

**The persistent traumatic experience of poverty  
among the refugees from Mozambique living in the  
Bushbuckridge area : a challenge to pastoral care**

by

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# DEDICATION

in grateful and affectionate memory

of

***"HANANI" MAKHANANI MARTHA  
HLUNGWANE***

**1905 - 1991**

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## ACRONYMS

AIDS	=	Acquired Immune Deficiency Syndrome
ANC	=	African National Congress
e.g.	=	For example
EPCSA	=	Evangelical Presbyterian Church in South Africa
Etc.	=	et cetera
FBO's	=	Faith Based Organisations
FRELIMO	=	Moçambique Liberation Front
HIV	=	Human Immune Virus
MNR	=	Moçambique National Resistance
NGO's	=	Non-governmental Organizations
NRLF	=	National Religious Leaders Forum
NT	=	New Testament
OAU	=	Organisation of African Unity
OT	=	Old Testament
		People
PTSD	=	Posttraumatic Stress Disorder
RENAMO	=	Resistance Nacional Moçambicana
SACC	=	South African Council of Churches
SACMUP	=	Southern African Churches in Ministry with Uprooted

UN	=	United Nations
UNHCR	=	United Nations High Commissioner for Refugees
UNITA	=	United Total Independence for Angola
WCC	=	World Council of Churches
ZANLA	=	Zimbabwe National Liberation Army
ZANU	=	Zimbabwe African National Union

## EXECUTIVE SUMMARY

The thesis aims at bringing into light the horrible traumatic experience of Poverty under which the former Moçambican refugees living in the Bushbuckridge area near Hazyview live.

Unlike other writers who define poverty as a mere “insufficiency of the material necessities of life” (Hammond 2003:61) and “the inability of individuals, households or entire community to command sufficient resources to satisfy a socially acceptable minimum standard of living” (Pieterse 2001:30). The author approaches poverty in a holistic and integrated way, taking into account the political, economic, social, and behavioural as well as the spiritual component.

The historical background of the violent war in Moçambican is given to enable the reader to understand how the Moçambican people were traumatized by the brutal killings that forced them to flee for safety in neighbouring countries including South Africa, Swaziland, Zimbabwe, Botswana, Malawi, etc.

The author further aims at challenging the church, government, civil society and other concerned stakeholders to contribute meaningfully in working towards bringing positive change in the living conditions of these refugees.

The combination of both quantitative and qualitative approaches is used to collect data necessary for the education of stakeholders on the poverty

situation of the refugees. Academic literature alone is seen not to be sufficient as it may hover above the experience of these refugees.

Quantitative approach will therefore help to engage the refugees to tell stories from their perspectives. The use of a structured questionnaire form is therefore used to obtain the data needed to help the concerned stakeholders gain a truer perception of the situation. This engagement of stakeholders is aimed at providing the refugees with opportunities to increase their awareness, and to help in the development of their skills to help them live effectively and deal with their problems more competently and independently.

The study concludes with a summary of each chapter, suggesting ways and means of how the problem of persistent traumatic poverty among the Moçambican refugees can be addressed.



# TABLE OF CONTENTS

	PAGE
(i) Dedication	01
(ii) Acknowledgements	02
(iii) Acronyms	04
(iv) Executive summary	06
(v) Table of contents	08

## CHAPTER 1

<b>1. INTRODUCTION</b>	<b>12</b>
<b>1.1. Mission Statement</b>	<b>12</b>
<b>1.2. Background to the problem</b>	<b>13</b>
1.2.1. Fall of colonial rule and the emergence of the Moçambique national resistance (MNR)	13
1.2.2. The traumatic tedious and odious journey to South Africa	15
1.2.3. Moçambican refugees in South Africa	19
1.2.4. How the refugees were settled in the two Homelands: Gazankulu and Ka-Ngwane	25
1.2.5. The refugees as farm and Industrial workers	26
1.2.6. The repatriation of some refugees	27
<b>1.3. Conditions that make the situation of the         Moçambican refugees worse than before</b>	<b>28</b>
1.3.1. Resettlement problems	28
1.3.2. Cessation of help from former helping agencies	29
<b>1.4. Aim of the study</b>	<b>30</b>
<b>1.5. Preliminary conclusion</b>	<b>33</b>

## CHAPTER 2

<b>2. METHODOLOGY</b>	<b>34</b>
<b>AN EXPLORATION OF GERKIN'S SHEPHERDING MODEL</b>	<b>34</b>
2.1. <b>Historical background</b>	34
2.2. <b>The focus of pastoral care-givers</b>	34
2.3. <b>The need for an inclusive approach</b>	35
2.4. <b>The model par excellence</b>	38
2.5. <b>The Shepherding Model</b>	40
2.5.1 <b>The Historical background of a shepherd</b>	40
2.5.2 <b>A holistic model</b>	45
2.6. <b>What the church should do</b>	49
2.7. <b>Method employed in this thesis</b>	50
2.8. <b>Delivering the challenge to the refugees</b>	58
2.9. <b>Preliminary conclusion</b>	60

## CHAPTER 3

<b>3. POVERTY AS A RESULT OF UPROOTEDNESS</b>	<b>61</b>
3.1. <b>Definition of poverty</b>	61
3.2. <b>Causes of poverty</b>	64
3.3. <b>The theological Reflection on poverty</b>	67
3.4. <b>The historical encroachment of poverty in Moçambique</b>	69
3.4.1. <b>The five centuries of exploitation</b>	70
3.4.2. <b>The troubled transition</b>	73
3.5. <b>Poverty as faced by the Moçambican refugees in South Africa</b>	76
3.6. <b>Challenges facing the refugees</b>	77
3.6.1. <b>Non acceptances as 'Refugees' per definition</b>	77
3.6.2. <b>The registration of those who decided to remain</b>	79

in the country permanently	
<b>3.6.3. Xenophobia</b>	<b>80</b>
<b>3.6.4. Lack of resources for the church and other helping agencies</b>	<b>82</b>
<b>3.7. Things that buttress poverty in the refugee situation</b>	<b>82</b>
<b>3.7.1 Lack of employment opportunities</b>	<b>83</b>
<b>3.7.2 Lack of land for settlement and agrarian purposes</b>	<b>88</b>
<b>3.7.3 Lack of place, recognition and social status</b>	<b>90</b>
<b>3.7.4 Lack of water and electricity</b>	<b>91</b>
<b>3.7.5 Some elements of psychological poverty within the refugees themselves</b>	<b>93</b>
3.7.5.1 Inability in providing make-shifts health care facilities	93
3.7.5.2 Inability in protecting their productive fields	93
3.7.6 Diseases caused by bad circumstances	94
3.7.7 Helplessness and vulnerability	95
<b>3.8 PRELIMINARY CONCLUSION</b>	<b>98</b>

## CHAPTER 4

<b>4.1. Pastoral care</b>	<b>102</b>
<b>4.2. Pastor's role as a facilitator</b>	<b>104</b>
<b>4.3. Research questionnaire</b>	<b>105</b>
<b>4.4. Refugee livelihood rating scale</b>	<b>109</b>
<b>4.5. The role of a diaconal church</b>	<b>111</b>
<b>4.6. The four most important areas of church's engagement with refugees or uprooted</b>	<b>112</b>
<b>4.6.1 Charitable</b>	<b>112</b>
<b>4.6.2 Service providing</b>	<b>113</b>
<b>4.6.3 Community development</b>	<b>113</b>
<b>4.6.4 Advocacy</b>	<b>122</b>
<b>4.7 Fighting poverty through self-help in harness</b>	<b>124</b>
<b>4.8 Pastoral action with the poor and uprooted</b>	<b>125</b>

4.8.1	The critical reading and identification of realities of poverty and uprootedness	125
4.8.2	Interpretation of issues	127
4.8.3	Working manifesto	128
4.8.4	Participation of the poor and uprooted themselves	129
<b>4.9</b>	<b>Preliminary conclusion</b>	<b>131</b>

## **CHAPTER 5**

### **5. CONCLUSION**

5.1.	Summary	133
5.2.	Conclusion	139
5.3.	Appendices	143
<b>5.4</b>	<b>BIBLIOGRAPHY</b>	<b>150</b>

## **CHAPTER 1**

### **1. INTRODUCTION**

#### **1.1 MISSION STATEMENT**

This thesis is aimed at bringing into light the horrible and traumatic experience of poverty among the Moçambican refugees in the Bushbuckridge area, near Hazyview.

Generally, poverty is defined as "an insufficiency of the material necessities of life" (Hammond 2003:61). Wilson and Ramphele on the other hand, define poverty as a state of "not knowing where the next meal is coming from or fearing eviction from their meagre dwelling because they cannot pay the basic rental. There is also a fear that the breadwinner will lose his job". (1989:67). To the researcher this would be more or less a response of many who might be asked to define poverty.

This work will reveal poverty as experienced by Moçambican refugees as more than "insufficiency of the material necessities of life". This will come to light when we explore its various diverse causes as well as its impact.

Such an exploration will also help us not only to deal with one aspect of poverty, but with as many aspects as are involved in the complex reality of poverty by offering a practical holistic solution based upon the empowerment of the refugees. Now that the author has explained the mission statement, let us explore the background to the problem.

## **1.2 BACKGROUND TO THE PROBLEM**

### **1.2.1 FALL OF COLONIAL RULE AND THE EMERGENCE OF THE MOÇAMBIQUE NATIONAL RESISTENCE (MNR)**

It is important for the reader to understand the background of the history of the violent wars of Moçambique.

The year 1975 saw the colonial rule in Moçambique comes to an end. Moçambique Liberation Front (Frelimo), the people's movement in that country finally won the war that lasted for decades while people were fighting for freedom, which brought the fall of the Portuguese colonial rule.

When the war finally came to an end, people were hopeful that freedom and happiness had come at last and peace was going to be the order of the day. They felt the old regime has gone and the new had come. The author is reminded of the book of Revelation where we read: "Then I saw a new heaven and a new earth, for the first heaven and first earth had vanished and there was no longer any sea" (Revelation 21:1). They expected to live in peace and harmony in the land of their forefathers, under the government of their own choosing, led by their own leaders i.e., the Frelimo government under President Samora Machell.

Their hopes and ambitions however, were shattered, as there emerged a resistance movement, which was known as Resistance Nacional Moçambicana (Renamo) i.e. Moçambique Resistance Army (MRA) in the early eighties, which rebelled against the new government. The continuation

of violent wars and poverty followed the Moçambican refugees to the extreme people to the extreme.

In his book, "Poverty in Africa", Anthony O'Connor indicates that the two countries Angola and Moçambique have been devastated by civil war. In both countries forces opposed to the governments, and backed by the then violent regime of South Africa, controlled large areas throughout the 1980's. In both countries war has brought great suffering to much of the civilian population, both directly and through the intensification of poverty.

There is, however, some difference between Unita in Angola and Renamo in Moçambique. Unita had a military campaign against government forces, unlike Renamo whose attacks have not only been largely on transport routes, but also on ordinary men, women and children, especially in health centres and schools, in their homes and in the fields (1961:61). The attackers used traumatic strategies in fighting the government by destroying infrastructure in the country, such as schools, shops, clinics etc. As a result poverty became the life of Moçambique.

"The brutal civil war decimated much of the land, infrastructure and wild life". (Map Studio 2004:43). This has caused more than 4 million Moçambicana to flee from their home areas, and directly or indirectly caused at least 1 million deaths (O'Connor 1991:61).

The brutal killing of innocent civilians, the destruction of their properties such as homes, beasts and the suffering experienced uprooted more than 4 million Moçambican nationals scattering and seeking refuge in the

neighbouring countries of Swaziland, Zimbabwe, Malawi, Tanzania and South Africa. (1991:61). Trauma was the order of the day among uprooted people. The war traumatized the lives of people and haunted them with fear for their future. Their first attempt to save themselves from this traumatic situation was to leave their homes, and they slept in the bushes, hoping that the war would soon come to an end.

The war instead, intensified until people fled for their lives leaving behind everything because much of the things they owned could not be taken with into neighbouring countries and poverty escalated.

Families were disorganized as every member of the family ran to whatever direction deemed contingent, for example, members of one family fleeing to different countries such as Swaziland, Botswana and some to South Africa.

In their journey we will continue to see how poverty unfolded itself as they flee to neighbouring countries.

### **1.2.2 THE TRAUMATIC TEDIOUS AND ODIIOUS JOURNEY TO SOUTH AFRICA**

This section will only deal with the refugee journey to South Africa.

For some fleeing for their lives meant footing for more than seven (7) days through the bushes without food, water and proper clothing and to arrive to their final destination with swollen legs, traumatized experiences and depression.

Another trauma they experienced was that on the South African side there was a six metre (6m) electric fence that stretched along the border, erected in



order to prevent these poor refugees from crossing into the country. Some refugees were electrocuted and others killed. Those who escaped electricity had to face rather human danger. Both the South African Defence and the Police Forces did not spare those caught attempting to cross, but arrested some, shot and killed others. Their journey was full of traumatic experiences

The fear of the South African Defence and South African Police Forces compelled the refugees to foot through the dense bushes across the Kruger National Park. This national park is known for its variety of wild animals and mosquitoes that causes malaria. Many refugees were mauled by lions, trampled to death by elephants and others devoured by other wild animals in front of their loved ones. Some died as malaria affected them. (Harries 1993:31). Those families had to leave their beloved dying for the sake of safety. Those who finally reached South Africa were kept in refugee camps, few kilometres away from local villages. To date these refugees are still haunted with trauma.

As a result, some have developed post traumatic stress disorder (PTSD) since they did not get trauma defusing, trauma debriefing and funeral rituals for their loved ones after all these traumatic experiences. This is what Roos and Du Toit assert that "if a Person does not receive help in dealing with his / her emotions regarding the trauma, he or she might eventually develop a full-blown posttraumatic stress disorder" (2002:39).

Most psychologists agree that traumatic experience is released through catharsis such as trauma defusing, trauma debriefing and funeral rituals. Clinebell puts it very well that "an important purpose of the funeral is to

facilitate emotional release" (1966:169). It is therefore not surprising that in South Africa, the remains of the freedom fighters that died and were buried outside the borders or at unwonted places are exhumed to be given decent burials at wonted places by their families.

Unlike the South Africans, the Moçambican refugees never had the opportunity of experiencing these releasing activities. Many saw their loved ones dying as explained, but did not get the privilege of conducting burial rituals for them. Thus, some might continue to be haunted by "blocked feelings" (1966:169).

The hosting communities and other concerned organizations saw charitable services as a burning issue. They did all they could to provide food, clothing, shelter, health care, etc, but left the traumatic part unattended, although it was part of the immediate needs.

A recent case of a woman police who was allegedly killed by her boyfriend, but whose body could not be found, confirms the necessity and desirability of family burying their loved ones.

The Ga-Rankuwa circuit court (near Pretoria) has found William Nkuna guilty of murdering his former girlfriend constable Francis Rasuge though her body has not been found.

According to the Citizen of 2005/10/14:2 "the Rasuge family welcomed the verdict, but said they could never really find peace until they knew where their daughter's remains were". A member of the family, Francis's sister voiced out the prime concern of the family when she said: "My sister's

missing body is the only thing preventing our family from getting closure" (2005/10/14:2).

The following case study is a living example demonstrating the fact that traumatic experiences that were never dealt with continue haunting the survivors.

### **CASE STUDY I**

*It was on 29 November 1982 that a brother to the author who used to go to work at 06h00 and came home at 16h00 never came back as it was always the case. To-date this man is still at large. He is married with four children.*

*An intensive search for him was conducted at different conceived places, including mortuaries, prisons and hospitals but in vain. It is now twenty-three years that he disappeared. No burial ritual was conducted for him, hoping that he might still be alive. There were no debriefing, funeral rituals and counselling ever done to the young woman and her children because of ignorance among family members. For twenty-three years the woman and the children are still haunted with this traumatic uncertainty, and "repressed negative feelings continue haunting them" (Clinebell 1966:170).*

*All these years the woman has been expecting a knock at the door either from the husband himself or somebody else to tell her about the fate of her husband.*

*Could the family had known that he is dead and got his body for burial, a funeral ritual which is therapeutic to bereaved families could have been conducted for him. (This traumatic experience will form the major part of the author's doctoral dissertation).*

### **1.2.3.MOÇAMBICAN REFUGEES IN SOUTH AFRICA**

When they were inside the South African borders, many migrants, particularly those who were sick, injured, or famished sought work in the villages and farms along their route. Others, perhaps the majority contracted themselves in exchange for food, clothing, shelter and protection. (1993:31)

South Africa alone hosted the greatest number of these refugees as the war intensified. They lived in different camps near the Moçambican border, adjacent to the place of origin of each group. Some however, went to Mpumalanga, others as far as Gauteng and North West Provinces.

Historically, geographically and linguistically, there are strong ties between the people of Southern Moçambique, mostly those that dwell along the eastern part of the Kruger National Park, from Muwamba in the south, to Phafuri in the north, and the people in the western part of the park, stretching from Komatipoort in the south to Phafuri in the north.

For centuries, the majority of the people in the former Gazankulu and Kwa-Ngwane had been staying together with the majority of the people in the eastern part of the Park, which is now called the Southern Moçambique. When the Portuguese came for the first time in 1498, they found that the Tsonga people had, for over 800 years long been in what is now the Kruger

National Park. Erasmus reminds us that they were there before 697A.D. (Erasmus 1995:199), (Reader's Digest 272) and (Junod 1977:103)

On 26 March 1898, much of the Tsongaland was gazetted as the Shingwitsi Game Reserve (Caruthers 23; The Citizen, 8 March 2003, 3). The progress was interrupted because of the Anglo-Boer War of 1899-1902. It was after the war in 1902 that the progress was followed with all the might. The first warder to take charge of the Game Reserve was James Stevenson Hamilton. In his book Kruger National Park, he confirms, in many instances, the presence of the Tsonga people over the present Park.

1. "Along the Sabi were many native kraals. The people were the Tshanganes" (Hamilton 1952:43)
2. "In those days there still existed strong mutual mistrust between people belonging to different clans of the Abathonga" (1952:119).
3. "The M'hlangane Tribe (the Mnisi Tribe), who regarded the Game Reserve their special preserve, were from natural aptitude and along usage...hunting experts" (1952:48).

Later, the game was expanded to the Letaba River in the north and as far as the Rivubye or Phafuri rivers. This Tsonga area, formerly known as the eastern Lowveld, was changed from Shingwitsi Game Reserve to the Kruger National Park. It stretches from the Crocodile to the Sabi Rivers (Carruthers 32:33). All this was done without consulting the Tsonga people; as a result they were traumatized.

