some areas, to dump them into the homelands and make them independent.

The new government therefore has an enormous task of incorporating them into the economy. Robin Gurney in the chapter dealing with Germany post the cold war depicts the state of the unified Germany. The country did not expect to deal with the massive unemployment crisis. The West Germany economy had to accommodate people from the East who had never experienced unemployment in their history because of the Communist history. **(Gurney 1995, 54 – 58)**

This is almost the same situation South Africa finds herself in. Though slightly different, in the sense that those who come here come from impoverished countries. The influx of illegal migrants and refugees from the neighbouring states, because

of the deteriorating economies and conflicts is not making the situation easier for the government. The already impoverished millions of South Africans have to compete with foreigners who are prepared to accept any form of remuneration for employment and casual work.

In the area under research, the parking lots of the main shopping complexes such as Makro, Westgate, and the others have become bones of contention. At first there was a struggle between black and white unemployed for car guards but now of late the complexes have been completely taken over by foreigners. Even the street corners of Progress Road and Corlette drive in Witpoortjie, the Paul Kruger and 5th Avenues Roodepoort, which have been a place for pick up for casual labourers, have been overtaken by foreigners. Inhabitants of the adjacent squatter camps have used these spots as source of income and many were able to earn enough money to keep the families going.

Many profit-driven employers would rather employ people who will ensure that, at the end, they (employers) get more profit from their businesses. The debate around the percentage of unemployment in the country indicates the grave situation the country finds itself and to get the figure, it will depend on who is telling you. For those who want to highlight the seriousness of the issue puts it at more than 46% and those who try to paint a better and optimistic picture they put it at 26 - 30%. This leads us to the next topic, xenophobia.

4.9. XENOPHOBIA:

The word Xenophobia derives from the Greek words, *xenos*, meaning "stranger," and "*phobos*" meaning "fear." The two words together can be defined as fear of foreigners or strangers

Xenophobia can manifest itself in many ways involving the relations and perceptions of an in-group towards an out-group, including a fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure a presumed purity. Xenophobia can also be exhibited in the form of an "*uncritical exaltation of another culture*" in which a culture is ascribed "*an unreal, stereotyped and exotic quality*" The Cultural Dictionary defines Xenophobia as:

"an unreasonable fear, distrust, or hatred of strangers, foreigners, or anything perceived as foreign or different." **(Cultural Dictionary)**

Xenophobia can manifest itself in several ways in a country – derogative name calling, "*Makwerekwere*" a name coined from the languages spoken by the foreigners, victimization by police, identification by colour (most of the brothers and sisters from the north are darker in colour), brutal assaults, murders, ethnic cleansing in an area, mass expulsion from the country etc. Some of the issues that are blamed on foreigners are:

a) Jobs – employment:

The failing economies and political instability in the neighbouring countries forced highly qualified artisans and professionals to leave their countries and come to South Africa. These include University lecturers, medical doctors, nurses, technicians, sales person etc. As they are

experienced and highly qualified, finding jobs in the country has been very easy opposed to the black South Africans who, due to the apartheid system, are just starting to access institutions of higher learning and therefore have no experience of the same level as of those of their counterparts from outside.

Artisans such as mechanics, builders, plumbers, electricians do not need to seek for jobs but create their own companies in townships. It is estimated that 60% of taxis in the township are driven by the same group. The reason for depending on foreigners is that they do not demand high salaries and therefore taxi owners are able to make more profit than employing a South African who should be registered to comply with SARS and other legal requirements.

b) Informal trading:

Many of the foreigners who come into the country come with artisan skills that are needed by the local communities. They come together and form small businesses e.g. builders, plumbers, electricians, motor mechanics etc. For instance, the main street through the Doornkop (Snake Park) a township north west of Dobsonville is lined with informal businesses ranging from motor mechanics, to Hair saloons all belonging to the Mozambican nationals. Their services are much cheaper and better than those of the local artisans. They are reliable, unlike the locals who will come and start a job and then disappear for two weeks after getting payment and then return when the money is finished. Those

involved in hawking seem to be more experience when it comes to marketing and selling of goods. They are able to get involved in businesses the local people are not interested in. This causes jealousy and then they are attacked.

c) Crime:

The escalating crime in the country is being blamed on foreigners for a number of reasons. While the majority of foreigners have behaved well since coming into South Africa there are a number of incidences that have been positively identified with foreigners and people tend to put every foreigner in the same basket when it comes to apportioning blame. In 2007, an informal settlement in the northern suburbs of Johannesburg attacked and drove out Zimbabwean immigrants because of spate of serious crimes which included murder. The young man had killed a young woman and ran away to Zimbabwe. The local community demanded him from the elders of Zimbabwe and when they could not help to bring him they were blamed for harbouring him. When the churches tried to intervene the local police brought a pile of dockets indicating that 70% of reported serious criminal cases in the very police station were committed by foreigners who were in partnership with the South African criminals, in that situation Zimbabweans and Mozambicans were singled out. Nigerians were generally believed to be heavily involved in business scams, the 419 scam and drug trafficking.

“The so-called “419” scam (aka “Nigeria scam” or “West African” scam) is a type of fraud named after an article of the Nigerian penal code under which it is prosecuted.

Typically, victims of the scam are promised a lottery win (example) or a large sum of money sitting in a bank account or in a deposit box at a security company. Often the storyline involves a family member of a former member of government of an African country, a ministerial official, an orphan or widow of a rich businessman

The victims are promised a fortune for providing a bank account to transfer the money to. Then - if they fall for the scam - they are made to part with thousands and sometimes hundreds of thousands of dollars in “bribes” for local officials or other “fees” (taxes, insurance, legal fees, etc) before the “partners” finally disappear without trace. In almost all cases, the criminals receive money using Western Union and MoneyGram, instant wire transfer services with which the recipient can't be traced once the money has been picked up.” (Crossloop website: crossloop.com, Accessed 2011.07.25)

While these are committed by few people, they whole community is painted with the same brush. But, it has been found that some of the organized crimes are led by South Africans who use foreigners as foot soldiers. The secret here is that some of the foreigners are undocumented and therefore their finger prints do not exist in the files of the police and the Department of Home Affairs. It would become extremely difficult for the police to arrest such criminals.

d) Stealing of women:

The problem of poverty has led many young women to attach themselves to men for material support. This is not a

new phenomenon in South Africa. The culture of this country and many African countries has made men to be providers for women and children. The dilemma here is that young South African men have not learnt the art of looking after a woman. In Johannesburg in particular, young men who do not work had developed a culture of adhering to working women for survival. They ill-treat them and do not give them any support. When the foreigners came into the country, it was discovered that they knew how to treat women.

Herbert, not his real name, lived with a young woman in a flat in Hillbrow for many years. He was not working and depended 100% on her for survival. One day he came back to the flat in the evening to find a hefty Nigerian man who had moved in during the day. He was no match to Herbert and the only thing Herbert could do was to take whatever belonged to him and left. The following day new furniture was brought into the flat and the young woman felt different. She got real comfort from this man and felt like a real woman and not a tool for the man. Other young women followed this example and chased their men. This is what came to be known as “stealing of women”.

The other dynamic is the issue of sexual satisfaction. Foreigners who are known to be good in bed are the Mozambicans. There is a myth that there is a special tree, also known to be growing in the Limpopo province which makes men to be powerful. Women who had the chance of sleeping with them decide to chase away their men as they found new satisfaction. Many South African men suffer from a

number of stresses due to unemployment and other difficulties and therefore psychologically cannot focus on their life including sexual performance.

e) Spreading of infectious diseases:

HIV and AIDS is one disease that is blamed on foreigners. While this cannot be proved beyond any doubt, the paragraph above may have a clue to this myth. The urge to find a man who can support young women often leads to the challenge of having to have unprotected sex. The Nigerian Men are known to refuse to use condoms and young women who want their support have no choice but to sleep with them without the protection. A wife of a prominent politician and sport administrator in Kwandebele, north east of Pretoria got involved with a foreigner for comfort. The man bought her a comfortable car which her husband could not afford. She lied to her husband that she managed to raise money from her sewing project. In no time she realized that she was HIV positive and she knew that she was not going to convince her husband about how she got infected. She went to the petrol station and bought a 20 litre of petrol, drove the car to the secluded place and dowsed it with petrol inside and outside, locked herself in and torched it.

It is interesting to note that xenophobia is not a new phenomenon in South Africa although it was not expressed as such at that time. The separate development and the influx control systems had created strangers within the same country. This was very familiar in Johannesburg for instance. People

coming from the rural areas were seen as strangers in the cities. People used to identify strangers by the way they walked in the cities. A relaxed a slow walking person in the middle of Johannesburg would easily be identified as a stranger and a person rushing or even running would be identified as local person. In the cities people are always rushing to catch trains or to work.

The current xenophobia can be traced from 1994 after the demise of the apartheid system. The then minister of Home Affairs, Dr Mangosuthu Buthelezi, addressing the parliament for the first time, said:

“If we as South Africans are going to compete for scarce resources with millions of aliens who are pouring into South Africa, then we can bid goodbye to our Reconstruction and Development Programme.” **(Fact**

Sheet: Population movement in and to South Africa: Forced migration Studies Programme, Wits NCR workshop on advancing Socio Economic Rights: Session 7 Group 2.)

At the same time his political movement, the Inkathata Freedom Party was also campaigning against foreigners. IFP was threatening to take physical action if the government failed to respond to the perceived crisis of undocumented migrants in South Africa. In 1997, the then Minister of Defence Joe Modise linked the issue of undocumented migrants to serious crimes.

The recent xenophobic violence in South Africa was primarily directed against foreigners living in some of the poorest urban areas of the country, particularly the informal settlements e.g. the Ramaphosa informal settlement outside Reiger Park in

Boksburg, and old townships such Alexander. While the attacks were directed at the illegal immigrants, this also impacted on those who acquired citizenship by virtue of their specialized skills, such as medical doctors, academics, scientists and engineers. And it has also impacted on those with legitimate work and study permits, such as the tens of thousands of Mozambican mineworkers working in mines, Mathematics teachers from Zimbabwe and foreign university students.

Unfortunately, many South Africans, and not just those living in the poorest areas, are opposed to the presence of a large number of foreigners from other African countries. It is sad to note that immigrants from other continents other than Africa are enjoying all the benefits of hospitality while blacks are not welcome. Not even one could ask, what are the real problems behind xenophobic attacks? While accusations range from stealing of jobs, wives or girlfriends, high unemployment of locals, HIV and AIDS and crime, the real reasons may not be foreigners but the government of the country itself.

At the time of transition, many promises were made to improve the lives of previously disadvantaged people but the reality is that only few people are enjoying the fruits of the new dispensation at the expense of the majority of people living in abject poverty.

- Service delivery by local municipalities is a major problem in all the informal settlements.

- Corruption by government officials have seen houses being allocated to foreigners while people who have been on waiting list do not get any answers.

The recent xenophobic violence that started from Alexander, east of Sandton City and spread throughout the country, was sparked partly by accusations of foreigners stealing local jobs; but also by the denial of the government that this was a "misconception." The government insisted that foreigners were in fact creating jobs for the locals. Membathisi Mdladlana, the then Minister of Labour, addressing the 21st Annual Labour Law Conference in Sandton, said:

"It is therefore a misconception to conclude that migrants steal jobs from South Africans, the opposite is actually true. They are job creators, first for themselves – and for the rest of us" **(ANC Daily News briefing, 2008.06.26)**

The recent ugly face of xenophobia that swept across South Africa in 2008 shocked the whole world. Due to unemployment and scarcity of jobs, foreigners in the country are competing with the nationals for jobs. They are prepared to take any form of employment and remuneration and therefore unscrupulous employers would rather prefer them over the nationals who will not be prepared to accept low salaries and are protected by the labour unions.

Nicholas Geladaris, a specialist in visa and immigration, also concurs with Mdladlana, he does not believe that migrants steal jobs but believes that their presence in the country can be

beneficial to the country only if controlled. He says:

"South Africa should welcome immigration," "it must be legal immigration; illegal immigration needs to be stopped. But foreigners are integral to the growth of South Africa." www.globalvisas.com.

In the news bulletin of the Radio 702 on Wednesday morning, the 9th of February 2011, listeners shared their views on the employment pattern that they have observed. One of the listeners, who cannot be named, shared how he discovered that a filling station, one of the leading Oil brands, on the N1 south of Johannesburg, had only one South African worker among the 14 staff they had. The station used to employ only South Africans but the pressure on living wages, workers' rights championed by the labour laws had pushed profit driven businesses to resort to employing foreigners who cannot go on strike.

The bone of contention that fuels xenophobia is the informal trade market. Foreigners seem to be well ahead of their South African counter parts and therefore efforts by unemployed South Africans to make a living out of this market are challenged.

4.10. CULTURE SHOCK:

Perhaps if there are people who have experienced culture shock in their lives, are the priests and pastors of the sending churches, i.e. Churches that call and send pastors to different

congregations at regular intervals. A personal testimony by the researcher of this dissertation:

CASE STUDY NO: 7 (A personal testimony by the researcher of this dissertation)

“Having grown up in the Western Transvaal, now North West Province, the researcher had grown up in the Tswana culture and grew up in that area and attended school up to tertiary level, including Theological Training in the same area. After completion, the initial church placement was in Mogwase near Sun City but two weeks after the announcement of the placements, the Presiding Bishop of the Church called to say there was a crisis in one of the Dioceses and the Executive committee had decided that the researcher’s placement be changed to fill the gap left by the pastor who had resigned. The new place was 500 km away from Rustenburg and the initial reaction was traumatic; why such a sudden change? Why didn’t the Church discuss this with the researcher before making a final decision? This is the experience of many pastors from different churches. What was awaiting the researcher was a total shock; different languages, the parish was within two ethnic groups, the Northern Sotho’s and the Shangaan’s. The researcher could at least communicate with the Sotho’s though there were different dialects, but with the Shangaan’s it was completely blank. Not a single word could be understood by the researcher. The language was not the only foreign encounter, the whole culture was different. Even in the Church the way things were done were completely different from the Diocese the researcher grew. The Diocese in question was a former Berlin Mission Church and the researcher came from the Hermannsburg Mission. The researcher had a choice, either to shut completely and return home or begin to adapt to the culture and the new life. The latter was the best the research had done, to accept the new challenges and be part of the new life.”

Here is another story about culture shock from one of the members of the congregation in Dobsonville:

“One Saturday afternoon a group of young men, dressed like women who were drinking and having fun at a house in the neighbourhood of a house in the township in Soweto. At the next door neighbours, there was a ceremony of receiving lobola and this ceremony is always concluded with feasting to indicate that negotiations were successful. Among the people who were at the gathering were relatives from rural areas who had never seen gays and lesbians. The group joined the celebration and this was a shocking sight for the people from the rural areas. What puzzled them more was that local people did not seem to see anything abnormal.

Throughout history, human beings have lived together in communities in which they developed a culture of living together with norms and values to govern their lives. The reaction of people from rural areas to the sight of the gay and lesbians is the reaction normal people will show when confronted with the “unknown and the foreign”. This is something strange to the culture of the people from the rural areas. They expect men to behave like men and women like women.

How do we define Culture Shock?

Culture shock is that experience people feel when they get into or encounter a foreign environment that is different from the one they have been familiar with. It is the difficulty people have adjusting to a new culture that differs markedly from their own. (Wikipedia) There is no uniform reaction by people as the situation may differ from place to place and from person to person. Looking at the reaction of people to culture shock, we can categorise such reactions as follows:

- Some people find it impossible to accept the foreign culture and refuse to integrate. They isolate themselves from the host country's environment, which they come to perceive as hostile; they withdraw and remain isolated and believe that the only solution is to return to their original culture and life. This can be detected with many refugees and asylum seekers who came to South Africa with the hope of improving their lives and when they see and experience the reality of South African life, they feel it was a mistake to come here and isolate themselves from the rest of the people. But, the strange thing is that they also find it difficult to adjust when they get back home.
- The second category is that of people who integrate easily and fully and take on all the aspects of the host culture, totally assimilating it. Such people may even remain in the new environment for a long time and may even lose their original identity. In the 60's and the 70's many citizens of Malawians came to South Africa to work in the gold and platinum mines as domestic workers as well as hotel workers and have since been in this country. Many of them have assimilated the South African culture and have become complete South Africans.
- The third category is that of people who manage to adapt certain aspects of the host culture that they see as positive and avoid the negatives ones. Such people manage to keep their own and create a blend of their own. Such people have no problem returning home and continue with their original life style or culture. They can relocate to other new places

without any problem. Such people are called to be cosmopolitan.

KALVERO 'S FIVE STAGE THEORY OF CULTURE SHOCK:

A number of scholars have coined theory stages of culture shock such as Lesser O and Peter HWS who had developed a 3 stage culture shock model and Torbion, Pederson P 1995, who had developed a 4 stage model, but the researcher would like to concentrate on the famous Kalvero Oberg's 5 stage theory. Pederson P quotes Peter Adler (1975) in his book (Paul Pederson's) the five stages of culture shock: critical incidents around the world (1995) Page 3

STAGE 1:

The stage of initial contact or the honey moon stages is where the newly arrived individual experiences the curiosity and excitement of a person who is a tourist may experience. At this stage the person's identity is still rooted in the back-home setting.

STAGE 2:

This stage involves disintegration of the old familiar cues, and the individual is overwhelmed by the new culture's requirements. The individual typically experiences self-blame and a sense of personal inadequacy for any difficulties encountered.

Stage 3:

The third stage involves reintegration of new cues and increased ability to function in the new culture. A balance perspective emerges that helps the person to interpret both the previous home and the new host cultures.

Stage 4:

The fourth stage continues the process of reintegration toward gradual autonomy and increased ability to see the bad and good elements in both the old and the new cultures. A balanced perspective emerges that helps the person interpret both the previous home and the new culture.

Stage 5:

Reciprocal interdependence where the person has ideally achieved bi-culturally or has become fluently comfortable in both the old and the new cultures. There is some controversy about whether this stage is an unreachable ideal or whether persons actually can achieve this stage of multiculturalism

Having gone through these five stages, one can come up with the following conclusions:

- In a new environment, an individual needs to construct new perspectives on self, others and the environment that “fit” with new situations.
- Culture shock is a subjective response to unfamiliar situations.
- It is a process and not a single event
- May take place at many different levels simultaneously as the individuals interact with a complex environment
- Becomes stronger or weaker as the individual learns to cope or fails to cope
- Teaches the individual new coping strategies which contribute to future success.

- Applies to any radical change presenting unfamiliar or unexpected circumstances,
- It is a process of initial adjustment to an unfamiliar environment
- It is an adjustment process in its emotional, psychological behavioural, cognitive and physiological impact on individuals.

SIX INDICATORS THAT A CULTURE SHOCK ADJUSTMENT IS TAKING PLACE.

- 1) Familiar cues about how the person is supposed to behave are missing, or familiar cues now have a different meaning.
- 2) Values the person considered good, desirable, beautiful and valuable are no longer respected by hosts
- 3) The disorientation of culture shock creates an emotional state of anxiety, depression, or hostility, ranging from a mild uneasiness to the “white furies” of unreasonable and uncontrollable rage attributed to colonials in the last century by indigenous people.
- 4) There is dissatisfaction with the new ways and an idealization of “the way things were”
- 5) Recovery skills that used to work before no longer seem to work.
- 6) There is a sense that this culture shock discrepancy is permanent and will never go away.

KALVERO OBERG'S NEGATIVE REACTIONS TO CULTURE SHOCK:

Oberg states six main negative reactions to the process of culture shock as follows:

- i) Strain caused by the effort to adapt to the new culture

- ii) Sense of loss and feelings of deprivation in relation to friends, status, professional and possessions
- iii) Feeling rejected by or rejecting members of the new culture
- iv) Confusion in role, values and self-identity
- v) Anxiety and even disgust or anger about “foreign” practices
- vi) Feeling of helplessness, not being able to cope with new environment.

Many people who find themselves in urban areas due to rapid urbanization are exposed to culture shock in many ways. As you discuss with people in the area under review, one gets the impression that many people were not prepared for the situation they find themselves in once they arrive in the urban areas. Usually the drive to come to cities is the desire to have a better life or a better job. The Mathole Motshekga informal settlement, just a kilometre from the central business district of Roodepoort, is a home to different ethnic groups from South Africa. Many of these people came from the rural areas in the North West province but with a continuing rising population from the Eastern Cape. Their expectations were that they would find jobs and places to stay only to find the harsh realities of the Gauteng Province. While at home in the rural areas people lived within a homogenous community, but in the urban setting, the situation they find themselves in is complex. Under the normal circumstances, (created by the apartheid government) the area is supposed to have the Batswana people with the Tswana culture but the situation is that this is now multicultural society.

In this situation, many strange things that people are not used to, occur within the community. Prostitution, drug abuse and many strange things that the communities from the rural areas are not used to seeing, become part of life of people within the community. Patrick, coming from Zeerust to look for a job, found himself in a difficult situation to accept the new culture. Instead of a better life than that in rural Dinokana village near Zeerust, he found his life was deteriorating at a fast pace. He then decided that the best option would be to return home and try to restart his life there.

To add to the confusion, immigrants from the neighbouring countries are also forming a larger community, with Zimbabweans and Mozambicans forming a larger contingency of foreigners. The culture shock is even worse for this category fuelled by xenophobia. The housing and job competition makes life difficult for both the foreigners and the locals. The RDP Houses are only entitled to the citizens of the country though through corruption many foreigners end up owning houses and the locals being removed from the waiting list. The set up in all the informal settlements is that almost every RDP house has one or more shacks that are let out to foreigners as source of income. The implications are that one family has more than one culture within the same premises.

The other painful experience is that many foreigners when they come to South Africa they know very little about the real life here and they only start to know and understand it once they are

inside. Salamao, not her real name, left Mapulangweni in Mozambique to South Africa after seeing people who have been here returning with lots of new goods and looking very healthy and beautiful. The majority of people in Mozambique, even other countries, knew or heard about Johannesburg and nothing about the rest of the country. When they want to come to South, they use the phrase, “hi ya Johnny” a Shangaan word translated into, “we go to Johannesburg,” when they actually speak of going to South Africa. People do not know anything about the rest of the country until they arrive here.

