

CHAPTER 6

6.1. THE RESEARCH PROCEDURES:

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

6.2. THE SCOPE OF THE STUDY:

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

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

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

6.3. STATEMENT OF LIMITATION:

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

6.3.1. The interview with the foreigners:

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

6.3.2. Interviews with sex workers:

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

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

6.3.3. The state of apathy among the South Africans:

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

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

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

6.4. STATEMENT OF DELIMITATION:

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

6.4.1. COMMUNICATION:

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

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

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

6.4.2. ACCESS TO THE INFORMAL SETTLEMENTS:

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

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

6.4.3. Mobility:

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

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

6.5.1. THE QUESTIONNAIRE:

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

Distribution:

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

The age groups were classified as follows:

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

Marital status:

- Single
- Married
- Divorced
- Widow
- Widower
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Method of interviews:

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

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

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

The distribution of the questionnaire:

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

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

A total of 46 forms of the 60 were returned making 76.7% the total of forms returned.

b) 20 questionnaires were distributed to each of the five (5) informal settlements (100 in all). 27% were assisted to fill the questionnaire and the remaining 73% were distributed to those who could fill them independently.

All the 27 forms filled-out, with the support or assistance of the youth, the researcher checked them to ensure that they were correctly filled. 35 forms from the independent people were returned, making it 47.9% of the forms completed.

c) 35 forms were distributed to local people in Dobsonville, people who have been in the townships long before the 1994 dispensation (Permanent residents) The aim was to gauge how permanent residents in the urban areas felt about changes.

28 forms were returned properly filled = 80% and the remaining 7 not returned.

All in all a total of **195** forms were distributed and **136** returned, bringing the total number to 69.7%. It is on the basis of this that the results of the analysis were based.

ANALYSIS OF THE FORMS FROM THE LOCAL PERSONS:

1. Age group interviewed:

AGRE GROUP	NO	PERCENTAGE
Under 18	13	9.6%
18 – 25	35	25.7%
26 – 45	43	31.6%
46 – 60	36	26.5%
Over 60	9	6.6%

Sex:

Male: 47 = 34.6%
Female: 89 = 65.4%

Marital Status:

ITEM	NO	PERCENTAGE
Single	58	43%
Married	47	35%
Divorced	2	1%
Widowed	3	2%
Widower	2	1%
Orphaned	24	

Education:

Attended a modern School Yes_____ No_____



ITEM	NO	PERCENTAGE
None		
Primary	136	100%
Secondary General	93	68%
Secondary technical	43	32%

Occupation Status:

ITEM	NO	PERCENTAGE
Formal	56	41%
Informal	67	49%
Farm	13	10%
Livestock	0	0%
Others	0	0%

Main Type of Housing

ITEM	NO	PERCENTAGE
Shack	58	43%
RDP	37	27%
Free Standing House	15	11%
Apartment	3	2%
Back yard room	23	17%

Household Properties and Housing Characteristics:

ITEM	NO	PERCENTAGE
Radio/Cassette	136	100%
TV (SABC)	98	72%
TV (Decoder)	35	26%
Fridge	67	49%
Stove (Electric)	80	59%
Stove (Gas/Paraffin)	20	15%
Car	22	16%
Telephone	23	17%
Cellular	122	90%

Type of Fuel Used for Cooking:

ITEM	NO	PERCENTAGE
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Wood	24	18%
Charcoal	10	7%
Electricity	45	33%
Gas	23	17%
Kerosene (Paraffin)	34	25%
Others	0	0%

Sanitation

ITEM	NO	PERCENTAGE
Flushing toilet		
Pit Latrines		
Bucket		
Bush		
Others		

Economic Indicators: Access to Housing

Ownership:

ITEM	NO	PERCENTAGE
Shacks	70	51%
Title deed	35	26%
RDP	31	23%

10.6. Do you think that in the new South Africa during the past 15 years poverty has: (In this category participants were asked to make a choice from, increased, remained stable or has aggravated.)

Decreased: 30 = 22%

Remained Stable: 38 = 28%

Has Aggravated: 68 = 50%

Additional responses:

a) Increased because:

- More shacks are built, no proper housing
- People still don't have access to the basics e.g. electricity, water etc.
- Public servants can't afford houses but yet but cannot have access to subsidised houses, RDP
- No job creation, those who are working are paid far less.
- A gap between the rich and poor is still continuing to grow
- Economy is still in the hands of few people
- High rate of unemployment

b) Remained stable because:

- There are still issues that people are complaining about.
- Not much has been achieved but some services have been improved therefore very little has changed in terms of service provision
- Poverty remains stable because the efforts or improvements made are taken by the foreigners who come into the country, they do not pay taxes but take money out of the country, especially Zimbabweans who use the South African currency back home.
- Government keeps on making promises but does not fulfil them.

c) Decreased because:

- Due to the current social grants, people receive some monetary relief
- Some communities had joined hands to establish NGO's to uplift themselves
- Government sponsor small businesses
- Grants given to mothers of young babies, who have no support, fathers or mothers employed
- Job creation has helped to curb poverty
- Government trying harder to create jobs and to ensure those who are employed remain employed.
- The government's support to destitute families through the Social Grant to pensioners helps to keep poor families alive, something that is not available in the neighbouring countries.
- Students are helped with learnership programmes and these help to improve their chances of getting jobs

d) Has aggravated because:

- The rand has lost its value. Things are too expensive, even if you get money, it is still not enough.
- The annual increase of basic commodities such as electricity and petrol make life difficult for the ordinary people.
- The introduction and increase of existing toll gates make it too expensive for workers, transport costs are increasing beyond the

reach of ordinary people, bus, taxi and train fares are beyond reach to ordinary people.

- Unemployment is increasing
- The influx of immigrants takes jobs from local people
- The state of economy is declining and continues to be unstable

10.7. From your point of view, do you think, poverty is growing

more severe today than 15 years ago? (The respondents were asked to rank this as less severe, unchanged, and more severe.)

Less severe	41 = 30%
Unchanged	27 = 20%
More severe	68 = 50%
No opinion	0 = 0%

Additional responses:

a) More severe because:

- Poverty is growing more severely because South African money is worth much less than it was before, it has lost value. People's needs are not matched by the level of income
- The rising level of commodities is not matching the income, i.e. the salary increments do not match the inflation.
- Global warming affects farming
- Affordability of basic commodities is a problem to many people
- Education is no longer a priority of the country and therefore the level of educated people remain lower and educated people from

outside the country come and get jobs that are belonging to the South Africans.

- Job losses are increasing at an alarming rate while the government is doing nothing to curb this.
- More child-headed families due to the HIV and AIDS pandemic
- Unemployment is very high
- Education is becoming more expensive and only the rich can afford to educate their children
- Immigration and emigration leads to abuse of the country's resources
- Government does not care about the welfare of its citizens; those in government are only worried about their own pockets.

b) Less severe because:

- Many of South Africans are working and there are more opportunities now in the urban areas than before 1994
- The situation since the 1994 elections has improved the standard of many people; there are opportunities to improve one's education by having access to tertiary and education aid.

c) Unchanged because:

- The new government has not done much to improve what they found when they took over. In fact, they maintained the level they found and improved the status of those who are closer to them
- The increasing number of children who get grants

- Empty promises about job creation
- Increasing number of people accessing education with no jobs

10.8. Do you hope that, in the next five years of the current government under Jacob Zuma, the economic situation of ordinary South Africans will improve? (Interviewees were

requested to rate: Decrease, remained stable and aggravated)

Decreased: 54 = 39.7%

Aggravated: 54 = 39.7%

Remain Stable: 28 = 20.6%

- He is autocratic
- He does not listen to the concerns of the people
- His government is full of people who steal from their own country and people
- They are enriching themselves and their families only, whilst the people are getting poorer by the day.
- Corruption within the government by officials is the threat to the economy
- Nepotism and political appointments (Deployment) in work places is the major problem
- Elite people get all the things they want
- Poor people are marginalised
- The gap between the rich and the poor is increasing by the day
- Promises of economic improvements under the current government have not been fulfilled.

- The youth is left to run the country without the government taking control
- Government is extravagant
- Unskilled people put in leadership positions
- Good constitution that is misinterpreted and violated to suite those in power
- Irresponsible citizens
- Influenced by Global warming
- Government pretends to be coping with the situation but in fact it has lost control
- It is not in control of the inflation and economy, increases f taxes and basic commodities such as petrol, electricity, are out of control.
- The increase of the Budget is not in line with the reality on the ground.
- The local governments are totally incompetent, cannot deliver services to the people because comrades have been appointed to senior positions without proper qualifications

10.9. From your point of view how can the economic situation be alleviated in your community

Families' personal initiatives	11	=	
8%			
Creation of more jobs	84	=	62

Creation of self-help schemes	30	=
22%		
Increase of Government Benefit	11	=
8%		
Development by other parties' interventions (NGO's)	0	=
0%		

People had to add more, but it looks like everybody was satisfied with the above.

10.10. In your opinion, the presence of immigrants and refugees in the country has contributed towards the increased loss of jobs by the citizens. (Interviewees were requested to rate: Decrease, remained stable and aggravated)

Decreased:	23	=	17%
Has aggravated:	34	=	25%
Has aggravated:	79	=	58%

- Immigrants are used as cheap labour therefore, they save the employers a lot of money. They are therefore preferred over the local people.
- They have taken over the local businesses
- They do not pay taxes but benefit from them
- They have skills that South Africans do not have
- They do not mind getting any form of remuneration
- They bring fake goods into the country

- They strain the country's infrastructure such as sanitation, water supply and electricity and garbage
- They do not engage in strikes, i.e. do not get involved in trade union activities; hence employers prefer them.
- They grab and dig anything that come their way whilst the citizens are choosy
- Privatisation that lead to foreigners taking over companies and employing their own people.