For Hamilton, the first thing from the word go was to remove the natives from their land. According to him he could not expect the game and the natives to exist together. He therefore, had this to say: "Before leaving Pretoria it had been impressed on me that the first difficulty would probably be with the natives, since these and the game could not be expected to exist together" (Hamilton; 1952:29). In his book The Kruger National Park, Carruthers confirms the mind of Hamilton when he says: "All resident Africans were to be evicted" (Carruthers 1993:43).

By August, 1903 between 2000 and 3000 Tsonga people were violently evacuated from the Park (1993:43). The author of The Kruger Activity Book bemoans the forced removal of the Tsonga people from the land by saying: "When the park became a protected area, hunting and fishing was forbidden for Tsonga people. Happy for animals, but sadly for the proud Tsonga hunter" (Jacana Media: 2003:11, 13) it was traumatic. "Africans were forced to live in overcrowded, degraded and unattractive rural and urban environment" (1993:89). This also contributed to poverty.

The natives would all have been evicted if it were not for the sake of the Park. The Park needed cheap labour and the annual poll tax from the natives in order for the park to survive. Hence some were left in order to help with creation of this park. Fighting of African leaders did not only created poverty, but also forced removals, that led to excessive poverty.

In that year, 1903, Hamilton prohibited natives to keep or drive domestic animals within the Park (1993:40). By May 1905, over 3000 natives were

paying taxes by money or by labour of three months (1993:92). People who refused or could not pay taxes had their huts burnt by Hamilton.

By 1924, many people under the Ngomane tribe were evicted to Tenbosch, in the southern part of the Park, near Komatipoort. "The first time (this happened) was in 1924 when the tribe was forcibly removed from the Kruger National Park", (City Press 21-05-2000:23). In 1953 the Ngomane tribe was forced, under the homeland system, to be part of the Ka-Ngwane Homeland. About 9000 people agreed, but others decided to go into Moçambique, in the eastern part of the Park. Recently the City Press revisited the removal. In the words of Joshua Siwela, who spoke on behalf of the Ngomane Tribe had this to say: "some of our members who did not want to go to the new place (Ka-Ngwane) fled to Moçambique". (21.05. 2000:23)

"Several Makuleke villagers were excised in 1912. The borders of the Kruger National Park remained substantially unaltered from 1926 until 1969 when a long-standing and acrimonious battle for the land between the authorities and the Makuleke community in the north ended" (Carruthers 1993:98). In short these violent removals created poverty and people had no land to plough.

Because of their being forcibly removed, the Tsonga nicknamed Hamilton Sikukuza (Skukuza), "he who sweeps away" (1993:92; Readers Digest, 276) or he who "came along and turned things upside down." (Hamilton 1974:77). In the words of Rev HA. Junod, in his book Matimu ya Vatsonga, "loko va-Tsonga va hlongoriwile, va thyile loyi a va hlongoleke evito ra Sikukuza, hikuva, ve ri, u hi kukurile hi va hi hangalaka" (When the Tsongas

were removed from the park, they named the one who moved them 'Skukuza' meaning 'Scatterer', because they say "He swept us and we were scattered all over") (1977:18). The first nickname given to Hamilton, by the Tsonga, was "Manghimani xifaki-xa-mumu" (1977:18), literary this means a dwarf or a pygmy, the cob of drought or the cob retarded due to lack of adequate rain. This response is a result of trauma they experienced.

Idiomatically it means a short person, as confirmed by Carruthers when asserting that Hamilton "was of small stature." (1993:36).

Hamilton, himself, shows how the Tsonga chiefs Tshokwana (Khosha, of Malamule), and Munyamana (Ndlhovu of Mapulangweni), negotiated with him for their rights in the land. Carruthers shows how the Tsonga chiefs negotiated for the rights of their citizens to carry assegais and rifles for self-protection. Trauma and poverty has always been part and parcel of the people who lived near the park. In other words, it was a plan created in order for whites to get the land.

"In 1905 an application was received by the Native Affairs Department from chieftain Mpisane to allow messengers to carry assegais when they travelled in the game reserve". "In 1907 the Native Commissioner of the Northern Division supported chieftains Makuba and Mhinga in wanting to own a number of rifles for self-protection." (1993:44).

Despite the fact that they had separated some into the Transvaal, in the western part of the park and others into Moçambique, in the eastern part of the park, the people of the two separated groups had been visiting one another across the park. They used various footpaths, until 1961 when,



because of the Frelimo-Portuguese war, passports were required for transit only through the Ressano Garcia border gate. Several of the footpaths they used were the following:

- i. The Phafuri path, towards the Mhinga clan.
- ii. The Masingiri path through Letaba Camp, towards the Makhuba clan.
- iii. The Nkaya-wa-Mangwa path, from Mongwe, through Satara, towards the Nxumalo clan.
- iv. The Nwanitsi path, merging Nkaya-wa-Mangwa at the Satara Camp, to the Mnisi clan.
- v. The Makayeni path, through the Lower Sabie and Skukuza, to the Khosa and Nkuna clans.
- vi. Muwamba path, through Komatipoort, to the Ngomane clan.

While formerly, visitors were received as friends, relatives or family members, now that they flooded the two homelands territories in large numbers they could not, but be regarded as strangers and refugees. In addition, the gap between 1961 and 1980s had created unfamiliarity of acquaintance. Despite the big numbers and the unfamiliarity, these family ties had provided a back-up security and support system in these times of hardship. The question of migration has always been problematic in this area. It created tension, conflict and war that led to traumatizing of the Tsonga people.

## **1.2.4 HOW THE REFUGEES WERE SETTLED IN THE TWO HOMELANDS - GAZANKULU AND KA-NGWANE**

The South African Nationalist led Government of the 1980's and early 90's repeatedly refused to recognize the rights of Moçambicana fleeing the war to enter the country as refugees or even to allow the major international refugee instruments to give assistance. They continuously refused to allow humanitarian aid to be brought into the country for their assistance. Local and national organizations however, used the term 'refugees' in defiance of the government order and did a great deal to try to alleviate the refugee's plight and poverty stricken situation.

In 1991 the legislation on Aliens Control Act became the working basis for the police. The Department of Home Affairs used this legislation in dealing with these refugees. The legislation based on whether or not they entered the country legally and ignored their reasons for entering the country, i.e. that of political turmoil in their country. Internal Tracing Units were established in 14 major centres and two Aliens Investigation Units were set up at national level. Members of the public were rewarded for the information leading to the arrest and deportation of 'illegal' refugees.

Concession was eventually granted to Gazankulu and Ka-Ngwane because of Homelands self rule to keep the Moçambicana confined to these two territories.

The areas of Gazankulu and Ka-Ngwane were considered labour reserves by the previous government and little development and attention was given to

these 'homelands'. Thus, the Mozambican refugees became the poorest in communities of poor people.

As they struggled to make a living, it was not possible for them to get loans to start business. Eventually they were forced to move out of the homelands and began their search for employment among the host communities, accepting jobs as domestic workers, cattle herders and field labourers at very low wages. They sought work illegally in the urban and industrial areas of the country or on commercial farms. The abuse in human relations continued, as well as their poverty stricken situation.

### **1.2.5 THE REFUGEES AS FARM AND INDUSTRIAL WORKERS**

As illegal workers, the Mozambicans became vulnerable to abuse and corruption by South Africans. There are reports of farmers and industrial employers signing on refugees with a promise to pay them at the end of the month, then a few days before pay day turning them over to the Internal Tracing Units for the arrest and deportation. On the other hand, there were reports of some officials of the Department of Home Affairs working with employers to obtain Section 41 passes under which and otherwise illegal migrant could be employed.

The pass became the property of the employer to whom the migrant is then bonded, thus, he / she dares not leave for fear of arrest. The employer could not get protection from domestic labour legislation, although employers risk a R40 000 (US \$ 11430) fine if found to be employing refugees illegally. The employee could not raise any complaint for fear of arrest and expulsion.

Once arrested the person is not allowed to make contact with his or her family or to collect any belongings but deported to Moçambique. There have been cases of parents, even nursing mothers, being deported and forced to leave dependants behind. Separation of families caused a lot of hurt, humiliation and traumatic experiences among refugees.

### **1.2.6 THE REPATRIATION OF SOME REFUGEES**

After the signing of the peace treaty between the warring Renamo and the ruling Frelimo in the early 1990s, the refugees had an option to remain in South Africa or to go back to their country of origin. Ideally the view of the government was that the refugees who remain would be settled amongst the locals and be integrated within them.

Those who opted to go back would be transported scot-free to their places of origin or desire. Those who chose to remain in South Africa would be facilitated to get the necessary documentation for citizenship as well as for settlement within the local areas. Trauma continues because none of the above were met by the authorities.

## **1.3 CONDITIONS THAT MAKE THE SITUATION OF THE MOCAMBICAN REFUGEES WORSE THAN BEFORE**

### **1.3.1 RESETTLEMENT PROBLEMS**

As indicated before, the view of the South African government was that the refugees who opted to remain would be integrated amongst the locals. In

theory, this was done, but in reality it was impossible. This added trauma to those who remained, for example:

- There are those who were never removed from their original camps. The authorities only validated the camps as residential places, but with inadequate sites and necessary facilities for normal settlement, e.g. at a normal settlement the place is surveyed, provided with water, roads and other basic facilities, e.g. clinic, school etc.

A good example of such a refugee camp validated for settlement without adequate and proper infrastructure is Hluphekani about three (3) km east of Giyani. The name 'Hluphekani' means 'suffer' and it accounts to the conditions of people living there.

- There are those who are still staying in their original refugee camps without knowing what their future holds. The then local authorities were reluctant to provide basic services, as the places are not officially demarcated as residential sites. On the other hand, the refugees bear more brunt, as they cannot make improvements for fear of being kicked out in the nick of time without compensation.
- There are those who had been removed from their original camps and settled at new official demarcated residential sites, but though so, these people still stay as refugees because they don't have close ties with the locals. A good example of a camp that was completely demolished and the people moved to new residential area is one of the biggest camps, which was in Mhinga near Punda Maria gate.

- Finally, there are those who are really integrated within the local people. But the problem of them being refugees still remain. They are not really assimilated, but are rejected and isolated by the locals – another traumatic experience for them.

### **1.3.2. CESSATION OF HELP FROM FORMER HELPING AGENCIES**

Formerly, the refugees depended on handouts with basic necessities for their livelihood, but now the onus is upon them, and this means facing several insurmountable challenges like unaffordable competition for work with the locals, lack of land for agricultural purposes, and in other cases even for residential purposes. Problems in the work place, joblessness, economic and financial problems deny the refugees the ability to live in peace, realize their hopes, ambitions and full human potential. (Waruta & Kinoti 2000:82)

In such situations poverty is rife, and trauma becomes part of life as people try to survive. The reader will now understand why this historical section was important in view of understanding the traumatic experience of poverty.

## **1.4. AIM OF THE STUDY**

The aim of this thesis is to set in motion a comprehensive, inclusive and a holistic approach in this project by evoking in the minds of political and

traditional leaders as well as Faith Based Organizations (FBOS) the necessity to face the staring challenge to the needs of the Moçambican refugees in general. Though we have articles on Poverty and refugees to the best of my knowledge, the thesis of this nature has not been initiated or undertaken by anyone else, as to raise the conscious and pride of the Moçambicana. The other aim is to explore and highlight poverty caused by infrastructure planned by authorities or government who do not care for the poor.

The Moçambican Refugees in the Bushbuckridge area are the author's preference in supporting his argument that the Moçambican refugees in South Africa are in a worse situation with regard to poverty as well as human rights which are violated daily by authorities and communities.

The reader needs to be reminded on how Hammond defines poverty as "an insufficiency of the material necessities of life" (2003:61). On one hand Pieterse seems to agree with Mary Govender in their definition of poverty as "the inability of individuals, households or entire community to command sufficient resources to satisfy a socially acceptable minimum standard of living" (Pieterse 2001:30). These experiences solidify trauma as people try to survive. Continuing with this issue of poverty, Wilson & Ramphela on the other side, define poverty as a state of "not knowing where the next meal is coming from or fearing eviction from their meagre dwelling because they cannot pay the basic rental. There is also a fear that the breadwinner will lose his job." (1989:67). the above traumatized the refugees in such a way that they loose their dignity and human respect; hence the author considers it a complex reality, because poverty is multi-dimensional.

Normally, for people like Hammond, poverty is simply described as a lack of basic necessities of life. (2003:61). the picture is of men, women and children, the old and the young, without adequate food, water, clothing and shelter, uneducated and in bad health. Such a definition is an over stress of physical poverty and treatment to the total exclusion of spiritual, social and other forms of poverty. This concept will limit the trauma experienced by poor people as objects of social infrastructure, while Africans have to also include spiritual element in the study.

According to Michael Taylor, it also drastically reduce our understanding of the phenomenon, as it will also "drastically limit the possibilities and the opportunities for action oriented towards" the elimination of poverty. (2003:2-3).

Waruta and Kinoti see an integrated or holistic approach to poverty as much more appropriate than a fragmented one that caters only for one particular aspect of poverty. (2000:73). A human being is not a fragmentation, but a complete entity, needing help for his or her whole being i.e. spiritually, socially, physically, psychologically and in relationship with his or her environment. It is against this background that one advocates a holistic approach to poverty, taking into account the political, economic, social and behavioural as well as spiritual components.

The churches and their agencies separately and together with other civil society should be called to contribute to the improvement of the lives of those in need such as the living conditions of these Moçambican refugees in



the Bushbuckridge area. Gerkin writes "The pastor is called to lead the Christian community to a better care for one another and to care for the larger world of human need." (1997:128). this thesis therefore implicates the ways and means of responding to the complex realities of poverty facing the refugees.

Some researchers write of far-off events reported to them in most cases at second hand or third hand. In this case the researcher is both an eyewitness and one who has spoken with eyewitnesses. The researcher worked amongst refugees for sixteen years and had often visited various places of their origin in Moçambique under the auspices of the South African Council of Churches (SACC). Thus, his work with refugees is a result of experience, prayer, trial, tears and the guidance of the Holy Spirit of God combined with a keen conscience for a precise, profound and accuracy.

On the other hand, there are researchers whose approach to poverty is partial which lends itself to partial solution that becomes a drop in a sea of complex problems. This thesis is concerned with the multi dimensional aspects of both the definition and the impact of poverty in Toto.

As a living human document with long experience of working with refugees, the researcher is confident that this comprehensive definition of poverty will make a contribution towards the will-be helpers to develop and implement a holistic, specific programmes needed to eliminate the problem of traumatic poverty.

## **1.5. PRELIMINARY CONCLUSION**

The Moçambican refugees in the Bushbuckridge area near Hazyview live in a traumatic poverty situation.

This thesis, is therefore, aimed at bringing this horrible traumatic situation into light by evoking in the minds of political and traditional leaders as well as Faith Based Organizations (FBOS) the necessity to face the staring challenge to the needs of these refugees.

The aim of the author is to change the problem of the displacement of the Moçambican refugees, and the trauma that they experience by introducing Pastoral care theory that will approach the whole problem holistically. One would challenge through pastoral care methods the local government to allow the displaced refugees to be given enough land for proper settlement and agriculture, access to health care, education and be accepted fully into the society.

In order for the reader to understand this situation, it is very important to know the historical background of the violent wars of Moçambique.

The following chapter focuses on the methodology to be used so as to achieve the envisaged objective.

## **CHAPTER 2**

### **2. METHODOLOGY**

#### **AN EXPLORATION OF GERKIN'S SHEPHERDING MODEL**

##### **2.1 HISTORICAL BACKGROUND**

In the long story of the people of God, the metaphor of care has multiple origins. Its meaning embrace many roles within the historic community and varying emphases, which from time to time have asserted themselves as primary for the care of God's people in particular situations.

##### **2.2 THE FOCUS OF PASTORAL CARE GIVERS**

Recently, pastoral care givers have focused primarily on the wise men and women of the early Israelite history as root models for pastoral care practice. Four modes of care, i.e. guidance, healing, reconciling and sustaining carry a primary connotation of wise care of the individual or family.

The large communal roles of caring leadership that sprang from the priestly and prophetic ancestral models have not, until very recently, received substantive attention in relation to the models and methods of pastoral care. A more holistic understanding of the caring ministry requires that we lay a broader ancestral

claim than simply that of the wisdom tradition and its practitioners.

### **2.3 THE NEED FOR AN INCLUSIVE APPROACH**

To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of the early Israelite history as root models for pastoral care practice involves us in a reconfiguration of the primary images that shape our understanding of what is involved in pastoral care of God's people.

Each in his or her own way was vitally concerned with the care and discipline of Yahweh's people.

In his book His Rule In His Church, Carlton Kenny, is right in saying that "The main point in all this is that ... the principle remain constant throughout the Old Testament period ... that whether it be Moses as both the civil and religious head or Joshua as a military leader or a judge or a king or a governor, all are referred to as those who 'fed' Israel. They were shepherds." (1991: 37).

Gerkin reminds us of our need to reclaim all the three Old Testament priestly, prophetic and wisdom guides role models as primary for the caring ministry of the Christian community and its leadership by interpreting and examining the long history of

this pastoral care because it grounds the faith and practice of the life of the people of God (1997:26). However, Gerkin alerts us to four valuable assertions in connection with our dealing with these roles:

2.3.1 We need to achieve a new and creative balance among the three roles (1997:80).

2.3.2 We need to modify some of the practices from the past "to fit the changing situation of the time ahead" (1997:79); or as he puts it in another way "to respond to the changing needs of people" (1997:21).

As a way of an example, the older model of pastoral counselling has employed two modes i.e. forgiveness and discipline. It emphasized healing with secondary attention to guiding. The revised model aims at utilizing four strands of pastoral care tradition. These four pastoral care functions are healing, sustaining, guiding and reconciling.

Healing, sustaining and guiding are not confined to the person-to-person relationship of pastoral care, but they need as well a group within which the person can become a part and which will receive him as one of them. This implies a therapeutic community which is ready to accept those who have been finding life difficult and who, as the

result of successful counselling, are trying to establish themselves in society (Heasman 1969:10).

- **Healing**

This pastoral action aims to overcome some impairment by restoring the person to wholeness and by leading him to advance beyond his previous condition.

- **Sustaining**

This pastoral action helps a hurting person  
To endure and to transcend a circumstance in which restoration to his former condition or recuperation from his malady is either impossible or so remote as to seem improbable.

- **Guiding**

This pastoral action assists perplexed persons to make confident choices between alternative courses of thought and action, where such choices are viewed as affecting the present and future state of the soul.

- **Reconciling**

This pastoral action seek to re-establish broken relationships between man and fellow man and between man and God. Historically, reconciling has employed two modes of pastoral action, namely forgiveness and discipline.

2.3.3 We need to keep the preservation of these practices as important because they have shaped the tradition of what it means to be faithful pastors of God's people (1997:79). He calls these practices "deep continuities" (1997:21).