The six negative reactions identified by Oberg and tabled above, can be observed among the people living within the rapid urban situation. As the situations become hostile, people also become desperate and feel dejected, tensions build up within them and they end up becoming violent. The situation that erupted in Zandspruit informal settlement between the local citizens and the Zimbabweans in particular in 2007 is indicative of the culture shock.

Foreigners, especially those coming from unstable countries, are forced to adapt to the new culture. They have very little choice

4.11. RURAL DEPOPULATION AND DEGRADATION:

The apartheid regime had made a thorough study of the topography of the country before deciding on the demarcation of the homelands. All fertile and arable land was classified as

white land and the arid and empty portions given to the homelands. The government also established what used to be called “Border Industries” along the borders with the homelands. The idea was to create some employment in those areas so that people from the homelands should not go into the white South Africa. Those factories were owned by the Asians who exploited the people. When South Africa changed government, most of the industries were abandoned by the owners and were left as white elephants. People who used to work there also left for greener pastures. Therefore the rural areas remained undeveloped and there was, even now nothing to keep the population there. People had to leave for better life elsewhere.

The exodus from the rural areas by the young generation to seek for better life in the cities has left the rural only with only the children and elderly people. Most of the children depend on the monthly grants of the grand- parents. (The researcher is one of the beneficiaries of such services)

4.12. PRELIMINARY CONCLUSION:

Chapter 4 dealt with the situation of the South African victims of the rapid urbanization process. The following chapter will look at the situation of the foreigners who find themselves in the same predicament with South Africans. It will be interesting to see how the situation affects the different groups.

CHAPTER 5

TRAUMATIC EXPERIENCE OF FOREIGNERS IN THE RAPID URBANIZATION SITUATION IN SOUTH AFRICA

5.1. INTRODUCTION:

In this chapter, the sub-headings will be organised as follows:

- a) The professional economic migrants, i.e. professionals who left their countries due to urge to earn better salaries in South Africa.
(Brain drainage)

- b) The issue of undocumented and economic immigrants; people who came to the country purely for greener pastures and were not forced by political situation to flee the country.

- c) The next sub-heading will discuss people who have been forced to come into South Africa to seek political asylum due to the fear of persecution or safety of their lives. Sometimes there is a thin line between economic and political migrants. An example here is a situation in Zimbabwe where people have been forced to leave the country due to the civil war or political mismanagement of the country but at the same time the collapsed economy left people with no choice but to find life somewhere outside the country.

- d) Xenophobia: The fear of strangers that is related to the attack of foreigners, particularly economic migrants and refugees who are seen to be taking economic means for the local citizens.

e) A special discussion on Mozambican nationals situation in South Africa

f) Preliminary conclusion

The traumatic effects of rapid urbanization are more serious among the refugees and immigrants who find themselves in a difficult situation they did not anticipate. The high expectations among the previously disadvantaged South Africans prior to the 1994 elections, were also the expectations of people in the neighbouring countries and those beyond the SADC region. Everyone looked forward to the new South Africa with hope.

As the economic and political situations in the neighbouring countries continued to be unbearable, the urge to move to the new South Africa became more apparent. Though the apartheid South Africa was a closed chapter at that time, the general perception about the gold and honey flowing through the streets of the cities, in particular Johannesburg, became the major force of attraction.

The sight of returning mine workers with lots of goods and money had always been the envy of many people in the neighbouring countries. The desire to come to South Africa did not only attract neighbouring countries, the mood could be felt as far as West Africa. The first Ghanaians to make a debut in South Africa after 1994 returned home and opened hotel businesses with the money they earned here and kindled the desire for every young man to come to South Africa. The same trend can be seen in Ethiopia. The capital city, Addis Abbaba is seeing modern high rise buildings all over the city

and most of them are built by Ethiopians who live in South Africa (Most of the Ethiopians currently working in South Africa were refugees who fled during the Ethiopia/Eritrea conflict, some of them running away from conscription.)

The unfortunate and painful truth is that the information about the reality of life in South Africa has been grossly distorted and many realise the truth once they are already inside the country. Michel, an economic migrant from the Democratic Republic of Congo said:

CASE STUDY NO 8 A case of economic migrant from DRC

“It is so easy to come into South Africa through syndicates but it is impossible to leave the country once one realises that it was a mistake to come here” “It is so easy to come into South Africa through syndicates but it is impossible to leave the country once one realises that it was a mistake to come here. Michel says, besides having to negotiate your way out of the country either by reporting yourself to the Embassy of your country or to the police, there are other reasons that are very difficult to handle. One of them is shame or saving of the face. One left home coming to look for a job and returning home without the promised wealth is another issue.

(Michel Mulunda, a refugee staying in Roodepoort)

Robin Gurney, in his book, the Face of Pain has this story to tell about the saving of the face:

Jonas, an economic migrant from West Africa, unaware of the strict immigration laws that are now part of the European scene, entered France to look for a better life away from the miseries of West Africa. France had tightened its immigration laws in July 1991 in response to growing number of undocumented immigrants. Jonas was arrested and was being prepared for deportation. While the process was going on, Jonas was kept at an internment centre, not really a prison but a place where asylum seekers and those who have been rejected were allowed to stay until their time of departure. Jonas had only 20 days to board a plane but was determined that he would not do that. Nobody understood his problem until Brigitte, a social worker from the Church organization called CIMADE met and discussed with him.

Brigitte gave him a listening ear and came to understand that Jonas problem was more than just being deported back to West Africa. His major concern was the humiliation he would get when he arrives home. The problem is that when he left home he made everybody know that he was going to get a better job and life. People did not expect him to return clutching his meagre belongings in a plastic bag. The humiliation would not only be with the local people but also with the immigration authorities. He would face a possible arrest for being a beggar.

*Brigitte succeeded in understanding his major problem after giving him a listening ear. By buying him a decent bag, Jonas' fear of humiliation was solved and he would face his arrival back home with dignity like any returning migrant worker. People would not be able to notice that he was deported. **Gurney (1995: 23 – 25)***

This story corroborates the story as contained in Case Study no 1 in Chapter 1. The man refused to return home because of shame; he could not face the family and the community. This is the problem with many economic migrants. They left home coming to South Africa but once they are here they find that the Gold is not on the streets of Johannesburg, instead there is misery, grime, crime, desperation, poverty, no jobs or opportunities etc. How do they go home and face the world? The families are awaiting money and goods from South Africa and if they cannot bring the explanation do they have to give?

Forces of attraction:

- a) Prospects of job opportunities and better life in the cities of South Africa lured many young people, in particular, to come to South Africa.
- b) Opportunities to further studies at stable South African institutions of higher learning

- c) The possibility of working in South African and later on becoming a permanent resident and eventually a citizen has been a driving force for the SADC citizens. South Africa had granted this in 1995, including the former Mozambican refugees.
- d) For refugees who have been refugees in other countries the fact that South Africa had no refugee camps where life is miserable, the prospect of living in town where amenities and job opportunities were available became an attraction to such people.

The aim of this chapter is to assess the situation of legal and illegal or undocumented economic migrants, refugees and asylum seekers, who are found in the Roodepoort townships and informal settlements and to assess challenges brought to them by the rapid urbanization process. To further examine the effects of social exclusion on the group particularly on the following issues:

- Residence, accommodation
- Employment and unemployment
- Education
- Exploitation
- Social benefit exclusion
- Institutional harassment and unfair discrimination
- Stigmatization on HIV and AIDS, Crime, including serious crimes
- Drug trafficking
- Human trafficking.

The researcher wants to make a clear distinct difference between economic migrants and refugees/asylum seekers.

5.2. ECONOMIC MIGRANTS:

When the new government took power after the 1994 elections, the focus was on correcting the wrongs of the past for the majority of the impoverished South Africans. At that time, the country was not aware of the impending influx of immigrants from the neighbouring countries and from the rest of the continent. The Reconstruction and Development Programme, which was intended to address the economic imbalances immediately, got in trouble as the immigrants were not planned to be part of this. The new government therefore has an enormous task of incorporating them into the economy. Robin Gurney, in his book, *The Face of Pain and Hope*, 1995, Pages 54 – 58, in the chapter dealing with Germany post the cold war, he depicts the state of the unified Germany. The country did not expect to deal with the massive unemployment crisis. The West Germany economy had to accommodate people from the East who had never experienced unemployment in their history because of the Communist history. This is the situation South Africa finds herself in.

The influx of illegal migrants and refugees from the neighbouring states because of the deteriorating economies and conflicts is not making the situation easier for the government. The already impoverished millions of South Africans have to compete with foreigners for employment who are prepared to accept any form of remuneration. Many profit-driven employers would rather employ people who will ensure that, at the end, they (employers) get more profit from their businesses.

The debate around the percentage of unemployment in the country indicates the grave situation the country finds itself and to get the figure, it will depend on who is telling you. For those who want to highlight the seriousness of the issue puts it at more than 46% and those who try to paint a better and optimistic picture they put it at 26 - 30%.

A Focus Group Discussion with a group of 7 men who gather every Saturday morning at the corner of Progress and Corlette drives in Witpoortjie, Roodepoort, waiting to be picked up for odd jobs revealed a number of frustrations that the foreign nationals living with South Africans urban areas and the informal settlements are going through. This discussion was tricked by an elderly man who, after failing to get into the car for a garden work, still insisted on talking to the man who came to pick someone for a piece job. While he understood that only one person could be picked up for a piece job, he still requested to be given the priority. The researcher happened to be on the spot for the same purpose, to get someone to do a garden. The old man's plea invoked an interest to understand more about the plight of these men. It should be noted that the researcher was in anyway planning to conduct this type of interviews and this came at the right time. The researcher pledged to take the old man for a piece job that morning but first wanted to talk to the group to find out more about their situation.

The group was made up of people from different countries, but the majority of them were from Mozambique and Zimbabwe. There were a few South Africans who mainly come from the rural Eastern Cape.

The group interviewed comprised of 3 Zimbabweans, 3 Mozambicans and 1 South African from Matatiele in the Eastern Cape.

The researcher was informed that the spot used to belong to South Africans only but the influx of foreigners had driven them away, not because they were not preferred by the job providers, but that the rising number had drastically reduced the possibility of getting regular piece jobs. Many had relocated to far away spot such as those in Randburg and other northern suburbs where the presence of foreigners was lower.

This discussion revealed that all of them were unemployed and depended wholly on piece jobs and had no decent accommodation. Two of them had families with them and the other five had left their families back home. The old man who insisted on being given the priority was one of those who had a family. It came to the attention of the researcher that, apart from suffering from poverty, all men seemed to have a common problem of stress related ailments. Even those who did not have their families with them, spent sleepless nights thinking about the families back home. Families were expecting them to return home or send money home, unfortunately this was not possible.

These people have different experiences and different interpretation of their situation as it affects their physical and mental state. Some of them complained of 'migraine and sleeplessness' as the symptoms of their regular thinking about their family back home, unemployment, and their precarious living conditions in South Africa. Families are expecting them to send money home but what they earn on piece

jobs is not enough to take care of them and, let alone, send some home. The normal price is R100, 00 per day and the number of men looking for jobs is so high that some take a whole week without getting any opportunity.

This first focus discussion prompted the researcher to want to talk to a number of foreigners in order to understand the extent of the problem. The researcher took advantage of the afternoon shopping at the Makro Mass Store to talk to the second group that ply their trade as car guards on the parking lot of the store in Strubensvalley, a fast developing business suburb north of Roodepoort. They are all Zimbabweans, not even a single South African can be seen on the grounds. It came out that the management of Makro had made special arrangements with Zimbabweans to guard the cars on their premises as an attempt to reduce the occurrence of theft and break in in of the cars. The Zimbabwean group were doing much better than those who wait for piece jobs on the roads. They are not paid by the company but they get tips from the owners of the cars.

CASE STUDY NO: 7 A case of a Zimbabwean female immigrant

Simon Dube, not his real name, came from Bulawayo to South Africa to look for a job in 2007, after suffering major setback in his life. He had investments that he accumulated over years as he was earning a good salary. Simon was confident that when he retired he would have a comfortable retirement until one day he opened his investment statement to find that the balance was zero. He had lost everything due to the economic meltdown and there was no hope of ever recovering. When he arrived in South Africa he was advised to join a group of car guards. With his teacher's diploma and a Master Degree he had no choice but to join. Though Simon had expected a better job to match his qualification, the reality made him to accept being the car guard.

They do not only guard the cars but help the shoppers to carry the goods to the cars and help to pack them. For this, they get between R2, 00 and R5, 00. On a busy month end week-end, most of them take home more than R800, 00. The store opens on Saturday from 09:00 to 16:00 and then Sunday until 14:00. The two days at month end yield a better income than week-days. Simon and his friends are happy because they are able to send money home at the end of the month.

The third group that the researcher interviewed was a group of Nigerian men staying in the Florida suburbs. 70% of my informants sleep in Nigerians shops and often eat the leftovers (if there is any) of those Nigerians that have restaurants while the remaining 30% stay in shared but often congested apartments. This set of immigrants are not refugees and thereby getting no aid from any local or international organization except from the leftovers they eat from Nigerian restaurants and the sense of belonging they share with the Nigerian community. One of the interviewees, Mudenda, (pseudo name) stated that:

CASE STUDY NO 8: A case if Nigerian Immigrant:

"I used to have this sharp pain in my head because I always think about my family and future but this people (Nigerian group) has shown me love and I am better than before, there is no barrier among the working class and those that are not working because we believe the problem of one is the problem of al". Lobola (pseudo name) says, "What I heard was not what I met in South Africa and I nearly ran mad because I thought I had failed myself and my family back home, you know at times, people told me to stop speaking to myself. I was so depressed that I never noticed nor observed this. I think it was one of those periods when I had nobody around me

and the stress was much for me. I am better now because of the love from my brother."

It is impossible to analyse the whole interview in this paper because of the limited space but what is interesting here is that these groups of Nigerians that are not refugees also feel what the refugees feel and they ease through with social supports.

The changing face of migrant labour system in South Africa has seen hundreds of thousands of migrants from the neighbouring countries pouring into South Africa after the demise of the apartheid system.

During the apartheid time, recruitment of foreign workers, particularly mine workers in the goldfields of Johannesburg, was strictly controlled through WENELA, a recruitment system that was located in the neighbouring countries to facilitate recruitment of workers, especially for the mines. **Witwatersrand Native Labour Association**, more usually known by its initials WNLA or more popularly as "WENELA", was set up by the gold mines in South Africa as a recruiting agency for migrant workers. Eventually it comprised a large organisation with its own depots, buses and airplanes.

This system was spread all over the Southern Africa - South Africa (The former Bantustans)¹, Lesotho, Swaziland, Namibia Botswana, Zambia, Zimbabwe, Malawi, Angola, Mozambique, also extending into the Democratic Republic of Congo and Tanzania. The system ensured that prospective recruits were registered while they were in their countries before they were brought into South Africa. Each

¹ Bantustans were homelands created for the blacks (bantus, as the black were referred to at that time.

depot had administrative and medical staff and "barracks" to house recruits both before departure and on their return. Some had clinics and even schools, where the recruits were taught, first, Fanagalo², the lingua franca of Southern Africa (fifteen hours of tuition was enough to be useful), and then the rudiments of what mining was all about. Unfortunately, this system was only designed for black citizens of the neighbouring countries.

WENELA was later changed to "TEBA" "The Employment Bureau of Africa." TEBA's core purpose, as a company was to recruit employees for the chamber of mines of South Africa from the same countries as the mother organization did. When the mining industry started to suffer due to declining demands for gold and diamonds, mines started to retrench thousands of workers and the recruitment drive slowed down. In order to try to look after the needs of retrenched workers, the National Union of Mine Workers (NUM) established a section 21 company called "TEBA Development" to try to give support to those workers who were retrenched.

Interestingly, the white people who happened to have grown up in those countries did not have to use the system to look for jobs in South Africa. They went through a different recruitment system that was part of the strategy of the regime at that time to allow as many white immigrants as possible. Hillbrow, just north of the Johannesburg central railway station, was created to be a transit camp for the recruited persons of European decent. They were allowed to be recruited into the job market like any South African white person and

² Fanagalo: A language made up of a mixer of languages to create a common language mainly used in the mines.

did not have to go through the labour recruitment process that dehumanised black people.

The people recruited through the TEBA and WENELA systems were tied to their contracts and could not do anything or decide to change their employment status once they were in South Africa. To ensure that they returned home after the contracts, part of their salary was paid in the trust account held by the home country. The workers were paid enough money to sustain them while working in the mine and the rest of the funds were deposited in the trust account which was held by the home government. These funds were not available until the end of the contract. This recruitment system was popular with neighbouring countries because at that time, for black South Africans, it was degrading to work in the mine, especially doing underground work.

The neighbouring countries benefited from these trust funds as they used them for economic and infrastructure development. That is why the neighbouring countries cried foul when South Africa decided to grant permanent residence status to those miners who had been working in the country for a long time. This meant that the much needed cash was cut.

The WENELA recruitment system was abandoned when the apartheid system collapsed along with many other issues that were seen to be oppressive. This meant that people could make it, and could now find their own way into South Africa to look for jobs. Thousands of people streamed into the country illegally to look for jobs and in the process, creating the new phenomenon of undocumented or illegal migrants.

At that time, the government did not have international instruments to control migrants and refugees, and had no option but to try to deport as many foreigners as they could arrest. The workshop conducted under the auspices of the National Council of Human Rights, gave the following figures of people who were deported as illegal immigrants by South Africa since 1990:

YEAR	NUMBER
1990	534 040
1993	96 000
1995	156 313
1996	180 200
1997	176 000
TOTAL	1 144 553

From these figures 82% were deported to Mozambique, 11% to Zimbabwe, 4% to Lesotho and 1% each to Swaziland and Malawi. The remaining 5% to other African countries. The explanation to the disparity between the Mozambicans and the other countries is that at that time, the Peace Accord in Mozambique had just been signed and the government had invited those who wanted to return home to use the free and decriminalised deportation system that was offered them. They had been in the country from the early 80's, after a civil war broke out between FRELIMO and RENAMO.

It should also be noted that the overwhelming majority were from the SADC countries. These figures do not take into account people who immigrated from Asia, Pakistan and China, and from East Europe who came to South Africa to look for better life just like the Africans.

The figures of deportation show an interesting picture in the later years. For the period 2004/5, the majority of people who were deported were to Zimbabwe; 312 733 were deported. This is clearly an indication of the development of political and economic situation in

that country. At the moment Zimbabweans remain the biggest group of immigrants in the country. The estimated number of Zimbabweans in South Africa is put between one and 3 million though the recent statistics showed that the figure of 3 million has been a gross exaggeration. The Department of Home Affairs, after concluding the registration process at the end of 2010, indicated that just about 300 000 people. These are the people who showed up for registration and the number of those who did not register may not be known.

The presence of illegal immigrants in the country brings about a serious challenge on a number of issues:

a) Accommodation:

To understand this problem, one needs to visit the Central Methodist Church in central Johannesburg. Every little space, including the stair cases, is occupied as there is no more room or a decent place to sleep. The situation in most of the flats, especially in Hillbrow, is pathetic. Unscrupulous people are making a fortune on the desperate people. A room that was made to sleep one person is shared by more than ten people and each person pays a fixed amount. Some of the abandoned buildings have been hijacked by syndicates that use them to let them to foreigners at exorbitant fees, without them spending a cent on the building.

In the informal settlements, foreigners are sold RDP Houses by the people who, in the first place, did not qualify to have those houses due to their better economic situation. Hundreds of thousands are forced to live in squalor conditions in the shacks that were

supposed to have been demolished when the owners got RDP houses. The foreigners, who cannot qualify for RDP houses have no choice but to rent these shacks.

Those who cannot find accommodation are left to sleep under the bridges and the merciless Johannesburg winter conditions do not spare them.

b) Employment/unemployment:

The major force of attraction to illegal immigrants is the prospect of getting employment in the cities of South Africa. The popular belief that the streets of Johannesburg are lined with gold and jobs attracts foreign people to this city. Unbeknown to many, Johannesburg is the worst city to try to make a living. Millions of South Africans have left rural areas to come to this city for jobs and illegal immigrants find themselves in competition with them for piece jobs. The old trend of gathering at the popular spots for Saturday piece jobs has now become a permanent phenomenon in most of the suburbs of Johannesburg and the adjacent satellite towns.

In the area under research, the corners of 3rd avenue in Roodepoort, Progress and Corlette drives in Witpoortjie, the Caltex Garage opposite the Zandspruit informal settlement in Honeydew are teeming with men who have come to wait to be picked up.

c) Exploitation:

The desperation of foreigners for survival exposes them to exploitation by many local employment providers. Many of them are not registered for job seeking nor registered as asylum seekers and; therefore are at the mercy of those who employ them. This situation is not only rife in the urban areas but also very severe in the farms. People are employed and at the time of pay, they are either under paid or police are called to arrest them for the illegal presence in the country.

d) Social benefits exclusion:

Foreigners do not have access to many social benefits in the country. The most painful sight of disabled foreigners, particularly Zimbabweans, is an indication of exclusion from the social benefits of the country. Blind people and cripples were brought into the country by unscrupulous people who use them for begging. These people cannot access the local social benefits and the only way to survive is to stand at the corners of main streets to beg. When they get sick, it becomes difficult for them to get hospital and clinic help, particularly those who are undocumented. The South African Council of Churches in 2004 had to check on the conditions of the cripples and blind people from Zimbabwe in Hillbrow. At the time, the researcher was working for the Council of Churches and the discovery was that blind people were crammed into a single room that was meant to sleep at the most two people had 40 people sleeping in. There was hardly a space to move around in the room. Each one had a handler who takes them out in the mornings to the

corners of the streets and then returns them in the evenings. The money, very little in most cases, was shared between the blind person and the handler. Allegations were that blind people got the smallest share as they cannot see how much money had been collected during the day.

e) Institutional harassment:

While this cannot rightly be attributed to the Police Institution per se, but to individuals within the system, the popular allegation of harassment of foreigners is attributed to the police. It is alleged that foreigners who have been picked up in the streets or as a result of searches conducted in the work places or where they stay have been forced to pay exorbitant fees to individual police. Many have reported that their temporary documents were destroyed in front of them and then arrested for being in the country illegally when they failed or refused to pay bribes to police individuals.