10.11. Theme: The presence of immigrants and increase/Decreased of crime:

Increased:	58	=	42.6%
Remained stable:	0	=	0%
Has aggravated:	78	=	57.4%

- Most of them are not registered with the home affairs i.e. identification not in the states' records
- Their fingerprints are not recorded with the government
- Starvation due to unemployment cause them to be involved in crime
- Being abused by South Africans who commit crime and blame it on foreigners
- Their advanced knowledge of technology enable them to fake almost everything
- Vulnerability to temptation due to poverty
- The trafficking, distribution and sale of drugs is done foreigners

- They use school children in the distribution and use of drugs
- The 419 Scheme carried out by the Nigerians, especially
- Are involved in fly-by-night business that fleece money out of unsuspecting communities and then disappear after making enough money
- A lot of fly-by-night schools that are not accredited
- Bogus Medical Doctors carrying out illegal abortions
- Setting up Charismatic Churches as fronts for crime activities
- Using unsuspecting South Africans as drug mules which resulting in them ending up in jails in foreign countries, especially in South America and Asia
- Unlawful marriages of unsuspecting South Africans in order to gain the citizenship
- Production of illegal documents such as passports and Identity Documents by using corrupt Home Affairs officials
- Corruption in the country has increased as foreigners teach South Africans how to do it.
- They are hired as hit men in serious crimes

10.12. The Xenophobic attacks that occurred in 2008 in the country were justified because the government ignored citizens and supported foreigners:

(Respondents were asked to say True or False:

True: 102 = 75%

False 34 = 25%

- South Africans have serious housing and accommodation problems but foreigners are allocated RDP houses and are preferred by apartment owners over South Africans. For an example, they occupy the whole of Hillbrow and Johannesburg, while locals are struggling to get accommodation.
- People see them as having more rights than South Africans
- Bribe Housing officials and get allocated RDP houses
- Open spaza shops in informal settlements and sell their goods much cheaper than locals
- They have removed, through cheap services, local fenders. In one of the settlements, the whole business street is occupied by foreigners
- Government neglects service provision to locals and seem to support foreigners.
- Department of Home Affairs does not seem to be in control of the security and borders of the country.

10.13. The rate of HIV and AIDS and other infectious diseases in South Africa is increasing due to influx of foreigners:

In this section, participants were requested to say whether the statement was true or false:

True: **42** = 30.9%

False: **94** = 69.1%

Additional responses:

False:

- People do not use protection when engaging in sexual acts
- Awareness campaigns are ignored

- People do not know their status because of fear, they don't test
- Those who know their status sleep around without protection in revenge
- It increases not because of foreigners but because of the lack of education by the Health Department.
- Inadequate dissemination of information by the local health departments
- The myth around sexuality, which make it difficult for people to discuss it openly.

True:

- Because foreigners have a lot of money
- Poverty lures poor young girls to foreigners for survival
- Foreigners are not examined medically
- They have multiple partners here and at home
- Some foreigners do not believe that HIV and AIDS exist and therefore, do not use prevention.

10.14. What are the 3 best means to fight poverty in the community?

Issues were:

- Develop income generating activities
- Develop basic social services
- Create job opportunities in the rural areas
- Provide support in materials and finance to the community
- Train the population and educate them

- Promote social justice
- Open up remote areas and develop road infrastructures

The best 3 issues picked by the respondents from the list were:

Train population and educate them:	61.5%
Promote Social Justice :	15.4%
Create job opportunities:	23.1%

10.15. From your point of view, what are the 4 main priorities of your community?

Potable water
Schools construction
Access to health facilities
Productive activities
Literacy
Remoteness
Housing
Provision of basic necessity products.

The four priorities were picked up as:

Literacy	=	30.8%
Access to health facilities	=	26.9%
Housing	=	23.1%
Potable water	=	19.2%

7. The Focus Group Discussions:

The Focus group discussions were done randomly from some of the townships and informal settlements and the researcher grouped them as follows:

Women	=	7 Groups interviews
Men	=	8 Groups interviews
Youth	=	6 Groups interviews

Refugees = 5 Groups interviews
Economic migrants = 6 Groups interviews

- The groups did not have fixed numbers but differed from location to location.
- Sex workers (managed to interview only 2 people)
- The Councillors of Ward 48 in Dobsonville and Doornkop 1 in each

The Focus group discussions were conducted in almost the same way as the questionnaire but being flexible in order to allow free participation by the group.