2.3.4 We need to give "substantive attention in relation to the modes and methods of pastoral care" (1997:25) that sprang from these wisdom, priestly, and prophetic ancestral models (1997:27).

All in all, it means an adequate understanding of the functions of each model in order to avoid the mistakes "of those pastors of past eras who distorted the image of the pastor as Christ's shepherd by assuming the authority to judge and direct God's people - and authority that rightfully belongs only to Christ Himself" (1997:80).

## **2.4 THE MODEL PAR EXCELLENCE**

The prophetic, priestly and wisdom models of caring ministry we inherit from the Israelite community are not only biblical images with which we pastors have to identify. Another, in certain ways more significant, model is that of the caring leader as shepherd. According to Gerkin, the shepherding motif, originated as a metaphor for the role of the king during the monarchical period of Israelite history

(1997:27). But in reality, the role of the leadership began with the beginning of the ancient Israel under the Patriarchs.

According to Gerkin, the motif of the shepherding leader is most clearly captured in the imagery of Psalm 23. Here the Lord God is depicted as the good shepherd who leads the people in path of righteousness, restores the souls of the people, and walks with the people among their enemies, and even into the valley of the shadow of death. (1997: 23-27).

Yet, for Gerkin, "evidence is lacking that the shepherd model ever attained a place of significance equal to those of the prophetic, the priestly, and the wise guide in later Old Testament (OT) literature, probably it lacked an institutionalized role." (1997:27). According to him, it is "with the coming of Jesus" that "the shepherding image takes its place as primary grounding image for ministry." (1997:27). Jesus himself clearly confirmed his shepherd-hood when he said: "I am a good shepherd. I know my own sheep and my sheep know me." (John 10:14). This is the good shepherd who came to serve and not to be served. The one who came "that men may have life, and may have it in all its fullness". (John 10:10).

Other authors however, see the carryover of the significance of the metaphor as evident beyond the Psalm 23. According to Hargreaves, "in several passages in the Old Testament we see that writers use the words 'shepherd and his flock' (1973:38), referring to God and



themselves. The Israelites, who had been keeping sheep for a long time, called God 'shepherd', and called themselves his 'flock'.

"We are the sheep of His pasture" (Ps.100); "He will feed his flock like a shepherd" (Isaiah 40:11) (1973:40).

But Hargreaves, like Gerkin states that "when Jesus came He showed people more fully how God was their shepherd" (1973:40). The Interpreter's Dictionary of the Bible sees Ezekiel 34 and John 10 as "the two most extended biblical allegories of the shepherd" (Volume 4 1962: 316). The notion of God as Good Shepherd reaches its climax in the book of Ezekiel 34 in the Old Testament and in the gospel according to St John 10 in the New Testament.

For Gerkin, the imagery of the shepherd in Psalm 23 seems to be more emphasized and yet this is found in details in the book of Ezekiel chapter 34. It is in the book of Ezekiel where Yahweh declares his / her own assumption of the shepherd's role over Israel. In the book of Ezekiel we find God saying "I myself will search for my sheep and will seek them out. As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them (Ezekiel 34:11-12)

In Ezekiel this shepherd (God) will feed the sheep on the mountain of Israel by the fountain. He / she will feed them with good pasture where they will lay down in good grazing land. God Himself will be the shepherd of His sheep. He will seek the lost, and bring back the strayed, bind up the crippled, strengthened the weak, and will catch

over the fat and the strong. He will feed them in justice. Yet, the authors of the Dictionary, like the previous two writers, concede that "the OT has no precedent. Prophetic faith can conceive of Israel or the Servant of Yahweh dying on behalf of the cause of the knowledge and reign of God in the world, but not of God himself or Son of God. Prophetic allegory never sees the Shepherd dying for his sheep." (Vol.4 1962: 316).

## 2.5 THE SHEPHERDING MODEL

### 2.5.1 THE HISTORICAL BACKGROUND OF A SHEPHERD

As we have noted earlier, the psalmist depicts the Lord God as a shepherd. (Psalm 23:1). The reason for such a comparison can be understood when one think what an Israelite shepherd's work was, and for us in Africa such a comparison is better understood as shepherding is very common.

A shepherd took the sheep out of the village to a place where there was grass for them to eat. Very often the shepherd had to walk long distances over rocky dry ground in search of grass for his flock. He had to lead his sheep through dark and narrow places and went in front of them to show the way and to protect them from stealers and wild animals such as hyenas and jackals that might pounce upon them.

This was a dangerous work indeed, as Palestine was known of many wild animals, (I Samuel 17:34-35). When David was looking after his sheep he fought a lion and a bear. A shepherd

had to go on looking for his sheep in the heat of the day and throughout the very cold nights. The shepherd's work was to bring the sheep safe back to the village.

The work of a shepherd is clearly described by Phillip Keller in his book: A Shepherd Looks at the good Shepherd and his sheep when he says: "Folding sheep is another way of saying a shepherd is managing his flock with maximum skill. It is to say that he handles them with expertise, moving them from field to field, pasture to pasture, range to range in order to benefit them as much as he can, as well as to enhance his own land" (1983:23).

It is for this reason that there exist a special relationship between the sheep and the shepherd. "He calls his own sheep by name, and leads them out. When he has brought them all out, he goes ahead and the sheep follow, because they know his voice. They will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers" (John 10:4-5).

When our Lord, referred to Himself as the Good Shepherd, he saw the overall picture of the unique relationship between Himself and His followers and between Himself and those who had come under His good hands for the management of their lives.

As already mentioned, in St John's gospel Jesus Christ showed people more fully how God was their shepherd. God was in Christ, who was "The good shepherd who lays down his life for the sheep" (John 10:11). This is clearly shown by Hargreaves when he says: "It is in the restoring (rescuing, saving) of each of us (each as a whole person) that Christ was on earth to achieve, by His living, dying and rising" (1973:41).

Kelly sees the intense devotion and affection that is shown by the Masai people of East Africa to their stock as deeply moving. Out in the grazing lands or besides the watering places they will call their pets by name, and it is a sheer joy to watch their response as they come to the shepherd's call to be examined, handled, fondled, petted, and adored. (1983:47).

Equally so does our great Good Shepherd by His gracious Spirit calls and leads us out of our cramped experiences and move us into the rich, nourishing pastures of His World. He leads us beside still waters, in paths of righteousness. Some of these sheep had literally grown up as members of the family household. From their earliest days they had been cuddled, hugged, fed and loved like one of the owner's own children. Nothing delights the good shepherd more than to know his livestock is in good condition.

This is the abundant life the Good Shepherd wants for His sheep. As Kelly puts it "This is the graphic picture our Lord had

in His mind when He stated simply, "I am come that they may have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd gives his life for the sheep. (1983:109).

Maluleke also supports this when he says: "The church should understand that the main purpose of Jesus' coming on earth as recorded in John 10:10 is to give people abundant life (1999:11).

This shepherding model is the one that needs to be employed in improving the situation of the refugees from Moçambique in particular and the uprooted people in general.

As already indicated, the Israelites had been keeping sheep for a long time; hence it is not surprising that they called God 'shepherd' and themselves His 'flock'.

God was their shepherd in a very special way because of the 'covenant' He had made with them.

God is therefore present to give strength in the dark places of human being's lives, in the pain and sadness, despair and failure, in times of sin, danger, illness, loneliness, fear, doubt, and in death.

The Moçambican refugees experiencing the persistent traumatic poverty need such a shepherd. The God with us who is always in they're midst. The good shepherd will use his church to show

mercy, compassion and love so as to give these traumatized people strength in their pain, suffering, fear, doubt, loneliness and despair.

The church is therefore, challenged to assume the shepherding role of its Master so as to imitate Him. She is called and empowered to share the suffering of all by advocacy and care for the poor, needy and marginalized. This she must do by critically analyzing and exposing unjust structures and by working for their transformation. She must do this by its works of compassion and mercy.

The Church is called to heal and reconcile broken human relationships. She is to be God's instrument in the eradication of enmity, the reconciliation of human division and hatred, which is the main source of human suffering. She is also called, together with all people of goodwill, to care for the integrity of creation in condemning as sinful the abuse and destruction of God's creation, and to participate in God's healing of broken relationships between creation and humanity.

### **2.5.2 A HOLISTIC MODEL**

Applied to Jesus' ministry, the shepherding image incorporates all the models, i.e. the prophetic, priestly, wisdom as well as the shepherding motif of caring ministry. (Hargreaves 1973:27). The Good Shepherd (Jesus) and the poor are inseparable. The needy flocked around him everywhere he went the beggars, the

hungry masses, the blind, the lame, and the destitute with no other place to go. He was touched by their infirmities. Ten times the New Testament (NT) records that Jesus was moved with compassion each time in the context of his personal confrontation with suffering people. The bereaved, the uprooted people floundering as sheep without a shepherd, the sick whom he delighted in touching. Jesus loved them all.

Jesus is the Son of the God of Isaiah, the God who questioned his people through his prophet thus, "is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderers with shelter? When you see the naked, to clothe him"? (Isaiah 58:6-7). Jesus came to bring good news to the poor. Good for eternity, good for now.

From early Christian times to the present, the image of the pastoral leader as the "shepherding of the flock" has persisted as a prototypical image applied to both pastors and ecclesiastical leaders of the institutional church. The shepherding motif appears again and again in the writings of the early church fathers as the organizing metaphor par excellence for the work of the pastoral leader (Hargreaves 1973:27). In more recent times the shepherding metaphor has been widely appropriated as a grounding metaphor for the care-giving pastor. (1973: 27-28).

Carlton Kenny in his book His Rule In His Church put it clearly that "If this concepts of 'feed' and 'shepherd' in the Old Testament have been consistently expressed, rather than expressing shepherding in "a new form, a new way for which we have so little in the scriptures to guide us" and striving for a new principle (which really is not clearly proven) for feeding God's people, it is more reasonable for us to accept the one already given from the beginning and devote ourselves to learning the way it is to be expressed in the church" (1991:38).

It is against this background of Gerkin's Shepherding model i.e. of being an inclusive and grounding metaphor for pastoral care that one chooses to employ it in this research.

The church has a prophetic mission to uphold the integrity of human dignity by working for truth, healing, peace and justice for human kind, as well as pastoral concern. This is what Maluleke is referring to when he says: "The Christian Church should know that whenever a person responds in love to the needs of others, providing food, clothing or shelter, safety, welcome dignity, self-respect or chance to grow, God is present in this action." (1993:21).

This is what Pastoral Care is all about. It is a "helping acts, done by representative Christian persons, directed towards the healing, sustaining, guiding and reconciling of troubled persons



whose trouble arise in the context of ultimate meaning and concern". (Wright 1982:23).

The prophetic dimension must be complemented by pastoral concern for sheer enormity of human suffering. The church is an essential tool in the building of God's kingdom on earth. Due to this prophetic mission the church cannot loose interest in what is happening in the life of peoples especially broken hearted, and refugees etc. The mission of Christ is directed to the poor in the first place and the kingdom of God would bring shalom to the poor and reverse their situation.

The church is expected to fulfil this calling by implementing, supporting and promoting initiatives that enable the uprooted and the poor to trade their way out of poverty; the care that "involves giving careful attention to the needs and problems of individuals and families". (Gerkin 1997:27). "We need to care for people, nursing the wounds of the oppressed and bleeding people." (Pityana and Villa-Vicencio 1995:11). In support of what Gerkin is saying above, Pieterse says: "if we want to communicate God's love, grace and liberation to the poor in our country, we will have to do so by way of physical acts of upliftment. The church has to minister to the poor in deed and word, and in that order, impelled by "Christian love". (Pieterse 2001:111)

Like Pieterse one also believe that the Christian church like the good shepherd needs to be at the forefront in not only witnessing to Christ, but also making a real contribution in its action of showing God's love so that the world may see the good she is doing and give praise to our Father in heaven (Matthew 5:16).

This is supported by Maluleke when he says: "The church should know that the diaconal service of the church is important because of the direct and it can give to those within and outside of the church and because the verbal proclamation of the kingdom of God will be less forceful without the visible reflection of the kingdom in diaconal service of the church" (1991:49).

The church is Jesus' hands, reaching out, touching a suffering generation in his name. She needs to know the real needs of real people struggling for survival in today's real world of which some have lost all, even their human dignity. We are called to love our neighbours as ourselves and to make the love of God known to the excluded, marginalized, voiceless and the uprooted. As faithful disciples of our Lord, the good shepherd, we need to follow His example by "deciding to take the side of the poor." (Pieterse 2001:115). This is what the church is called to do, and for the church to fail to serve God's people in this most trying moment in human history is tantamount to failing Christ.

## 2.6 WHAT THE CHURCH SHOULD DO

As already indicated, the church should know that it has a role to play in giving the poor and the uprooted some inspiration and vision so as to empower them to ameliorate their circumstances and thus bring about liberation from their situation of poverty and uprootedness. (2001:115).

The church should therefore lobby other stakeholders such as Government, Non Governmental Organisations (NGO's), civil society and other Faith Based Organisations to engage in the development of refugee communities. This is emphasized in the preamble of the memorandum of understanding between the government of the Republic of South Africa and the National Religious Leaders Forum (NRLF) signed on the 10<sup>th</sup> May 2005, where it says: "One of the main challenges facing South Africa is the eradication of poverty and underdevelopment. Whilst the government is investing significant resources to address this challenge, it recognizes that, given the magnitude of the problem, it cannot do it alone. Civil society, the private sector and faith based organisations have an important role in extending the reach of government programmes" (Memorandum of Understanding 2005/05/10).

In his book "Preaching in a context of poverty" Pieterse says: "It should be noted that the church and its preaching represent only one role among innumerable agencies conducting programmes and

projects to assist the poor in their development. The church and its preaching could never take on this task single-handed, in isolation. Collaboration at a local level with one's own church, secular agencies and other churches in an ecumenical context is a second basic premise." (2001:94).

## **2.7 METHOD EMPLOYED IN THIS THESIS**

2.7.1 The author will employ the combination of quantitative and qualitative approaches. The theoretical argument for employing these two approaches is that the topic itself is about the traumatic experience of real people who have dreams, aspirations and expectations as ordinary people do. Concentrating on available academic books on the subject alone may hover above the experiences of this people, but history of displaced Moçambican refugees will help share experiences of social planning that leads to poverty and governance.

For this reason quantitative approach will help engage the people who would be able to tell stories from their perspective as they experience it. Hence interviews with these refugees will help the author explore their traumatic experience of pain. A structured questionnaire will be used in order to further understand the problem experienced by the Moçambican refugees (see Appendix A & B of the interview questionnaire form and the rating scale).

The purpose of this questionnaire is to reveal what ecumenical movements such as The South African Council of Churches (SACC) can do as a way of caring for them. It is their pastoral duty to welcome the stranger. This is what Gerkin means by shepherding the flock. This ministry of caring for the Moçambican refugees is still far from over irrespective of the fact that we no longer have classified refugees in the new government. These people are still in our midst and have not yet fully integrated. That is why they are still a challenge to pastoral care.

Their livelihood as a result of our attitudes and their low self-esteem thereof still shows that they are aliens in this country particularly in Bushbuckridge. The questionnaire is aimed therefore at challenging the pastoral care ministry of local churches and communities around Bushbuckridge.

This will at least help the author to have theoretical perspective as he visits these refugees. This perspective will not be imposed on their situation, but will help in understanding their situation. It can either be confirmed or even done away with depending on research information.

Furthermore, at the completion of this thesis, the author will be in a position to argue against or for assumptions made by relevant scholars or the related themes about poverty or any other traumatic experiences encountered by the Moçambican refugees.

2.7.2 In this study, the author wishes to intervene on behalf of the traumatized refugees who have been displaced. As an ordained minister of the gospel, the author will set up small counselling centres that will help the refugees get in touch with their traumatic experiences.

2.7.3 Furthermore, the exploration of this problem will be analyzed together with colleague pastors, church members and other Faith Based Organisations (FBO's) in order to discuss the poverty experience problem theologically, so that we find ways and means of alleviating it, and to render pastoral care to these refugees who seek shepherding.

2.7.4 The author proposes to lobby human rights activists in government, Non-Governmental (NGO's) and other stakeholders who are interested in bringing hope to these hopeless people. The aim is to raise their conscious to the problem encountered by these Moçambican refugees.

2.7.5 The next step will be the formation of small groups for justice at the church and community levels. Amongst the group members will be the representatives of the refugees. This combined group will network with government and other stakeholders that care for disadvantaged people. As such, a partnership combined with collaboration is very essential to the success of developmental projects such as the one of caring for the poor and uprooted. According to Maluleke, “community development must be a collective action which includes collective decision making” (1993:39).

This is in agreement with Pieterse’s statement that “churches should also be open to collaborating with non-church organisations if local conditions require this. Local authorities and other agencies often run such projects in their areas” (2001:120)

2.7.6 The author will then highlight the group about his findings from his interview with the refugees. The refugee representatives themselves will give their inputs about their situation. The refugees will have to tell what their needs are and what they suggest can be done. This is true of Pieterse when he unequivocally point out that "the poor must state their own needs and be helped to liberate themselves" (2001:116).

2.7.7 Given the holistic reality of the refugee situation, we will need three necessary steps in self-education in the sphere of refugee situation before any concrete pastoral action is effectively undertaken. The first step will be the critical reading and identification of realities of poverty and social injustice. At this step, we will train our attitudes, senses, and our whole being to see and feel the many issues of social injustice in us, around us, and far away from us. Unless we know, we cannot be moved to any action. Unless we know rightly, we cannot apply the right remedies or device the correct pastoral action (Shorter and others 1987:73).

In our endeavour to apply the right remedies or device the correct pastoral action, we shall avoid what Eddie Gibbs in his book, "In name only", calls a 'cyclic pattern' of remedy which becomes a 'wave pattern' after intervention strategies. What he means is the application of preventive measures to stall a 'life threatening ailment'. Gibbs asserts that "intervention strategies often prove ineffective either because they are not radical enough, treating symptoms rather than root causes, or because they are not sufficiently comprehensive. They only deal with one dimension of the problem (1994:102).

We will endeavour to strive for what he calls a "continuous transformation" whose achievements are



permanent (1994:103). In other words, instead of striving to catch fish for the poor and the uprooted, we shall help them to both device means and catch fish for themselves as expressed in the well-known statement that "Give a person a fish and you feed him for a day; teach a person to fish and you feed him for a life time".

The next step will be the interpretation of the issues. We must go much beyond the seeing of what is happening to a serious reflection on why it is happening and what interpretation to put on it. This is supported by Shorter and Others in their book: Towards African Christian Maturity where it is said: "Interpretation is an important stage. If it is false, the remedy will also be false. If it is unchristian, the application will also be unchristian. Then, instead of assisting, we shall be destroying" (1987:74).