The second institution that is blamed for harassing foreigners is the Department of Home Affairs. We should also be careful as well to say that it is individuals within the department. There are two categories of individuals within the system who are abusing it in order to solicit bribes from foreigners; the immigration officers manning the borders and the home affairs officials who are responsible for legalising of the status of the foreigners. Foreigners have been subjected to bribes to obtain illegal documents such as birth certificates, Identity Documents, passports and to certain extent marriage certificates. When these documents are found in possession of the foreigners, they get arrested and cannot get their monies back.

f) Unfair discrimination:

The names given to foreigners by the locals are a clear indication of discrimination. They are called “Magrigamba, Makwerekwere, and Makwapa etc.” These names indicate the negative attitude towards them. The discrimination manifests itself at work, school and in the community. The other form of discrimination is in the form of colour. It is generally believed that most of the brothers and sisters from the north of Limpopo River are darker in skin and anybody found to be that way is immediately taken to be a foreigner. Unfortunately, South Africans who happen to be darker in skin tone have also become victims of this discrimination, not only by the public but also by the police. Unless a person is able to produce positive identification, he or she may find himself or herself at Lindela³ transit camp in Krugersdorp. A number of South Africans have been taken there until they were positively identified.

g) Stigmatization: HIV and AIDS, Crime, drug trafficking, human trafficking:

i. HIV AND AIDS:

Foreigners are being accused of spreading a number of diseases in the country with HIV and AIDS topping the list. The foreigners are being accused of sleeping with local girls without using protection such as condoms as they are paying good

³ Lindela is a repatriation waiting facility, based in Krugersdorp, along the main road to Randfontein where those arrested for being in the country illegally are kept while their deportation papers are being processed.

money for their services. But, painfully, local girls are not being blamed for this. The allegation is that many local girls get involved with foreigners because of poverty. They still continue to keep relations with local men who are not aware of their girlfriends' behaviour. They continue having unprotected sex with both men, and in the process, infect their local men.

ii. Crime:

The increasing spates of serious crimes that are blamed on foreigners are also part of the discriminatory process. As described in this chapter, few foreigners who have been involved in crime are tarnishing the image of innocent people who came to South Africa for survival, either as refugees or economic migrants. The majority of foreigners are not involved in crime. This type of discrimination is also unfair to them. It can be proved that within every crime syndicate involving foreigners South Africans are also involved. In most cases, South Africans are masterminds and foreigners are used because most of them are undocumented and their fingerprints are not filed with the Department of home affairs or the police.

iii. Drug trafficking

The increasing abuse and spread of drugs in the country is blamed on foreigners particularly the Nigerians. While this cannot be attributed to every foreigner in the country, a number of arrests have been made of foreigners, belonging to the Nigerian community in South Africa for being involved in drug trafficking. The sale of illicit drugs at schools has also risen and

the blame is put at the door of Nigerians who make it easy for the substance to be distributed. There are a number of charismatic churches all over the country and there are rumours that they are the front for drug businesses. Elizabeth, not her real name, joined one of the charismatic churches and was instructed to go and deliver Bibles to other members of the same sect in Durban. Unsuspecting, she collected the parcels, booked them for a flight as accompanying baggage. When she arrived in Durban, she was arrested for the possession of dagga which was packed in parcels that looked like Bibles. She didn't open the boxes as she did not suspect any foul play.

The discrimination is unfair in that it paints everyone with the same brush; there are instances where certain foreigners were convicted of drug trafficking but this not implicate the entire migrant community. This type of perception makes South Africans to believe that every foreigner is involved in drugs and other criminal activities.

5.3. OPPORTUNISTIC MIGRANTS:

Perhaps the most famous opportunistic migrants were the ten Tanzanian migrants who posed as Rwandese refugees immediately after the 1994 genocide. At that time, South Africa had no full presence of the United Nations Missions. The only presence of the United Nations at that time was the United Nations High Commissioner for Refugees, hereinafter referred to as the UNHCR, which was in the country specifically for the repatriation of the South African exiles. Very unfortunate to the ten immigrants was that the head of the mission was a Tanzanian who grew up near the border with Rwanda

and Burundi and could differentiate between Tanzanians and the Rwandese, their language and culture. Their case was publicised in the local media and almost everybody was sympathetic to their case as Rwanda was in the news at that time.

At that , South Africa had just got a new government and the United Nations instruments for the control of migrants were not yet in place, the country was still using the old Immigration laws and there was no provision for refugees; except for the Mozambicans who were given special a status. The government then requested the UNHCR to attend to the issue of the Rwandese refugees and make recommendations to the government.

5.4. XENOPHOBIA: (See definition of Xenophobia on page 13 above)

People coming from the countries that hosted the South African exiles during the struggle against apartheid cannot control their emotions when they see what the South Africans are doing to them.

Moses, from Liberia, came to South Africa for refuge during the civil war in that country had hoped to be welcomed by South Africans, one of the very first cabinet ministers of the new South Africa had stayed at his home in Monrovia and they had shared everything with him. He asked to be helped to contact the minister as he expected him to help him but when the minister learnt about his presence in the country, he literally denied knowing the guy. He refused to give any help and the poor guy turned to the Lutheran Church, to which the minister belonged for help. In Liberia, the minister who was a refugee at the time, was picked by the family who met him at the St Peters Lutheran Church in Monrovia. This was part of the outreach ministry of the Church to help South African refugees. (SACC Refugee Ministry Report, 1993:12 – 17)

The same emotions were expressed by one of the Practical Theology students, who, himself is a pastor in the Limpopo area and originates from one of the countries in the SADC countries. He could not control his emotions when he remembers how they had sacrificed so many things to ensure that the South African exiles were comfortable. But to be called a kwerekwere is something he cannot comprehend.

The word Xenophobia derives from the Greek words, *xenos*, meaning "stranger," and *phobos* meaning "fear." The two words together can be defined as fear of foreigners or strangers

Xenophobia can manifest itself in many ways, involving the relations and perceptions of an in-group towards an out-group, including a fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure a presumed purity. Xenophobia can also be exhibited in the form of an "uncritical exaltation of another culture" in which a culture is ascribed "an unreal, stereotyped and exotic quality" One dictionary definition of Xenophobia is that it is an unreasonable fear, distrust, or hatred of strangers, foreigners, or anything perceived as foreign or different.

Xenophobia can manifest itself in several ways in a country – derogative name calling, “Makwerekwere” a name coined from the languages spoken by the foreigners, victimization by police, identification by colour (most of the brothers and sisters from the north are darker in colour), brutal assaults, murders, ethnic cleansing in an area, mass expulsion from the country etc. Some of the issues that are blamed on foreigners are:

a) Jobs – employment:

The failing economies and political instability in the neighbouring countries forced highly qualified artisans and professionals to leave their countries and come to South Africa. These include University lecturers, medical doctors, nurses, technicians, sales person etc. As they are experienced and highly qualified, finding jobs in the country has been very easy as opposed to the black South Africans, who, due to the apartheid system, are just starting to access institutions of higher learning and therefore have no experience of the same level as of those of their counterparts from outside.

Artisans such as mechanics, builders, plumbers and electricians do not need to seek for jobs but create their own companies in townships. It is estimated that 60% of taxis in the township are driven by the same group. The reason for depending on foreigners is that they do not demand high salaries and therefore taxi owners are able to make more profit than when employing a South African who should be registered to comply with SARS and other legal requirements.

b) Informal trading:

Many of the foreigners who come into the country come with artisan skills that are needed by the local communities. They come together and form small businesses e.g. builders, plumbers, electricians, motor mechanics etc. For instance, the main street through the Doornkop (Snake Park), a township north west of Dobsonville, is lined with informal businesses ranging from motor mechanics, to Hair salons, all of them belonging to the Mozambican nationals. Their services are much cheaper and

better than those of the local artisans. They are reliable, unlike the locals who will come and start a job and then disappear for two weeks after getting payment and then return when the money is finished. Those involved in hawking seem to be more experienced when it comes to marketing and selling of goods. They are able to get involved in the businesses that the local people are not interested in. This causes jealousy and as a result, they are attacked.

c) Crime:

The escalating crime in the country is being blamed on foreigners for a number of reasons. While the majority of foreigners have behaved well since coming into South Africa, there are a number of incidences that have been positively identified with foreigners and people tend to put every foreigner in the same basket when it comes to apportioning blame. In 2007, an informal settlement in the northern suburbs of Johannesburg attacked and drove out Zimbabwean immigrants because of a spate of serious crimes which included murder⁴. The young man had killed a young woman and ran away to Zimbabwe. The local community demanded him from the elders of Zimbabwe and when they could not help to bring him, they were blamed for harbouring him. When the churches tried to intervene, the local police brought a pile of dockets indicating that 70% of reported serious criminal cases were committed by foreigners. In that situation, Zimbabweans and Mozambicans were singled out. Nigerians are known to be heavily involved in business scams and drugs. While

⁴ The name of the Police Station cannot be revealed to protect the police officers who shared the information

these are committed by few people, the whole community is painted with the same brush. But, it has been found that some of the organized crimes are led by South Africans who use foreigners as foot soldiers. The secret here is that some of the foreigners are undocumented and therefore their finger prints do not exist in the files of the police and the Department of Home Affairs. It would become difficult for the police to arrest the criminals.

d) Stealing of women:

The problem of poverty has led many young women to attach themselves to men for material support. This is not a new phenomenon in South Africa. The culture of this country and many African countries has made men to be providers for women and children. The dilemma here is that young South African men have not learnt the art of looking after a woman. In Johannesburg in particular, young men who do not work had developed a culture of adhering to working women for survival. They ill-treat them and do not give them any support. When the foreigners came into the country, it was discovered that they knew how to treat women.

Herbert, not his real name, lived with a young woman in a flat in Hillbrow for many years. He was not working and depended 100% on her for survival. One day, he came back to the flat in the evening to find a hefty Nigerian man who had moved in during the day. He was no match to the Herbert and the only thing Herbert could do was to take whatever belonged to him and leave. The following day, new furniture was brought into the flat and the young woman felt different. She got real comfort from this man and felt like a real woman and not a tool for the man. Other young

women followed this example and chased their men. This is what came to be known as the “stealing of women”.

The other dynamic is the issue of sexual satisfaction. Foreigners who are known to be good in bed are the Mozambicans. There is a myth that there is a special tree, also known to be growing in the Limpopo province, which makes men to be powerful. Women who had the chance of sleeping with them decide to chase away their men as they find new satisfaction. Many South African men suffer from a number of stresses due to unemployment and other difficulties; and therefore they psychologically cannot focus on their life including sexual performance.

e) Spreading of infectious diseases:

HIV and AIDS is one disease that is blamed on foreigners. While this cannot be proved beyond any doubt, the paragraph above may have a clue to this myth. The urge to find a man who can support young women often leads to the challenge of having to have unprotected sex. The Nigerian Men are known to refuse to use condoms and young women who want their support have no choice but to sleep with them without the protection. A wife of a prominent politician and sport administrator in Kwandebele, north east of Pretoria, got involved with a foreigner for comfort. The man bought her a comfortable car, which her husband could not afford. She lied to her husband and that that she managed to raise money from her sewing project. In no time, she realized that she was HIV positive and she knew that she was not going to convince her husband about how she got infected. She went to the petrol station and bought a 20 litre of petrol, drove the car to the secluded place

and doused it with petrol inside and outside, locked herself inside it and torched it.

It is interesting to note that xenophobia is not a new phenomenon in South Africa although it was not expressed as such at that time. The separate development and the influx control systems had created strangers within the same country. This was very familiar in Johannesburg for instance. People coming from the rural areas were seen as strangers in the cities. People used to identify strangers by the way they walked in the cities. A relaxed a slow walking person in the middle of Johannesburg would easily be identified as a stranger and a person rushing or even running would be identified as local person. In the cities, people are always rushing to catch trains or to work.

The current xenophobia can be traced from 1994, after the demise of the apartheid system. The then minister of Home Affairs, Dr Mangosuthu Buthelezi, addressing the parliament for the first time, said:

“If we as South Africans are going to compete for scarce resources with millions of aliens who are pouring into South Africa, then we can bid goodbye to our Reconstruction and Development Programme.” (**Fact Sheet: Population movement in and to South Africa: Forced migration Studies Programme, Wits NCR workshop on advancing Socio Economic Rights: Session 7 Group 2.**)

At the same time, his political movement, the Inkatha Freedom Party, was also campaigning against foreigners. IFP was threatening to take physical action if the government failed to respond to the perceived crisis of undocumented migrants in South Africa. In 1997, the then

Minister of Defence Joe Modise linked the issue of undocumented migrants to serious crimes.

The recent xenophobic violence in South Africa was primarily directed against foreigners living in some of the poorest urban areas of the country, particularly the informal settlements e.g. the Ramaphosa informal settlement outside Reiger Park in Boksburg, and old townships such Alexander. While the attacks were directed at the illegal immigrants, this also impacted on those who acquired citizenship by virtue of their specialized skills, such as medical doctors, academics, scientists and engineers. And it has also impacted on those with legitimate work and study permits, such as the tens of thousands of Mozambican mineworkers working in mines, Mathematics teachers from Zimbabwe and foreign university students.

Unfortunately, many South Africans, and not just those living in the poorest areas, are opposed to the presence of a large number of foreigners from other African countries. It is sad to note that immigrants from other continents other than Africa are enjoying all the benefits of hospitality while blacks are not welcomed. Not even one could ask, what are the real problems behind xenophobic attacks? While accusations range from stealing of jobs, wives or girlfriends, high unemployment of locals, HIV and AIDS and crime, the real reasons may not be foreigners but the government of the country itself.

At the time of transition, many promises were made to improve the lives of previously disadvantaged people but the reality is that only

few people are enjoying the fruits of the new dispensation at the expense of the majority of people living in abject poverty.

- Service delivery by local municipalities is a major problem in all the informal settlements.
- Corruption by government officials have seen houses being allocated to foreigners while people who have been on waiting list do not get any answers.

The recent xenophobic violence that started from Alexander, east of Sandton City, and spread throughout the country, was sparked partly by accusations of foreigners stealing local jobs; but also by the denial of the government that this was a "misconception." The government insisted that foreigners were in fact creating jobs for the locals.

Membathisi Mdladlana, the then Minister of Labour, when addressing the 21st Annual Labour Law Conference in Sandton, said:

"It is therefore a misconception to conclude that migrants steal jobs from South Africans, the opposite is actually true. They are job creators, first for themselves – and for the rest of us" Tamar Blieden; Negative Economic Impact of Xenophobia (2008.06.27)

The recent ugly face of xenophobia that swept across South Africa in 2008 shocked the whole world. Due to unemployment and scarcity of jobs, foreigners in the country are competing with other nationals for jobs. They are prepared to take any form of employment and remuneration and therefore; unscrupulous employers would rather prefer them over the nationals who will not be prepared to accept low salaries and are protected by the labour unions. In the news bulletin of the Radio 702 on Wednesday morning, the 9th of February 2011, listeners shared their views on the employment pattern that they have

observed. One of the listeners, who wanted to remain anonymous, shared how he discovered that a filling station, one of the leading Oil brands, on the N1 south of Johannesburg, had only one South African worker among the 14 staff they had. The station used to employ only South Africans but the pressure on living wages, workers' rights championed by the labour laws had pushed profit-driven businesses to resort to employing foreigners who cannot go on strike.

The bone of contention that fuels xenophobia is the informal trade market. Foreigners seem to be well ahead of their South African counter parts and; therefore efforts by unemployed South Africans to make a living out of this market are challenged.

The phenomenon of xenophobia has not been an issue in South Africa until mid-90's. There were very few foreigners in the country because of the past history of the country. In fact those who were found in the country at that time were mine workers and since mining was a despised job sector, people did not worry so much about foreigners working in the mines. The recruitment of migrant workers into South Africa has a very long history.

The famous "WENELA"⁵ recruitment instrument was created and given exclusive rights to recruit labour in the neighbouring countries such as Namibia, (formerly South West Africa), Botswana, Zimbabwe, Zambia, Malawi, Lesotho, Swaziland and Mozambique. The agency opened offices in all the above-mentioned countries to recruit migrant workers. The sending countries also benefitted from the funds that were deposited into their countries' accounts until the return of the migrant workers. The majority of the people who were recruited from

⁵ WENELA – Witwatersrand Native Labour Association

these countries we deployed in the mines and industries which were not attractive to the local people. These were coercive and highly regulated measures which ensured that foreigners were accounted for and remained in the designated areas.

In addition to these, there were Malawi nationals who were mostly found in the hotel and domestic industries, their recruitment into South Africa could be traced as far as 1960's. Malawi, under Hastings Banda, was very friendly to the apartheid regime and therefore its citizens received warm reception. During those days, the South African nationals knew about these people but did not worry much about them. One of the reasons was that the unemployment rate was still not a problem as many South Africans, even those from the rural areas were able to get some jobs in the cities.

The bitter struggle against apartheid, which ended in the 90's with the demise of the apartheid system, caused many investors to leave the country and unemployment became a serious problem. Competition for scarce jobs became a major problem and the arrival of economic migrants into the country created a new attitude towards foreigners.

The following categories of refugees and asylum seekers are top on the list of xenophobia:

Congolese (Congo Kinshasa):

Targeted for crime and dealing in drugs and other illegal activities.

Ethiopians:

For being successful in businesses and therefore, getting South Africans out of informal business.

Mozambicans:

Targeted for taking businesses such as motor mechanics, construction (building of houses) and serious crime and theft of cars that transported across the border into Mozambique. Mozambicans are also blamed for stealing South African women.

Nigerians:

For human and drug trafficking, including business scams, marrying South African women and then dumping them after receiving citizenship.

Somalis:

Targeted for spaza shops and transport business

Zimbabweans:

For being in the country in big numbers, taking jobs from the local communities and also for being in serious crimes such as murder and stealing and transporting goods across the borders.

5.5. THE INFLUX OF REFUGEES AND ASYLUM SEEKERS FROM OTHER COUNTRIES POST THE 1994 ELECTIONS

As described in the paragraph above, the positive changes in South Africa were not only for South Africans, but for the whole of Africa, including refugee communities who were already enjoying protection in other countries.

It should be noted that up until 2002, South Africa did not have international instruments to deal with the regulation of refugee and asylum seekers. South Africa was not a signatory to the Geneva 1951 Convention and therefore, could not have the UN agencies working in the country. However, at the time in question, South Africa was already in the process of reform and many laws were being repealed and new ones replacing them. When refugees started coming into South Africa, the only law in place that was used to deal with the influx was Aliens Act Control No 96 of 1991. This act was amended several times to try to make it user friendly to foreigners; especially after the influx of Mozambican and Lesotho refugees. This act did not recognize people as refugees but as illegal aliens and to its best, the act was used to arrest and deport such persons.

When South Africa was ready, the Aliens Act was replaced with the Refugee act that was based on the 1951 Geneva Convention and the 1967 OAU Protocol on refugees. The Refugee Act no 130 of 1998, which was later amended in 2002, legally recognised refugees and asylum seekers. (Government Gazette no 19544, Vol. 1558 2nd December 1998. The unfortunate part is that, due to historical reasons, the backlog on registration of refugees is still very high. It is being complicated by the fact that there too many economic migrants and serious scanning of each applications is needed.

The Refugee Act of 1998 defines a refugee as follows:

- a) *Owing to well-founded fear of being persecuted by reason of his/her race, tribe, religion, nationality, political opinion or membership of a particular social group, or is outside the country of his or nationality and is unable or unwilling to avail himself or herself of protection of that country, or, not having a nationality*

and being outside the country of his or her former habitual residence is unable or owing to fear, unwilling to return to it or,

- b) Owing to external aggression, occupation, foreign domination or events seriously disturbing or disrupting public order in either a part of the whole of his or her country of origin or nationality, is compelled to leave his or her place of habitual residence in order to seek refuge elsewhere or.*
- c) Is a dependent of a person contemplated in paragraphs a) and b) above.*

The Bill is more generous compared to the UN Convention that stipulates that the reason to leave country should be based on the cause by the government; however, it endorses the following exclusions:

- 1) Committed crime against peace, a crime or a crime against humanity*
- 2) Has committed a crime of a political nature and which, if committed in South Africa, would be punishable by imprisonment*
- 3) Has been guilty of acts contrary to the objects and principles of the United Nations organizations or the OAU (Now AU)*
- 4) Protection of any other country in which he or she has taken residence.*
- 5) Cannot return home and come back as a refugee. (Immigration Bill (2002)*
Department of Home Affairs presented by the Portfolio Committee of the
Department of Home Affairs

(The Refugee Act of 1998, Cape Town, Government Gazette)

The difference between the refugees in South Africa and those in the other African countries was that those in South Africa were not locked into refugee camps and that life in general was much better than in those countries. Therefore, South Africa was felt to be more comfortable than those countries. Having said this, one should note that the situation in South African Homelands was also difficult although not as critical as in the countries mentioned above. In terms of the South African reality, you needed to have a job to survive. The

homelands were chosen carefully by the white minority government and there was no agricultural livelihood in those areas. Mozambicans, who were by nature agrarians, found it difficult to survive. The jobs were available in the so-called white areas and this community was not allowed to leave the homelands. There were a kind of a bond between the black South African and the people of Mozambique.

The white South African government tried all it could to arrest and deport them but the local people, particularly in the areas where the majority settled, i.e. former homelands, helped them and protected them. But the new trend is that local people have changed their attitude completely and even those who used to be sympathetic to Mozambicans do not show that anymore. During the course of 1991, the SACC Emergency Programme organized discussions with people in the affected areas to make them aware of the plight of the refugees and asylum seekers.

Over the past three years, the programme, in collaboration with other stakeholders, had to be called to address serious issues of xenophobia in the informal settlements between the South African nationals and foreigners. In Johannesburg, north of Sandton city, a clash between the Zimbabwean nationals and South Africans was sparked by what was seen to be a criminal act. A young woman was killed in the Zandspruit informal settlement and this was attributed to the Zimbabwean nationals. Negotiations with the locals drew blank as the attitude was just too strong.