Theme 1: Perception of Poverty in the urban areas:

Questions were as follows:

- How does the group define poverty?
- According to the group, what were the causes of poverty?
- How does poverty manifest itself and what are the consequences?

Women in the informal settlements:

Women tend concentrate more in the household and children.

- Lack of basic needs for the households and more specifically food, clothing and basic household equipment
- Lack of money to buy basic household equipment such stoves, furniture, to take children to schools etc.

- Lack of job opportunities to support the families. 60% of women interviewed were either not in stable relationships or were single parents and therefore, had to support children on their own.
- Lack of electricity for lighting and cooking
- Lack of piped water to households (taps are in the corners of the streets and time and again they are vandalised.)
- Lack of clothing, particularly for children.

Men:

- Most men saw unemployment as the major issue, this implies to the lack of money, which is important for most of the things in the family
- Lack of money for transport to work
- Lack of factories in the vicinity of the settlements
- Inadequate education that cannot allow them to compete for the jobs in the market
- Lack of skills for self-employment.
- Lack of clothes
- Lack of food
- Lack of electricity which implies that families are forced to use paraffin, coal and wood. These items are not easily found.

Youth:

- Lack of money to study at tertiary level
- Lack of access to job markets, qualified but no experience which is needed by many potential employers

- Lack of connection with those in charge of jobs, many youth interviewed come from the rural areas and prospects of knowing anybody, especially in government, jobs are very slim
- Lack of both parents, majority of the youth is from single parents home.
- Lack of health care
- Lack of proper housing, most live in shacks sharing rooms with parents
- Lack of recreational facilities in the area.
- Lack of clothes
- Substance abuse by parents leading to impoverishment of children
- Extended families (Too many dependants)
- Dependency on monthly grants from grand parents
- Illegitimate children, fathers disappearing, leaving unemployment young girls with responsibilities of taking care of children.

Economic Migrants:

- Lack of legal documentations makes it difficult for economic migrants to get legal employment.
- Lack of accommodation
- Lack of access to the health facilities of the host country
- Lack of proper funding for the schooling of their children
- Xenophobic attacks by local communities make it unsafe for migrants to look for jobs, where they are available.

- Lack of food for the family
- Lack of proper clothing
- Lack of sanitation
- The inability to support families back home
- Failure to access the RDP houses because of citizenship unless one has money to bribe housing officials
- The inability to open bank accounts unless one has asylum seeker or refugee status.

Refugees:

Lack of official papers to recognise one as a refugee

Lack of clear policies on the status and welfare of refugees/asylum seekers

Lack of support from the UNHCR, leaving refugees/asylum seekers at the mercy of the local communities

Lack of Refugee grants for scholarships and general support

Lack of properly designated living areas for refugees leaving them to fend for themselves and being exposed to abuse.

Sex workers:

- The security situation surrounding their area of operation scare potential customers away and therefore, income is difficult to get.

- The growing number of sex workers reduces the chances of getting picked up and therefore, it does happen that some nights they do not catch anything.
- The harassment of clients by the police makes it difficult for clients to come to pick them up.
- The criminalisation of the industry makes it to be too dangerous and risky. Sex workers risk being picked up, raped and even killed. They are afraid to report this as it will put them in trouble with the law.

The groups understand that there is a concern about the growing crime which affects all the areas:

Theme 2: Perception on Xenophobia and crime:

The debates or discussions on xenophobia invoke very emotional debates. This is something people are very much unhappy about. One can already pick it up that the history of the country had denied South Africans the opportunity to know their neighbours and to understand their situation. Even those who have been in exile have very negative attitude towards foreigners, especially those that did not get high opportunities in the government. Their argument is that while in exile, they were banished to the refugee camps, where security was extremely tight and they were not allowed to move freely in those host countries like they see it happening here. They had to apply for permission to go shopping while foreigners here do not have those restrictions. While the majority of people that were interviewed do not condone the xenophobic attacks on foreigners, people had this to say:

- The new government is neglecting local people at the expense of foreigners.
- Foreigners are given priority when it come jobs.
- The pretence to recruit qualified artisans is a disguise to pay back the foreigners for having looked after the ANC cadres during struggle.
- Government is incapable of policing the borders therefore, foreigners are left to roam all over the country
- They seem to have more rights than the locals and they also use the country's resources without paying taxes
- Serious crime has escalated since the foreigners had arrived in the country
- The type of crime that was never found in the country before has been brought in by foreigners e.g. drug trafficking, especially in schools can be blamed on them
- Job opportunities for local people are fast disappearing because of the competition with foreigners. Many foreigners are highly qualified because they were not denied opportunities as it was the case with South Africans. Instead of helping upcoming South Africans priority is given to foreigners.
- Foreigners are blamed for bribing government officials for houses, passports, identity documents and marriages in order to get citizenship of the country.

