

1.1. INTRODUCTION:

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

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

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

¹ The Parish has since changed its name to Lefika Parish

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

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

CASE STUDY: NO 1

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

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

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

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

CASE STUDY: NO: 2

The case of refugees and migrants:

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

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

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

CASE STUDY NO: 3

A case of internally displaced people:

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

THE CHALLENGE TO THE CHURCH

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

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

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

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

1.2. BACKGROUND INFORMATION:

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

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

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

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

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

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

1.2. The immorality Amendment Act No 21 of 1950

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

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

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

History of South Africa from 1948,

www.southafrica.to/history1948 (accessed 2010.09.18)

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁴ Telecommunication network

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

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

1.3. PROBLEM STATEMENT:

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

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

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

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

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

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

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

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

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

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

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

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



1.4. AIMS/OBJECTIVES:

The most important objective of this research was to:

- a) Explore the reality of the rapid urbanization; identify the issues that lead to traumatising of people.
- b) Sensitize the Church to be aware of the plight of the victims of rapid urbanization and to invite them to take the side of the poor as Taylor puts it. *“If God is on the side of the poor, then as witnesses of God’s Kingdom, Churches have an unavoidable responsibility to side with the poor as well.”* **Taylor (2003:32)**
- c) To develop an action programme that the Church should follow to help advocate on behalf of the millions of people trapped in the slums of the country. As Pieterse puts it, *“the role of the Church is: “To give the poor inspiration and vision so as to empower them to ameliorate their circumstances and thus bring about liberation from their situation of poverty”* **Pieterse (2001:115)**
- d) To develop a counselling model for the Church to help people in that situation to cope and manage their lives and develop themselves, *“as failure to do so will be not only a missed opportunity but also irresponsible”* **Professor Tinyiko Maluleke in an article, “Towards an HIV/AIDS sensitive curriculum” in the WCC Publication, edited by Prof Musa Dube, (2004:64)**

1.5. PRELIMINARY CONCLUSION:

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

2.1. METHODOLOGY:

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

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

Pollard says:

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

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

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

Wimberley1999)

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

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

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

Qualitative Research Methodology:

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

Quantitative research Methodology:

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

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

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

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

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

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

2.2. THE RESEARCH GAP:

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

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

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

2.3. THE RELEVANCE OF THE STUDY:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

but does nothing about his physical needs,

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

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

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

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

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

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

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

2.4. PRELIMINARY CONCLUSION:

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



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

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