A similar situation developed again in the Rustenburg mining areas. This time the ignition of the clash was also attributed to a criminal case in which a small girl was raped by a young man from the Shangaan speaking community of the Zakhele informal settlement.

This clash spilled over to the Freedom Park informal settlement and the entire Shangaan speaking Mozambicans were driven out of the settlements.

The problem of xenophobia cannot be looked at as an issue of South Africans versus foreigners only. The recent problems in the Rustenburg mining informal settlements also proved that while there were problems between the nationals and foreigners, there was also a growing xenophobia based on ethnic attitudes. It is matter of language and tribe.

The situation described above, is familiar with the old South Africa where people were classified according to racial or ethnic groupings. Soweto is a typical example of what the Apartheid system did to the communities of South Africa. While this could not be termed 'xenophobia', one became a stranger outside the area of his/her abode. One section of Soweto was designated to one ethnic group and anyone not belonging to this group was a stranger. For instance, Dobsonville in the north-west was for the Batswana people, Zola and Zondi for the Zulu's, Phiri for the North and South Sotho's, Chiawela for the Venda's and Tsonga's. In extreme cases, a township as big as Meadowlands was divided into Zones that were designated according to ethnic groups. Rivalry among the young people especially, became a game. A young boy who gets romantically involved with a girl from the other section would be chased by local boys whenever he tries to visit his girlfriend until the relationship is ruined. The local girl will be ridiculed by both boys and girls as a traitor to discourage her from getting on with the relationship. Even among the white groupings, the demarcation was according to nationalities. For example Roodepoort and Krugersdorp, including their sub-sections,

was exclusively for Afrikaans speaking nationals, while the northern suburbs were for the rich English speaking nationals. There were clear “No Go” areas and violation of this could result in tragic consequences.

When foreign nationals arrived in South Africa, the seed for hatred towards strangers had already germinated.

On a broader sense, the country was divided according to ethnic and racial groupings. To understand the situation better, one needs to look at the settings of most of the towns across the country. These are very clear in smaller towns as cities are almost integrated due to economic growth. Take Nelspruit (Mbombela now) as an example. The west part of the city was for whites, then closer in the east was the Valencia Park, for Indians and further east the Coloured Township and 26 km away the Kanyamazane black township. If one looks at Rustenburg, Polokwane (Former Pietersburg, Potchefstroom, Klerksdorp etc., one will find almost a similar pattern.)

5.6. THE MOZAMBIKAN REFUGEES AND THE ATTITUDE OF THE LOCAL COMMUNITIES:

To understand the attitude of South Africans towards Mozambicans, a bit of a history is necessary. Due to the escalating xenophobic attitudes towards all foreigners, the Mozambicans are now part of those who are targeted.

While the experience and problems of foreigners in the country seem to be the same for all categories of people, it is interesting to note that the attitude of South Africans towards different categories seem to be influenced by a number of issues.

When Mozambicans came into South Africa in the early 80's, South Africans (black South Africans) were generally receptive to them as there was, at that time, a spirit of comradeship towards the Mozambicans. This was influenced by the fact that Samora Machel was openly critical to the then government and oppressed people in the country came to see him as a sympathiser. Therefore, the Mozambicans were generally accepted by the black communities as friends of the South African exiles. The researcher of this thesis was at the time deployed in the then Eastern Transvaal as a Parish Pastor in a parish bordering the Mapulaneng and Mhala Districts of Lebowa and Gazankulu homelands. The researcher witnessed how the first arrivals of refugees were summarily rounded up by the security forces and deported back to Mozambique through the Komatipoort border post, back into the boiling pot of the civil war. At that time, local people risked arrest by hiding refugees within their families. The culture and language, made it difficult for the police or soldiers, who came from outside the area, to easily spot the foreigners from among the local community. The only way to identify them was through the vaccination mark on the hand. For South Africans the mark is on the shoulder and for Mozambicans on the lower arm. The whole community, including the local chiefs, were sympathetic towards them.

At that time, there was no sign of xenophobia towards them. One good example was when the researcher was conducting a Church service in one of the rural villages near the Kruger National Park when some local people alerted the congregation about foreigners who were found in the bushes in a terrible state; hungry and naked. The congregation immediately requested that the service be

suspended and organised to have the people brought into the village and arranged relief for them.

It was easy for Kangwane and Gazankulu Homeland leaders to persuade the Central Government to allow refugees to settle within the borders of their homelands as visiting relatives. The reason being that both the homelands were bordering the northern, central and southern part of the South Africa/Mozambique border line with people on either side speaking the same language and having the same culture. The Shangaans in Gazankulu had their origin from the Gaza Province in Mozambique.

The only negative attitude towards Mozambican refugees was found in the Kwazulu and Lebowa homelands as well as from the central government. The negative attitudes were from the government officials rather than from the people. Even in these circumstances, ordinary people remained sympathetic to the refugees. In Kwazulu, the fear was that ANC combatants would pose as refugees and infiltrate the homeland, while in the Lebowa homeland the dispute over certain border areas with Gazankulu were the reason for the attitude. There was a fear that the Gazankulu Homeland would use the refugees to bolster their efforts to take over those disputed areas. The other issue that nearly brought about conflict between the Mozambican refugees and the local communities was the relief aid given to the Mozambican refugees while thousands of poor local communities, who have agreed to have refugees in their area, were not receiving anything. After the signing of the Peace Accord in Mozambique in 1990, a number of Mozambicans decided not to return to Mozambique and were granted permanent residency. This allowed

them to stay in South Africa and, in line with the immigration laws, qualified to be permanent citizens after five years.

The current influx of Mozambicans in the country is a totally different category. Elements of serious crime syndicates such as that of the infamous Ananias Mathe are emerging in the country. These have completely changed the attitude of South Africans to Mozambicans who used to be taken with sympathy.

5.7. PRELIMINARY CONCLUSION:

This chapter concludes the qualitative research or the literary research process on the traumatic effects of rapid urbanization. The next chapter analyses the results of the questionnaires, the focus group discussions and individual interviews and then make recommendations on the model the Church should follow in addressing the plight of the people in this situation.

CHAPTER 6

6.1. THE RESEARCH PROCEDURES:

Chapter six will analyse the results of the survey carried out in the areas indicated, identify challenges and conclusions. It will then help to develop a pastoral model for the Churches to follow or apply in carrying out the ministry of compassion to the millions of disappointed, destitute and broken people who are trapped in the cities and urban areas due to the of rapid urbanization process.

6.2. THE SCOPE OF THE STUDY:

In order to achieve good results within the time-frame of the study, it was very important to focus on a particular area. Therefore, this research was limited to the greater Roodepoort municipality and covers the informal settlements, However, it, also includes the townships; as many people who come from the rural areas have also sought accommodation in the backrooms of the houses in the townships. This has also been found to have been an income generation initiatives by the unemployed local residents. The following areas were covered:

- Dobsonville Township
- Doornkop (Snake Park) township – a former informal settlement now developed into a modern day township.
- Tshepisong Township: An RDP housing estate between Kagiso and Dobsonville

- Braamfischerville Township: A sprawling RDP housing estate north west of Dobsonville and almost bordering the Durban and Deep Mines
- Mathole Motshekga informal settlement
- Mhlangeni Informal Settlement near Witpoortjie
- Zandspruit informal settlement in Honeydew

6.3. STATEMENT OF LIMITATION:

While there were a number of issues that were positive towards the research process, there are a number of issues that were not easy to handle which had made it difficult for the researcher to get the information needed:

6.3.1. The interview with the foreigners:

Though the climate in South Africa is relatively welcoming these days to foreigners, there is still fear from many of them that a research such as this one would help to get information about their whereabouts and their activities in order to help police to track them down. It was therefore not easy to get the foreigners to relax and give the researcher the needed information. One had to find one trusted person among their community to encourage foreigners and to make him or her understand the purpose of the study before one could sit down with them. The xenophobic attitude that can be traced in the questionnaire and the focus group discussions are still problems that South Africa still has to deal with.

6.3.2. Interviews with sex workers:

This has been the most difficult part of the interviews to attempt to do. Not only was it a problem with the sex workers themselves, but the problem of doing it on the streets, where one could be seen by the public. As most of the sex workers ply their trade at night and cannot be easily tracked down during the day, the researcher had to find a way of accessing them without being implicated in the whole issue. This could have done a lot of damage to the reputation of the researcher and had the media picked it up. It was not going to be easy to explain what the researcher was doing with sex workers at that time of the night.

It was also not easy to interview them directly as they were going to shut down. The researcher had to pretend to be someone interested in talking to them about their situation without making it clear that this was an academic research. The timing of the discussion was good as at that time there was no business and participants were interested in taking up a discussion to keep them busy while waiting.

6.3.3. The state of apathy among the South Africans:

The morale and the general feeling among the disadvantaged people in South Africa today is that the ruling party has betrayed millions of people and, therefore, people have lost hope. Too many promises have been made and no results are seen. The two most crucial issues, employment and housing, have been so badly mishandled.

Corruption in the housing sector has seen houses being allocated to foreigners who are able to pay the officials money and leaving hundreds of thousands of people on the waiting list. The researcher

was made aware that there were people who have been on the waiting list since 1997 and were still not allocated houses. However, foreigners who came as late as 2009 already have RDP houses and are comfortable. A lot of data had been collected and in many cases no results were shared with the communities. Therefore, trying to have interviews with people in such a state becomes difficult to do. People dismiss you as one of those who came before and will not make any difference. Therefore, one had to convince people that the study was not in any way related to service delivery but an academic paper that could help highlight their plight. People were however, assured that the paper was intended to be read by faith communities and that it would also serve as a model of response to their plight.

6.4. STATEMENT OF DELIMITATION:

While there were some difficult issues that the research had to face in carrying out this research, there were issues also that were possible to implement without problems. These are the issues:

6.4.1. COMMUNICATION:

The languages spoken in the area under research are familiar to the researcher and there was no need to use an interpreter. Even with the French speaking people from the DRC and other West Africa countries, communication has been a lot easier. Most of them are struggling to learn English. So are the Ethiopians and Somalis. For the Mozambicans who could not speak English, especially those who come from the South, Maputo, communication with them was through their indigenous language, Shangaan. The researcher worked for

many years among the Mozambican refugees and had a lot of contact with the Mozambican NGO's and Churches. This involvement helped the researcher to learn their language and culture.

It is also surprising to learn that, for survival purposes, a number of foreigners are trying hard to learn the local languages. In the case of the area under research, Setswana and Zulu are languages that are commonly spoken and foreigners are trying hard to learn them from the streets. The two young persons the researcher engaged to assist could also speak most of the languages and therefore communication with the foreigners was not a problem.

6.4.2. ACCESS TO THE INFORMAL SETTLEMENTS:

The involvement of the researcher within the communities as a pastor has helped the communities to recognize him and therefore, interaction was much easier. Even in the situation of apathy and mistrust, the man of cloth is still respected and therefore people were easy to deal with. Even some of the migrants and refugees, though not many, could still remember the researcher's work with the SACC and therefore they were able to open up.

In the situation where there might have been doubt, the researcher produced the consent letter, and people relaxed and were prepared to share the information. In fact it came out that people have been yearning to meet someone they could trust to off load their frustration to. There is complete mistrust of the politicians and any person associated or is perceived to be associated with them is treated with suspicion.

6.4.3. Mobility:

The fact that the research is mobile made it possible and easier to move around the area under research. Using public transport would have been extremely difficult as informal settlements are scattered over a wide area.

6.5. THE ANALYSIS OF THE FOCUS GROUP DISCUSSIONS AND THE QUESTIONNAIRE:

6.5.1. THE QUESTIONNAIRE:

The questionnaire has been developed in such a way that it addressed major topics of the research. This was intended to test the literature research results against personal views of those interviewed.

Distribution:

The questionnaire was distributed in the following areas: Dobsonville Township, Snake Park, Braamfischerville, Groblerspark informal settlement, the Prince Crossing Informal Settlement, Slovoville informal settlement, Mathole Motshekga informal settlements, and Zandspruit Informal settlement. The distribution of forms was done randomly without targeting a certain number per age group or sex. Forms were distributed to any person who was met. But, upon collecting the forms, the researcher was able to deduct as to how many people according to sex, location and age group returned the forms.

The age groups were classified as follows:

- a) Under 18
- b) 18 – 25
- c) 26 – 45
- d) 46 – 60
- e) 60 and above

Marital status:

- Single
- Married
- Divorced
- Widow
- Widower
-

Method of interviews:

While the majority of people in the areas visited are somehow literate, it became clear that many people were not familiar with questionnaires and they needed assistance to be able to answer the questions. As the scope of the area covered was wider, it became clear that there was a need for the researcher to allocate a longer period to conduct the research. It was also possible to mostly conduct these interviews on week-ends as most of the interviewees were struggling to earn a living during the week. Therefore it was important to find the right time when people would have time to discuss.

The researcher targeted Saturday and Sunday afternoons when many people were at home. This implied that one had to take longer time and the distances between the informal settlements also made the process slower. The researcher trained two youth members from the church to assist and conduct some of the interviews, i.e. helping filling

forms for those who could not fill them independently. The youth were only robed in to do the questionnaire with the local residents and the more sensitive category such as immigrants and senior community leaders were done by the researcher himself.

The distribution of the questionnaire:

a) 20 questionnaires were distributed to each of the three main townships, Dobsonville, Doornkop (Snake Park) and Braamfischerville to South Africans living in the formal townships but residing in the back rooms of the local owners: (60 in all)

- Dobsonville 18 forms were returned, i.e. 90%
- Snake park 15 forms returned i.e. 75%
- Braamfischerville 13 form returned i.e. 65%

A total of 46 forms of the 60 were returned making 76.7% the total of forms returned.

b) 20 questionnaires were distributed to each of the five (5) informal settlements (100 in all). 27% were assisted to fill the questionnaire and the remaining 73% were distributed to those who could fill them independently.

All the 27 forms filled-out, with the support or assistance of the youth, the researcher checked them to ensure that they were correctly filled. 35 forms from the independent people were returned, making it 47.9% of the forms completed.

c) 35 forms were distributed to local people in Dobsonville, people who have been in the townships long before the 1994 dispensation (Permanent residents) The aim was to gauge how permanent residents in the urban areas felt about changes.

28 forms were returned properly filled = 80% and the remaining 7 not returned.

All in all a total of **195** forms were distributed and **136** returned, bringing the total number to 69.7%. It is on the basis of this that the results of the analysis were based.

ANALYSIS OF THE FORMS FROM THE LOCAL PERSONS:

1. Age group interviewed:

AGRE GROUP	NO	PERCENTAGE
Under 18	13	9.6%
18 – 25	35	25.7%
26 – 45	43	31.6%
46 – 60	36	26.5%
Over 60	9	6.6%

Sex:

Male: 47 = 34.6%
Female: 89 = 65.4%

Marital Status:

ITEM	NO	PERCENTAGE
Single	58	43%
Married	47	35%
Divorced	2	1%
Widowed	3	2%
Widower	2	1%
Orphaned	24	

Education:

Attended a modern School Yes_____ No_____



ITEM	NO	PERCENTAGE
None		
Primary	136	100%
Secondary General	93	68%
Secondary technical	43	32%

Occupation Status:

ITEM	NO	PERCENTAGE
Formal	56	41%
Informal	67	49%
Farm	13	10%
Livestock	0	0%
Others	0	0%

Main Type of Housing

ITEM	NO	PERCENTAGE
Shack	58	43%
RDP	37	27%
Free Standing House	15	11%
Apartment	3	2%
Back yard room	23	17%

Household Properties and Housing Characteristics:

ITEM	NO	PERCENTAGE
Radio/Cassette	136	100%
TV (SABC)	98	72%
TV (Decoder)	35	26%
Fridge	67	49%
Stove (Electric)	80	59%
Stove (Gas/Paraffin)	20	15%
Car	22	16%
Telephone	23	17%
Cellular	122	90%

Type of Fuel Used for Cooking:

ITEM	NO	PERCENTAGE
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Additional responses:

a) Increased because:

- More shacks are built, no proper housing
- People still don't have access to the basics e.g. electricity, water etc.
- Public servants can't afford houses but yet but cannot have access to subsidised houses, RDP
- No job creation, those who are working are paid far less.
- A gap between the rich and poor is still continuing to grow
- Economy is still in the hands of few people
- High rate of unemployment

b) Remained stable because:

- There are still issues that people are complaining about.
- Not much has been achieved but some services have been improved therefore very little has changed in terms of service provision
- Poverty remains stable because the efforts or improvements made are taken by the foreigners who come into the country, they do not pay taxes but take money out of the country, especially Zimbabweans who use the South African currency back home.
- Government keeps on making promises but does not fulfil them.

c) Decreased because:

- Due to the current social grants, people receive some monetary relief
- Some communities had joined hands to establish NGO's to uplift themselves
- Government sponsor small businesses
- Grants given to mothers of young babies, who have no support, fathers or mothers employed
- Job creation has helped to curb poverty
- Government trying harder to create jobs and to ensure those who are employed remain employed.
- The government's support to destitute families through the Social Grant to pensioners helps to keep poor families alive, something that is not available in the neighbouring countries.
- Students are helped with learnership programmes and these help to improve their chances of getting jobs

d) Has aggravated because:

- The rand has lost its value. Things are too expensive, even if you get money, it is still not enough.
- The annual increase of basic commodities such as electricity and petrol make life difficult for the ordinary people.
- The introduction and increase of existing toll gates make it too expensive for workers, transport costs are increasing beyond the

reach of ordinary people, bus, taxi and train fares are beyond reach to ordinary people.

- Unemployment is increasing
- The influx of immigrants takes jobs from local people
- The state of economy is declining and continues to be unstable

10.7. From your point of view, do you think, poverty is growing

more severe today than 15 years ago? (The respondents were asked to rank this as less severe, unchanged, and more severe.)

Less severe	41 = 30%
Unchanged	27 = 20%
More severe	68 = 50%
No opinion	0 = 0%

Additional responses:

a) More severe because:

- Poverty is growing more severely because South African money is worth much less than it was before, it has lost value. People's needs are not matched by the level of income
- The rising level of commodities is not matching the income, i.e. the salary increments do not match the inflation.
- Global warming affects farming
- Affordability of basic commodities is a problem to many people
- Education is no longer a priority of the country and therefore the level of educated people remain lower and educated people from

outside the country come and get jobs that are belonging to the South Africans.

- Job losses are increasing at an alarming rate while the government is doing nothing to curb this.
- More child-headed families due to the HIV and AIDS pandemic
- Unemployment is very high
- Education is becoming more expensive and only the rich can afford to educate their children
- Immigration and emigration leads to abuse of the country's resources
- Government does not care about the welfare of its citizens; those in government are only worried about their own pockets.

b) Less severe because:

- Many of South Africans are working and there are more opportunities now in the urban areas than before 1994
- The situation since the 1994 elections has improved the standard of many people; there are opportunities to improve one's education by having access to tertiary and education aid.

c) Unchanged because:

- The new government has not done much to improve what they found when they took over. In fact, they maintained the level they found and improved the status of those who are closer to them
- The increasing number of children who get grants

- Empty promises about job creation
- Increasing number of people accessing education with no jobs

10.8. Do you hope that, in the next five years of the current government under Jacob Zuma, the economic situation of ordinary South Africans will improve? (Interviewees were

requested to rate: Decrease, remained stable and aggravated)

Decreased: 54 = 39.7%

Aggravated: 54 = 39.7%

Remain Stable: 28 = 20.6%

- He is autocratic
- He does not listen to the concerns of the people
- His government is full of people who steal from their own country and people
- They are enriching themselves and their families only, whilst the people are getting poorer by the day.
- Corruption within the government by officials is the threat to the economy
- Nepotism and political appointments (Deployment) in work places is the major problem
- Elite people get all the things they want
- Poor people are marginalised
- The gap between the rich and the poor is increasing by the day
- Promises of economic improvements under the current government have not been fulfilled.

- The youth is left to run the country without the government taking control
- Government is extravagant
- Unskilled people put in leadership positions
- Good constitution that is misinterpreted and violated to suite those in power
- Irresponsible citizens
- Influenced by Global warming
- Government pretends to be coping with the situation but in fact it has lost control
- It is not in control of the inflation and economy, increases f taxes and basic commodities such as petrol, electricity, are out of control.
- The increase of the Budget is not in line with the reality on the ground.
- The local governments are totally incompetent, cannot deliver services to the people because comrades have been appointed to senior positions without proper qualifications

10.9. From your point of view how can the economic situation be alleviated in your community

Families' personal initiatives	11	=	
8%			
Creation of more jobs	84	=	62

Creation of self-help schemes	30	=
22%		
Increase of Government Benefit	11	=
8%		
Development by other parties' interventions (NGO's)	0	=
0%		

People had to add more, but it looks like everybody was satisfied with the above.

10.10. In your opinion, the presence of immigrants and refugees in the country has contributed towards the increased loss of jobs by the citizens. (Interviewees were requested to rate: Decrease, remained stable and aggravated)

Decreased:	23	=	17%
Has aggravated:	34	=	25%
Has aggravated:	79	=	58%

- Immigrants are used as cheap labour therefore, they save the employers a lot of money. They are therefore preferred over the local people.
- They have taken over the local businesses
- They do not pay taxes but benefit from them
- They have skills that South Africans do not have
- They do not mind getting any form of remuneration
- They bring fake goods into the country

- They strain the country's infrastructure such as sanitation, water supply and electricity and garbage
- They do not engage in strikes, i.e. do not get involved in trade union activities; hence employers prefer them.
- They grab and dig anything that come their way whilst the citizens are choosy
- Privatisation that lead to foreigners taking over companies and employing their own people.

