CHAPTER 4

4.1. INTRODUCTION:

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

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

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

Rwomire further quotes Wilmot as saying:

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

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

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

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

4.1. <u>SOCIAL PROBLEMS</u>:

Definition of Social Problems:

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

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

Doleen Loseke defines Social Problem as:

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

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

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

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

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

Objective and Subjective elements of social problems:

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

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

2) **Subjective element of a social problem:**

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

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

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

The following classifications of social problems can be made:

a) **Problems of well-being:**

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

b) **Problems of in equality:**

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

c)   **Problems of globalization:**

Population growth

Environmental problems

Conflict and wars

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

4.2.   THE EFFECTS OF RAPID URBANIZATION ON FAMILY LIFE:

One of the most painful traumatisation caused by rapid urbanization is that on families. It is painful to look at some of the shacks that are used as homes by many families living within the informal settlements. Remarking at the sight of one of the shacks, Bishop Ramashapa[1], says:

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

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

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

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

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

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

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

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

Edward Wimberley's Family Systems Theory states that:

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

- *Unhealthy families, however, view feedback negatively and resist taking in new information, particularly if new information challenges existing family patterns.*

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

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

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

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

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

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

4.3. POVERTY:

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

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

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

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

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

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

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

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

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

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

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

CASE STUDY NO: 6 A case of a Zimbabwean immigrant

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

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

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

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[2] Ubuntu: You are because I am, therefore I am
[3] The economy of Roodepoort was built around the Durban Deep Gold mine. The closure of the mine implied that most of the businesses that were linked to the mining activity had to close down and relocate to the place where they could still find business.

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

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

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

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[4] Ubuntu means ''Humaneness''

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

Several African scholars such as Prof JS Mbiti argue that:

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

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

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

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

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

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

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

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

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

In Deuteronomy 15 we read that:

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

4.4. CHRONIC DISEASES:

Definition of Chronic Disease:

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

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

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

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

Headache / Backache

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

Neurological Disorder

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

High Blood Pressure

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

Asthma and Gatrointestinal Disorder

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

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

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

Depression:

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

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

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

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

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

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

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

4.5.   HIV AND AIDS:

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

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

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

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

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

On a positive note, South Africa has been found to be among the few African countries that have managed to turn the tide on the HIV and AIDS infections. The prevalence among women shows steady improvement from the 30.2% in 2005 to the 29% in 2006[5] The report also shows significant improvement among young people below the age of 20 years. In 2005 it was 15.9% whereas in 2006 it was 13.7%

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

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[5] The report the researcher had at the time of writing only shows the 2006 statistics
[6] The figures are taken from the UNAIDS Report on the global AIDS Epidemic 2010

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

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

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

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

4.6. PROSTITUTION:

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

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

Gurney (1995:36)

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

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

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

CASE STUDY NO 7: Human Trafficking

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

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

Hanna's story sounds the same.''

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

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

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

4.7. CRIME:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

d) **Gradual Breakdown of Bantustans:**

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

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

e) Rising of unemployment:

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

f) The minibus taxi industry:

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

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

4.8. UNEMPLOYMENT

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

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

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

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

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

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

4.9.   XENOPHOBIA:

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

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

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

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

a) Jobs – employment:

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

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

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

b) Informal trading:

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

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

c) Crime:

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

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

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

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

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

d) Stealing of women:

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

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

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

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

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

e) Spreading of infectious diseases:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

beneficial to the country only if controlled. He says:

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

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

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

4.10. CULTURE SHOCK:

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

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

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

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

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

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

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

How do we define Culture Shock?

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

- Some people find it impossible to accept the foreign culture and refuse to integrate. They isolate themselves from the host country's environment, which they come to perceive as hostile; they withdraw and remain isolated and believe that the only solution is to return to their original culture and life. This can be detected with many refugees and asylum seekers who came to South Africa with the hope of improving their lives and when they see and experience the reality of South African life, they feel it was a mistake to come here and isolate themselves from the rest of the people. But, the strange thing is that they also find it difficult to adjust when they get back home.

- The second category is that of people who integrate easily and fully and take on all the aspects of the host culture, totally assimilating it. Such people may even remain in the new environment for a long time and may even lose their original identity. In the 60's and the 70's many citizens of Malawians came to South Africa to work in the gold and platinum mines as domestic workers as well as hotel workers and have since been in this country. Many of them have assimilated the South African culture and have become complete South Africans.

- The third category is that of people who manage to adapt certain aspects of the host culture that they see as positive and avoid the negatives ones. Such people manage to keep their own and create a blend of their own. Such people have no problem returning home and continue with their original life style or culture. They can relocate to other new places

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

KALVERO 'S FIVE STAGE THEORY OF CULTURE SHOCK:

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

STAGE 1:

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

STAGE 2:

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

Stage 3:

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

Stage 4:

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

Stage 5:

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

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

- In a new environment, an individual needs to construct new perspectives on self, others and the environment that "fit" with new situations.

- Culture shock is a subjective response to unfamiliar situations.

- It is a process and not a single event

- May take place at many different levels simultaneously as the individuals interact with a complex environment

- Becomes stronger or weaker as the individual learns to cope or fails to cope

- Teaches the individual new coping strategies which contribute to future success.

- Applies to any radical change presenting unfamiliar or unexpected circumstances,

- It is a process of initial adjustment to an unfamiliar environment

- It is an adjustment process in its emotional, psychological behavioural, cognitive and physiological impact on individuals.

SIX INDICATORS THAT A CULTURE SHOCK ADJUSTMENT IS TAKING PLACE.

1) Familiar cues about how the person is supposed to behave are missing, or familiar cues now have a different meaning.

2) Values the person considered good, desirable, beautiful and valuable are no longer respected by hosts

3) The disorientation of culture shock creates an emotional state of anxiety, depression, or hostility, ranging from a mild uneasiness to the "white furies" of unreasonable and uncontrollable rage attributed to colonials in the last century by indigenous people.

4) There is dissatisfaction with the new ways and an idealization of "the way things were"

5) Recovery skills that used to work before no longer seem to work.

6) There is a sense that this culture shock discrepancy is permanent and will never go away.

KALVERO OBERG'S NEGATIVE REACTIONS TO CULTURE SHOCK:

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

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

ii)   Sense of loss and feelings of deprivation in relation to friends, status, professional and possessions

iii)   Feeling rejected by or rejecting members of the new culture

iv)   Confusion in role, values and self-identity

v)   Anxiety and even disgust or anger about "foreign" practices

vi)   Feeling of helplessness, not being able to cope with new environment.

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

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

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

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

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

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

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

4.11. RURAL DEPOPULATION AND DEGRADATION:

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

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

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

4.12. PRELIMINARY CONCLUSION:

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