Theme 3: Perception on service deliveries:

The general feeling from people is that they have been used to enrich the ruling party's elites. Almost all the services for poor people are neglected.

- Electricity and water have been installed in some of the informal settlements but they are far too expensive for the people living in those areas.
- Prepaid metres for the commodities mentioned above, ensure that people cannot use them. They are available but not affordable.
- Infrastructures in the places where people stay are non-existent.
- Schooling for children is another major problem. Most of the high schools and tertiary institutions are out of reach of the ordinary South Africans. The good schools are in the suburbs where people have to use transport. Payment of school fees is also another burden.

6.6 CHALLENGES TO THE CHURCHES AND PASTORAL CARE GIVERS:

6.6.1. THE PROPHETIC MINISTRY OF THE CHURCH AMIDST THE SUFFERING DUE TO THE RAPID URBANIZATION

It would be important for us, to first, review scripture and several practical theologians before we come up with a suggested model of response to the situation in South Africa. This will guide us in what we would suggest to the Churches of South Africa.

THEOLOGICAL REFLECTIONS:

Now that we have analysed the situation as it is in South Africa today since the 1994 dispensation, how should the Church respond?

Perhaps James' question as it appears in 2:14 – 17, could be relevant

to this question. Is wishful thinking adequate to comfort the victims? In this text, James emphasises the importance of faith and deeds. He puts it very passionately by saying:

“If a brother or a sister is ill-clad and in lack of daily food, and one of you says to them, “Go in peace, be warned and filled,” without giving them the things they needed for the body, what does it profit? So faith by itself, if it has no works, is dead”
(The Revised Standard Version)

James’ version is strengthened by the Apostle John in his 1st Epistle when he says: *“This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. ¹⁷ If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? ¹⁸ Dear children, let us not love with words or speech but with actions and in truth.”* (John 3:16 – 18) (NIV)

Paul also challenges us in 1 Corinthians 13:1 - 13

The Church that cannot be moved with compassion at the sight of the suffering of brothers and sisters is dead in terms of faith. Therefore, the Church in South Africa has the obligation to continue to be a voice of the voiceless and be involved with the people who are suffering from humiliation, deep hurt and disappointment by what they had thought would be better life. People are now crammed in squatter camps or informal settlements in abject poverty, while a few individuals are becoming millionaires throughout the country.

Perhaps the question that needs to be asked from here is, why the Church? John De Cruichy, in his article entitled Christian Community, refers to the Book of Act 2:42ff. He reminds us that the Church is a fellowship or community which is rooted in the activity of the Holy Spirit, as the action of God to bring unity and by giving life to the

body. De Cruchy & Villa-Vicencio 1994: Right from the beginning, the Christian Church saw itself as a “fellowship of believers.” The concept of Koinonia is repeated again in Acts 4:32 – 37.

*“The believers stayed, prayed together, they were **“one in heart”** None of them said that any of their belongings were their own....There was no one in them who was in need. Those who owned fields or houses would sell them, bring the money received from the sale, and hand it over to the apostles, and the money was distributed to each one according to his or her need. (Good News Bible, Today’s English Version)*

Ananias and Saphira, his wife, tried to cheat the fellowship of believers by selling their land and hiding their money. They were punished for this act of betrayal. On this understanding, Koinonia is not to be regarded as something spiritual and separate from daily concerns and life. The fellowship welcomed everyone, including the Greeks and Gentiles. The divisions of society were overcome.

26 You are all sons of God through faith in Christ Jesus, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. 29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. (Galatians 3:26 – 29)

This reminds us of Jesus’ first message right from the beginning of his ministry, which has been quoted at the beginning of this research, Luke 4:18 – 19, which is also found in Isaiah 61:1 – 3.¹ This clearly indicates that Jesus’s ministry was two-fold. To preach the gospel and

¹ See Page chapter 1 page 1

to take care of those who are in need. Jesus repeated this in Matthew 25:31 – 46 when he said:

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’

*“Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invited you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ **Matthew 25:31 – 46 (New International Version)***

And to those who did not do this, Jesus said they would be condemned. The Church of Christ is faced with needy people in the midst of filthy rich. The message that our Lord brought to the world is:

- a) To bring good news to the people; the Gospel and to
- b) To talk about God’s love to them and to show it practically by loving those who are in need.

Millions of people in South Africa had hoped that the new South Africa was going to change their lives. People participated in the first elections with such enthusiasm as they all hoped to have their lives changed. During the 2009 General elections, such vigour was no longer there and the 2011 municipal elections indeed reflected the

frustrations among the people of South Africa. While the ruling party still maintained comfortable majority, this has been reduced in most of the provinces as compared to the previous elections, with Western Cape and the city of Cape Town falling comfortably into the hands of the Democratic Party. People are wounded and need to be healed.

If the church wants to heal the wounds of those who are wounded, it needs to be clear on the kind of services it needs to provide to the wounded people.