10.11. Theme: The presence of immigrants and increase/Decreased of crime:

Increased:	58	=	42.6%
Remained stable:	0	=	0%
Has aggravated:	78	=	57.4%

- Most of them are not registered with the home affairs i.e. identification not in the states' records
- Their fingerprints are not recorded with the government
- Starvation due to unemployment cause them to be involved in crime
- Being abused by South Africans who commit crime and blame it on foreigners
- Their advanced knowledge of technology enable them to fake almost everything
- Vulnerability to temptation due to poverty
- The trafficking, distribution and sale of drugs is done foreigners

- They use school children in the distribution and use of drugs
- The 419 Scheme carried out by the Nigerians, especially
- Are involved in fly-by-night business that fleece money out of unsuspecting communities and then disappear after making enough money
- A lot of fly-by-night schools that are not accredited
- Bogus Medical Doctors carrying out illegal abortions
- Setting up Charismatic Churches as fronts for crime activities
- Using unsuspecting South Africans as drug mules which resulting in them ending up in jails in foreign countries, especially in South America and Asia
- Unlawful marriages of unsuspecting South Africans in order to gain the citizenship
- Production of illegal documents such as passports and Identity Documents by using corrupt Home Affairs officials
- Corruption in the country has increased as foreigners teach South Africans how to do it.
- They are hired as hit men in serious crimes

10.12. The Xenophobic attacks that occurred in 2008 in the country were justified because the government ignored citizens and supported foreigners:

(Respondents were asked to say True or False:

True: 102 = 75%

False 34 = 25%

- South Africans have serious housing and accommodation problems but foreigners are allocated RDP houses and are preferred by apartment owners over South Africans. For an example, they occupy the whole of Hillbrow and Johannesburg, while locals are struggling to get accommodation.
- People see them as having more rights than South Africans
- Bribe Housing officials and get allocated RDP houses
- Open spaza shops in informal settlements and sell their goods much cheaper than locals
- They have removed, through cheap services, local fenders. In one of the settlements, the whole business street is occupied by foreigners
- Government neglects service provision to locals and seem to support foreigners.
- Department of Home Affairs does not seem to be in control of the security and borders of the country.

10.13. The rate of HIV and AIDS and other infectious diseases in South Africa is increasing due to influx of foreigners:

In this section, participants were requested to say whether the statement was true or false:

True: **42** = 30.9%

False: **94** = 69.1%

Additional responses:

False:

- People do not use protection when engaging in sexual acts
- Awareness campaigns are ignored

- People do not know their status because of fear, they don't test
- Those who know their status sleep around without protection in revenge
- It increases not because of foreigners but because of the lack of education by the Health Department.
- Inadequate dissemination of information by the local health departments
- The myth around sexuality, which make it difficult for people to discuss it openly.

True:

- Because foreigners have a lot of money
- Poverty lures poor young girls to foreigners for survival
- Foreigners are not examined medically
- They have multiple partners here and at home
- Some foreigners do not believe that HIV and AIDS exist and therefore, do not use prevention.

10.14. What are the 3 best means to fight poverty in the community?

Issues were:

- Develop income generating activities
- Develop basic social services
- Create job opportunities in the rural areas
- Provide support in materials and finance to the community
- Train the population and educate them

- Promote social justice
- Open up remote areas and develop road infrastructures

The best 3 issues picked by the respondents from the list were:

Train population and educate them:	61.5%
Promote Social Justice :	15.4%
Create job opportunities:	23.1%

10.15. From your point of view, what are the 4 main priorities of your community?

- Potable water
- Schools construction
- Access to health facilities
- Productive activities
- Literacy
- Remoteness
- Housing
- Provision of basic necessity products.

The four priorities were picked up as:

Literacy	=	30.8%
Access to health facilities	=	26.9%
Housing	=	23.1%
Potable water	=	19.2%

7. The Focus Group Discussions:

The Focus group discussions were done randomly from some of the townships and informal settlements and the researcher grouped them as follows:

Women	=	7 Groups interviews
Men	=	8 Groups interviews
Youth	=	6 Groups interviews

Refugees = 5 Groups interviews

Economic migrants = 6 Groups interviews

- The groups did not have fixed numbers but differed from location to location.
- Sex workers (managed to interview only 2 people)
- The Councillors of Ward 48 in Dobsonville and Doornkop 1 in each

The Focus group discussions were conducted in almost the same way as the questionnaire but being flexible in order to allow free participation by the group.

Theme 1: Perception of Poverty in the urban areas:

Questions were as follows:

- How does the group define poverty?
- According to the group, what were the causes of poverty?
- How does poverty manifest itself and what are the consequences?

Women in the informal settlements:

Women tend concentrate more in the household and children.

- Lack of basic needs for the households and more specifically food, clothing and basic household equipment
- Lack of money to buy basic household equipment such stoves, furniture, to take children to schools etc.

- Lack of job opportunities to support the families. 60% of women interviewed were either not in stable relationships or were single parents and therefore, had to support children on their own.
- Lack of electricity for lighting and cooking
- Lack of piped water to households (taps are in the corners of the streets and time and again they are vandalised.)
- Lack of clothing, particularly for children.

Men:

- Most men saw unemployment as the major issue, this implies to the lack of money, which is important for most of the things in the family
- Lack of money for transport to work
- Lack of factories in the vicinity of the settlements
- Inadequate education that cannot allow them to compete for the jobs in the market
- Lack of skills for self-employment.
- Lack of clothes
- Lack of food
- Lack of electricity which implies that families are forced to use paraffin, coal and wood. These items are not easily found.

Youth:

- Lack of money to study at tertiary level
- Lack of access to job markets, qualified but no experience which is needed by many potential employers

- Lack of connection with those in charge of jobs, many youth interviewed come from the rural areas and prospects of knowing anybody, especially in government, jobs are very slim
- Lack of both parents, majority of the youth is from single parents home.
- Lack of health care
- Lack of proper housing, most live in shacks sharing rooms with parents
- Lack of recreational facilities in the area.
- Lack of clothes
- Substance abuse by parents leading to impoverishment of children
- Extended families (Too many dependants)
- Dependency on monthly grants from grand parents
- Illegitimate children, fathers disappearing, leaving unemployment young girls with responsibilities of taking care of children.

Economic Migrants:

- Lack of legal documentations makes it difficult for economic migrants to get legal employment.
- Lack of accommodation
- Lack of access to the health facilities of the host country
- Lack of proper funding for the schooling of their children
- Xenophobic attacks by local communities make it unsafe for migrants to look for jobs, where they are available.

- Lack of food for the family
- Lack of proper clothing
- Lack of sanitation
- The inability to support families back home
- Failure to access the RDP houses because of citizenship unless one has money to bribe housing officials
- The inability to open bank accounts unless one has asylum seeker or refugee status.

Refugees:

Lack of official papers to recognise one as a refugee

Lack of clear policies on the status and welfare of refugees/asylum seekers

Lack of support from the UNHCR, leaving refugees/asylum seekers at the mercy of the local communities

Lack of Refugee grants for scholarships and general support

Lack of properly designated living areas for refugees leaving them to fend for themselves and being exposed to abuse.

Sex workers:

- The security situation surrounding their area of operation scare potential customers away and therefore, income is difficult to get.

- The growing number of sex workers reduces the chances of getting picked up and therefore, it does happen that some nights they do not catch anything.
- The harassment of clients by the police makes it difficult for clients to come to pick them up.
- The criminalisation of the industry makes it to be too dangerous and risky. Sex workers risk being picked up, raped and even killed. They are afraid to report this as it will put them in trouble with the law.

The groups understand that there is a concern about the growing crime which affects all the areas:

Theme 2: Perception on Xenophobia and crime:

The debates or discussions on xenophobia invoke very emotional debates. This is something people are very much unhappy about. One can already pick it up that the history of the country had denied South Africans the opportunity to know their neighbours and to understand their situation. Even those who have been in exile have very negative attitude towards foreigners, especially those that did not get high opportunities in the government. Their argument is that while in exile, they were banished to the refugee camps, where security was extremely tight and they were not allowed to move freely in those host countries like they see it happening here. They had to apply for permission to go shopping while foreigners here do not have those restrictions. While the majority of people that were interviewed do not condone the xenophobic attacks on foreigners, people had this to say:

- The new government is neglecting local people at the expense of foreigners.
- Foreigners are given priority when it come jobs.
- The pretence to recruit qualified artisans is a disguise to pay back the foreigners for having looked after the ANC cadres during struggle.
- Government is incapable of policing the borders therefore, foreigners are left to roam all over the country
- They seem to have more rights than the locals and they also use the country's resources without paying taxes
- Serious crime has escalated since the foreigners had arrived in the country
- The type of crime that was never found in the country before has been brought in by foreigners e.g. drug trafficking, especially in schools can be blamed on them
- Job opportunities for local people are fast disappearing because of the competition with foreigners. Many foreigners are highly qualified because they were not denied opportunities as it was the case with South Africans. Instead of helping upcoming South Africans priority is given to foreigners.
- Foreigners are blamed for bribing government officials for houses, passports, identity documents and marriages in order to get citizenship of the country.

Theme 3: Perception on service deliveries:

The general feeling from people is that they have been used to enrich the ruling party's elites. Almost all the services for poor people are neglected.

- Electricity and water have been installed in some of the informal settlements but they are far too expensive for the people living in those areas.
- Prepaid metres for the commodities mentioned above, ensure that people cannot use them. They are available but not affordable.
- Infrastructures in the places where people stay are non-existent.
- Schooling for children is another major problem. Most of the high schools and tertiary institutions are out of reach of the ordinary South Africans. The good schools are in the suburbs where people have to use transport. Payment of school fees is also another burden.

6.6 CHALLENGES TO THE CHURCHES AND PASTORAL CARE GIVERS:

6.6.1. THE PROPHETIC MINISTRY OF THE CHURCH AMIDST THE SUFFERING DUE TO THE RAPID URBANIZATION

It would be important for us, to first, review scripture and several practical theologians before we come up with a suggested model of response to the situation in South Africa. This will guide us in what we would suggest to the Churches of South Africa.

THEOLOGICAL REFLECTIONS:

Now that we have analysed the situation as it is in South Africa today since the 1994 dispensation, how should the Church respond?

Perhaps James' question as it appears in 2:14 – 17, could be relevant

to this question. Is wishful thinking adequate to comfort the victims? In this text, James emphasises the importance of faith and deeds. He puts it very passionately by saying:

“If a brother or a sister is ill-clad and in lack of daily food, and one of you says to them, “Go in peace, be warned and filled,” without giving them the things they needed for the body, what does it profit? So faith by itself, if it has no works, is dead”
(The Revised Standard Version)

James’ version is strengthened by the Apostle John in his 1st Epistle when he says: *“This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. ¹⁷ If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? ¹⁸ Dear children, let us not love with words or speech but with actions and in truth.”* (John 3:16 – 18) (NIV)

Paul also challenges us in 1 Corinthians 13:1 - 13

The Church that cannot be moved with compassion at the sight of the suffering of brothers and sisters is dead in terms of faith. Therefore, the Church in South Africa has the obligation to continue to be a voice of the voiceless and be involved with the people who are suffering from humiliation, deep hurt and disappointment by what they had thought would be better life. People are now crammed in squatter camps or informal settlements in abject poverty, while a few individuals are becoming millionaires throughout the country.

Perhaps the question that needs to be asked from here is, why the Church? John De Cruichy, in his article entitled Christian Community, refers to the Book of Act 2:42ff. He reminds us that the Church is a fellowship or community which is rooted in the activity of the Holy Spirit, as the action of God to bring unity and by giving life to the

body. De Cruchy & Villa-Vicencio 1994: Right from the beginning, the Christian Church saw itself as a “fellowship of believers.” The concept of Koinonia is repeated again in Acts 4:32 – 37.

*“The believers stayed, prayed together, they were **“one in heart”** None of them said that any of their belongings were their own....There was no one in them who was in need. Those who owned fields or houses would sell them, bring the money received from the sale, and hand it over to the apostles, and the money was distributed to each one according to his or her need. (Good News Bible, Today’s English Version)*

Ananias and Saphira, his wife, tried to cheat the fellowship of believers by selling their land and hiding their money. They were punished for this act of betrayal. On this understanding, Koinonia is not to be regarded as something spiritual and separate from daily concerns and life. The fellowship welcomed everyone, including the Greeks and Gentiles. The divisions of society were overcome.

26 You are all sons of God through faith in Christ Jesus, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. 29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. (Galatians 3:26 – 29)

This reminds us of Jesus’ first message right from the beginning of his ministry, which has been quoted at the beginning of this research, Luke 4:18 – 19, which is also found in Isaiah 61:1 – 3.¹ This clearly indicates that Jesus’s ministry was two-fold. To preach the gospel and

¹ See Page chapter 1 page 1

to take care of those who are in need. Jesus repeated this in Matthew 25:31 – 46 when he said:

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’

*“Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invited you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ **Matthew 25:31 – 46 (New International Version)***

And to those who did not do this, Jesus said they would be condemned. The Church of Christ is faced with needy people in the midst of filthy rich. The message that our Lord brought to the world is:

- a) To bring good news to the people; the Gospel and to
- b) To talk about God’s love to them and to show it practically by loving those who are in need.

Millions of people in South Africa had hoped that the new South Africa was going to change their lives. People participated in the first elections with such enthusiasm as they all hoped to have their lives changed. During the 2009 General elections, such vigour was no longer there and the 2011 municipal elections indeed reflected the

frustrations among the people of South Africa. While the ruling party still maintained comfortable majority, this has been reduced in most of the provinces as compared to the previous elections, with Western Cape and the city of Cape Town falling comfortably into the hands of the Democratic Party. People are wounded and need to be healed.

If the church wants to heal the wounds of those who are wounded, it needs to be clear on the kind of services it needs to provide to the wounded people.

The ministry of listening with Love or the ministry of pastoral counselling cannot be replaced with any other ministry.

God is on the side of the poor and the marginalised. He rebukes those who do not respect the needs of the poor. Amos 2:6 – 8

This is what the LORD says: "For three sins of Israel, even for four, I will not turn back [my wrath]. They sell the righteous for silver, and the needy for a pair of sandals. 7 They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed. Father and son use the same girl and so profane my holy name. 8 They lie down beside every altar on garments taken in pledge. In the house of their god they drink wine taken as fines.

1 The words of Amos, one of the shepherds of Tekoa--what he saw concerning Israel two years before the earthquake, when Uzziah was king of Judah and Jeroboam son of Jehoash was king of Israel. 2 He said: "The LORD roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up, and the top of Carmel withers."

3 This is what the LORD says: "For three sins of Damascus, even for four, I will not turn back [my wrath]. Because she threshed Gilead with sledges having iron teeth, 4, I will send fire upon the house of Hazael that will consume the fortresses of Ben-Hadad. 5 I will break down the gate of Damascus; I will destroy the king who is in the Valley of Aven and the one who holds the sceptre in Beth Eden. The people of Aram

*will go into exile to Kir," says the LORD. 6 This is what the LORD says: "For three sins of Gaza, even for four, I will not turn back [my wrath]. Because she took captive whole communities and sold them to Edom, 7, I will send fire upon the walls of Gaza that will consume her fortresses. **Amos (8:1 – 7)***

The church needs to provide

- a safe space to talk and listen to the wounded people
- Help people explore important issues that concern them
- Does not seek to judge others
- Look at problems through the eyes of faith
- Respect other people's beliefs, yet offer a challenge
- Listens with love and to be a healing presence

Luke 4:16 – 19: Jesus speaks about the immense value of each individual that must be taken into consideration when evangelism is applied, i.e. not only the spiritual side of person is important, his/her welfare also should be considered.

46 Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (that is, the Son of Timaeus), was sitting by the roadside begging. 47 When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!" 48 Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!" 49 Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you." 50 Throwing his cloak aside, he jumped to his feet and came to Jesus. 51 "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." 52 "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.

Mark (10: 46 – 52)

In his ministry, Jesus took time to listen to the problems and tribulations of people. When the blind man, Bartimaeus, shouted for Jesus, the crowd that was there to listen to Jesus rebuked him and shouted at him to keep quiet. The man continued to call out to Jesus who listened to him. Jesus called him and healed him. The situation in the informal settlements, is calling for the church to help. Just by visiting the place one can hear the voices of the people, they are very loud. Every year, people are being washed away by the rivers due to poor planning, Alexander and Diepsloot are very clear examples. Even when other people and the municipality say: *“leave them alone because they do not listen when they are advised to build far away from the river bank,”* the Church should listen like Jesus did. People have no option but to build on those places due to the lack of land.

Zacchaeus, a short man who wanted to see Jesus but his stature prevented him from seeing him among the crowds, had decided to climb a tree in order to have a good sight of the Lord. But the most important part of this story is that Jesus went to this man's house and ate there. His disciples and other people were not happy about this. Why should Jesus eat and sit in the house of sinners? Tax collectors were famous for being the worst sinners and some followers of Jesus did not understand why he should spend time with them. It is not only sinners who are shunned by community or believers. In many cases poor people are also shunned by society. People do not want to be associated with them. They are isolated and left on their own. The Church should do like Jesus did, and go and visit those who need healing. Zacchaeus might have been a rich man but Jesus realised that he needed to be saved from the clutches of greed. People give

excuses that the informal settlements are dangerous, that there is crime and that they are afraid to be mugged in there. Yet, there are human beings, who are made in the image of God in the midst of what people fear.

*1 Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but being a short man he could not, because of the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. 5 When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." 6 So he came down at once and welcomed him gladly. 7 All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner.'" 8 But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount." 9 Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. 10 For the Son of Man came to seek and to save what was lost." **Luke (19:1 – 10.)***

The other moving story is that of a woman who suffered terrible bleeding for twelve years. She had consulted medical experts and had not been helped. When she heard that Jesus of Nazareth was coming to her village, she knew that if she spoke to him she would be helped. Out of desperation that she could not reach to him, she insisted on touching his gown in order to be healed.

25 And a woman was there who had been subject to bleeding for twelve years. 26 She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. 27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak, 28 because she thought, "If I just touch his clothes, I will be healed." 29 Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. 30 At once

Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" 31 "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?' " 32 But Jesus kept looking around to see who had done it. 33 Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. (Mark 5:25 – 33)

37 When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, 38 and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. (Luke 7:37 – 38)

A woman who lived a sinful life touched Jesus and poured perfume on Jesus' feet. The Pharisee who hosted Jesus for a meal did not understand why Jesus had to allow the woman to touch him. For him, sinners should not come any near to the Lord.

LITERATURE REVIEW:

Before we can come up with a concrete suggested strategy for the Church's response to the rapid urbanization problem as detailed in this document. It is important to look at a number of Pastoral Care theologians and how they deal with the issues of pastoral care. This

section, therefore, will study a number of authors and practical theologians, who have written or developed pastoral care models that can help the researcher develop his own model:

- **HJC Pieterse:** White Practical Theologian who have taught at the University of South Africa during the time of apartheid and who also had first-hand experience on the suffering of black communities by spending sufficient time in black townships experiencing their way of life.
- **Anne Streaty Wimberly:** A professor of Christian Education at the International Theological Centre in Atlanta. She is the author of several books and has immense experience on working with African Americans
- **Stephen Pattison:** A Professor of Religion, Ethics and Practice at the University of Birmingham and a former Professor of Religious and Theological Studies at the University of Cardiff
- **Kinoti:** Was an Associate Professor and a former Chairperson in the Department of Religious Studies, University of Nairobi
- **Waruta:** Associate Professor and former Chairperson in the Department of Religious Studies, University of Nairobi. A Former Secretary of both the Association of Theological Institutions in Eastern Africa and Conference of African Theological Institutions.
- **Mucherera:** An Assistant Professor of Pastoral Counselling at Asbury Theological Seminary in Wilmore, Kentucky, and an ordained minister of the United Methodist Church from Zimbabwe.

- **Lartey:** A lecturer in Pastoral Studies and Pastoral Theology at the University of Birmingham, UK.
- **Dr Osborne Mbewe,** Pastor in the Church of Central Africa Presbyterian Nkhoma Synod, who also worked with the World Vision in Malawi

A) HJC PIETERSE: Preaching in a context of poverty

The author has served the Practical Theology Department of University of South Africa for a number of years and is currently a Professor Emeritus at the same university. He has also, on several occasions, contributed to the Department of Theology of the University of Pretoria. As a practical theologian, Pieterse had been involved with black communities in and around Pretoria where he had experienced first-hand, the suffering of black communities due to the apartheid system. Together with the late Dominee Nico Smith, they had worked among the communities of Mamelodi where they understood the reality of separate development. Even though his book was written during the apartheid period, it is still very relevant in post-apartheid time, and for this research, it is indeed a valuable contribution.

In dealing with the subject of Preaching on the context of Poverty, Pieterse identifies four very important steps that preachers should consider when applying the text in the context of the listeners:

Pieterse, HJC (2004: 81— 92)

a) To approach the Bible in the perspective of the marginalised:

In this context Pieterse agrees with Anne Wimberly that preaching should be able convince listeners that indeed God is nearer and is able to help them out of misery and that He is on the side of the poor. The Old Testament teaches us that God had always been on the side of the poor, and that He showed particular biasness towards them. God was touched by the cries of the oppressed Israelites in Egypt and remembered the covenant He had made with Jacob.

*23 During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. 24 God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. 25 So God looked on the Israelites and was concerned about them. **Exodus (2:23—25)***

It is very important to note that poverty, at that time, was not associated with begging. At the time agriculture was successful and most of the people could make a living out of it. The poor were people, who were indeed unable to till the land and these could be elderly and the disabled. The laws were made to provide for the poor; therefore Children of Israel were advised not to reap everything from their land during harvest but that they should leave some parts of the land so that the poor could come and reap for themselves.

*9 “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. 10 Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am the LORD your God.” **Leviticus (19:9-10)***

When the researcher grew up in what is now called the North West Province, the community still relied on subsistence farming and, as part of the “*Ubuntu culture*,” some crops were left on the land deliberately during harvest. The grandmother to the researcher, who had plot, would not pick up corn that had fallen on the ground as this was left for the poor to pick. After they had finished, they would invite the poor families within the neighbourhood to come and pick and use the barn for winnowing. In most cases, such families would pick enough to carry them over a long period, sometimes until the next harvest.

As there was enough food available from these lands, there was no need for anybody to go out and beg. Liberation Theologians such as de Cruchy and Villa-Vicencio believe that the Bible should be read with the bias that God opts for the poor, for whom he has special concern and compassion. He further indicates that Jesus himself came from a poor background and therefore, was very humble. He continued with the teachings of the prophets in which he confirmed the teaching of prophets that God is on the side of the marginalised.

b) The preacher’s need to experience the situation of the poor existentially:

Pieterse continues to argue that a true preacher is the one who understands the situation of the people he preaches to. Pieterse

himself, in companion with the late Dr Nico Smith², spent a lot of time among the poor people in the sprawling townships of Pretoria. He got to understand, first hand, what poverty tasted like. It was important for them, not only to show solidarity, but to be part of the daily life of the congregation and the community in the context of their poverty stricken situation. They needed to live among the people in order to experience and understand their lives better. A preacher who lives outside the community will not be able to contextualise his/her message in preaching. He or she will depend on hearsays or the media.

c) Prophetic preaching in a context of poverty:

Pieterse defines prophetic preaching as preaching in which a summoned witness becomes the mouthpiece of a living, acting as God; the preacher should preach with authority.