The third step will be the working out of our Christian manifesto against poverty and uprootedness. Without a clear and a convincing manifesto for the fight against social injustices, fear and uncertainty will prevent the necessary action. From the outset of His mission, Jesus made His manifesto very clearly. It was the option for the poor and the disadvantaged (Luke 4:18ff).

Manned with a clear manifesto, fully convinced that we are on the side of God in the struggle, no power, however strong, can deter us from acting and from proclaiming the words that are for social justice (1987:75).

The small groups at every level of the church and society will deliberate together on the reality of the situation, study it, and find worthy solutions. They should stress human dignity, truth and total liberation (1987:76). Maluleke also sees total liberation as a challenge to the church. “The prophetic voice is challenging the Christian community to become deeply involved in the struggle for a total liberation which includes the economic, social, political and cultural levels of life” (1993:20).

The question we are dealing with is not basically one of mercy, charity or pity; it is one of justice and the defence of human dignity. As such it must involve both the refugees and the locals (Shorter and others 1987:77). It is for this reason that we need to create cordial relationships between the refugees and the locals. In order to regain dignity, people must live a complete human life of living in four relationships: In relation to God, oneself, in relation to ones fellow persons, and in relation to the world. It is the task of diakonia or service of reconciliation “to help man re-establish these relationships” (Marthinsen 1998: 8).

Kristian and others call the relationship to God a theological relation, the one to a fellow person a social relation, that with oneself a persona relation or an ‘ego’, and that with the world or nature an ecological relation.

In Hebrew the word ‘shalom’ expresses this fulfilment. Shalom is often translated into the word peace, but ‘shalom’ means whole, unhurt and unhealed. “Man shall live in harmony with all his relationships, and rest in peace with God, with his fellow men, with nature and with himself” (1998: 8).

According to Waruta and Kinoti there is no room for oppression and exploitation in a reconciled society. Human beings would not be exploiting one another, nor would they exploit natural resources in such a way as to upset the natural and ecological equilibrium (2000: 59).

2.7.8 The author will integrate in writing points 1-7 through the interviews which will be conducted at different refugee camps in Bushbuckridge.

2.7.9 The author will make the thesis available to both the South African and the Moçambican governments, including institutions of high learning (universities) for their study and creating a pastoral theory which will help people to act in alleviating poverty.

2.7.10 The evaluation will be done as against the existing situation and circumstances, so that other researcher can continue searching other gaps which had not been explored.

## **2.8 DELIVERING THE CHALLENGE TO THE REFUGEES**

When we feel we are ready for the task, we will then have to engender in the refugees, both individually “to care deeply for persons is to enquire with them. Search with them. Question with them about what the events of their lives mean at the deepest level” (Gerkin 1997:125).

According to Maluleke “development is a process by which people gain greater control over themselves, their environment and their future in order to realise the full potential of the life that God has made possible” (1993:20,24).

In his book, Seven steps of Highly Effective People, Covey speaks of logotherapy (the way of understanding mental and emotional illness which are only symptoms of an underlining sense of meaninglessness or emptiness) which is the concentration “on making people aware of what they are, their dignity and rights” (1994:108). This logotherapy eliminates emptiness by helping the individual to detect his unique meaning and his mission in life.

We must enquire with them into the ways in which their questions have been presented in the past and how those questions have been answered. We must help the refugees to articulate their own questions and help them find answers to those questions (Gerkin 1997:125). This is in line with Maluleke's view that "to improve conditions in a rural area, it is necessary that the community itself identifies their problems and choose their own development objectives... the most important benefits are for the people to pinpoint the areas of exploitation, learn the process of planning and implementing and above all practice decision making as a community" (1993:21).

We will, purposefully eschew the temptation to provide for them quick and easy answers to their questions even when it may appear that an obvious answer exists. In this way we will be seeking to nature enquiry rather than end it by presenting an authoritative response (Gerkin 1997:125). Again this is in view of Maluleke's view that "The church should always be considered to offer solution not providing escape gabs but by overcoming the problem itself: (1993:20).

## **2.9 PRELIMINARY CONCLUSION**

The church and other stakeholders have a responsibility to change the persistent traumatic poverty of these refugees for the better. The Shepherding model if applied by giving them training will make them aware of who they are, their dignity and human rights. It will convince them that they are not powerless, that they have the power to change their situation. After all, they may not be as poor as they have

come to regard themselves or as they are regarded by society, if they examine themselves integrally (Gerkin 1997:125).

The present situation of these refugees and the proposed methods of improving it are clearly shown in the next chapter on Poverty as a result of uprootedness.

## CHAPTER 3

### 3. POVERTY AS A RESULT OF UPROOTEDNESS

#### 3.1 DEFINITION OF POVERTY

Hammond and Pieterse explain poverty as "an insufficiency of the material necessities of life (Hammond 2003:61) and "the inability of individuals, households or entire community to command sufficient resources to satisfy a socially acceptable minimum standard of living" (Pieterse 2001:30).

Wilson and Ramphela on the other, define poverty as "a state of not knowing where the next meal is coming from or fearing eviction from their meagre dwelling because they cannot pay the basic rental. There is also a fear that the breadwinner will lose his job". (1989:67).

Now to say that someone is poor we normally refer to economic poverty, meaning that the one has very little or no money with which to buy some basic needs. In the light of this, the Webster's New Collegiate Dictionary define poverty as "the state of one who lacks a usual or socially acceptable amount of money or material possession" (1981:894). Concise Oxford Dictionary simply define poverty as "being insufficient in amount" (2002:1121). However, an inclusive definition or

broader meaning of poverty is a state of condition of being indigence or lack of something specified deficiency of desirable ingredients or qualities. This state of poverty denotes serious lack of the means for proper existence or state of having absolutely none of the necessities of life.

Many researchers seem to agree with this definition.

Defining poverty under these terms implies that if we talk of poverty of something, we are echoing the lack of that thing or the quality of that thing being extremely low not because it is scarce but others have taken it through greed.

In all the various Old and New Testament rendering of the term 'Poverty' what is apparent is that it is also experiential, contextual and relative. The Bible people shared a common communal idea of poverty. However, the general designation of the poor is one who is needy, without power, abused by those in power and lacking the basic necessities of life.

Getting closer to people who are referred to as 'poor' or living in the poverty line could be drawn to be the official level of income which is needed to achieve a basic living standard with enough money for things such as food, clothing and shelter. Being sick and not able to see a doctor. Not being able to go to school and not knowing how to read and write. Poverty is not having a job. It is losing a child through illness brought about by unclean water. It is powerlessness, lack of representation etc.



It is important to note that people who are often said to be poor are mostly orphans, widows and land-less aliens. However, restricting poverty to money as the above definition does is not informative enough. A broad based understanding of what poverty is, is crucial in order to enable us to apply a broader based remedy for its alleviation. For this reason, the author will revisit what he shared about poverty in the first chapter of this thesis.

As already indicated people like Hammond; describe poverty as a lack of basic necessities of life. (2003:61). One needs to picture men, women and children, the old and the young, without adequate food and water, clothing and shelter, uneducated and in bad health, even though these days, because of black empowerment, in South Africa some educated whites are becoming poor too. Such a definition is an over stress of physical poverty and treatment to the total exclusion of spiritual, social and other forms of poverty.

According to Michael Taylor, limiting the definition of poverty to only a lack of basic necessities of life reduce our understanding of the phenomenon. For him, such a definition, will also "drastically limit the possibilities and the opportunities for action oriented towards the elimination of poverty" (2003:2-3). The author wants to follow this complex reality, because poverty is multi dimensional.

Waruta and Kinoti see an integrated or holistic approach to poverty as much more appropriate than a fragmented one that caters only for one particular aspect of poverty. (2000:73). A human being is not a fragmentation, but a complete entity, needing help for his or her whole being, i.e. spiritually, socially, physically, psychologically and in relationship with his or her environment.

For the author the term ‘Poor’ therefore covers economic poverty, the unjustly deprived, the impoverished, the oppressed, the unfortunate, the afflicted, the needy, the destitute, the widows, the orphans and even the stranger, all of whom are objects of God's special protection. It is against this background that one advocates a holistic approach to poverty, taking into account the political, economic, social, behavioural as well as spiritual components.

### **3.2 CAUSES OF POVERTY**

There are several elements that contribute to poverty. Due to apartheid in South Africa, poverty became part of the plan to keep blacks on a certain level. Thus, poverty can be attributed to a variety of factors as follows:

- a. In the first place, poverty could be God's own choice for a person either as a test of faith or as a corrective measure. (I Samuel 2:7).

Taylor also asserts this by saying that "Poverty can be something God engineers and of which God approves or it can be something to which God is absolutely opposed" (2003:25).

- b. Secondly, rich countries are the worst offenders against the rights of poor countries. They take raw materials from poor countries at cheaper prices because of their manipulation of exchange currencies.
- c. The economic system, corruption, bad governance and unequal distribution of land are the major causes of poverty.
- d. In Africa, factors such as drought, crop failure, unfavourable terms of trade, famine, misuse of natural and human resources contribute to poverty.
- e. Unemployment and employers who do not pay adequate salaries to their employees cause poverty.
- f. Poverty could also be a result of laziness and negligence, as Taylor explains: "Poverty is to some extent self-perpetuating" (2003:68). In traditional society people had been independent and self reliant, growing their own food living as an interdependent community. (Maluleke 1993:7). To the contrary, these days some poor people have become so used to being dependent on the government and other donor agencies. They get so used to receiving handouts that they don't do things for

themselves not for the lack of land or ability but because of mere lethargy and apathy.

- g. Poor health contributes immensely towards poverty. Sickneses and diseases like HIV and Aids exacerbate poverty. The potentially productive person becomes powerless and draws from savings. Household income is eroded through high medical and funeral expenses. Some employers are reluctant to employ people with HIV and Aids. Other employers retrench workers infected with HIV and Aids; thus they become more impoverished.
- h. Single parenthood, especially among women with children to cater for, the elderly living alone, the disabled and unemployed are the most affected by poverty.
- i. The rich who do not give abundantly to the poor. Excessive wealth is itself the cause of poverty as rich people glamour for more at the expense of poor people. This result in the rich getting richer and the poor becoming poorer. The economic development, which would eliminate poverty, would not take place unless the rich shared their knowledge, technology and financial resources with the poor.
- j. The multinationals, which are reluctant to share, even a little of their huge profits with their workers. Big business, which claims to develop poor countries, are impoverishing them, by

enriching themselves with any undertaking meant to help the poor, so they are helping themselves in disguise. Shorter and Others are right in saying, "The rich have never helped the poor as much as the poor have helped the rich" (1987:67).

- k. War has contributed largely to poverty in Africa, as it has caused people to run away from their own homes to other places in search of security, where they become extra burden on other countries. This refugee increase, due to the ravages of war, massive relocations, resulting in loss of self-esteem, rejection and a sense of dependency, promote poverty.

This thesis therefore, focuses on the poverty that resulted from the ravages of war that lasted for more than a decade in Moçambique, uprooting millions of its nationals, taking into account the historical background of poverty in that country. Now, the reader will understand the problem of Moçambican refugees, who relocated because of war.

### **3.3 THEOLOGICAL REFLECTIONS ON POVERTY**

It is very essential that poverty be understood in the light of God's sovereignty and word. It is God who has made both the poor and the rich. Proverbs 22:2 says: "Rich and poor have this in common. The Lord is the maker of them all. "It is even He who decides who should be rich and who should be poor (Sam 2:7). We therefore, need to regard the poor the way God regards them. For instance, God does not

forget them (Ps 9:18). He hears them (Ps 140:12). He delivers them (Job 36:15; Ps 35:10). He protects them (Ps 109:31). He exalts them (I Sam 2:8, Ps 107:41). He provides for them (Ps 68:10; Ps 146:7). He does not despise their prayers (Ps 102:17), and He is the refuge of the poor (Ps 14:6). We are expected to love and care for the poor as God does.

Mosaic Law has specific provisions for the benefit of the poor. For instance in Exodus 22:25-27 we are exhorted not to charge any interest on any money lent to the poor and needy. The cloak of the poor should also be returned to him or her so that he / she does not lament in anguish to the Lord. Leviticus 19:9-10 also demands that people should not harvest everything from their farms but leave some for the poor to pick and live on. Its 13<sup>th</sup> verse warns people not to defraud or rob their neighbours. The poor are also to benefit from tithes (Deuteronomy 14:28-29). All these provisions are meant to protect and care for the poor so that none would lack basic needs.

It is worthy to note that Israel as a nation was born out of poverty as indicated in Exodus 1:8-14; 1 Kings 8:50-53; hence God exhorts them to be kind and open handed to the poor. Even though God says in Deuteronomy 15:4 that there should be no poor among the people. He knows there should be no human nature, there would always be poor people hence He maintains in verse 11 that there would always be poor people in the land. Therefore, He commands us to be open-handed towards them.

This call of God is a call for a distributive justice. We are expected to follow the practice of the early church whereby people sold their belongings and brought the proceeds in a common treasury for distribution to all who were in need. We need to eschew the exclusive mechanisms that continue to enslave millions of women, men and children of Africa, if we want to please God and remain in His blessings.

However, wilful neglect leading to poverty should not be condoned. Proverbs 13:4 says: "The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied." We need to discipline ourselves to be industrious hence Proverbs 13:18 maintains that "He who ignores discipline comes to poverty and shame..." God does not allow us to be lazy and wasteful in our lives. He encourages us to be hard working in all humility and righteousness and He will bless us to enjoy the fruit of our labour and help others out of their poverty. Jesus has left a very good example for us to follow, II Corinthians 8:9 tells us that though Jesus Christ was rich, for our sake, He became poor, so that we through His poverty might become rich. We need to share with one another in order to eradicate poverty.

### **3.4 THE HISTORICAL ENCROACHMENT OF POVERTY IN MOÇAMBIQUE**

The encroachment of poverty in Moçambique was the result of five centuries of exploitation of blacks by the European colonizers coupled with the troubled transition because of democratic teething problem and the internal wars, while the persistence of poverty among the

refugees was as a result of their uprootedness and flight to various places in other countries.

### **3.4.1 THE FIVE CENTURIES OF EXPLOITATION**

The arrival of the Portuguese on Moçambique Island in 1498 meant little or nothing to the Bantu people (Abrahamsson and Nilsson 1995:15). When these Portuguese landed, they found a society that was characterized by subsistence agriculture (1995:20). Moçambique was a good country to live in because of its fertile soil and the country had enough resources for livelihood.

Nearly all the rivers in the Southern African region flow towards Moçambique, enabling the country to have enough water for consumption, navigation, and agriculture et cetera.

A clear explanation of rich resources of Moçambique is shared by Harries, who mentioned more than sixteen types of agricultural products that were cultivated by the mid-nineteenth century as important famine-breakers (1994:10). Beef was also a prized famine-breaker (1994:10), and so was meat that was derived from hunting game (1994:10). The collective fish hunt was an important source of food during the hungry period preceding the rains of November and December (1994:9). But the most important famine-breaker during this time of the year were the fruits gathered from the commonage separating the various homesteads (1994:8).



Things changed when the European colonizers settled in this beautiful country. They connived with the local chiefs and the Swahili-Arab merchants who had also settled on the coast and about one million Moçambicana were sold into slavery. The country was robbed of untold human potential, extracting resources that laid the foundations for long-term under-development, and poverty began. (Waterhouse 1996:7).

Many Moçambicana were compelled to look for their livelihood elsewhere.

In the early 1900, Moçambique exported over 80, 000 mine workers to South Africa, getting income for each worker, resulting in up to half the male population leaving women and children to work in the agricultural fields. Throughout this period hundreds of Moçambicana fled their country over the borders to avoid ‘chibalo’ (hard tax) and the prevailing violence of the Portuguese regime. At home the poor women were also expected to pay ‘chibalo’ (hard tax) to the colonials (1996:7). The country became poorer and poorer everyday.

A short summary of history will explain how poverty gained entrance into Moçambique.

In June 1962, Moçambique Liberation Front (Frelimo) was formed with Eduardo Mondlane as its first President. It launched its ten-year guerrilla struggle against colonial rule in September 1964 with its base in Tanzania.

In 1975 National Independence was finally achieved. Many Portuguese colonials including many Asian traders left Moçambique. Those fleeing took with them whatever they could, including their technical and managerial skills. That which they could not take they destroyed. This is clearly shown by Hall and Young when they say; "The flight created dramatic economic problems. Business were abandoned, tens of thousands of domestic servants lost their employment, and the rapid collapse of the building boom and the tourist industry threw many thousands more out of work.

As the exodus gained momentum, the pool of skilled and semi-skilled workers shrank, losing not only white Portuguese but also literate black Moçambicana or *misticos* who had formed a significant proportion (up to 30% of the skilled working class." (Hall and Young, 1997:50). What a massive exodus. The fragmented country was left in the hands of guerrilla bush fighters most of whom were illiterates.

Many people who lived on subsistence farming from the rural areas came to occupy properties in cities and towns. Formerly people in cities depended on the agricultural production from the rural areas. Now food production was therefore decreased tremendously. "Commercial production, rural and urban trade collapsed in their wake." (Waterhouse 1996:10). By the mid 1980, famine was widespread, thousands of people were

starving, and thousands more were fleeing from their homes before a rapidly spreading of civil conflict." (1961:11). The reader can begin to understand why poverty became part of life for the people of Moçambique.

### **3.4.2 THE TROUBLED TRANSITION**

Due to the historical factors health issues started affecting the natives of the land. The international praise for the government's success in extending health care, increasing literacy and production that was promising to pick-up faded. This was due to the fact that the new government started to abolish private medicine and legal practice and the fact that Moçambique became a secular state.

The honeymoon was therefore short-lived because of little experience on the side of the government. "Frelimo had little experience of governance and had very few resources. Its agricultural policy was a failure. Its ten-year programme of rapid centrally planned and heavily capitalized development proved to be a fantasy. Economic problems were compounded by drought and growing insecurity in the countryside". (1996:10).

This shows that Frelimo inherited a bankrupt country as Waterhouse puts it "The fleeing Portuguese took with them whatever goods and capital they could, plus all their technical and managerial skills. What they could not carry they

destroyed. Commercial production and rural and urban trade collapsed in their wake" (1996:10).

The support that Frelimo gave to the African National Congress (ANC) that was struggling to end apartheid in South Africa and that given to Zimbabwe National Liberation Army (Zanla) that was also fighting for independence in Zimbabwe resulted in Moçambique being punished with military retribution. Her neighbouring countries inflicted very heavy and damaging sanctions.

The economy of the country was heavily affected. This resulted in the persistence of poverty for the people.