The ministry of listening with Love or the ministry of pastoral counselling cannot be replaced with any other ministry.

God is on the side of the poor and the marginalised. He rebukes those who do not respect the needs of the poor. Amos 2:6 – 8

This is what the LORD says: "For three sins of Israel, even for four, I will not turn back [my wrath]. They sell the righteous for silver, and the needy for a pair of sandals. 7 They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed. Father and son use the same girl and so profane my holy name. 8 They lie down beside every altar on garments taken in pledge. In the house of their god they drink wine taken as fines.

1 The words of Amos, one of the shepherds of Tekoa--what he saw concerning Israel two years before the earthquake, when Uzziah was king of Judah and Jeroboam son of Jehoash was king of Israel. 2 He said: "The LORD roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up, and the top of Carmel withers."

3 This is what the LORD says: "For three sins of Damascus, even for four, I will not turn back [my wrath]. Because she threshed Gilead with sledges having iron teeth, 4, I will send fire upon the house of Hazael that will consume the fortresses of Ben-Hadad. 5 I will break down the gate of Damascus; I will destroy the king who is in the Valley of Aven and the one who holds the sceptre in Beth Eden. The people of Aram

*will go into exile to Kir," says the LORD. 6 This is what the LORD says: "For three sins of Gaza, even for four, I will not turn back [my wrath]. Because she took captive whole communities and sold them to Edom, 7, I will send fire upon the walls of Gaza that will consume her fortresses. **Amos (8:1 – 7)***

The church needs to provide

- a safe space to talk and listen to the wounded people
- Help people explore important issues that concern them
- Does not seek to judge others
- Look at problems through the eyes of faith
- Respect other people's beliefs, yet offer a challenge
- Listens with love and to be a healing presence

Luke 4:16 – 19: Jesus speaks about the immense value of each individual that must be taken into consideration when evangelism is applied, i.e. not only the spiritual side of person is important, his/her welfare also should be considered.

46 Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (that is, the Son of Timaeus), was sitting by the roadside begging. 47 When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!" 48 Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!" 49 Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you." 50 Throwing his cloak aside, he jumped to his feet and came to Jesus. 51 "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." 52 "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.

Mark (10: 46 – 52)

In his ministry, Jesus took time to listen to the problems and tribulations of people. When the blind man, Bartimaeus, shouted for Jesus, the crowd that was there to listen to Jesus rebuked him and shouted at him to keep quiet. The man continued to call out to Jesus who listened to him. Jesus called him and healed him. The situation in the informal settlements, is calling for the church to help. Just by visiting the place one can hear the voices of the people, they are very loud. Every year, people are being washed away by the rivers due to poor planning, Alexander and Diepsloot are very clear examples. Even when other people and the municipality say: *“leave them alone because they do not listen when they are advised to build far away from the river bank,”* the Church should listen like Jesus did. People have no option but to build on those places due to the lack of land.

Zacchaeus, a short man who wanted to see Jesus but his stature prevented him from seeing him among the crowds, had decided to climb a tree in order to have a good sight of the Lord. But the most important part of this story is that Jesus went to this man's house and ate there. His disciples and other people were not happy about this. Why should Jesus eat and sit in the house of sinners? Tax collectors were famous for being the worst sinners and some followers of Jesus did not understand why he should spend time with them. It is not only sinners who are shunned by community or believers. In many cases poor people are also shunned by society. People do not want to be associated with them. They are isolated and left on their own. The Church should do like Jesus did, and go and visit those who need healing. Zacchaeus might have been a rich man but Jesus realised that he needed to be saved from the clutches of greed. People give

excuses that the informal settlements are dangerous, that there is crime and that they are afraid to be mugged in there. Yet, there are human beings, who are made in the image of God in the midst of what people fear.

*1 Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but being a short man he could not, because of the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. 5 When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." 6 So he came down at once and welcomed him gladly. 7 All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner.'" 8 But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount." 9 Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. 10 For the Son of Man came to seek and to save what was lost." **Luke (19:1 – 10.)***

The other moving story is that of a woman who suffered terrible bleeding for twelve years. She had consulted medical experts and had not been helped. When she heard that Jesus of Nazareth was coming to her village, she knew that if she spoke to him she would be helped. Out of desperation that she could not reach to him, she insisted on touching his gown in order to be healed.

25 And a woman was there who had been subject to bleeding for twelve years. 26 She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. 27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak, 28 because she thought, "If I just touch his clothes, I will be healed." 29 Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. 30 At once

Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" 31 "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?' " 32 But Jesus kept looking around to see who had done it. 33 Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. (Mark 5:25 – 33)

37 When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, 38 and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. (Luke 7:37 – 38)

A woman who lived a sinful life touched Jesus and poured perfume on Jesus' feet. The Pharisee who hosted Jesus for a meal did not understand why Jesus had to allow the woman to touch him. For him, sinners should not come any near to the Lord.