The preacher should be able to translate, in the interpretation process, as a creative response to the meaning of the text that the exegesis has produced.

In summary, Pieterse suggests that the preacher who delivers a sermon to the poor should have very good skills of hermeneutics and that he should be able to translate the message of the text into the current situation of the listeners, i.e. he should be competent in making a proper and informed exegesis of the chosen Biblical text from the perspective of the poor. It should be someone who is familiar

² Dr Nico Smith was the Dutch Reformed Church minister who went all the way to reach out to the black communities.

with the real situation of poverty and he should not be theoretical in his preaching.

**B) ANNE E. STREATY WIMBERLY: Nurturing Faith and Hope
“Preaching As A Means To Reach Out To People In Stress:”**

The second person that the researcher would like to refer to is A Wimberly who had worked as a PHD Professor of Christian Education at the Interdenominational Theological Centre in Atlanta, USA. Anne has written a number of inspiring books and the researcher had the opportunity to listen to her when she visited the University of Pretoria in 2010. She is such an inspiring presenter. Just like HJC Pieterse, Anne has developed three functions of preaching:

- Prophetic
- Priestly and
- Apostolic

For this thesis, the researcher will concentrate on the first two, i.e. the prophetic and the priestly functions.

Anne Wimberly quotes James Harris who says: “*The preacher should be able to say something that addresses the needs of the people, directing the message to the heart and head*” **Harris (1991:56)**

Harris continues to say: *Black Church goers expect the preacher to have knowledge, and faith to assure them of God’s power, not to question or doubt it.* **(Ibid)**

The nurturing task of pastoral care is to, literally “**build a case:**” especially through story telling that can evoke in worshippers a deepening faith in the nearness of the able God to worshippers.

The black worshipping congregation expects the black preacher to carry out a prophetic function in the preached word.

This function centres on the preacher to engage black worshippers and help them see hope in the midst of chaos by imparting, during sermons, a perspective that is based on faith in the divine imperative *“God wants you free”*

This function on black preaching include a view of nurture that involves

“unsettling worshippers in a way that pushes them beyond a position of complacency, and towards the necessary and intentions struggle for justice in everyday life.” Wimberly AES (2004:

The emphasis or focus is on describing the prophetic function of sermons that nurtures worshippers in a way that brings about heightened awareness and existence that exemplifies a living faith and hope within the Church and throughout the World.

The Bible is the basis for the black preacher’s engagement of black worshippers in interpreting and critiquing the human situation.

Anne asserts that worshippers’ visualization and anticipation is of concrete actions in everyday life that carry out the agenda of God made known by Jesus Christ.

PRIESTLY FUNCTION OF HOPE BEARING PREACHING:

The central focus of this function is building faith and hope within worshippers through the intentional attention to the worshippers’

identity, formation and views of life as well as offering coping strategies amidst life's trauma – Upliftment

- Emancipatory focus and is rightly called a homiletic of emancipatory uplift that is centred on faith in God's activity on behalf of person's release from the things that bind to a future or promise.
- The nurturing task of the black preacher is that of the priest who evokes in the hearer an understanding that his or her life situation does not have to remain the same.
- Discloses the wisdom that is pertinent to claiming and maintaining the valued identity that has already been given by God.
- Helps the worshippers to envision a vocation and specific Christian life skills that are critical to living families and in the World as Christians, even when their backs are pressed to the wall by challenges of life.
- Nurturing faith offers hope through the priestly function and it entails that the preacher shares pivotal information that helps worshippers to form positive views of self and life – thus inspire faith and sojourn amidst the challenges of life.
- Preaching evokes self-examination, deepening self-understanding and affirmation of our valued identity that is given by God and is lived within the community and offers sustenance for the journey ahead.
- It is through the priestly function that the redefining of identity takes place.

Worshippers come into the worshipping congregation with many facets of their lives. We come with stories great and small,

promising and problematic about our identities, the places we live, our relationships, the direction of our lives and the meanings we assign to our lives.

This type of preaching gives hope to an individual to believe that, it is possible to achieve things that seem to be impossible.

Too much pain and meaningless in the lives of people sitting in Christian sanctuaries, week-after-week need to allow such conditions to be answered. Priestly preaching should and can nurture and lead faith, hope, transformation and healing.

Wimberly, A. 2004, Nurturing Faith and Hope, in the chapter that deals with: "Preaching as a pathway to nurture of faith" says

In this regard, Anne quotes James Harris who says":

"The preacher is compelled to say something that addresses the needs of the people, directing the message to the heart and head." **Harris (1991:98 - 99)**

In the **Prophetic Function of preaching**, Anne stresses the fact that the worshipping congregation expects the preacher to carry out a prophetic function based on that has been preached. This function centres around the preacher to engage the black worshippers and help them to see hope in the midst of chaos by disclosing, in sermons, a perspective based on the faith in the divine imperative "**God wants you free**"

In the **Priestly Function**, Wimberly says that the central theme is building faith and hope within worshippers through intentional

attention to the worshippers' identity formation, views of life, and coping strategies amidst life's traumas.

C) STEPHEN PATTISON: A critique of Pastoral Care

“What is Pastoral Care Anyway?”

Pattison defines pastoral care as: *“An attempt to bring theology or the good news to bear in mind the relationship to the members of his congregation to seek to care in a manner that is sensitive to the other person or persons and to be faithful to the theological commitments which we have been brought together.”*

Pastoral care is a matter of doing and not thinking. You find what pastoral care is by doing the job and definition is unnecessary.

The *cura animarum* which means care of souls. This definition seems to have been a feature of the life of the Christian Community from the earliest times.

Pastoral care has been generally characterised by the following elements:

Healing, sustaining, reconciling and guiding.

Pattison asserts that, in concrete terms, pastors have at different times undertaken some of the following activities:

- Listened to congregations
- Given advice and counselling, both spiritual and practical (Verbal and in writing)
- Offered consolation to the needy and given practical help
- visited people in their homes, and in prison or hospital
- Tried to cure people of their diseases using sacramental and medical means

- Became involved in educational activities
- Exercised a caring ministry both within the Christian Community and outside
- Undertaken social and practical roles in the interest of their communities
- Conducted services or pastoral offices at crucial points in the lives of individuals in times of bereavement or marriages
- Pastoral care has always been pluralistic, variegated and flexible according to the need and circumstances
- It had an identifiable core of healing, sustaining, reconciling and guiding.

MODERN TIMES:

Pastoral and Pastoral care have been even wider and more loosely construed.

Pastoral Care is nothing other than a caring activity of recognised pastors or churches. In this definition, pastoral care is confined to a small distinctive group of people.

Pastoral care is that activity which is undertaken, especially by representatives of Christian persons, and is directed towards the elimination and relief of sin and sorrow and the representation of all people, perfect in Christ to God.

D) WARUTA DW AND KINOTI HW: Pastoral Care In African Christianity:

“Pastoral Counselling”

The two authors use the term shepherd to define Pastoral Care. In an African context, the concept shepherding can be easily understood as it has been part of the African culture. The context in which the book has been written, clarifies the term easily. The Masaai tribes, which are nomadic, are good examples of how shepherds give their entire life to their livestock.

Therefore, Waruta and Kinoti use this concept from their personal experience. For them Pastoral Care can be defined as the specialization which is indicated by the adjective “*pastorally*” from the noun “*pastor*”. It is derived from the Latin word “*pascere*” which means to feed. In terms of the Latin meaning, the adjective *pastorally* refers to the art and skill of feeding or caring for the well-being of others, especially those in need of help. It is religiously oriented and is backed by theological point of view.

They quote these words:

“The Lord is my shepherd; I have everything I need. He lets me rest in fields of green grass and leads me to quiet pools of fresh water.” **Psalm (23: 1 – 2)**

In the Gospel according to John, Jesus declared himself the Good shepherd, who gives his life for the sheep.

⁷ Therefore Jesus said again, “Very truly I tell you, I am the gate for the sheep. ⁸ All who have come before me are thieves and robbers, but the sheep have not listened to them. ⁹ I am the gate; whoever enters through me will be saved.^[a] They will come in and go out, and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

¹¹ *“I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. ¹³ The man runs away because he is a hired hand and cares nothing for the sheep.*

¹⁴ *“I am the good shepherd; I know my sheep and my sheep know me— ¹⁵ just as the Father knows me and I know the Father—and I lay down my life for the sheep. ¹⁶ I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.*

John (10:7 – 16)

John 21:15: Jesus sends his disciples to feed the sheep

Why is the term pastor not universally used in various Churches?

“It would be interesting to find out why the term “pastor” is not universally used in various churches. Could it be because in some churches the minister’s primary task is no longer considered to be “feeding the sheep?” or it because feeding the sheep has been narrowly defined as giving spiritualized homilies and conducting impersonal rituals on Sundays? It is the responsibility of church ministers to be available when God’s people are suffering, and to help them towards the restoration of their wholeness. This responsibility is the essence of pastoral counselling.

Waruta and Kinoti (2005:5)

Waruta and Kinoti asset that Pastoral Counselling affirms the theory that human life is sacred and must be preserved, defended, supported and enhanced as a matter of priority. The sanctity of human life is based on the Doctrine of “Imago Dei”:

That human beings are created in God’s image and that whenever human life is undermined or destroyed, God seeks ways of restoring it.

Those who are engaged in the task of restoring the wholeness of human life are co-workers with God in the primary task of perfecting divine creation.

Pastoral Counselling also views the human condition from a spiritual perspective.

Human crises have spiritual dimension and that they cannot be fully overcome until spiritual yearnings of the human beings have been met.

It is important for pastoral counselling to be conversant with the spiritual and cultural factors that create or compound human suffering.

It should utilize God-given knowledge of psychology, human nature and nurture as well as the scientific tools available and effective in dealing with most human suffering.

E) MUCHERERA TN: Pastoral Care from a Third World Perspective; A pastoral Theology of Care for the Urban Contemporary Shona in Zimbabwe:

“Implications for the practice of pastoral care”:

Mucherera, in this book, deals with the situation of the upper middle class Shona people who live in the urban areas of Zimbabwe and who find themselves at the cross roads of culture and religion. Due to political changes in Zimbabwe, many economically viable people moved from the rural areas to work and live in urban cities. The change in life style had influenced their religion and culture whereby most of them adopted the culture and the way of life that is found in the cities. The situation in the cities has influenced some of the

people and has resulted in them abandoning the traditional life and adopted the life in the cities. In most cases, people try to use both rural and urban cultures and religious beliefs.

Though the context of the book does not deal with the issue this research is about, there are some very important elements of Mucherera's analysis that can be useful for analysing and formulation of a strategy to respond to the needs of the victims of the rapid urbanization.

Mucherera's analysis of the Case Studies contained in Chapter 5 of his book, may act as guide to the researcher's analysis of the three case studies used in the introductory part of the thesis. In his analysis of the Case Studies, Mucherera analyses the Cases under the following sub-headings:

- Analysis of the Socio-cultural issues:
- Anxiety, its sources, and Psychological issues:
- Theological or Religious Response:
- Suggested Pastoral Response:

Mucherera, in the concluding chapter of his book, develops a five-point method that is essential for the implications for the Practice of Pastoral Care. In a complex situation such as the one being dealt with in this research, the flexibility of the care-giver to apply these methods is very important.

a) Narrative or story telling method comes naturally in most African societies. It is part of the African heritage – the oral tradition. The African tradition had always used folklore stories to interpret certain events or to make certain issues more understandable to

ordinary people. The animal stories have been used to show how weaker animals survived under difficult situations. Rev Ishmael Motswasele, a retired Lutheran Pastor in the North West province of South Africa, used his retirement time to compile a book based on folklore stories; which he links to Biblical stories. His stories support Mucherera's method.

One of his stories is about a huge animal (A Dinosaurs) that attacks villagers, eat them and then continue to the next village to do the same. One day, a young man from the other village decided to sacrifice his life in order to save the nation. He planned to allow himself to be swallowed by the animal but with a sharpened knife in his hand. While inside the belly of the animal, he started to work his way out of the stomach by cutting a hole. People who were swallowed with him escaped from the belly of the animal and were saved. This story is linked to the story of Jesus' redemption of the world. The big animal is the earth/world with its problems and suffering. The young man is Jesus who sacrificed his life by getting into the belly of death. Jesus found his way out of the belly of the monster by conquering death and rose to victory. In so doing, Jesus rescued the people from the belly of the monster. Therefore people should be assured that death and suffering have been defeated." Motswasele (2010:11)

Edward Wimberly is his book, 'Moving from Shame to Self-Worth,' also uses narrative or story telling method as rhetoric style. He says:

"Story telling is not normally associated with pastoral counselling, yet for more than a decade telling stories and using metaphors in counselling have been on the rise. These stories help us learn from Jesus how he feels about ourselves, our relationships, and our ministry. The hope is that we will be able to address the malady of lack of purpose and meaning in life." Wimberly (1999:14)

b) Issues of interpersonal relations or lack of them in the narratives.

Mucherera says: *“The analysis of interpersonal relations involves the family, church, the community at large, God and creation.”* It is important for the care-giver to determine the interpersonal relations of the care-seeker in order to understand his context.

c) Caregivers must be attuned to both cultural and religious world-

views of the care-seekers. The pastoral caregiver should determine if the care-seeker has assimilated a foreign culture or still adheres to his original or culture. Does the person feel culturally connected or lost? Does the person feel sense of cultural dissonance or confusion? This analysis is very helpful in the situation this research is still dealing with. Many people find themselves in the pool of different cultures and for survival, they have to adapt to one or several cultures. In the process, the original culture may be affected. This is possible with the next generation. Children who grew in a mixed culture society tend to adopt the nearest one and the original parent’s culture disappears.

d) The pastoral caregiver must be attuned to the type of diagnosis given by the care-seeker. Mucherera here refers to the medical treatment but this is also applicable in the type of counselling or helps the care-seeker needs. Is it Western or African? The Western Culture had demonised certain African cultural issues even simple issues may be taken to be paganism.

e) The pastoral caregiver must be attuned to the care-seekers sense of community of embeddedness or lack of. The caregivers should be able to determine if:

- The care-seeker's community of embeddedness is; is it of the Church community, or secular community? Is it a community geared towards economic success? Or within the extended family or the nuclear family situation. The community to which the care-seeker belongs provides him/her with values, culture and a sense of personal and religious identity. Mucherera quotes Furnish:

“The group whose definitions of the situation constitute a plausibility structure for the person's worldview is called her or his “reference group. There are many possible reference groups available in the pluralistic society, and the one we choose as ours has major implications. Pastoral care, as the exploration with care-seekers of the possibility and implications of religious definitions of their situation, is crucially involved with dynamics of reference group behaviour and resulting social identity.” Mucherera (2001:174)

F) LARTEY : In Living Colour; an intercultural approach to Pastoral Care and Counselling

“Counselling as Pastoral Care and Counselling”

Lartey, a lecturer in Pastoral Studies and Pastoral Theology at the University of Birmingham in the United Kingdom, developed a six point model approach to pastoral counselling. This model attempts to separate pastoral counselling from General Counselling:

- 1) Secular Usage
- 2) Counselling by the ordained
- 3) Counselling with a religious frame of reference
- 4) Christian Counselling

5) Counselling for the whole person.

a) Secular Usage:

This model is popularly used in British schools especially in the educational circle. In this context, pastoral care has to do with a concern for the personal welfare and well-being of persons. In this situation, school teachers, tutors, school guidance and counselling officers, directors of studies have pastoral responsibility for those they oversee. Four dimensions of such Pastoral care are identified as follow:

- Discipline and order
- Welfare and personal well-being
- Curriculum and academic achievements
- Administration.

b) Counselling by ordained:

Pastoral counselling is understood to be that form of counselling which ordained and trained clergy persons offer. In this regard, Lartey quoted Campbell as follows:

“The utilization by clergy of counselling and psychotherapeutic methods to enable individual couples and families to handle their personal crises and problems living constructively” Campbell (1987:198)

In most of the USA Churches ordination has been a prerequisite for accreditation as a pastoral counsellor,

although there are a number of secular clinical Pastoral education centres which offer programmes to educate laity as pastoral counsellors. Among the Jewish Jews, rabbis are counsellors who are concerned with the inner life of the individual, family and community. The commandment to visit the sick and counselling the bereaved are now seen as part of the rabbinical duties.

c) Counselling with a religious frame of reference:

In this context, counselling takes religious problems seriously and is informed by the counsellor's concern for ultimate values and meanings.

d) Counselling offered within and by faith community:

Lartey quotes RA Lambourne of Birmingham who argued for a more corporate conceptualization of pastoral counselling, seeing it as *'the Church growing towards perfection.'* He was very critical of pastoral counselling that is regarded as individualism. His concerns are echoed in the work of American pastoral theologian, EE Thornton, who recognizes that the individual or dyadic concentration of pastoral counselling is a symptom and not the cause of a wider cultural malaise in which the institutionalised church fully shares, in the absence of the community.

e) Christian Counselling:

This type of counselling emerged from the evangelical Christians. They do not use the term “pastoral” to convey their counselling practice, and issue that distinguishes them from the more liberal branches of Christianity. The evangelicals base their counselling on a particular text and interpretation of the Bible that is based on an experience of salvation through personal faith in Jesus Christ.

The interpretation is then central around the theological and interpretative framework in relation to which people’s responses to the exigencies of life are exposed. The main difference between the evangelicals and other Christian Counsellors have to do with the degree to which they are prepared to make use of secular psychological knowledge in relation to their Biblical and doctrinal framework.

f) Counselling for the whole person:

Lartey quotes Chris R Schlauch who defines this type of counselling as follows:

“Counselling for the whole person, as an individual as well as part of a family and social unit, and as a whole person, body, mind and spirit, but with particular reference to the person’s psychological, ethical and theological frames of reference **Schlauch (1985:223)**

This view of pastoral concern as is being the concern for the whole person is what distinguishes it from the other concerns that appear to have particular religious concerns.

The difficulty with Lartey's approach in this model is that it is too western. Though he is an African writer, his theology has too much western influence.

G. JODA-MBEWE AND H. JURGENS HENDRIKS

Towards a Malawian Urban Ministry model, an article published in the *Missionalia* Volume 31 (April 2003)

The article deals with the urbanization situation in the Malawi cities. This article deals with almost the same situation that this research is dealing with. It addresses the issues which are related to the urbanization process such as poverty, secularisation, disorientation, pollution and many other issues that affect the communities in that situation; as it is seen anywhere in the world. The study has been conducted in relation to the Church of the Central Africa Presbyterian Nkhoma Synod.

The article outlines the context of the problem of urbanisation, describes the characteristics of the problem and develops a theory that acts as a methodology for dealing with this problem. The two researchers have developed what they called "Holistic Hermeneutical Practical Theology." This is an attempt to guide the church to redefine its role and methods and to adapt its ministry to the new changing situation. The church is challenged to influence or participate in the effort to change the appalling human living conditions of people who are trapped in city slums. The two authors above, quote Ammerman, who says:
"Practical theology refers to a way of doing theology that incorporates the

context of people” Ammerman 1998:25 (Studying congregations)

The two researchers have developed a ten point model for doing ministry in Malawi. For them, the way of doing theology emerged or has been prompted by the fact that the world is changing so fast that individual believers and their faith communities are continually confronted by new questions and challenges.

This approach to ministry requires people’s full participation in evaluating the results when they put their insights to work. The church is described as a chameleon with its capacity to adapt to new surroundings to find colours that fit into various environments. The church should be seen in relation to its social context, the setting, local and global context to which it must respond. Theology is intrinsically contextual and abstract theology does not exist. The writers of the article affirm that knowledge of the understanding of the context of a congregation and denomination in order to undertake ministry can make an impact on people’s lives. The Church needs to continue to understand an ever changing context in order to deliver a relevant witness. The ten points are as follows:

1) Accept the new era and context:

The mission work of the Churches of Malawi was borne out of rural context. The urbanization process has challenged the church to start thinking in a new direction. The ethos of the traditional rural ministry poses a problem of doing theology in urban areas. This pillar therefore attempts to redirect the mission of the church to be effective in a new situation.

2) Community participation:

The pillar attempts to help communities to realise the potential in them that can help them to develop their own situation. The myth that poor people are unable to do anything for themselves and should depend entirely on hand-outs is wrong and this pillar attempts to correct this.

3) The Gospel in word and deed in urban areas:

The need for relevant preaching is being addressed by this pillar. This is support of HJC Pieterse and AES Wimberly on the importance of preaching. Good preaching and liturgy meet many needs of people in difficult situation. It helps people to understand their situation in relation to God at that particular moment. Advocacy on behalf of the marginalised is one of the important functions of the Church.

4) Christian faith development:

The main purpose of Christian faith development is to provide a communicative praxis as a crucial part of a holistic hermeneutical practical theology.

5) Urban evangelization:

Evangelism means the verbal sharing of Jesus Christ's good news and his offer to fallen human beings, as well as participating in the enactment of his Kingdom. In Luke 4:18 – 19, Jesus emphasises the importance evangelism and good pastoral care. The two should be balanced in order to be effective.

6) Urban mission requires effective pastoral care:

Urban mission is a valuable opportunity for effective pastoral care. The Church that does not identify with the suffering of its people is out of touch with reality. Intense pain may create the impression that God is not present and the Church should be able to bring the hope that God is alive even in such situations of suffering. Youth ministry is one key component of the ministry in urban situation that should be strengthened.