By 1987 Moçambican economy was now in shambles, while on the other hand there existed a division over regional and ethnic differences among the Frelimo Party members. The fact that in its radical reform Frelimo conducted an intolerant campaign against all authorities linked to the colonial state such as religious leaders, herbalists, polygamists and traditional leaders, earned her many enemies at home. As a result the then Southern Rhodesia's security forces created Moçambican National Resistance (Renamo) that started setting villages aflame.

They destroyed all kinds of infrastructure such as clinics, hospitals, shops, railways, schools, bridges, roads et cetera, upsetting economic activities, and thus, creating massive unemployment, this also added to poverty in the country.

As a result of war people could no longer work their field, as they had to hide for their dear lives in dense bushes. The slicing of noses, cutting of ears and sexual organs of innocent civilians, the planting of landmines by both warring parties was another brutal strategy that increased the flight of these traumatized people to places of refuge, and in turn adding to their poverty. "The toll of war was tremendous. According to United Nations estimates, close to one million lives were lost through war, hunger and disease. Nearly two million refugees fled to neighbouring countries, while an estimated four million people were internally displaced (from a total population of 17 million) ... and two thirds of its population living in absolute poverty." (1996:14).

The above-mentioned problems uprooted and displaced many people both internally and outside the Moçambican borders in search of security. They could not take anything with them. More than a million fled to South Africa. Poor people, running away from poor country, and settling in new places, increased the persistence of their traumatizing poverty. All that they could bring to South Africa was poverty and these added to health burden.

### 3.5 POVERTY AS FACED BY THE MOÇAMBICAN REFUGEES IN SOUTH AFRICA

The Moçambican refugees were already familiar to infrastructure in South Africa due to migrant labour system.

These ties have provided a back-up security and support system in times of hardships. It can be argued that when the Moçambicana came into South Africa in the 1980s and 90s fleeing the war, they did not come as strangers or even as refugees, but were taken in by local communities as relatives and neighbours in distress.

The spirit of 'Ubuntu' prevailed, that is to say: "*Umuntu ungu muntu nga bantu*" (a person is a person because of other people). The element of pastoral care becomes important part of care in the refugee camps; therefore it is not surprising, that when the Moçambicana crossed their borders in search of safety from the war, the multiple ties already established provided a haven for them.

The reader can understand that as the influx increased, nobody however hospitable could afford to receive the number of people arriving in drove on daily basis. Everyday people arrived in tens and hundreds. They could no longer be hosted in people's homes. They needed shelter, food and water, clothing, security, education for their children etc. As a result poverty persisted. One would understand why this research.

### 3.6 CHALLENGES FACING THE REFUGEES

#### 3.6.1 Non acceptance as ‘Refugees’ per definition.

For some time there had been serious debate about the qualification of the former Moçambican refugees as ‘refugees’ per se, within the context of the South African government. The United Nations High Commissioner for Refugees (UNHCR) definition of this word is actually centred around country borders. "For one to be recognized as a refugee, one should leave one's country and cross ones border and ask for asylum in a foreign country because of political turmoil" (Rakuba 2004:1). But because of political tension between South Africa and Moçambique, the South African government was reluctant to accept the Moçambicana as refugees, although they qualified as such, under the UNHCR's definition.

One of the reasons why they could not recognize Moçambicana as refugees was that the then government was not a signatory to the UN Convention and OAU declaration. According to the International law, they could not offer anybody refugee asylum. At the moment the new government has ratified the UN Convention and the OAU Declaration and therefore have put into place a refugee law.

Former Moçambican refugees were not actually allowed to settle in what used to be called "White South Africa". Those who arrived first were summarily arrested and deported to Moçambique until the leaders of the homelands adjacent to the

border with Moçambique requested that they be allowed to settle within the borders of the homelands. Moçambicana were not allowed to go beyond homelands and those who took chances were arrested and deported back to Moçambique.

As South Africa is no longer depending on agrarian economy, except through commercial farming, most of the people from the rural areas have left to seek for jobs in the cities and the fact that Moçambicana were confined to the homeland, this made their life very difficult. There has been a popular phrase among Moçambicana: "**Hi ya Joni**" (meaning, “**we are going to Johannesburg**”). For them any part of South Africa beyond homelands was Johannesburg and everyone yearned to go and risk arrest and deportation.

However, their being unable to be classified as refugees deprived them the humanitarian assistance due to them by the UNHCR. As a result, they depended on handouts from the locals and other humanitarian agents. When you are a beggar you lose your dignity and self-image and so were the Moçambican refugees. The above affects you in such a way that you react and relate to other people differently.

Like wise, their dependency, because of such poverty, made them to lose their human dignity, motivation, self-reliance and commitment as Maluleke puts it:



"Poverty destroys motivation and commitment. Many people who are poor have lost their sense of purpose. When people lose their sense of purpose they are to be controlled by confusion, frustration and discouragement. (1999:19). They tend to silently endure their misfortune, accepting that they are powerless, ignorant and hopeless." (1993:7).

The belief that nothing will ever change the state of poverty is reflected in the following comment: "Since birth I have had a difficult life. Things did not improve after my marriage. Through my experience, I have got used to the difficulties (May & Govender 1998:41).

This situation applies to most poor people in South Africa. Many poor people lose their human dignity because of accommodating poverty. They tend to take their suffering and misery as part of their normal life. They don't even struggle to do anything with it.

### **3.6.2 The registration of those who decided to remain in the country permanently:**

Although this was intended to help those who decided to remain permanently in South Africa, this has created more problems.

People were issued with South African ID's but were endorsed that they were still Moçambicana. They could not get South African passports. If they wanted to travel to Moçambicana

they had to go and apply for Passports in Nelspruit. This situation deprived them of the Social Benefits in the country. They remain to be without a proper identity. Another traumatic experience.

### **3.6.3 Xenophobia**

While the South African exiles received hospitality in exile during the days of the struggle, the average South African seems to have negative attitude towards refugees and economic migrants. This can be attributed to two major factors:

**a. The deteriorating economic situation in the country.**

While many people understand South Africa to be a rich country, some people do not understand that there are two economic worlds living side by side in the country.

There is the 1<sup>st</sup> world and the 3<sup>rd</sup> world that are completely different - Unemployment and poverty among the majority of South Africans is appalling. The presence of foreigners in the country such as the Moçambican refugees has created competition for scares job opportunities and the informal trade and hawking.

As already indicated, because of their vulnerability, the refugees accept employment as domestic workers, cattle herders and labourers at very low wages.

Commercial farmers would drive their trucks to collect refugees from the refugee camps to work at their farms for cheap labour. This create tensions between the refugees and the locals as the locals sees refugees as people who have come to take their jobs.

**b. The lack of understanding of life beyond the South African borders.**

Due to apartheid system that prevailed in South Africa for many years, the average black South African has never been outside the borders of the Republic. They therefore do not understand life outside South Africa. They do not understand the reasons that brought many refugees to South Africa. For them refugees are here to take jobs and other opportunities. It is for these reasons that made the Moçambican refugees not to be welcomed by some local citizens. Tension between South Africa and Moçambique developed because refugees were used as cheap labourers.

This rise in xenophobia has put many migrants in a difficult position. There have been street demonstrations protesting the presence of ‘illegals’ and the press has contributed to the notion of such people as thieves, drug traffickers, gun runners, accusing them of also spreading the HIV virus. Such a rejection and jealousy added to their poverty. They are not welcomed in the

infrastructure of the country. The above relationship affected South Africans in such a way that the church is not able to respond properly to the needs of the Moçambican refugees.

The escalating crime in the country which is blamed on foreigners also add to the negative attitude towards refugees. There are cases that have been proved that some of the foreigner, though not all refugees were involved in were arrested and convicted. HIV and Aids is also attributed to the foreigners and therefore add to xenophobic.

#### **3.6.4 Lack of resources for the church and other helping agencies**

The reader will now understand why the above became problematic. This is a major challenge for the churches and those agencies involved in the ministry with uprooted people. Funds for these ministries are very scarce. Our churches are failing to maintain themselves and it become very difficult to fully perform their caring function they ought to carry.

### **3.7 THINGS THAT BUTRESS POVERTY IN THE REFUGEE SITUATION**

A thorough observation on how poverty shows its face amongst refugees is of great consequence. It is through such observation that we can come up with relevant mechanisms to remedy the situation.

Material monetary lack is an integral part of poverty but we need to go beyond this. We are ethically obliged to do some social analysis, as this will help us see how people experience poverty in a given social context. The result would be that poverty reveals itself materially, socially, psychologically and spiritually.

When one visit local clinics or health centres, the majority of those queuing are women and children from the refugee camps. The dirt and the under-nutrition at the camps make them more vulnerable to all kinds of diseases, and thus constant ill health thrives.

As for exhaustion, hard and physical labour for hardly any income incurred by the refugees, this is more glaring at local market places. There, you find many old, middle aged and small children selling variety of products such as cobs, peanuts and cassava on behalf of local people, toiling from sun-rise to sunset. At the end of the day only to go home with very little income and to some, especially children are only paid in kind such as food.

People are aware of their improper situation, but they cannot do anything for fear of reprisal by the locals such as being removed. For this reason they live in anxiety. The following paragraphs will bring to light the way poverty manifests itself in societies to which Moçambican refugees are found:

### **3.7.1 LACK OF EMPLOYMENT OPPORTUNITIES**

The rate of unemployment in South Africa is very high. This was shared by the spokesperson of the ministry of education in

December 1998 when he said: "approximately 600 000 pupils who wrote Matric at the end of 1998 some 60 000 are expected to gain admission to universities and technikons. Another 60 000 will, it is hoped, find jobs (Rapport 13 December 1998). This means that of those who hoped to start work after Matric 480 000 will be disappointed. Only about one out of every nine matriculants has a chance of finding a job" (Pieterse 2001:31).

Bushbuckridge is one of the most rural areas in South Africa. In most villages when one speaks of an employee, one is referring to a teacher or a nurse working in a school and a clinic respectively as these are the common institutions available even in remote areas. There are no other employment opportunities whatsoever. People live on subsistence farming within a restricted area. Those who are lucky get employed at neighbour-hood wood plantations and banana farms such as Kiepersol in the Hazyview area.

Others are employed by the host community as already indicated, taking jobs as domestic workers, cattle herders and field labourers at very low wages. All these add to their poverty and their loss of self-esteem. This is exploitation of worker by his or her employer.

This lack of employment has very negative consequence for the nation as Pieterse puts it: "Unemployed people become impoverished, and when people don't have food they may resort

to crime in order to find money" (2001:39). It is always reported that Moçambican refugees are mostly the people involved in car hi-jacking and gun trafficking. This is true, also for the Zimbabwean refugees because of our proximity to the two countries. Refugees from other distant countries, champion in drug and other small commodities trafficking.

This lack of employment resulting in the impoverishment makes refugee children grow up in horrific circumstances. They are also subjected to all kinds of mal-treatment and abuse such as:-

- Lack of employment reduces children's chances to attending school; this turn lowers their chances of gaining employment and increases the risk of HIV/Aids infection.
- Sexual abuses such as rape and being forced into prostitution due to lack of finance.
- Broken and unstable homes in which stepparents and relatives abuse children because they are not able to feed them.
- Alcohol abuse by one or both parents, leading to child abuse as way of forgetting about their problems.
- Unemployed parents who are unable to care for their children, leaving them dependant on others.

- Susceptibility to retarded physical and mental development as a result of under nutrition and lack of education, putting them at a disadvantage with their peer (2001:35).

Lack of employment creates an environment of risk. Most people, who are unemployed and are impoverished, usually land in what Pieterse call "a poverty trap from which it is all but impossible to escape" (2001:44). Poor people's powerlessness leaves them at the mercy of abuse, violence and oppression. It leads to a life of fear and anxiety. As a result of factors beyond their control they accordingly react by seeking solutions linked to survival activities such as commercial sex and other risky behaviours. Risky behaviours are formed by attitudes, which emerge when people have endured dehumanizing crises.

As such death, from HIV and Aids loses its sting and the pandemic becomes a mere part of their absurd context. Poor people would think that given their situation of hunger they would still die in one way or another. To them life has become meaningless. Attempting to correct their risk behaviours normally resisted, because to them death or life is the same. They argue that they may die today or tomorrow from hunger; hence they don't fear an HIV / Aids death.



The following case study will further explain the enormous problem of poverty faced by Moçambican refugees:-

### Case Study 2

*It was in the year 2000, when the Southern African Churches in Ministry with Uprooted People (SACMUP) met for a workshop in Mbabane (Swaziland). The author represented the South African Council of Churches (SACC) at this workshop.*

*On the last day of the workshop participants were taken to the nearby night club to experience the traumatic behaviour of people as a result of poverty.*

*It was about 23h00 that participants were in one of the ladies bars. The author could not believe his eyes when he saw two girls dancing naked on the stage. Ten minutes later, the two girls came to sit next to the participants in order to get sex partners for the day.*

*The author was interested to know who they were and where they came from. One of them told the author who she was and that she was from Moçambique. She shared this story in Tsonga, the author's home language. The author burst into tears.*

*This is what happens to the Moçambican refugees as a result of poverty. Their helplessness makes them vulnerable to all sorts of exploitations.*

*Some men opt for stealing, women go for prostitution where young girls are recruited to big cities like Johannesburg, promised employment, only to be used as sex slaves, participating in informed activities, such as prostitution and intravenous drug use which has HIV and Aids implications.*

### **3.7.2 LACK OF LAND FOR SETTLEMENT AND AGRARIAN PURPOSES**

At the time of arrival of the refugees in the rural areas of South Africa, the question of land was still an issue for even the South African black community. The land in which they settled (South Africans) was trust land entrusted to the local chiefs to occupy but not to own. Nobody had a title deed and therefore could not sell land to anybody. When refugees arrived, the local chiefs in the homelands of Gazankulu and Ka-Ngwane were ready to share pieces of land with refugees. To a certain extent Lebowa and Kwa-Zulu Natal also shared pieces of land. Refugees were given pieces of land adjacent to the existing villages and therefore were limited to the available land. In most cases available land was occupied by the local

communities and therefore refugees could not expand beyond what they have been given to settle.

Every human being needs a shelter over his / her head, food to eat, clothes and blankets, education and good health.

For all these to be there, the availability of land for both the erections of shelter and agricultural purposes is very essential. This is not the case with the refugees. The lack of land is very serious among them.

These marginalized people are given a plot only enough to build a shack for the entire household. The people are therefore crowded in these small shacks. Children as many as four or five share a very small room irrespective of their sex. Living conditions are appalling, as there is no enough land to erect bathroom facilities. For a toilet and a bathroom they always dig a pit very close to the shack, cover it with reeds and use it.

The hole is very often not covered to prevent flies and mosquitoes as a result diseases such as cholera, malaria and all other causes of health hazards are rife.

Back home, the refugees lived on subsistence farming. For their livelihood they depended on their agricultural production for food. In South Africa they are not given fields to cultivate. They depend on handouts as already mentioned, and therefore, the decline of their lives is inevitable. This is in line with

Maluleke's point of view when he referred to poor people saying: "But once they lost to access the land and had no share in the decision that shaped their lives, decline was inevitable.

The rural people have become so used to being dependent on the government and their agencies. To them receiving handouts became the norm, they have lost their self reliance" (1993:8).

This lack of land for agriculture makes the refugees to stay for days without adequate food. They therefore become vulnerable to all sorts of engagements in doing bad things for survival such as stealing, drug trafficking, prostitution and subject to addiction, such as alcohol abuse (Pieterse 2001:31).

### **3.7.3 LACK OF PLACE, RECOGNITION AND SOCIAL STATUS**

At home, the Moçambican refugees were situated in time and space through names that associated them with a clan, a chiefdom and specific place in life's passage. Names were metaphors for range of identities and social relations held simultaneously by the individual. A name carried recognition and status, and to be nameless was to be socially dead, worthless, and beyond the protection of society (Harries 1994:60).

Harries' description reflects the Moçambican situation properly. Presently where these Moçambican refugees are, these names that carried specific meaning at home, and provided their

bearers with a temporal and spatial identity are met with incomprehension on their new homes (1994:60).

The contributory factor to the lack of recognition was also aggravated by the fact that the Moçambican community was not recognized as refugees and therefore had no proper documentation. Some had to change their surnames in order to suite the conditions in which they lived. Sometimes to be able to link up with local communities or a family. "If I belonged to the Khoza's I would be better treated".

The other issue is that back at home they were under their traditional leadership which helped to bring together the clans. The refugee situation had broken up those traditional structures as leaders were either killed or had to flee in different directions. Very few communities could manage to regroup as clans or elect new leadership. The other problem was that refugees were not allowed to have independent traditional leadership outside the local (South African leadership). Therefore they remained to be people without identity.

#### **3.7.4 LACK OF WATER AND ELECTRICITY**

Water is very important in the life of every human being. Elizabeth Morgan is right in saying: "Infant death and adult diseases in the developing world are often related to deficiencies in clean water supply and waste disposal" (1989:51). Shorter's view is that when people live "in

unsanitary conditions, without good drainage or water supply, lighting, rubbish collection or other services, ... violent crime, prostitution, drug-abuse, alcoholism and juvenile delinquency naturally flourish. He quotes Julius Nyerere saying that material slums beget spiritual slums" (1987:56). This is the situation at the refugee camps

Refugee camps are very often located about few kilometres from the local village where there are no infrastructure such as water and electricity. Local villages on the other hand have limited infrastructure such as water taps, which is not even sufficient for their use.

The refugees walk long distances to queue for water at the local village, adding to the shortage that already exists. This creates tension between the refugees and the locals as they all battle to get water.

Local villages have electricity and the locals use it for lights, heaters, stoves and other appliances. There is no electricity at the refugee camps. It is always dark. The refugees have to walk kilometres to gather firewood for cooking and heating.

### **3.7.5 SOME ELEMENTS OF PSYCHOLOGICAL POVERTY WITHIN THE REFUGEES THEMSELVES**

#### **3.7.5.1 Inability in providing makeshift healthcare facilities:**

Other than the physical poverty, the refugees suffer from psychological poverty. This is seen from the fact that they cannot provide makeshift health care facilities even when they are able to do so, e.g. many units within refugee camps have no toilets. This augments instead of alleviating their health problems.

#### **3.7.5.2 Inability in protecting their productive fields:**

Some refugees have ample space for local food production, but because they are reluctant to purchase fencing material to protect their fields, as a result animals always invade the fields. The reason being that most refugees suffer from nostalgia. In their minds Mozambique is still their home, but physically their home is South Africa. Such a psychological division paralyzes them as a result they don't do as much as they would in a given situation. As such poverty persists.

McNeill puts it clearly that: "Many people who have experienced harsh, cruel displacements can testify that displacement unsettled their family life, destroyed their sense of security, created much anger and resentment, and left them with the feeling that their lives were

irreparably harmed" (1982:66). It is here that empowerment is crucially essential.