LITERATURE REVIEW:

Before we can come up with a concrete suggested strategy for the Church's response to the rapid urbanization problem as detailed in this document. It is important to look at a number of Pastoral Care theologians and how they deal with the issues of pastoral care. This

section, therefore, will study a number of authors and practical theologians, who have written or developed pastoral care models that can help the researcher develop his own model:

- **HJC Pieterse:** White Practical Theologian who have taught at the University of South Africa during the time of apartheid and who also had first-hand experience on the suffering of black communities by spending sufficient time in black townships experiencing their way of life.
- **Anne Streaty Wimberly:** A professor of Christian Education at the International Theological Centre in Atlanta. She is the author of several books and has immense experience on working with African Americans
- **Stephen Pattison:** A Professor of Religion, Ethics and Practice at the University of Birmingham and a former Professor of Religious and Theological Studies at the University of Cardiff
- **Kinoti:** Was an Associate Professor and a former Chairperson in the Department of Religious Studies, University of Nairobi
- **Waruta:** Associate Professor and former Chairperson in the Department of Religious Studies, University of Nairobi. A Former Secretary of both the Association of Theological Institutions in Eastern Africa and Conference of African Theological Institutions.
- **Mucherera:** An Assistant Professor of Pastoral Counselling at Asbury Theological Seminary in Wilmore, Kentucky, and an ordained minister of the United Methodist Church from Zimbabwe.

- **Lartey:** A lecturer in Pastoral Studies and Pastoral Theology at the University of Birmingham, UK.
- **Dr Osborne Mbewe,** Pastor in the Church of Central Africa Presbyterian Nkhoma Synod, who also worked with the World Vision in Malawi

A) HJC PIETERSE: Preaching in a context of poverty

The author has served the Practical Theology Department of University of South Africa for a number of years and is currently a Professor Emeritus at the same university. He has also, on several occasions, contributed to the Department of Theology of the University of Pretoria. As a practical theologian, Pieterse had been involved with black communities in and around Pretoria where he had experienced first-hand, the suffering of black communities due to the apartheid system. Together with the late Dominee Nico Smith, they had worked among the communities of Mamelodi where they understood the reality of separate development. Even though his book was written during the apartheid period, it is still very relevant in post-apartheid time, and for this research, it is indeed a valuable contribution.

In dealing with the subject of Preaching on the context of Poverty, Pieterse identifies four very important steps that preachers should consider when applying the text in the context of the listeners:

Pieterse, HJC (2004: 81— 92)

a) To approach the Bible in the perspective of the marginalised:

In this context Pieterse agrees with Anne Wimberly that preaching should be able convince listeners that indeed God is nearer and is able to help them out of misery and that He is on the side of the poor. The Old Testament teaches us that God had always been on the side of the poor, and that He showed particular biasness towards them. God was touched by the cries of the oppressed Israelites in Egypt and remembered the covenant He had made with Jacob.

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

It is very important to note that poverty, at that time, was not associated with begging. At the time agriculture was successful and most of the people could make a living out of it. The poor were people, who were indeed unable to till the land and these could be elderly and the disabled. The laws were made to provide for the poor; therefore Children of Israel were advised not to reap everything from their land during harvest but that they should leave some parts of the land so that the poor could come and reap for themselves.

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

When the researcher grew up in what is now called the North West Province, the community still relied on subsistence farming and, as part of the “*Ubuntu culture*,” some crops were left on the land deliberately during harvest. The grandmother to the researcher, who had plot, would not pick up corn that had fallen on the ground as this was left for the poor to pick. After they had finished, they would invite the poor families within the neighbourhood to come and pick and use the barn for winnowing. In most cases, such families would pick enough to carry them over a long period, sometimes until the next harvest.

As there was enough food available from these lands, there was no need for anybody to go out and beg. Liberation Theologians such as de Cruchy and Villa-Vicencio believe that the Bible should be read with the bias that God opts for the poor, for whom he has special concern and compassion. He further indicates that Jesus himself came from a poor background and therefore, was very humble. He continued with the teachings of the prophets in which he confirmed the teaching of prophets that God is on the side of the marginalised.

b) The preacher’s need to experience the situation of the poor existentially:

Pieterse continues to argue that a true preacher is the one who understands the situation of the people he preaches to. Pieterse

himself, in companion with the late Dr Nico Smith², spent a lot of time among the poor people in the sprawling townships of Pretoria. He got to understand, first hand, what poverty tasted like. It was important for them, not only to show solidarity, but to be part of the daily life of the congregation and the community in the context of their poverty stricken situation. They needed to live among the people in order to experience and understand their lives better. A preacher who lives outside the community will not be able to contextualise his/her message in preaching. He or she will depend on hearsays or the media.

c) Prophetic preaching in a context of poverty:

Pieterse defines prophetic preaching as preaching in which a summoned witness becomes the mouthpiece of a living, acting as God; the preacher should preach with authority.