7) Building moral faith communities:

This pillar stresses the importance of communities of moral conviction based on the family as a nuclear support system. The urbanization process breaks family system in that some members are forced to remain in rural areas while others go to the cities to work. The migrant labour system has been a phenomenon in the entire Southern Africa region as a direct influence of colonization. In most cases male members of the family were forced to live separately from the rest of the family and visit occasionally, depending on the distance from home. In acute situations, some men only visit their families

once a year, during the Christmas recess. This alienates the father from the family. This situation is articulated in the Doctoral thesis of Rev Ananias Nyanjaya, a Practical student with the University of Pretoria and also a United Methodist Pastor from Zimbabwe who dealt with the situation of absent fathers and its influence on growing boys.

8) Edification in urban ministry:

This refers to the equipping of the ministers and lay people to be ready for the implementation of the holistic ministry. Developments in the slum areas challenge the Church to have well equipped personnel, not only ordained clergy but lay persons as well.

9) Ecumenical alliances in Malawian Churches:

The importance of one voice by the churches in Malawi is emphasised in this pillar. According to the two writers, the ecumenical approach of the Church is the pillar of ministry. Joint or collective approach to national issues makes the voice of the church better heard by those in power. Sharing of resources and personnel helps the churches to be more effective in its ministry. Governments, especially African, hate to be criticized and if they can identify an individual who pose as a threat, they would go all the way to deal so harshly with him. Advocacy is done better by joint efforts and it helps to avoid individual marginalisation by those in power.

10) **Congregational study:**

The purpose of this pillar is to assess the impact of the congregational life, its ministry and impact. The minister has to understand the dynamics and surroundings of a congregation in order to be effective. A pastor, who spends most of his time in the parish office, misses a lot in terms of developments of current issues. There is a need to be constantly in touch with the community in order to know the current issues. This process will help the pastor to gather process and analyse information in order to assess the state of affairs.

6.6.2. THE SUGGESTED THEOLOGICAL MODEL OF RESPONSE:

The relevance of the Church in the midst of devastation and poverty among the victims of the rapid urbanization.

Is the Voice of the Church in South Africa still as relevant as it was during the struggle against apartheid? During that time the common enemy was apartheid and indeed the voice of the Church was heard everywhere. When the political formations were banned, the Church came out very clearly as the voice of the voiceless. Is there still any role to be played by the Church now? Yes, the common enemy at the moment is poverty. As indicated in the introduction of this research, the poor still have hope that the Church has the ability to change their lives. People go to Church and pray God and believe that their prayers will be heard. To understand this argument, one needs

to pass the by buildings or tents of some of the Churches that promise people prosperity and miracles and see how desperate people flock to those Churches as their central Message is:

“Come to our Church and your Tears will be wiped off.”

Unscrupulous people, who have identified the fact that poor people, are desperately looking upon the Church to solve their problems, end up fleecing money out of the poor and making them even poorer. The tears that are wiped are those of the people, who are supposed to be wiping the tears of the poor, they become filthy rich at the expense of poor people. What ministry should the Church carry out at this stage?

**A) ACCOMPANIMENT OF THE VICTIMS BY THE CHURCHES:
Church to help address the situation of victims³ of rapid urbanization by getting involved with the people.**

The Apostle Paul, in the Epistle to the Church in Corinth, vividly describes the Church as one body in which every part is linked to the body, when one part is not feeling well, the rest of the body will be sick

¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by^[a] one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. ¹⁴ Even so the body is not made up of one part but of many.

¹⁵ Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. ¹⁶ And if the

³ The researcher uses the word “victims” whenever he refers to the people involved in this situation to indicate that people have been lured into situation with the promise of better life but find themselves in difficult situations, rather than prosperity they expected. They are therefore victims of these circumstances.

ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body.

²¹ The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷ Now you are the body of Christ, and each one of you is a part of it. ²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues^[b]? Do all interpret? ³¹ Now eagerly desire the greater gifts. 1

Corinthians 12:12 – 31

The same picture can also be found in Romans 12:4 – 21, one body with different parts. The two texts clearly indicate that the Church as an incarnate body of Christ cannot rest peacefully when one member is not well. Paul has compared the Church to the parts of the body that have to function well for the entire

body to be well. If the Church takes every member as an important part of its body, it will be challenged to act.

People in the informal settlements belong to the churches; even those who come from outside the country are Christians who belong to the body of Christ. Most of the mainline churches in South Africa cross over the boundaries of the neighbouring countries. Most of them are connected through global organizations such as the World Council of Churches (WCC) Lutheran World Federation (LWF) the Methodists, the Catholic Church, the Anglicans, the World Alliance of the Reformed Churches, the All Africa Conference of Churches (AACC) etc. Through these bodies, the Churches form a network of one body of Christ. Therefore most of the foreigners found in this country are members of these churches belonging to these networks hence cannot be treated as strangers. The World Council of Churches has developed a document entitled “Moment to Choose, Risking to be with the uprooted people and also coined the term, “The Church of the Stranger”

If the Church in the new South Africa is to remain true to its ministry, the Church should champion the course of the poor and the marginalised as it has been the case during the struggle against the apartheid system. It is very clear from the literature review and the interviews that poverty is the main enemy which manifests itself in different forms. People are forced to leave their places in search for better life like the Masaai tribes⁴ moving from one place to the other looking for greener

⁴ The nomadic tribes found in Kenya and Tanzania

pastures. The economic migrants and refugees from other countries are all driven by poverty to South Africa.

While millions of the poor South Africans had hopes of changing their lives after the demise of the apartheid system, such hopes have already disappeared and many are desperate, disappointed by the slowness of transformation. The job prospects many had hoped for are not materialising. There is a growing dissatisfaction with the way the government is doing things and many start to think it is not doing much. There are allegations of corruption within the employment sector, particularly of the government.

Every week thousands of posts are being advertised but nobody knows how these are filled up. People apply but they are never contacted to be informed about the progress and process of their application. They hide behind this phrase: "If you do not hear from us within the next two months know that your application has not been successful, only shortlisted candidates will be contacted." It is hurting to calculate the costs incurred by unemployed people who have to go to extent of borrowing money with the hope that they would pay it back if employed.

The service delivery related protests that are becoming the order of the day, particularly whenever there is something coming, are indication of the level of frustration. What happened to the powerful Ecumenical Movement in the country that used to be the voice of the voiceless?

One would summarise the major challenges facing the Churches

as follows:

- Unemployment
- Corruption
- Family break ups
- Crime
- HIV/AIDS
- Child Headed Families
- Pensioner Headed families
- Suicide among young people
- Suicide among adults which include wiping out the whole family

B) RESTORATION OF THE DIGNITY AND SELF-WORTH OF THE POOR; QUEST FOR WORTH AND VALUE:

One needs to pay a visit to the informal settlements and the streets of cities to understand the extent of damage poverty causes to the dignity of human beings. While the researcher has concentrated so much in analysing the situation as it affects people in the informal settlements, obviously the majority being blacks, the reality is that not only black communities are victims of rapid urbanization but that more and more white people are falling into streets. The situation existing in Krugersdorp west,

the Pretoria west, including the informal settlements of poor white people in Pretoria West and other cities, the phenomenon of begging whites at the main intersections of streets are fast becoming realities in the South African society.

It should be noted that apartheid system had protected poor whites by the job reservations legislation that ensured that no white family would be reduced to poverty. Unfortunately this situation became unfair to some of the white people, who never believed that the political situation in the country would one day change, did not take pains in improving their educational level. When the new dispensation came into effect, all the discriminatory laws were abolished and the job reservations for whites was abolished but unfortunately replaced with the new measures to ensure that the wrongs of the past were corrected. This left many whites vulnerable and had to face the reality of unemployment for the first time in their history. To get a white person to stand on the corner of the street and beg for money takes courage. To understand this humiliation one needs just to look at the fellow white people look at the persons. They feel ashamed of the person. Sometimes the white beggar would rather face people of other races than his/her own fellow people.

The other category that is visibly humiliated by the situation of poverty is the people who used to have rights to stay in the township and qualified for Section A. Such people used to qualify for jobs without any problem while their counter-parts from the rural areas were employed on a yearly contract which

had to be renewed from the homeland. The pride of people of the township was spoiled by the massive retrenchments as a result of disinvestment and ultimately by the scrapping of all restrictive laws which then allowed people to compete for jobs as equals irrespective of origin or identity. This in a way became humiliation to the township boys who used to have the right to employment.

Edward Wimberly, in his two books, *Claiming God Reclaiming Dignity* 2003 and, *Moving from Shame to Self-worth* 1999, deals with the issue of losing dignity and self-worth because of unexpected change in one's life. This is the challenge the Pastoral Care givers are facing today in South Africa. Dealing with the insights from the Book of Job, Wimberly discusses how Job, a once prosperous and highly esteemed member of his community suddenly finds himself poor and "*a nobody.*" The respect he commanded from his family and community evaporated over a short space of time and found himself in a very compromising position. His wife, children and even servants lost respect to him. This situation is very rife in the sudden loss of employment and dignity by many people. The major problem here is that people internalise the values of social class to which they belong and once that status is lost, it becomes difficult to face the community. Some people either commit suicide or degenerate into self-pity.

Wimberly also touches another aspect of restoring dignity to people who have been excluded from attending a very important function. Although this has been accidental, those who

never thought that they would be made important found themselves sitting around the table that was meant for the special ones. As discussed earlier, the Church should be guided by the commandment to love their neighbour as themselves. (Leviticus 19:18, Matthew 22:39, Mark 12:31, Luke 10:27) After learning about the situation of the man as mentioned in Case Study No 1 in Chapter 1, the Congregation was challenged to adopt the man and help him to, at least, have a decent place to stay, have a relationship with his family back home. One of the members of the congregation offered his parents' house for the man to stay. (Both parents had passed away and there was nobody staying in the house. This made the man to feel accepted again in the community of believers as a person with full dignity and respect. As this research is being done, the man has been fully restored and he even managed to get a job because he had a dignified address the prospective employers could trust. His dignity as a human being has been restored. The Church should do the same with many despaired people.

Sacred identity formation

Wimberly says:

“We become persons by internalising conversation in which we take part. We become Holy persons by giving conversations with God, a privilege status over all other conversation. God is present in my struggle with life and death concerns I can depend on God to be present in both the suffering and pain of the recovery process and in the transactions from life to death.

Wimberly (2003:8)

The reason why there are so many suicides is because when people get depressed they no longer feel God's presence in their lives. They become empty and the reason for living is no longer there. They feel worthless.

Edward continues:

"I can trust God because God sees me as a person endowed with value and worth. God loves me enough to help me see myself as a person worthy of God's valuation. Sacred identity formation; something that God does partnering with. The way we are led by God to sort through a variety of cultural conversations about human worth and value until we can prioritize God's conversation the way Job did. Our faith community assists in the process of sacred identification formation."

C) CHURCH SHOULD PROVIDE A SHOULDER FOR THOSE HURT TO CRY ON, "LISTENING WITH LOVE":

In Matthew 11:28 – 30, after being strengthened, Jesus make a call to all those who are weary and heavy laden to bring their burdens to him. This is a passionate call for pastoral counselling. Jesus indicates that he is available to listen to those who need to unload their burdens and assures people that he is capable of carrying the burden for them

Pastoral Counselling should provide safe opportunity for people to express and explore the thoughts and feelings of their suffering.

Father Robert Igo, wrote a book on counselling of the HIV and AIDS sufferers. He says the pandemic challenges the faith based communities to be bearers of LOVE and HOPE to those affected.

In this book, Father Igo states the following about Pastoral Counselling:

- It should create a safe place to talk and listen
- Help people to explore important issues that concern them
- It should not judge others
- It should look at problems through the eyes of faith
- It should respect other people's beliefs, yet offer a challenge
- It should listen with LOVE and to be a healing presence.

In 2004, the researcher visited the Mt Ayliff in the Eastern Cape after it was hit by a tornado that left 50% of home flattened. The researcher was in the company of the then President of the South African Council of Churches, Bishop Mvume Dandala. This was an assessment mission to find what role the SACC could to play in that situation. But, when the team arrived, people immediately recognised Bishop Dandala and one woman said,

“The mere fact that you had come to see us in this situation, we feel so relieved. Seeing our church leaders at the time of despair indicates that the Church does only need us in the services but at difficult times it is there to be with us. You do not even need to give us any material support. Your solidarity visit is giving us strength to face the reality.” **Verbatim Quote (A**

member of the Methodist Church in Mt Ayliff)

The team came with the intention of calculating how much it will need to give material support but the victims made the team aware that one very important aspect of mission was neglected. It is at these times when people need to be assured that God is present.

Therefore pastoral counselling is a conversation that has a purpose and is aiming at offering support to people as to bring

about healing and personal growth. The healing and growth begins to take place when a climate of trust and acceptance is created and the person is assisted to explore and understand how to cope more effectively with life and its difficulties.

Father Igo calls Pastoral counselling as “Listening with LOVE” rest on the quality of our relationship, especially the qualities of honesty, trust and confidentiality.

Invites us to provide a space for those in need to talk about what is their greatest concern.

It is a helping relationship of care, compassion and concern that provides an opportunity for issues of faith and spirituality to surface.

It is a relationship of love and compassion

It is not a question of someone who is superior helping someone who is weak, rather it is a way of creating a partnership of trust and equality so that together we begin to make sense of difficulties and find healing.

In counselling we make ourselves available to others, to be present to them.

D. THE CREATION OF CARING COMMUNITIES:

Ed Wimberley, 1999, refers to the issue of the caring community. Being human means being vitally connected to a community. Human beings are not islands but exist alongside other human beings. The communities in which we live can

either be supportive or destructive or caring community has as its central task the guidance and nurture of persons into their full development as human beings. The caring community has to be firmly grounded in a spiritual or faith tradition, although not all members will ever be at the same level of faith.

- To be rich in caring, the communities must also have an abundance of active symbols that impact person's lives.
- The caring community needs the wisdom of different generations, interacting in full participation so that meaning may be continually transformed and transmitted to others.
- It has, as its central task the guidance and nurture of persons into their full development as human beings.
- It has to have an abundance of active symbols that impact person's lives.
- The community's conversations reflect the fundamental value and universal worth of all the people.
- In caring communities, relationships and relationship building are primary
- Commodification of persons is discouraged.

E) RE-VILLAGING:

In his book, "Meet me at the Palaver" TN Mucherera describes re-villaging as:

“the idea of reclaiming the core values of traditional Africa...In traditional Africa, the village provided the cultural and religious foundations for African. It was in the village that one got his or her psychological, mental, physical and spiritual support, upbringing and identity.” Mucherera (2009:89).

Mucherera has shared a lot with Edward Wimberley and his concept of villaging, marries very well that described above in paragraph (D), the concept of “Building of caring communities. Yet, again, the two concepts bring to us the concept of “Ubuntu”

In typical African village, the value of African culture can be found in the story telling in the greetings. Greetings in the village involve enquiring about the well-being of the neighbour or the person you meet. In Setswana, the greetings go like this: *“Dumela Rra/Mma, a mme le tsogile?”* *“Good morning sir/madam, how are you”* (In plural) In this situation, the one who initiates the greeting, invites the recipient of the greetings to share the family situation and this may take a long time and then after exhausting his/her family situation, the other person then ask the other one the same. Therefore greetings in the Tswana culture is not done hurriedly, it takes time⁵. In this sense, the neighbour is invoked to share the well-being of the family. In this sense, neighbours are able to know the situation of others and where there is a need to help he/she will provide the necessary help. This type of greetings and visiting of neighbours have been lost in the midst of the foreign cultures people find themselves in the informal and urban areas.

⁵ This type of greetings is not only confined to the Tswana culture in South Africa, but all the black communities greet in the same way, it is sure the same with other African countries.

Mucherera continues by saying: *“The advent of colonization and the continued influence of Westernization and capitalism have shaken the foundations of the African village today... today communities are made up of people who simply live next door to one another because they happen to build or buy the home next door, especially in urban areas”* **Mucherera (2009:89)**

Those valuable greetings are no longer found. People just greet in passing, “Hallow and how are you” and that is it. The fencing around houses, due to acute crime situation in the urban areas, with high walls, prevents contact and communication with neighbours. What the neighbour does next door has nothing to do with the neighbour on the other side of the wall. In some cases, neighbours can even ignore a crime happening in the next door neighbour’s house and refuse to be witnesses when police try to resolve the crime. Children of the neighbours can misbehave publicly and it is not the neighbours’ business. Whereas in the village, co-parenting by the village or community ensures that children, irrespective of who they belong to, are taught the norms and behaviours of the community. Any parent has the right to correct a child that is doing something wrong whereas in the urban areas, this can create serious conflict between parents and the one who applies discipline.

F) EMPOWERMENT OF THE COMMUNITIES TO REALISE THE POTENTIAL IN THEM: *(The Church should work with people and not do the work for the people)*

At the end of apartheid a calculation of NGO's, CBO's, FBO's registered in the country as service providers were said to be 55 000. All these organizations received extensive funding from donors abroad and they were able to do a lot of work in the country. Most of them had to close shop after 1994 as there were no more reasons to continue funding them. The same thing happened to their services; they all collapsed or officially closed down. The problem here is that at that time organizations were doing things for people and people were not empowered to handle their own situation. The danger here is that people become over-sympathetic and believe that the victims are so helpless that they cannot handle their own situation.

People in the rapid urbanization should be regarded as human beings with brains. They should be helped to do positive deconstruction of their own situation so that they can understand it, identify mistakes they made and find a way forward rather than to remain in the state of apathy.

Nick Pollard (1997) strengthens this idea in his theory of 'Positive Deconstruction'. Nick Pollard says: *"the process of positive deconstruction involves four elements: identifying the underlying worldview, analysing it, affirming the elements of truth which it contains, and, finally, discovering its errors."* **Pollard (1997:48)**

In this case, the government has the obligation to provide almost everything for its citizens. The only way to come out of the misery of the rapid urbanization is that the government

should provide services, create employment and provide houses.

According to him, positive deconstruction occurs when someone dismantles issues, to examine them more closely, identify parts that need to be replaced and re-use those that are still in good shape. Nick Pollard uses an example of a motor mechanic who dismantles an engine of a car to rebuild it again. He examines every part to see if it can still be useful before throwing it away. The parts that are damaged or bad are discarded while those that can still be used are cleaned and used again. Those that are not good for the process of life are discarded. Most of the people found idling in the informal settlements waiting for the government are people who come from the rural areas where housing has never been an obligation of the government.

Looking at the situation in rural areas, take for instance Ga-Sekhukhune, in the Limpopo Province, houses that are found in the villages have been built by women whose husbands spend most of the time away in the mines and industries. Most of the men returned only in December to find comfortable houses. What happened to those initiatives? Even poor families used to build their houses using natural materials such as mud and grass. That is why the concept of “**RDP Housing**” did not work well in the rural areas. People knew they had potential to do things for themselves and getting houses for free was a foreign concept. In the Malamulele district of Limpopo, RDP houses were built for the poor local communities but adults refused to

move into the houses. These houses ended up being taken over by young people, mostly girls who use them as brothels.

Therefore the church should work with the communities in the situation to dismantle the situation, find where there are mistakes and find a way forward.

While the services such as *“Soup Kitchens”* are some of the important services provided by the caring faith communities, their use should be limited and empowerment of the people be prioritized. Indeed we cannot discard them completely.

The famous development slogan that says: *“Do not give a man fish but teach him how to fish”* is being countered by relief slogan the researcher learnt from the East, Manila in the Philippines. *“In order for a man to be able to throw the fishing line into the water and handle a struggling fish, he needs strength. Fish does not surrender without a struggle and a weak fisherman will be dragged into the water and drown”*. People there agree that teaching of skills should be done but in many cases, teaching should be backed up with support; support that will not lead to dependency syndrome.

The Church, that is the incarnate body of Christ, should be capable of creating such. Being human means being virtually connected to a caring community. The concept of *“Ubuntu”* *“You are because I am”* comes into picture again at this point. In the African context, no human being is an island. We belong to one another and in times of trouble we need other human beings. We need to accept that the process of urbanization and the

western civilization destroyed our cultural values and norms and people live individual lives. There are no more family structures that embrace the wounded members. Therefore the Christian community still remains a place where the lonely, dejected, and destitute should find refuge in.

Hundreds of thousands of people, disappointed by the failure of the new government to deliver the promises and now, trapped in the rapid urbanization situation, have no decent and comfortable homes where they can sit together and discuss their problems. The Church should create a safe haven where such people can have conversations about their lives; the church should lend a shoulder to cry on. In fact the Church should be the family for most of the people. South Africa is a country with a high percentage of Christianity and other faith-based communities.

G) ADVOCACY:

Having studied materials and had focus groups discussions as well as analysing the survey, it is sad to conclude that millions of South Africans, who had very high hopes in 1994, have lost trust in the government led by the African National Congress. People are trapped in abject poverty and it does not seem the government is in any way capable of rescuing the people despite promises to do so. The role of the Church has always been the conscience of the society and it still has the responsibility to speak on behalf of the destitute people. Advocacy cannot be done by one church and it is where the

whole ecumenical movement is expected to lead the way. African governments are known to isolate the prophetic voices and if the advocacy is done collectively, they are unable to pinpoint an individual. The new South African government has already shown that it does not appreciate constructive criticism and therefore it will do all in its power to isolate whoever speaks out. The following issues need to be addressed with the government:

a) Corruption:

Corruption, which is the main problem within the elites in the government, is one problem the ruling party will have to convince the nation that it is addressing it.

There is no week passing without a discovery of huge corruption within the government structures involving millions of rands. Corruption manifests itself in different ways; job allocation, service or tender allocations, housing allocations and outright theft of government resources and funds etc.

b) Dispossession:

Though apartheid is no more, the majority of people are still dispossessed. Access to economy, land and resources still remain in the hands of few individuals. The white minority, accompanied by the GEAR and BEE big shots are still in control of the economy.

c) Lack of capacity to put in place appropriate frameworks, service standards and monitoring arrangements.

It is important to underscore that capacity building necessary at the levels of central government, cannot be accomplished overnight. The problem of South Africa is that politicians made it seem too easy to address the wrongs of the past yet; they did not have economic powers or know how.

d) Lack of adequate management of financial resources.

The problem here is not that finances are not available; the problem is that unskilled people are appointed in senior positions due to the deployment system applied by the ruling party. People are not appointed according to their skills but according to their allegiance to the ruling party. Every year at the end of the financial year end huge sums of money stand unused due to lack of capacity while people are

e) Urge cooperation and reconciliation between the government and the civil society.