The refugees need to be advised to take a positive and constructive decision between the two. This kind of advice is pattern to the advices given to the Israelites by both the prophets Elijah and Jeremiah. Elijah told the Israelites to "stop limping with two different opinions, and either decide for ball or the Lord God" (I Kings 18:21). But the more pertinent advice to the refugees Israelite when they were in Babylon saying that they should "Build houses and settle down; plant gardens and eat what they produce" (Jeremiah 29:5).

The refugees need to be reminded of the fact that they should regard South Africa as their new permanent home, build decent houses and produce adequate food for their livelihood.

### **3.7.6 DISEASE CAUSED BY BAD CIRCUMSTANCES**

The lack of adequate nutritious food, adequate clean water and the unavailability of sanitation cause diseases such as tuberculosis, cholera, gastroenteritis, malaria, etc to thrive in the refugee camps.



### 3.7.7 HELPLESSNESS AND VULNERABILITY

The refugees feel totally helpless to do anything about their situation. Unlike local people who may apply various means to break-off famine, the refugees are at the disadvantage point in this case. The locals can sell their beast of burden, cultivate their fields, do fishing and collect some wild fruits from commonage separating their homesteads as famine-breakers; the refugees have no access to such. As Pieterse rightfully puts it: "They are unable to escape from the vicious cycle of poverty known as the poverty trap. They are unable to derive any benefit even from such assets as they possess" (2001:31). Therapy has to break the cycle and introduce people into new changes etc.

The unscrupulous people and criminals also expose the refugees to exploitation and they live in constant insecurity and fear (2001:31).

Following is a good example of a case study reflecting what happened at Maswanganyi refugee camp near Giyani two years ago with regards to helplessness and vulnerability of refugees:

#### **Case Study 3**

***At Maswanganyi camp, there were several criminals who used to steal cattle from the local people, slaughter them and sold them to both the locals and refugees from the refugee camp.***

*People became suspicious that the refugees might be the ones stealing. As the rumour spread the seriousness of the matter became earnest.*

*During December holidays when the majority of the local male youth came from their work places, an ‘imbizo’ (gathering) was called to remedy the situation. At this meeting a hasty decision was taken that the traditional local authority should expel all refugees from that camp. Three months was given as a respite period.*

*Interestingly, few days later one of the local criminals had slaughtered a beast and was ready to sell it from the camp. Instead of buying, as usual, the refugees got hold of the man and brought him to the local traditional authority.*

*They told the traditional authority that here is one of the Moçambican criminals who are causing trouble for us. We ask that you deal with him as an individual and spare us the fate of being expelled.*

*The authority were so amazed and asked whether the refugees were aware that he was not a refugee but a local. They admitted they were aware, but that they brought the man because whatever evil was committed the blame was always on refugees.*

*This event had been an eye opener to the majority of the local community as to how much the refugees had been unscrupulously exploited. This shows how much vulnerable refugees are.*

The therapeutic way of handling this trauma is that the local authority should call a meeting with his 'indunas' to discuss the matter of the unfair and unfounded accusation of the refugees so that they know the truth.

A meeting between the local authority and the leadership of the refugee community should then be called to discuss the matter. If the local authority accept that the refugees were treated unfairly, they should have courage to apologize on behalf of the local community. The refugee leadership will then call their people to give a report.

The local authority will then call the 'imbizo' between the local community to ask them to live together in peace, and to stop accusing each other before all the facts are established. Here the local authority should address these two communities like a father making peace between his quarrelling children.

Poor people such as refugees or uprooted people are vulnerable to HIV and Aids and are often living in high-risk situations, e.g. homelessness and migration. These situations leave them with little choice but to participate in risk behaviour. With very little

or no education, they have very little or no prospects for a better life.

The multiple sexual partners and the drug-using culture expose them to HIV and Aids. They sell sex to anyone who offers them money as means of survival.

Apart from the economic reasons, some engage in sexual activities as a way of entertainment, as they find themselves not doing anything the whole day. Such an entertainment results in unplanned pregnancies, the implication being that they bear so many children whom they fail to maintain.

Another strand of poverty's implication for increased risk behaviour in HIV and Aids transmission is rural urban migration. People migrate from rural areas to big expecting to find formal employment, but are usually employed in low-skilled jobs, as farm labourers. Some fail to find employment and end up in high-risk behaviour such as prostitution and drug peddling.

### **3.8 PRELIMINARY CONCLUSION**

In this chapter the researcher deals with the definitions of poverty as an introduction. Poverty is generally understood in economic terms. The researcher quotes different works that define poverty along this line. One example is Hammond who describes poverty as "An insufficiency of the material necessities of life" (2003:61). Wilson and

Ramphela (1989:67), Pieterse (2001:30), Webster New Collegiate Dictionary (81:894) and Concise Oxford Dictionary (2002:1121) follow Hammond in describing poverty in economic or physical terms.

The researcher doesn't refute the economic description of poverty. His concern however, arises when an economic dimension of poverty is allowed to annex the entire problem in terms of definition. Michael Taylor (2003:2-3) asserts that such definition would drastically reduce the understanding of the problem and eventually limit the possibilities and the opportunities aimed towards the alleviation of poverty.

As the researcher aligns himself with Taylor, he also strengthens his argument by bringing in Waruta and Kinoti whose view of poverty reflects the very same thoughts of the researcher.

Waruta and Kinoti (2000:73) state that human beings are not fragmentations. They should rather be understood as complete entities needing help for their whole being, spiritually, socially, physically and psychologically.

In this sense the term poor covers not just the economic poverty but also the afflicted, the needy, the deprived, the oppressed et cetera.

The researcher further explores the cause of poverty. Among others he mentions war. This is relevant for the purpose of this piece of work. The cause of Moçambican refugees' presence in South Africa is war.

To this effect a brief history of Moçambique from its colonization in 1498, war of independence and civil war is given.

Civil war led to Moçambicana running away from their established land where they could afford basic necessities of life e.g. fish, cattle, plantation etc.

South Africa became one of their refuge areas. Unfortunately their poverty was exacerbated by a number of factors which the researcher illustrates. Two of these were: a poor political relationship between South Africa apartheid government and President Machel's administration. As a result of this strained relationship the apartheid government refused to give Moçambicans a refugee status.

Secondly, it was the problem of Xenophobia. Most Africans have not been outside the Republic except the freedom fighters. As a result of this they don't understand why people are leaving their country and flock into South Africa. Non-acceptance of Moçambicans by South Africans is therefore a further cause of poverty. It is difficult for foreigners to improve themselves in a country where they know they are not acceptable

All the researcher is doing in this chapter is to discuss the poverty of Moçambican refugees from different angles that impacted it on them

The next chapter on pastoral care will attempt to suggest ways of alleviating this traumatic situation of the Moçambican refugees in

particular and that of poverty in general. Ways to educate the refugees on the true meaning of Jesus Christ's injunctions to them to 'rise-up' and take up their bed and walk (Luke 5:4).

This would open their minds of the importance of labour, work and action as key principles of their future destiny. Jesus Christ's offer of an abundant life (John 10:10) is an invitation to start a journey towards empowerment where people who used to be objects and victims of history would eventually become subjects of their own lives' stories.

As community of faith who is called to preach the Good News of God's unchanging love, the church must become a community of care for the poor, the suffering and uprooted.

The church alone cannot undertake these tremendous efforts; hence co-ordination with other stakeholders is imperative.

## CHAPTER 4

### 4.1 PASTORAL CARE

The first three chapters of this thesis have shown the persistent traumatic poverty situation under which the Moçambican refugees in the Bushbuckridge area live. This chapter will focus on the pastoral role the church, government and other helping agencies should play in seeking to empower these refugees in order to improve their impoverished situation, and thus liberating themselves from poverty.

When one talks of Pastoral Care, one is referring to the task of the pastor in relation to individuals and communities. These include families living together, groups of people who work and play together, and, most significantly, communities of faith who live and worship together as they seek to be faithful disciples of Christ in the world (Gerkin 1997:11).

Like Gerkin, Waruta and Kinoti define pastoral theology as "that branch of theology that discusses the duties, obligations and functions of the priest in the care of souls. Like all branches of theology, it can best be understood when it is integrated into the cultures, times, circumstances and concrete situations of a particular people. In it there is an inspiration of witnessing to God's intention to redeem human kind from sin and thereby ensure spiritual happiness and pray for the sanctification of human life to the glory of God.



Pastoral care is therefore a response to the need for someone to really care for the troubled within the church fellowship and those numerous persons who have no church, but who turn to a minister for help when crises strike. A significant percentage of those who seek a pastor's caring help are not a part of any meaningful fellowship. They are the alienated ones of our society. Their need for pastoral care is acute. Less obvious, but often no less painful, are the needs of those lost within themselves in our congregations. Thus, pastoral care has both an enriching and outreaching mission to persons in conflict and trouble, wherever they may be. Pastoral care therefore, has to do with the response to the changing needs of human experience.

The church should therefore, be prophetic, proclaiming the kingdom of God, like its master taking the preferential option with the poor and the uprooted, while perpetuating actions to alleviation if not removing poverty and its causes.

The church should lobby government and other stakeholders to work for justice, deliberate together on the reality of poverty. They should together study this reality of poverty, stress human dignity, truth and total liberation. Pastoral care is therefore according to Augsburg "a liberation and healing ministry of the faith community, that is based on a relationship between a pastor with counselling skills and family or person who come together to engage in conversation and interaction.

The relationship is a dynamic process of caring and exploration, with a definite structure and mutually contracted goals, and occurs within the tradition, belief and resources of the faith community that surround and supports them" (1986:15).

## **4.2 PASTORAL ROLE AS A FACILITATOR**

The term ‘facilitator’ is referred to a person who works to bring about positive change in the community. One who provides direct community services work to educate or train the community at large. His or her intervention is aimed at sharing theological and psychological knowledge as well as skills. Ideally, through participating in these experiences, community members gain the skills to help themselves.

The facilitator provides the community members opportunities to increase their awareness and develop skills that can help them live more effectively and deal with their problems more competently. Through educational programs, facilitators can help the community members experience their own competence and come to recognize that effective life skills can prevent variety of problems.

Given the impact of the environment on the well-being of the community members, facilitators need to address social and political systems by recognizing common problems in the community supporting movement toward healthful change, influencing policy makers, and encouraging positive community action.

The author-pastor, who has been involved with the Moçambicana refugee work from the onset, will play the role of a facilitator. He will engage all the four pastoral models, i.e. Prophetic, Priestly, wisdom guide and shepherding in providing detailed data that will enable all these stakeholders to participate meaningfully.

He will share relevant information with the stakeholders that will capacitate them for positive and constructive decision-making, necessary actions that will help to alleviate this persistent traumatic poverty among the refugees. It is against this background that this “helping network” shall undertake to encourage the refugees to help themselves, try to boost their sense of independence and effectiveness, and help them use whatever community resources might be available. The following table of the data collected during the author's interview with the survivors (refugees) from this persistent traumatic poverty situation at different camps, will enable the stakeholders to gain a truer perception of the situation.

## 4.3 RESEARCH QUESTIONNAIRE FORM

### 4.3.1 INTRODUCTION

This is a structured Questionnaire for obtaining information from the former Mozambican refugees who opted to remain and become citizens of The Republic of South Africa after the refugee repatriation that came to an end on the 09<sup>th</sup> January 2000.

The information is intended to assist all stakeholders who are interested in the improvement of the refugee living conditions

### 4.3.2 SETTLEMENT-WISE

- Mode of settlement (Tick)

<i>Refugee camp</i>	<i>Semi integrated Settlement</i>	<i>Fully integrated settlement</i>
.....	..... <b>X</b> .....	.....

- Relation with local community (Tick)

<i>Poor</i>	<i>Fair</i>	<i>Good</i>
.....	.....	..... <b>X</b> .....

- Relationship with local churches and Other Faith Based Organisations (OFBOs) (Tick)

<i>Poor</i>	<i>Fair</i>	<i>Good</i>
.....	.....	..... <b>X</b> .....

- Relationship with Non Governmental Organisations (NGOs) (Tick)

<i>Poor</i>	<i>Fair</i>	<i>Good</i>
..... <b>X</b> .....	.....	.....

- Housing conditions (Tick)

<i>Poor</i>	<i>Fair</i>	<i>Good</i>
..... <b>X</b> .....	.....	.....

### 4.3.3. VIABILITY OF SELF-SUPPORT MECHANISM

- Availability of agricultural land (Tick)

<i>None</i>	<i>Scarce</i>	<i>Minimal</i>	<i>Sufficient</i>
..... <b>X</b> .....	.....	.....	.....

- Availability of land for grazing (Tick)  
None                      Scarce                      Minimal                      Sufficient  
.....X.....                      .....                      .....                      .....
- Availability of food (Tick)  
None                      Scarce                      Minimal                      Sufficient  
.....                      .....X.....                      .....                      .....
- Participation of refugees in development projects (Tick)  
None                      Poor                      Fair                      Good  
.....                      .....X.....                      .....                      .....

#### 4.3.4 HEALTH RELATED ISSUES

- Availability of water (Tick)  
None                      Scarce                      Minimal                      Sufficient  
.....                      .....                      .....                      .....X.....
- Availability of sanitation  
None                      Poor                      Fair                      Good  
.....                      .....X.....                      .....                      .....
- Availability of health facilities (e.g., hospitals, clinics, etc.) (Tick)  
None                      Poor                      Fair                      Good  
.....                      .....                      .....                      .....X.....
- Rate of HIV/AIDS infections (Tick)  
None                      Low                      High                      Very high  
.....                      .....                      .....X.....                      .....
- Immortality rate (Tick)  
None                      Low                      Higher                      Very high  
.....                      .....                      .....                      .....X.....

#### 4.3.5 WORK OPPORTUNITIES

- Availability of work (Tick)  
None                      Poor                      Fair                      Good  
.....X.....                      .....                      .....                      .....
- If good, what kind of work (Tick)  
Casual                      Temporary                      Permanent+benefits  
.....n/a.....                      .....                      .....

#### 4.3.6 PACE OF NATURALISATION

- Pace of getting South African I.D. documents (Tick)  
Poor                      Fair                      Good  
.....X.....                      .....                      .....

- Pace of assimilation in the local community (Tick)  
*Poor*                      *Fair*                      *Good*  
 .....                      .....                      .....X.....

**4.3.7 WELFARE – AVAILABILITY OF SOCIAL GRANTS**

- Old age pension (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....                      .....X.....                      .....                      .....
- Disability (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....                      .....                      .....X.....                      .....
- Child support (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....                      .....X.....                      .....                      .....

**4.3.8 EDUCATION**

- Availability of schools (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....                      .....                      .....X.....                      .....
- Availability of resources (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....X.....                      .....                      .....                      .....

**4.3.9 EXPECTATIONS BY REFUGEES**

- What the church, OFBOs, NGOs, and government should do to improve the above conditions (Tick)  
*Do nothing*                      *Give handouts*                      *Help refugees help themselves*  
 .....                      .....                      .....X.....
- What refugees should do to help themselves (Tick)  
*Do nothing*                      *Start self-help projects*                      *Look for Employment*  
 .....                      .....X.....                      .....

#### 4.4 REFUGEE LIVELIHOOD RATING SCALE

TARGETED CAMPS	BUYISONTO			HLUVUKANI			JUSTICIA		
POSITION INDICATORS	Poor	Fair	Good	Poor	Fair	Good	Poor	Fair	Good
<b>A. SETTLEMENT WISE</b>									
i. Mode of settlement	-	7	-	-	6	1	3	2	2
ii. Relationship with locals	1	4	2	-	7	-	1	4	2
iii. Housing conditions	1	2	4	6	1	-	7	-	-
<b>B. AVAILABLE OF SUPPORT MECHANISM</b>									
i. Agricultural land	3	3	1	6	1	-	7	-	-
ii. Participation in self-help development projects	7	-	-	6	1	-	7	-	-
<b>C. HEALTH RELATED ISSUES</b>									
i. Availability of water	7	-	-	5	2	-	7	-	-
ii. Sanitation	7	-	-	7	-	-	7	-	-
iii. Health facilities	2	1	4	1	-	6	7	-	-
iv. Rate of HIV infection	7	-	-	7	-	-	7	-	-
v. Immortality rate	7	-	-	7	-	-	7	-	-
<b>D. WORK OPPORTUNITIES</b>									
i. Availability of work	7	-	-	6	1	-	7	-	-
ii. Type of work	7	-	-	7	-	-	7	-	-
<b>E. PACE OF NATURALIZATION</b>									
i. Getting of S.A. Ids	7	-	-	7	-	-	7	-	-
ii. Pace of assimilation	3	3	1	4	-	3	4	3	-
<b>WELFARE - AVAILABILITY OF SOCIAL GRANTS</b>									
i. Old Age Pension	3	2	2	6	1	-	7	-	-
ii. Disability	1	4	2	6	1	-	-	7	-
iii. Child support	-	5	2	-	6	1	6	1	-
<b>G. EDUCATION</b>									
i. Availability of schools	-	3	4	-	-	7	1	6	-
ii. Availability of resources	5	-	2	6	1	-	7	-	-
Totals	75	34	24	87	28	18	106	23	4
Grand Totals	1333			1333			1333		

The expectancy chart given on the previous page shows the persistent traumatic poverty situation under which the Moçambican refugees still live, some more than six years after been declared asylum holders. Seven people from each refugee camps i.e. Buyisonto, Hluvukani and Justicia were interviewed separately, at different times and at their own places where the above data was collected.

Generally, the conditions of the poverty situation is still poor as shown in the structured interview form graphically written. When one looks at the three situations as per each targeted camps, one discovers similarities of some items. In Buyisonto and Hluvukani however, the mode of settlement appears to be better than it is in Justicia. The difference could be attributed to the fact that both camps are closely attached to the local villages which enables the refugees and the locals to live together more harmoniously.

On the other hand, however, the poverty situation of each camp differs from the others. Buyisonto is seen to be the best of the three, followed by Hluvukani and lastly Justicia. This also is because of their geographical situations. Buyisonto is very close to Dwarsloop and Bushbuckridge towns. Hluvukani is close to Manyeleti game reserve and Acornhoek town. Justicia on the other hand, is far remote from local towns and other important places of work.



#### 4.5 THE ROLE OF A DIACONAL CHURCH

Pieterse describes the role of the church as that of "communicating God's love, grace and liberation to the poor and the uprooted. The church can only do this by way of physical action and upliftment. The church has to minister to the poor in deed and word and in that order impelled by Christian love. Hence our context demands of a diaconal, diaconal oriented church, for such action will make the poor experience God's grace in concrete terms. (2001:111).

This description of the church's role by Pieterse is very challenging. It asserts that the verbal proclamation of the kingdom of God is less forceful without the visible reflection of the kingdom in diaconal services of the church (2001:111).

The church's pastoral response to God's mandate is to respond to human needs, by translating love into Christian action by feeding the hungry, binding up the wounds of the society and rehabilitating those who have been struck down by the misfortunes of life (Waltner 1968:59).

The parable of the good Samaritan and the description of the judgement (Matt 25) are powerful appeals to active social ministries of love to the hurt, the dispossessed, the oppressed and many other forgotten people of society (1968:59).

It is important for the church to note that the church in isolation cannot singly do the enormous task of alleviating poverty among the

refugees. The church will need to recruit and alert other concerned stakeholders of their crucial responsibility to the refugees. The church will therefore, work in harness with both the local stakeholders and the refugees themselves, while harnessing their resources. Other writers such as Waliggo, Maluleke and Pieterse have the same view that for the church to succeed in its mission, she needs to collaborate or work in partnership with government, NGOs and Other Faith Based Organizations (Waliggo 1987:77), (Pieterse 2001:120) and (Maluleke 1993:46).

#### **4.6 THE FOUR MOST OBVIOUS AREAS OF CHURCH'S ACTIONS WITH REGARD TO REFUGEES AND UPROOTED**

Normally the following are the four most obvious areas of church's actions with regard to refugees:

- **Charitable**
- **Service providing**
- **Development and**
- **Advocacy**

##### **4.6.1 Charitable**

In the case of the Moçambican refugees however, the demand has gone beyond charitable level. Instead of expecting churches to collect the basic necessities such as food, clothing and money and give it as handouts to the needy (welcoming the stranger), we are now on the level of service providing, development and advocacy. In short we are in the area of empowering refugees.

#### **4.6.2 Service Providing**

These services include: Health services through clinics and hospitals. Provision of shelter for the homeless and badly housed. Employment services, advertising skills and jobs, spiritual and pastoral counselling. Legal aid and advice services. The above empowering elements can help in ministering to the refugees.

#### **4.6.3 Community Development**

To fully grasp the meaning of community development, one needs to delve the meaning of each term separately.

##### **Development**

Translated into economic, political and social terms, development will be taken to mean:

- **Within the developing country**
  - a. Higher levels of production and real income, widely shared.
  - b. Progress in democratic self-government, reasonably stable and at the same time responsive to the need and wishes of the people.
  - c. Growth of democratic social relations, including broadly shared freedom, opportunities for self-development and respect for individual personality.

- **In External Relations**

- a. Growth of attitudes that make for a more peaceful world and for freedom both from external oppression and from use of power to oppress others.
- b. Growth of mutually beneficial international trade and investment.
- c. Strengthening of the over-all resources of the free world and the collective defense capacity of free peoples against any aggression (Staley 1961:94-95).

**What community development means?**

Some people confuse community and society as terms that can be used interchangeably and yet there is a vast difference between the two.

A society is a group of people who exist for a purpose and who therefore cannot include people as persons but only as people who are interested in the particular purpose or function of the group (Heasman 1969:27). There is always some special purpose for getting together for associating and co-operating in this particular way.

The people involved cannot enter into this form of relationship with the whole of themselves because the

purpose for which they get together is always only one of their many purposes, for there are other purposes which cannot be achieved by this association.

All organized relationships are of this kind and the whole complex of the activities of human life is generalized in this way and this is what is usually meant by society or by the social life.

On the other hand, a community is a group of people united in a positive and common motivation, whose members are constituted and maintained by mutual and natural affection. The normal positive common motivation is usually sufficient to denominate the negative motives of self-interest and individualism. Its normal outlook is communal and involves a positive approach to one another.

Each member of the community is in a positive personal relation to each of the other separately, thus the group acts together in unison.

The community therefore, differs from the society in that it is entered into with the whole of ourselves. It demands a relationship in which we can be our whole selves and have complete freedom to express everything that makes us feel what we are. The need is for a fully positive relation in which we accept one another and be accepted

for what we and trust one another so that we can think, feel and act together. The family pattern, established and maintained is the basis of all subsequent communities. No wonder, then, that when people want one to feel assured, they tell him or her to feel at home. Thus the more a group appropriate to this family pattern, the more it realizes itself as a community (Heasman 1969:24-30).

Every community has its own needs and desires, hopes and fears, tensions and affirmations of its people, customs, values attitudes, and ways of life, objectives, ideals, knowledge, habits, values and attitudes and there are usually customary and standardized ways of doing things which are common to those sharing a particular culture. These elements cannot be separated from the past, present and future life of its community (Heasman 1993:9).

When one talks of community development, one is referring to an improvement of the living conditions of the community by the community itself with the help of concerned and responsible stakeholders.

The people directly and indirectly affected should know the human values that they should have in view in order to be able to appraise intelligently the different kinds of economic, social and political change that may come

with economic development. This view is in line with Staley who asserts that "the test of development program ought to be its effects on human beings directly and indirectly affected by it" (1961:92).

Apart from knowing different kinds of economic development they should know the basic human wants. Staley numerated the following basic human wants which the researcher believe a great majority of men and women in today's world still need:

**a. Adequate living**

For a person to live an adequate life, a person needs enough food, clothing, housing, health services, educational opportunities, leisure time and acceptable working conditions. Adequacy is here a relative idea as it is dependant on how much others have of these good things and what changes for the better people are led to believe are possible.

**b. A sense of freedom and participation**

This is an opportunity for effective participation in decision-making by people whose lives are affected by the decisions. This include local self-rule in so far as it is compatible with order and welfare, individual freedoms and absence of tremendous or rigid inequalities in the distribution

of wealth, power and respect. These are the values served by systems of representative self-government, civil liberties and measures for broadening the distribution of wealth and income and overcoming barriers of race, education or other social obstacles to equality of opportunity.

**c. Creative opportunity**

This is an opportunity and stimuli for making the most of human capacity personal fulfilment, creative expression in the arts and sciences and in individual and community accomplishments. Economic progress, security and democratic freedom and participation may not be all that is needed for a high level of human creativity, but at least they provide a useful foundation.

**d. A sense of belonging**

This is a sense of feeling, social incentives that emphasize love and cooperation more than hate and conflict, a sense of solidarity in small and large communities, the sharing of aspirations, purpose and faith which give meaning of life.



**e. A sense of purpose**

This is a feeling that one's life is heading somewhere. A feeling of confidence in and affirmation of life.

These basic human wants are associated with the desires of the individual human being.

With these basic human wants as a background, it is clear that not just any kind of economic development will promote human dignity. In this thesis, therefore, development means something more than economic growth or even than rising living levels for the average man.

This enormous endeavour should be a joint effort of all stakeholders. This view of both Pieterse and Maluleke who describe community development as "a process whereby a group of people together to exchange ideas and try to jointly answer the following questions:

- i. What are our problems?
- ii. What is the order of priority among these problems?
- iii. What are the causes of these problems?
- iv. What will be our problem of action?

The understanding of the two scholars confirm development as an experience as people choose what to do. To decide to bring dignity and self respect" (Maluleke 1993:18; Pieterse 2001:117).

### **The community in focus**

In this thesis the visionary community in focus is that of the uprooted people which is characterized by chronic mass poverty which has persisted for a long duration and not as a result of sporadic temporary misfortunes.

There is much to be done to change this visionary community into a real community.

As it is now the community is still a society characterized by lack of proper methods of production and social organization. Much of the poverty is not due to poor natural resources, but it is through lack of skills, land and initiatives, hence their poverty could be presumably be lessened by developmental methods proven in other communities.

As already indicated, the refugee feel powerless to do anything for themselves such as building better houses. They regard themselves as people who are temporarily in South Africa. This negative to South Africa strengthens their reluctance to positively help themselves.

They need to be advised to take a constructive decision between living in South Africa or go back to Moçambique.

This kind of advice is pattern to the one given to the Israelites by both the prophets Elijah and Jeremiah.

The prophet Elijah told the Israelites to "stop limping with two different opinions and either decide for Baal or the Lord God (I Kings 18:21).

The more pertinent advise to these refugee situation however, is the one given by the prophet Jeremiah to the Israelites when they were in Babylon. He told them to stop regarding Babylon as a strange land and "build houses and settle down, make gardens and eat what they produce" (Jeremiah 29:5).

The empowerment of these refugees must deal with what Nouwen calls "The poverty of mind". The refugees should be made to understand that the phase or stage of charity has gone past. It should be "Increasingly made clear that it is better to refuse help and maintain self-respect than to accept it while being reduced to the status of a beggar or a slave" (1975:98).

The refugees need to be reminded of the fact that they should regard South Africa to be their new permanent

home, build decent houses and produce adequate food for themselves for their livelihood.

#### **4.6.4 Advocacy**

Making the social, political, and economic environment conducive to the development of people with special needs requires active advocacy efforts. According to Lewis J.A and Lewis M.D., the term advocacy refers to “the act of speaking up for people whose rights might be in jeopardy; class advocacy involves protecting the rights of an entire category of people” (Lewis 1989:189). Those who help the socially devalued population downgraded people, the uprooted and the vulnerable populations may need to act as advocates, defending those who need defence and working to limit powers of those who abuse it. Thus, advocates are needed not just to fight against dehumanization, but to fight for humanization as well.

In addition to helping individuals, facilitators often intervene in the environment. This happens when conditions in the community are seen as limiting instead of facilitating the growth and competence of community members.

The church is called and empowered to share the suffering of all by advocacy and care for the poor, needy and marginalized. It does this by critically analyzing and exposing unjust structures and by working for their transformation. It does this

by its works of compassion and mercy. Thus, the church is called to heal and reconcile broken human relationships.

The church is called to be God's instrument in the eradication of enmity, the reconciliation of human divisions and hatred, which is the main source of human suffering. It is also called together with all people of goodwill, to care for the integrity of creation in condemning as sinful the abuse and destruction of God's creation, and to participate in God's healing of broken relationship between creation and humanity.

The church together with all people of goodwill should realize that though at face value, the Moçambique refugees seem to be like us, their past traumatic experience of poverty and the new environment under which they live differentiate them from us.

The locals can organize themselves and exert an influence on the political, economic and social life through institutions that represent their interests so that they can plan, implement and control projects which improve their living conditions with as much autonomy as possible. This is much more easily accomplished in a familiar environment where people know their way about and feel safe. (1975:56).

In lieu, the Moçambicans being strangers, they lack the privilege the locals have of taking the initiatives that could shape their lives. They feel powerless to solve new problems and passively hope for solutions from outside. Loss of

traditional values and feelings of depending on factors unknown to them cause them to feel insecure and alienated (1975:56).

In order to understand this difference, we need to examine all the major dimension of a person or community such as religious, spiritual, moral, cultural, social, mental, personal, economic, political and physical. It is only when we have adopted this critical awareness, on these issues that we can understand the forces that differentiate the Moçambican refugees from the locals.

#### **4.7 FIGHTING POVERTY THROUGH SELF-HELP IN HARNESS**

In empowering the refugees, one cannot detach help to them from help to locals. Exclusive help could cause conflicts and tensions. Inclusive help causes more participation from both refugees and the locals as well as meaningful support from local institutions.

Thus, it is imperative that everybody makes the largest possible contribution. To this end, people should be given the opportunity to develop their own potential. As a rule, people organize themselves in-groups or associations for mutual support and in order to increase their negotiating powers and they also need to co-operate with Non Governmental Organizations. Local governments should be natural partners of NGO's.

## **4.8 PASTORAL ACTION WITH THE POOR AND UPROOTED**

There are three necessary steps in self-education needed by the church and other stakeholders before any concrete pastoral action is effectively undertaken.

### **4.8.1 The Critical reading and identification of realities of poverty and uprootedness**

At this step, the church and other stakeholders are to train their attitude, senses and their whole being to see, feel and understand the many issues of social injustice in them, around them and far away from them.

This can only be done as Shorter says: "in proportion to our understanding of a person, his or her dignity, rights and basic equality and our relationship with other people as brothers and sisters, children of the same God, inhabiting the same world and with the same destiny" (1987:73).

The author agrees with Shorter and his co-writers because one can only help other people if one has love and respect for them. It is here that one feels pity for them and does whatever can be done to protect their dignity. At this step we will discover the major obstacles to a critical and objective reading of the signs and realities around us such as ignorance, selfishness or an attitude of not caring, malice, hypocrisy and prejudice.

- **Ignorance**

For one to be moved to an action, one needs to be informed about the situation. For one to apply the right remedies or device the correct pastoral action, one needs to know rightly. We, therefore, need to fight ignorance, as this is, in the long run, a fight against poverty and uprootedness.

- **Selfishness or attitude of not caring**

A person who is only concerned about himself does not seek good for other people. This person does not do anything good for other people.

- **Malice**

People rejoice in the suffering of other people. Some people instead of helping other they increase their suffering and consequently hinder any efforts aimed at alleviating it.

- **Hypocrisy and prejudice**

Hypocrisy and prejudice prevent people from seeing the reality in an objective way, and thus, give them all the excuses needed to see the suffering of others as self-caused and having nothing to do with them. If these obstacles hinder us, we cannot think of any positive action to take and consequently we can never be challenged.



Nouwen states unequivocally that "When our heart is filled with prejudices, worries, jealousies, there is little room for a stranger" (1975:98).

These writers regard, what they call, "poverty of the heart" as a remedy for this situation. They assert that "with poverty of heart we can receive the experiences of others as a gift to us. Their histories can creatively connect with ours; their lives give new meaning to ours" (1975:99).

#### **4.8.2 Interpretation of issues**

The interpretation of issues of realities is very important. One should be able to reflect on why such reality is happening and what interpretation to put on it. If the interpretation is false, the remedy will also be false. If the interpretation is unchristian, the remedy will also be unchristian as a result instead of assisting we shall be destroying.

Authentic interpretation will depend on how we understand our wisdom role as a church. Such an authentic interpretation should lead us to certain action and attitude.

- a. We should agree on a realistic assessment of the situation and identify any obstacles in the way of local development.
- b. We should define key areas of local promotion or local development and identify the best possible strategies (Hofmeister & Scholz 1997:59-60).

### **4.8.3 Working manifesto**

A clear and convincing manifesto is very crucial for the fight against poverty, uprootedness, fear and social injustices. Without a clear manifesto there will be no necessary action. De Gruchy and Villa-Vicencio put it clearly that “we should read the Bible with the bias that God opts for the poor, for whom he has special option” (1994:187). A clear example of this is our Lord Jesus Christ when from the outset of His mission made his manifesto very clearly when he said: "The spirit of the Lord is upon me because He has anointed me. He has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind. To let the broken victims go free. To proclaim the year of the Lord's favour" (Luke 4:18ff).

His manifesto was the preferential option for the poor and the disadvantaged. This is in agreement with Shorter that: "manned with a clear manifesto, fully convinced that we are on the side of God in the struggle, no power, however strong, can deter us from acting for social justice" (1987:75). The church should therefore, emulate His ministry.

### **4.8.4 Participation of the poor and the uprooted themselves**

At this point, the church should know that it is the duty of the people concerned, i.e. the poor and the uprooted to take the initiative of improving their situation and liberate themselves from poverty and thus, gain self-confidence.

This is supported by Michael Taylor when he says, "Poor people and countries should be the subjects and not objects for struggle against justice. They are as wise and capable as outsiders, often more so. They should not be dictated to but respected and supported in tackling poverty and inequality in the ways they believe are best" (2003:74-75).

Nash also puts it unequivocally clear that "the best way to develop structures of self-confidence is to bring people together to work on felt needs and through their projects they learn to respect and take responsibility for one another, share leadership and become more accountable for their action (1984:21).

The poor, therefore, have to free themselves and assume ownership of their own development, even if others provide resources and support. It is only when the poor, themselves participate that they will own the project.

Participation therefore, means that the people organize themselves, accept responsibilities and become involved in local decision-making. Only when a minimum of participation is insured can self-help become effective and make a lasting impact (Hofmeister & Scholz 1997:56-57).

With the above in mind, let us analyze the following case study that demonstrate the need for the people concerned to be

involved in the participation of the developmental project if such a project is to be sustainable.

### **CASE STUDY 3**

*It was in 1989 that the Mhala Refugee Committee, of which the author was a chairperson, resolved to start a vegetable garden project for the refugees in Gottenburg, near a refugee camp northeast of Bushbuckridge.*

*The local traditional authority donated a big land for this project. The committee fenced, ploughed and demarcated the land into plots for each refugee family to plant vegetables.*

*Two weeks later the author visited the project, only to find that the fence was vandalized, and nothing was taking place at the project. The refugees did not own it. At that time, a vegetable garden was not their priority.*

This is what happens when you plan for refugees and not develop projects with them.

#### **4.9 PRELIMINARY CONCLUSION**

Having discussed the whole question of poverty, its causes and its persistent impact on the Moçambican refugees who remained in South Africa after repatriation, the author regards the whole question of pastoral care as one of the best manoeuvre in remedying any untoward relationship between the refugees and the locals.

Thus, crucial importance of this pastoral care is on one hand, its serious concern with the empowerment of the refugees through education, guidance and meaningful participation. On the other hand, it creates a conducive climate of action through the strengthening of warm genially affable relationship between the refugees and the locals. This done through involving them together in the participation of projects that are theirs together. This togetherness involvement unites them for their common action, common purpose and common good or benefit.

Its use of the diaconal church for its diaconally orientated services that enables the refugees to experience God's grace in concrete terms is an important stimulant in the process of empowering the refugees. Another good aspect of this pastoral care is that it engages a highly inclusive participation sufficient to ensure the integrity, credibility and endurance of any paradigm or vigorous programme of action designed for a sustainable poverty alleviation campaign.

This involvement of all stakeholders including the locals is very crucial if any project is to succeed. This is diaconical service in the true sense of the word. Another importance of this diaconical service is that it enables both the locals and the refugees to live in what Kristian and others call “four relationships” that are essential for people to regain their dignity and live a complete human life. They call the relationship to God, a theological relation, the one to a fellow person, a social relation, the one to one-self, a persona relation and

that with the world or nature, an ecological relation. This is shalom in the Hebrew sense (1998:8-9).

## CHAPTER 5

### 5.1 SUMMARY

The first chapter of this thesis is an introduction where the author begins with the introduction of his mission statement which is to bring into light the horrible traumatic experience of poverty under which the former Moçambican refugees in the Bushbuckridge area near Hazyview live. He aims to explore poverty in its complex reality, i.e. not as only the insufficiency of the material necessities of life, but a holistic and integrated approach taking into account the political, economic, social, behavioural as well as spiritual components of the phenomenon.