These two are not easily reconciled; there is suspicion and lack of trust between the two. Many officials are hesitant to involve civil society in service delivery because of lack of trust. Service provisions are outsourced through the “Tender System” and only those close to the government officials get the tenders. In some cases even the senior government officials are said to use fronts for their own tenders and business deals.

f) Urge the government to improve coordination and integration both at planning and operational levels.

Many officials and councillors have limited knowledge of the local government's reform agenda and alternative service delivery methods and strategies. In some cases, officials and councillors are not interested in local government reforms and adopt a business as usual approach to service delivery.

- g) **Urge the government to intensify rural development in order to curb the exodus from the rural areas leaving the old people with children:**

This situation brings about separation of families and though the migrant labour system has been abolished, some families would rather leave their children with their grandparents rather than to take them along and stay with them in the informal settlements. This situation leads to the abnormal development of families and unfortunately some families never manage to reunite as parents get absorbed by the life in the informal settlements and literally forget about the children in the rural areas.

6.6.3. THE PROPOSED ACTION PROGRAMME FOR THE

CHURCH:

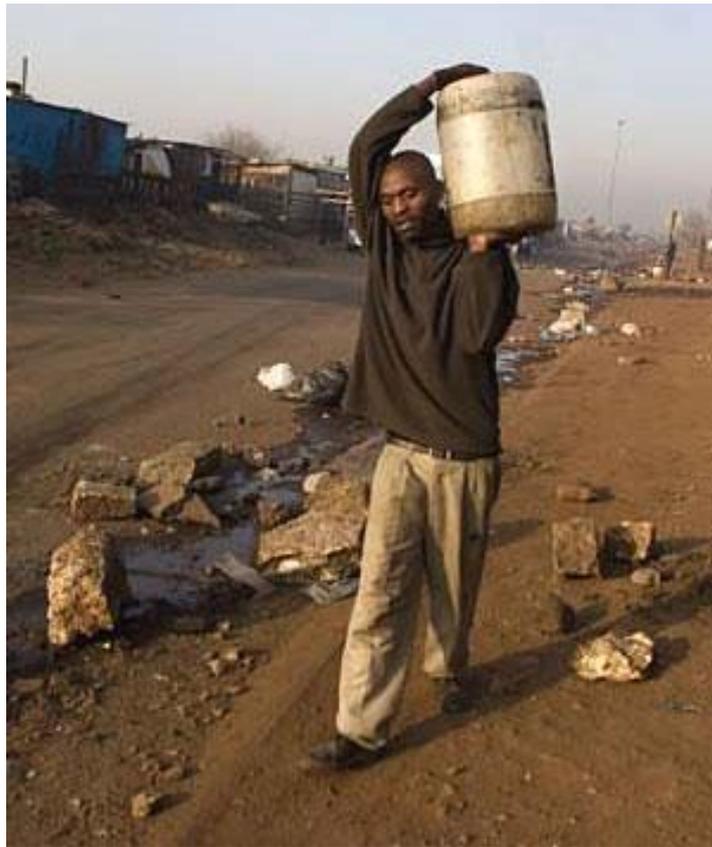
WHAT IS THE REAL PROBLEM TO BE ADDRESSED?

The problem has been clearly stated in the Problem statement in chapter 1, paragraph 1.3 as follows: **“While at the time of transition, i.e. the 1994 elections, people thought that there**

would be unprecedented development, their dreams were shattered when the promises made to them by politicians were not fulfilled. The dream of better life or prosperity turned into misery. While in some cases services such as water and electricity were provided, even in squatter camps, they turned out be extremely expensive. The prepaid system makes life difficult for poor people. You have to pay upfront for services while people with normal services can continue with life even if they owed millions to the municipalities.



SERVICE DELIVERY PROTESTS FOR ESSENTIAL SERVICES



WORSE THAN THE RURAL AREAS



THE AFTERMATH OF SERVICE DELIVERY PROTESTS (PHOTO BY ANTONIO MUCHAVE SUNDAY WORLD)



COLLECTION OF WATER IS DONE JUST LIKE IN THE RURAL AREAS

Therefore the Church is challenged by the gospel mandate to accompany the affected communities as Jesus put it at the beginning of his ministry when he clearly defined his mission statement as found in Luke 4:18 – 19)

Having developed the theological model above to implement the above suggested theological model the researcher suggests the following actions to be taken by the Church:

a) The institutional capacity building:

The churches should create infrastructures to be used in responding to the needs of the affected communities. These

should include operation areas such as building to facilitate programmes, communications and travel.

b) Personnel capacity building:

The Church to train and deploy both clergy and laity volunteers in the informal settlements to be able to carry out counselling and relief activities.

c) Visible presence of the Church among the victims:

Churches to create permanent presence within the informal settlements so as to ensure accompaniment of the victims. Avoid creating preaching places or stations where Church personnel are stationed away from the communities.

d) Capacity building of the victims:

Help communities in affected areas to realise their potential in helping themselves by providing leadership and skills training.

e) Accompaniment of the communities:

Church to conduct regular home visits to the communities in order to familiarize itself with the problems of the people.

f) Create safe places for the communities:

To open churches and facilities for the communities to have that space to be able to pray, get counselling and tell their stories.

g) Advocacy skills training:

Conduct training for Church leadership in order to capacitate them to speak and intervene on behalf of the affected communities. Organize regular exposure visits by church leaders to the informal settlements in order to familiarize them with the situation.

h) Empower preachers, both laity and clergy to deliver sermons and messages that will restore the dignity and self-worth of the poor.

7. CONCLUSION:

In conclusion, it would be very helpful for this research to revisit the Aims and Objectives of the research through the chapters in order to tie the entire dissertation together. In this regard, the researcher will revisit chapters 3, 4, 5 and 6.

Chapter 3:

The chapter dealt with the economic situation post-apartheid

which lead to the following issues. The research has indicated that the decline of the economic situation did not start with the new government but that it was already down by the time the new government took over due to the economic sanctions that lead to massive emigration of investors. The attempts of the new government to correct wrongs of the past were challenged by this situation. Several economic programmes designed to correct this situation were attempted such as the RDP, GEAR, BEE and NEPAD with little results except to develop few individuals into millionaires at the expense of the rest of the population. Efforts of the new government were further frustrated by the unexpected or unplanned issues such as:

- Influx of people from the rural areas into the cities
- Influx of refugees and economic migrants
- Unemployment
- Problems of Housing
- Mushrooming of unplanned informal settlements
- Abject poverty in the urban areas

The existence or the reality of these issues were tested through a structured questionnaire which was distributed randomly among the people in the research areas, personal interviews, focus group discussions, analysis of quantitative and qualitative data.

Chapter 4:

The chapter dealt with issues that are products of the rapid urbanization that affect lives of the people directly. These are Social problems, culture shock and the effects of the migration from the rural areas that leave the vacuum and other problems for

those who remain. In this chapter, the data analysis of the quantitative and qualitative methods played an important role. The researcher had to rely on existing information about the extent of the issues and how they have been affecting people.

Chapter 5:

This chapter dealt with the rapid urbanization by economic migrants, refugees and asylum seekers. The researcher tried to show how this category affected the new South Africa and the economy in particular. The exact number of migrants in South Africa remains to be an estimate as measures to control the influx did not exist. A high number of undocumented migrants make the work of both the Home Affairs and the Police very difficult. The meeting of the two rapid processes, i.e. from internally and externally and how they created difficulties between the two communities; xenophobia, which can be attributed to competition for scarce resources such as employment, housing, informal and formal trading. The researcher also compared the situation of immigrants before and post 1994 and how South Africans reacted to the two these. The research analysis of existing documentation, the structured questionnaire, personal interviews of both the locals and immigrants proved that there serious problems between the two communities. The challenge to the South African government is that it cannot deal with the situation of the locals without having to deal with that of the foreigners.

Chapter 6

The chapter dealt with the analysis of the results of the survey. Dealt with the methodology used in the research as well as the limitations of the study, the sensitivity of certain research methods used such as approaching the immigrants, prostitutes etc. The chapter also dealt with the Theological reflections on pastoral care as well as literature review of selected authors. He then suggested a pastoral theological methodology which included the following:

- Accompaniment of the victims
- Restoration of the dignity and self-worth of the affected communities
- Church to provide a shoulder for the victims to cry on
- Creation of caring communities
- Empowerment of the affected communities
- Advocacy on behalf of the marginalised

The research has helped the researcher understand in depth the traumatic experience of the people who had hoped that the new South Africa would bring peace and prosperity to their lives. But, very importantly, the research has revealed that the Church in South Africa seem to have relaxed a bit after the 1994 dispensation. Having acted so vigorously during the apartheid time, to speak on behalf of the oppressed masses in the absence of the political formations due to banning, the church has the obligation to continue to engage the government and all stakeholders not to forget the promises made to the masses of the country. Many things have happened and continue to happen without being challenged. The gap between the rich and the poor

still continue to grow and corruption has become the order of the day. The famous **Tender Scam, popularly known as “Tenderpreneur”** has become cash cows to some of the politicians and those connected. An independent voice of the Church is still important and therefore recommendations and findings in this research need to be shared with the Church in order to realise its responsibility in the country.

The research has also highlighted a number of issues that can be taken up by other Practical Theologians to do further researchers. In other words, this research gives opportunity to pick some issues for dissertations that will help to highlight the problems of the new South Africa.



8. APPENDICES

8.1. INFORMED CONSENT LETTER:

**Universiteit van Pretoria
Fakulteit Teologie**

Doktorsgraad Dissertasie /
Meesters Tesis Navorsings Voorstel

Sertifikaat van goedkeuring deur
die Nagraadse Komitee



**University of Pretoria
Faculty of Theology**

Doctoral Dissertation /
Master Thesis Research Proposal

Certificate of approval by the
Postgraduate Committee

INFORMED CONSENT LETTER

01. FAKULTEIT TEOLOGIE: NAGRAADSE KOMITEE FACULTY OF THEOLOGY: POSTGRADUATE COMMITTEE

KRITERIA VIR EVALUASIE VAN MEESTERS- EN DOKTORALE NAVORSINGSVOORSTEL / CRITERIA FOR THE EVALUATION OF MASTERS AND DOCTORAL RESEARCH PROPOSAL

Student: Rev White Makabe Rakuba

Studente nommer/ Student number: 26497124

Departement / Department: Practical Theology

Graad / Degree: Phylosophae Doctor (PHD)

Studieleier / Study leader: Professor MJS Masango

Contact details:

Tel: 011 973 1873

Fax: 011 395 1615

Mobile: 079 314 0483

E-mail: rakuba@mweb.co.za

02. Purpose of the study

The purpose of this study is to analyze the situation that affects people of South Africa during this time of our life, post-apartheid period. At the time of change, millions of South Africans had

very high hopes about the new South Africa. When the restrictive laws were removed from the statute books, people started to abandon the rural areas to move to cities with the aim of getting some jobs and better housing. People had expected that the new country will improve their economic and living standards but 15 years after, the situation seems to have worsened; millions of people continue to live in abject poverty while few people seem to enjoy prosperity.

It is generally accepted that the Church played an important part during the struggle and became the voice of the voiceless when all the political formations were banned in the 80's.

The purpose of this research is to high-light the reality of the rapid urbanization with the aim of making the Church aware of the situation and develops and assist the Church to develop a response mechanism to address the plight of people trapped in the poverty of the urban areas.

03. Procedures to be followed

The researcher is planning to use both the quantitative and qualitative instruments to gather information before making conclusions. Therefore the researcher will review literature available on rapid urbanization and conduct interviews as well as a questionnaire aimed at the affected people. The researcher will make visits to both the urban and rural areas to observe the effects of the urbanization process in these areas and conduct interviews with all the stakeholders.

04. Risk and discomforts

The research will not involve participants in any risk as there will be no exposure to anything risky. The participants will be expected to supply the researcher with the necessary information, i.e. answering to the questionnaires and active interviews from the researcher. The information will be treated with utmost confidentiality and therefore there will be no risk involved.

05. Benefits:

As this is a voluntary exercise, there will be no gain, either in cash or in kind except that participants will gain knowledge about the subject under discussion.

06. Participants' rights

The rights of participants will be respected throughout their involvement, this will be voluntary and participants may withdraw at any time if they feel so without any negative consequences. The researcher will ensure, at the beginning of every interview, explain in details the whole process and also make participants aware of their rights before agreeing to share information with the researcher.

07. Confidentiality:

The researcher will ensure that the whole exercise will be done confidentially. The identities of all participants will be protected and where possible pseudonyms will be used. The information

or data collected during this research will only be accessed by the researcher and the University of Pretoria.

08. The subject's right of access to the researcher in case there is doubt.

While all efforts will be made to protect the participants, the researcher will be ready to cooperate in case there is a need for the participants to contact the researcher in connection with the materials shared in the exercise, the researcher will ensure that this is possible and that confidentiality regarding discussions on this matter is ensured.

09: Declaration of the subjects:

In order to ensure that all the participants of the interviews as well as of the questionnaire, the researcher will prepare a form of declaration which will look like this:

Having received detailed explanations by the researcher on the aims and objectives of this research, I am willing to be interviewed under the conditions as tabulated in this document.

ITEM	NAME	DATE	SIGNATURE
INDIVIDUAL INTERVIEWS			
01	Mr Collins Sebogo		
02	Mr Thomas Monotoe		
03	Mr M Taele		
04	Ms M Motshegare		
05	Mr Gerald Thale		
06	Rev T Mobbie		
07	Ms Sibongile Maubane		

08	Ms Boitumelo Ncube		
09	Rev J Mogale		
10	Ms Sedie Mogale		
11	Ms Johanna Tlhapi		
12	Mr P Mafoko		
13	Mr S Rantao		
14	Ms Mafoko		
15	Mr Makwatse		
16	Ms C Matlhage		
17	Rev Mahlangu		
18	Ms Lucky Mauthufi		
19	Mr Kabelo Maithufi		
20	Ms Mabalane		
21	Mr G Mogorosi		
22	Ms N Menyatswe		
23	Mr T Kgosiemang		
24	Ms Lerato Ntlailane		
25	Ms Grace Sepato		
KEY INFORMANT INTERVIEWS			
1.	Mr Japhta Lekgetho (Mayor)		
2.	Mr A Mompei Councillor)		
3.	Rev SS Mugivhi (Pastor)		
4.	Rev M Mankga (Pastor)		
5.	Mr Piet Oosthuizen (Policeman)		
6.	Mrs C Mogorosi (Nurse)		

The list will continue during the interviews.

7.2. The Questionnaire

INTRODUCTION:

(The questionnaire will be translated into the languages of the people)

When South Africa went to the all-inclusive elections in 1994, the expectations the country were that poverty, oppression and miserable life which the majority of the citizens of the country had to endure for forty six years (46) was finally over. The restrictive laws

that condemned people to lifeless homelands were repelled and restrictions on movement and choice of abode were removed, bringing about hope and high expectations from those who had never experienced freedom before. Fifteen years has since passed, the country has changed leadership three times, but, life has not changed for many except few individuals who had become millionaires. This questionnaire will try to find what the different people of South Africa see the situation after 15 years into democracy under the following themes:

- Economic situation
- Unemployment
- Housing and homelessness
- Informal settlements and “Shack farming”
- Poverty in the urban areas
- Family life and Social problems
- Culture Shock
- Rural depopulation
- Refugees and economic migrants
- Xenophobia

1. HEAD OF HOUSEHOLD

Under 18

18-25

26-45

46-60

Over 60



Sex: Male: Female:

Marital status:

Single: Married: Divorced Widow:
Widower

Orphaned:

2. EDUCATION:

Has attended modern school? Yes: No:

If yes, what is the highest cycle completed?

- 1. None
- 2. Primary
- 3. Secondary general
- 4. Secondary technical

3. OCCUPATION STATUS

- 1. Formal
 - 2. Informal
 - 3. Farm
 - 4. Livestock
 - 5. Other (Specify)
-

4. HOUSEHOLD PROPERTIES AND HOUSING CHARACTERISTICS

Does the household possess?

Radio/radio cassette: Yes: No:



T. V.: Yes: No:
Fridge: Yes: No:

Stove (electric/coal: Yes: No:

Car: Yes: No:

Telephone: Yes: No:

Cellular Phone: Yes: No:

5. MAIN TYPE OF HOUSING:

- a) Shack
- b) Stone house
- c) Cement house
- d) Apartment
- e) Back Room

6. UTILITIES FOR HOUSEHOLD?

a) Water: Available: Not available: Source (specify)___

b) Source of lighting:

I. Electricity

II. Gas

III. Kerosene

IV. Candle/torch

V. Solar

VI. Others (specify) _____

7. TYPE OF FUEL USED FOR COOKING:

- I. Wood
- II. Charcoal
- III. Wood and charcoal
- IV. Electricity
- V. Gas
- VI. Kerosene
- VII. Others (specify) _____

8. SANITATION:

- a) Flushing toilet
- b) Latrines
- d) Bucket
- e) Other (specify) _____

9. ECONOMICS INDICATORS

- a) Access to housing? Yes No
- b) Ownership
 - (1) Lease
 - (2) Freehold
 - (3) Communal
 - (4) Title deed

c) Use (specify – story)

d) Livestock? Yes No

e) Type	Number
_____	_____
_____	_____
_____	_____
_____	_____

10. PERCEPTIONS

10.1. What is your opinion on your family living standard during the past 15 years: (*In these questions, “adequate” means that the survey considers that household minimum needs are satisfied, no more, no less*)

a) Concerning the household food consumption, which of the following affirmation is true?

- i) It is less adequate compared to the family’s needs
- ii) It is adequate
- iii) It is more than adequate
- iv) Not Applicable

b) Concerning the household housing, which of the following affirmation is true?

- i) It is less adequate compared to the family's needs
- ii) It is adequate
- iii) It is more than adequate
- iv) Not Applicable
- c) Concerning members' clothing, which of the following affirmation is true?
- i) It is less adequate compared to the family's needs
- ii) It is adequate
- iii) It is more than adequate
- iv) Not Applicable
- d) Concerning healthcare received by the household, which of the following affirmation is true?
- i) It is less adequate compared to the family's needs
- ii) It is adequate
- iii) It is more than adequate
- iv) Not Applicable
- e) Concerning your children schooling, which of the following affirmation is true?
- i) It is less adequate compared to the family's needs
- ii) It is adequate
- iii) It is more than adequate

iv) Not Applicable

10.2. What is your opinion on your family living standard 15 years ago:

a) Concerning the household food consumption, which of the following affirmation is true?

i) It was less adequate compared to the family's needs

ii) It was adequate

iii) It was more than adequate

iv) Not Applicable

b) Concerning the household housing, which of the following affirmation is true?

i) It was less adequate compared to the family's needs

ii) It was adequate

iii) It was more than adequate

iv) Not Applicable

c) Concerning members' clothing, which of the following affirmation is true?

i) It was less adequate compared to the family's needs

ii) It was adequate

iii) It was more than adequate

iv) Not Applicable

d) Concerning healthcare received by the household, which of the following affirmation was true?

i) It was less adequate compared to the family's needs

ii) It was adequate

iii) It was more than adequate

iv) Not Applicable

e) Concerning your children schooling, which of the following affirmation is true?

i) It was less adequate compared to the family's needs

ii) It was adequate

iii) It was more than adequate

iv) Not Applicable

10.3. From your point of view, generally in this community (quarter), people belong to the category:

i) Rich

ii) Middle

ii) Poor

iii) Very poor

10.4. Which category do you think you belong to?

• Rich

• Medium

• Poor

• Very poor

10.5. From your point of view, generally, what are (in importance order), the four main signs of poverty manifestation? (Please only 4)

• When one finds it difficult to feed one's family.....



- When one does not have a house or decent housing.....
- When one cannot help his/her parents and neighbours.....
- When one does not have a job.....
- When one is sick or handicapped.....
- When one does not possess any cattle.....
- When one does not possess a plot of land for farming.....
- When one does not have esteem within its community.....
- When one does not have means to provide health care to one self and family members.....
- When one cannot insure its children's education.....
- When one cannot read nor write.....
- When one is lazy.....
- When one is isolated, far from everything.....
- When one does not have family or social relations.....

10.6. Do you think that in the new South Africa during the past 15 years?

Poverty has?

- Decreased
- Remained stable
- Has aggravated



- Why (give four justifications your answers)

10.7. From your point of view, do you think, poverty is growing more severe today than 15 years ago?

- Less severe
- Unchanged
- More severe

- Why?

10.8. Do you have any hope that, in the next five years of the current government led by President Jacob Zuma economic situation of ordinary South Africans?

- Decrease
- Remained stable
- Aggravate
- Why?

10.9. From your point of view, how can the economic situation be alleviated in your community?

- Families' personal initiatives
- Creation of more jobs
- Creation of Self Help Schemes
- Increase of Government Social Benefit schemes
- Development partners' interventions (NGO...)

- Others
 (specify).....

10.10. In your opinion the presence of immigrants and refugees in the country has contributed towards the increased loss of jobs by the citizens:

- Decreased
- Remained stable
- Has aggravated
- Why (give four justifications to your answers)

10.11. The presence of refugees and immigrants has increased/decreased crime in the country

- Decreased
- Increased



- Remained stable
- Has aggravated
- Why (give four justifications to your answers)

10.12. The xenophobic attacks that occurred in the country in 2008 were justified because:

a) The government ignored the citizens and supported foreigners

True False

Give examples to support your answer

10.13. The rate of the HIV and AIDS and other infectious diseases in South Africa is increasing due to the influx of foreigners:

True: False:

Give four justifications to your answer

10.14. In your opinion, what are the 3 best means to fight against poverty in this community (in importance order)?

- To develop income generating activities
- To develop basic social services
- To create job opportunities in the rural areas
- To provide support in materials and finance to the community
- To train the population and educate them
- To promote social justice
- To open up remote areas and develop road infrastructure
- Others (specify)

.....

10.15. From your point of view, what are the 4 main priorities of your community (in importance order)?

- Potable water provision
- Schools construction
- Access to health facilities
- Productive activities
- Literacy
- Remoteness
- Housing
- Provision of basic necessity products

• Others (Specify):



9. **BIBLIOGRAPHY:**

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