Following the mission statement, the author journeys with the reader when he gives the historical background to the problem. He relates the history of the violent wars in Moçambique which in the early 1980s, the Frelimo-Renamo war in Moçambique resulted in millions of the countries' nationals fleeing to seek refuge in other neighbouring countries; thus, facing all sorts of traumatic experiences. Many of these refugees died along the way. Some were killed by wild animals as they walked through the dense bushes of the Kruger National Park, some died of malaria, landmines, electric fence, while some were killed by both the warring parties when found fleeing. The South African defence and police forces also arrested and killed some. These refugees did not even have the privilege of giving their loved ones decent burial rituals. Thus, many are still haunted with posttraumatic stress disorder.

In South Africa those who finally reached their destination were hosted in refugee camps few kilometres away from local villages where there are no infrastructure conducive for livelihood, land to build shelters, to plant food, no enough water, clothes, no health facilities, and no facilities and resources for the education of their children, and poverty began. Thus, refugees live in appalling conditions. Churches, Government and other helping agencies did all they could but the pressure was too much as the refugees are so many.

After the signing of the peace treaty in the early 1990s, some refugees who opted to go back to their country of origin were repatriated, but many came back as the living conditions in Moçambique is still not conducive because of the ravages of war. There are still refugees in Bushbuckridge, living under worse conditions as relief work stopped when peace was finally reached in Moçambique. The author's primary concern is with this traumatic poverty experience under which these refugees live.

After giving this traumatic background, the author then gives an outline on the purpose of this research. In this study, he sets in motion a comprehensive, inclusive and holistic approach to poverty. He aims to evoke in the minds of political and traditional leadership as well as Faith Based Organizations and other stakeholders, the necessity to face the staring challenges of the needs of the Moçambican refugees in general, and those refugees in the Bushbuckridge area in particular.

He challenges the church, government, civil society and other stakeholders to contribute in working to bring about positive change to the living conditions of these refugees. They will have to provide the refugee



communities opportunities to learn new skills or develop fresh understanding that can help them live more effectively and independently.

Chapter two deals with the methodology to be employed in this research. Here the author introduces readers to Gerkin who reminds pastoral care givers the need to reclaim all the three Old Testament Priestly, prophetic and wisdom guides role models as primary for the caring ministry of the Christian community and those such as strangers and uprooted.

Gerkin's most significant model however, is that of the caring leader as a shepherd. This allegory is captured in the imagery of Psalm 23 where the Lord God is depicted as a good shepherd. A good shepherd who leads his flock in the path of righteousness. A good shepherd who restores the souls of the people among their enemies, and even into the valley of the shadow of death (1997:23-27). This is the model par excellence the author chooses to employ.

Chapter three deals with poverty resulting from uprootedness. Here the author deals with the definition of poverty as an introduction. He quotes different works that define poverty such as Hammond (2003:61), Wilson and Ramphela (1989:67), Webster New Collegiate Dictionary (1981:894) and Concise Oxford Dictionary (2002:1121) who all define it in economic terms.

While the author does not refute these writers' economic description of poverty, he however, align himself with Michael Taylor (2003:2-3) and Waruta and Kinoti (2000:73) who view such a definition as an over stress of

physical poverty and treatment to the total exclusion of spiritual, social and other forms of poverty.

Like these three writers mentioned above, the author view an integrated or holistic approach to poverty as much more appropriate than a fragmented one catering only for one particular aspect of the phenomenon. A human being is a complete entity, needing help for his or her whole being, i.e. spiritually, socially, physically, psychologically and in relation with his or her environment.

The author further explores the causes of poverty such as war which is relevant for the purpose of the research because the presence of the Mozambican refugees in South Africa is because of war in that country.

Xenophobia that leads to non-acceptance of refugees in South Africa is also cited by the author as a further cause of poverty. All the author is doing in this chapter is to discuss the poverty of the Mozambican refugees from different angles.

Chapter four deals with the whole question of pastoral care. The church as a pastoral care giver should intervene by sharing psychological knowledge and skills to empower these refugees through education and guidance.

He emphasizes the need for refugees to be provided with opportunities to increase their awareness and development of their skills that can help them live more effectively and deal with their problems more competently and independently. Refugees should be educated on the true meaning of Jesus

Christ's injunction for them to 'rise up' and take up their bed and walk (Luke 5:4). This would open their minds of the importance of labour work and action as key principles of their future destiny. Jesus Christ's offer of an abundant life (John 10:10) is an invitation to start a journey towards empowerment where people who used to be objects and victims would eventually become subjects of their own lives' stories.

While the crucial importance of this pastoral care is its serious concern with the empowerment of the refugees through education, guidance and their meaningful participation, the creation of a conducive climate of action through the strengthening of warm genially affable relationship between the refugees and the locals is very important. This could be achieved through involving them together in the participation of projects that are theirs together. Such togetherness involvement unites them for their common action, common purpose and common good or benefit.

This involvement of all stakeholders as well as the locals is very crucial for the success of any project. One other importance of this diaconical service is that it enables both the locals and the refugees to live in the four relationships that are essential for people to regain their dignity and live a complete human life. These are theological, social, persona and ecological relations.

The author however, sees this to be an enormous task that cannot be undertaken by the church alone; hence collaboration with other stakeholders including the refugees themselves is imperative.

The church will have to recruit and alert concerned stakeholders of their crucial responsibilities to the refugees. She will therefore, work in harness with both the local stakeholders and the refugees themselves. The author emphasizes this involvement of other stakeholders when he quotes the three writers: Maluleke, Pieterse and Shorter who have the same view that: “for the church to succeed in its mission, she needs to collaborate or work in partnership with government, NGOs, and Other Faith Based Organisations” (2001:120), (1993:46) and (1987:77).

## 5.2 CONCLUSION

Brokenness, suffering and pain are part and parcel of many African people, especially in developing countries. Poverty in Africa has become a real stigma, a sort of ugly birthmark nobody should be proud of. For the most pessimistic, poverty in Africa may be compared to a terminal disease for which there is no cure, but life support machines provided by international aid agencies.

Africa however, needs to be rediscovered. It is the second largest of the world's continents. It comes after Asia, while Europe is the smallest of all. Besides, Africa still hold the largest world reserves of an abundance of natural resources and raw materials such as: Diamond, Gold, Cobalt, Plutonium, tropical wood, coffee, cocoa, coal, etc. These are some dimensions of African realities that need to be rediscovered or at least they need to be taken into account. They illustrate the richness and the diversity of African natural, cultural, historical, and political and human resources. Therefore, it is truly a scandal, a paradox to speak of human suffering in Africa due to an abject poverty in the midst of an abundance of natural and human resources.

The main question to ask is why poverty follows Africans in great numbers? What are pastoral theories that could be employed in addressing the phenomenon?

It is therefore, urgent to bring about a radical change in the conventional ways of living and thinking about 'what it means to be an African today'? Why wars and tribal conflicts so endemic in Africa despite African people's

legendary sense of hospitality and fraternity. Why is it that ecclesiastical boundaries are so strong in Africa despite the vaunted African people's strong sense of community life? What is to be done with African Christianity to stop it being a 'folklore' of consolation and vindication that has not succeeded in empowering African people for the transformation of their social life?

There is a challenge for today's African writers, thinkers, politicians, economists, social scientists theologians and church leaders, etc. to start scrutinizing afresh the process that, in the 1950s and 1960s led many African countries to political independence. People laid down political ideas and the political leaders promised to lead their countries towards peace and prosperity. They promised the colonized African to lead them into the land "full of milk and honey". However, the bitter reality was that, before a real settlement in these lands could be realized, these political leaders became the first to grab lands, monopolizing milk and honey, greedy, leaving the majority in the shadows of poverty and death. The "exodus to freedom" has turned out to be an exodus to bewilderment; milk and honey has turned out to be agony and hatred. Many have been left in the wilderness to die as refugees and displaced people. Corruption is rampant everywhere. The millions of poor people are becoming poorer and poorer, while the few rich are becoming richer and richer.

Millions of refugees stay in shantytowns in the slums at the refugee camps. Thousand of refugees go to sleep with empty stomachs. Thousands of people die daily from treatable and preventable diseases but cannot afford paying for the medicines which ordinary people can get in the West. To

date, we still view horrifying images of refugees and displaced people on our television screens in Sudan, Congo, Rwanda, Burundi, Moçambique and other parts of the African continent.

Wars together with other territorial disputes and conflicts are a major cause of unemployment and poverty. The mass unemployment that has plagued many African countries for many years was to a large extent responsible for many conflicts.

The bitter fact is that conflicts in African countries have assumed a monumental magnitude with the emergence of religious, ethnic and political conflicts, which desacralize human life with reckless killings, and shameless spilling of human blood through spears, swords, daggers and guns. It is not a tragedy for the human condition in Africa that people have become refugees or displaced in their own countries. It is truly depressing to see that those people have no food to eat, no houses and beds to sleep in, no income nor medical assistance.

In our theological reflections about the eradication of poverty, we need to deepen the crucial aspect of human beings responsibilities as co-partners or co-creators with God.

If churches in Africa are to be truthful to their Christian mission, we have no choice but commit ourselves to prophetic planning and coordinated actions that would contribute to the eradication of poverty on our continent. There is however, no point in expecting the civil society and their leaders to be alongside the poor if Christian communities and their leaders cannot give

good examples. Theologians, church leaders, together with our membership should listen to the injunction from the prophet Amos that says: “Stop your noisy songs; I do not want to listen to your musical instruments anymore. Instead, let justice flow like a stream, and righteousness like a river that never goes dry” (Amos 5:23-24). Likewise, African nations would no longer deserve to be proud of their nationhood if they fail to put the interest of the poor, the weak and the uprooted first. We need to promote alternative theological thinking that will empower, stimulate and give hope to African people.



## 5.3 APPENDICES

### Appendix A

#### INFORMED CONCERNED LETTER

##### 1. PURPOSE OF THE STUDY

The aim of this thesis is to set in motion a comprehensive, inclusive and holistic approach project by evoking in the minds of political and traditional leaders as well as church organisations the necessity to face the staring challenge to the needs of the former Moçambican refugees in the Bushbuckridge area near Hazyview.

The former Moçambican refugees in South Africa living in the Bushbuckridge area are in worse situations with regard to poverty. Hammond defines poverty as “an insufficiency of the material necessities of life” (2003:61). The picture is of men, women and children, the old and young, without adequate food and water, clothing and shelter, uneducated and in bad health. Such a definition is an overstress of physical and treatment to the total exclusion of spiritual, social and other forms of poverty. According to Michael Taylor, such a definition drastically reduces our understanding of the phenomenon. The researcher wants to consider it a complex reality, because poverty is multi-dimensional.

Waruta and Kinoti see an integrated or holistic approach to poverty as much more appropriate than a fragmented one that caters only for one particular aspect of poverty (2000:73). A human being is not a fragmentation, but a complete entity, needing help for his or her whole being, spiritually, socially, physically, psychologically and in

relationship with his or her environment. It is against this background that the researcher advocates a holistic approach to poverty, taking into account the political, economic, social, behavioural as well as spiritual components.

The aim of the author is to change the problem of the displacement of the Moçambican refugees, and the trauma that they experience by introducing Pastoral care theory that will approach the whole problem holistically. One would challenge through pastoral care methods the local government to allow the displaced refugees to be given enough land for proper settlement and agriculture, access to health care, education and be accepted fully into the society.

## 2. **PROCEDURES TO BE FOLLOWED**

For me to be able to complete this project the people concerned (refugees) will have to give me information which I will get through interviews using the structured questionnaire attached. The interviews are scheduled to be conducted within the 3<sup>rd</sup> week of June 2005, as the project should be completed by the 7<sup>th</sup> November 2005.

## 3. **RISK AND DISCOMFORTS**

There is no risk involved, as subjects will be interviewed at their residences, and there will be no travelling involved. As the research is aimed at improving the living conditions of the refugees, there is no security risk for the subjects.

## 4. **BENEFITS**

This is a voluntary project where there will be no gain involved either monetarily or in kind.

**5. PARTICIPANT’S RIGHTS**

Participation of the subjects is voluntary. Subjects may withdraw from participation in the study at any time and without negative consequences.

**6. CONFIDENTIALITY**

The subject and the University of Pretoria are assured that all information will be treated as confidential, i.e. anonymity is assured and that the data would be destroyed should the subject decide to withdraw. Only the researcher, the University of Pretoria and the subjects will have access to the research data.

**07. DECLARATION OF THE SUBJECTS**

I have read and understood the content of the purpose of this research, and I am willing to be interviewed under the conditions tabulated in this document:

<b>ITEM</b>	<b>NAME</b>	<b>PLACE</b>	<b>DATE</b>	<b>SIGNATURE</b>
01				
02				
03				
04				
05				

.....

**TR MOBIE (Rev)**  
**RESEARCHER**

**STUDENT NUMBER**  
**244635883**

## Appendix B

### RESEARCH QUESTIONNAIRE FORM

#### 01. INTRODUCTION

This is a structured Questionnaire for obtaining information from the former Mozambican refugees who opted to remain and become citizens of The Republic of South Africa after the refugee repatriation that came to an end on the 09<sup>th</sup> January 2000.

The information is intended to assist all stakeholders who are interested in the improvement of the refugee living conditions

#### 02. SETTLEMENT-WISE

2.1 Mode of settlement (Tick)

<i>Refugee camp</i>	<i>Semi integrated Settlement</i>	<i>Fully integrated settlement</i>
.....	..... <b>X</b> .....	.....

2.2 Relation with local community (Tick)

<i>Poor</i>	<i>Fair</i>	<i>Good</i>
.....	.....	..... <b>X</b> .....

2.3 Relationship with local churches and Other Faith Based Organisations (OFBOs) (Tick)

<i>Poor</i>	<i>Fair</i>	<i>Good</i>
.....	.....	..... <b>X</b> .....

2.4 Relationship with Non Governmental Organisations (NGOs) (Tick)

<i>Poor</i>	<i>Fair</i>	<i>Good</i>
..... <b>X</b> .....	.....	.....

2.5 Housing conditions (Tick)

<i>Poor</i>	<i>Fair</i>	<i>Good</i>
..... <b>X</b> .....	.....	.....

#### 03. VIABILITY OF SELF-SUPPORT MECHANISM

3.1 Availability of agricultural land (Tick)

<i>None</i>	<i>Scarce</i>	<i>Minimal</i>	<i>Sufficient</i>
..... <b>X</b> .....	.....	.....	.....

3.2 Availability of land for grazing (Tick)

<i>None</i>	<i>Scarce</i>	<i>Minimal</i>	<i>Sufficient</i>
..... <b>X</b> .....	.....	.....	.....

- 3.3 Availability of food (Tick)  
*None*                      *Scarce*                      *Minimal*                      *Sufficient*  
 .....*x*.....
- 3.4 Participation of refugees in development projects (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....*x*.....
- 04. HEALTH RELATED ISSUES**
- 4.1 Availability of water (Tick)  
*None*                      *Scarce*                      *Minimal*                      *Sufficient*  
 .....*x*.....
- 4.2 Availability of sanitation  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....*x*.....
- 4.3 Availability of health facilities (e.g., hospitals, clinics, etc.) (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....*x*.....
- 4.4 Rate of HIV/AIDS infections (Tick)  
*None*                      *Low*                      *High*                      *Very high*  
 .....*x*.....
- 4.5 Immortality rate (Tick)  
*None*                      *Low*                      *Higher*                      *Very high*  
 .....*x*.....
- 5. WORK OPPORTUNITIES**
- 5.1 Availability of work (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....*x*.....
- 5.2 If good, what kind of work (Tick)  
*Casual*                      *Temporary*                      *Permanent benefits*  
 .....*n/a*.....
- 6. PACE OF NATURALISATION**
- 6.1 Pace of getting South African I.D. documents (Tick)  
*Poor*                      *Fair*                      *Good*  
 .....*x*.....

6.2 Pace of assimilation in the local community (Tick)  
*Poor*                      *Fair*                      *Good*  
 .....                      .....                      .....X.....

**07. WELFARE – AVAILABILITY OF SOCIAL GRANTS**

7.1 Old age pension (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....                      .....X.....                      .....                      .....

7.2 Disability (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....                      .....                      .....X.....                      .....

7.3 Child support (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....                      .....X.....                      .....                      .....

**08. EDUCATION**

8.1 Availability of schools (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....                      .....                      .....X.....                      .....

8.2 Availability of resources (Tick)  
*None*                      *Poor*                      *Fair*                      *Good*  
 .....X.....                      .....                      .....                      .....

**09. EXPECTATIONS BY REFUGEES**

9.1 What the church, OFBOs, NGOs, and government should do to improve the above conditions (Tick)

*Do nothing*                      *Give handouts*                      *Help refugees help themselves*  
 .....                      .....                      .....X.....

9.2 What refugees should do to help themselves (Tick)  
*Do nothing*                      *Start self-help projects*                      *Look for Employment*

.....                      .....X.....                      .....

## Appendix C

### REFUGEE LIVELIHOOD RATING SCALE

TARGETED CAMPS	BUYISONTO			HLUVUKANI			JUSTICIA		
POSITION INDICATORS	Poor	Fair	Good	Poor	Fair	Good	Poor	Fair	Good
<b>A. SETTLEMENT WISE</b>									
i. Mode of settlement	-	7	-	-	6	1	3	2	2
ii. Relationship with locals	1	4	2	-	7	-	1	4	2
iii. Housing conditions	1	2	4	6	1	-	7	-	-
<b>C. AVAILABLE OF SUPPORT MECHANISM</b>									
i. Agricultural land	3	3	1	6	1	-	7	-	-
ii. Participation in self-help development projects	7	-	-	6	1	-	7	-	-
<b>C. HEALTH RELATED ISSUES</b>									
i. Availability of water	7	-	-	5	2	-	7	-	-
ii. Sanitation	7	-	-	7	-	-	7	-	-
iii. Health facilities	2	1	4	1	-	6	7	-	-
iv. Rate of HIV infection	7	-	-	7	-	-	7	-	-
v. Immortality rate	7	-	-	7	-	-	7	-	-
<b>D. WORK OPPORTUNITIES</b>									
i. Availability of work	7	-	-	6	1	-	7	-	-
ii. Type of work	7	-	-	7	-	-	7	-	-
<b>E. PACE OF NATURALIZATION</b>									
i. Getting of S.A. Ids	7	-	-	7	-	-	7	-	-
ii. Pace of assimilation	3	3	1	4	-	3	4	3	-
<b>WELFARE - AVAILABILITY OF SOCIAL GRANTS</b>									
i. Old Age Pension	3	2	2	6	1	-	7	-	-
ii. Disability	1	4	2	6	1	-	-	7	-
iii. Child support	-	5	2	-	6	1	6	1	-
<b>G. EDUCATION</b>									
i. Availability of schools	-	3	4	-	-	7	1	6	-
ii. Availability of resources	5	-	2	6	1	-	7	-	-
Totals	75	34	24	87	28	18	106	23	4
Grand Totals	1333			1333			1333		

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