The preacher should be able to translate, in the interpretation process, as a creative response to the meaning of the text that the exegesis has produced.

In summary, Pieterse suggests that the preacher who delivers a sermon to the poor should have very good skills of hermeneutics and that he should be able to translate the message of the text into the current situation of the listeners, i.e. he should be competent in making a proper and informed exegesis of the chosen Biblical text from the perspective of the poor. It should be someone who is familiar

² Dr Nico Smith was the Dutch Reformed Church minister who went all the way to reach out to the black communities.

with the real situation of poverty and he should not be theoretical in his preaching.

**B) ANNE E. STREATY WIMBERLY: Nurturing Faith and Hope
“Preaching As A Means To Reach Out To People In Stress:”**

The second person that the researcher would like to refer to is A Wimberly who had worked as a PHD Professor of Christian Education at the Interdenominational Theological Centre in Atlanta, USA. Anne has written a number of inspiring books and the researcher had the opportunity to listen to her when she visited the University of Pretoria in 2010. She is such an inspiring presenter. Just like HJC Pieterse, Anne has developed three functions of preaching:

- Prophetic
- Priestly and
- Apostolic

For this thesis, the researcher will concentrate on the first two, i.e. the prophetic and the priestly functions.

Anne Wimberly quotes James Harris who says: “*The preacher should be able to say something that addresses the needs of the people, directing the message to the heart and head*” **Harris (1991:56)**

Harris continues to say: *Black Church goers expect the preacher to have knowledge, and faith to assure them of God’s power, not to question or doubt it.* **(Ibid)**

The nurturing task of pastoral care is to, literally “**build a case:**” especially through story telling that can evoke in worshippers a deepening faith in the nearness of the able God to worshippers.

The black worshipping congregation expects the black preacher to carry out a prophetic function in the preached word.

This function centres on the preacher to engage black worshippers and help them see hope in the midst of chaos by imparting, during, sermons, a perspective that is based on faith in the divine imperative *“God wants you free”*

This function on black preaching include a view of nurture that involves

“unsettling worshippers in a way that pushes them beyond a position of complacency, and towards the necessary and intentions struggle for justice in everyday life.” Wimberly AES (2004:

The emphasis or focus is on describing the prophetic function of sermons that nurtures worshippers in a way that brings about heightened awareness and existence that exemplifies a living faith and hope within the Church and throughout the World.

The Bible is the basis for the black preacher’s engagement of black worshippers in interpreting and critiquing the human situation.

Anne asserts that worshippers’ visualization and anticipation is of concrete actions in everyday life that carry out the agenda of God made known by Jesus Christ.

PRIESTLY FUNCTION OF HOPE BEARING PREACHING:

The central focus of this function is building faith and hope within worshippers through the intentional attention to the worshippers’

identity, formation and views of life as well as offering coping strategies amidst life's trauma – Upliftment

- Emancipatory focus and is rightly called a homiletic of emancipatory uplift that is centred on faith in God's activity on behalf of person's release from the things that bind to a future or promise.
- The nurturing task of the black preacher is that of the priest who evokes in the hearer an understanding that his or her life situation does not have to remain the same.
- Discloses the wisdom that is pertinent to claiming and maintaining the valued identity that has already been given by God.
- Helps the worshippers to envision a vocation and specific Christian life skills that are critical to living families and in the World as Christians, even when their backs are pressed to the wall by challenges of life.
- Nurturing faith offers hope through the priestly function and it entails that the preacher shares pivotal information that helps worshippers to form positive views of self and life – thus inspire faith and sojourn amidst the challenges of life.
- Preaching evokes self- examination, deepening self-understanding and affirmation of our valued identity that is given by God and is lived within the community and offers sustenance for the journey ahead.
- It is through the priestly function that the redefining of identity takes place.

Worshippers come into the worshipping congregation with many facets of their lives. We come with stories great and small,

promising and problematic about our identities, the places we live, our relationships, the direction of our lives and the meanings we assign to our lives.

This type of preaching gives hope to an individual to believe that, it is possible to achieve things that seem to be impossible.

Too much pain and meaningless in the lives of people sitting in Christian sanctuaries, week-after-week need to allow such conditions to be answered. Priestly preaching should and can nurture and lead faith, hope, transformation and healing.

Wimberly, A. 2004, Nurturing Faith and Hope, in the chapter that deals with: "Preaching as a pathway to nurture of faith" says

In this regard, Anne quotes James Harris who says":

"The preacher is compelled to say something that addresses the needs of the people, directing the message to the heart and head." **Harris (1991:98 - 99)**

In the **Prophetic Function of preaching**, Anne stresses the fact that the worshipping congregation expects the preacher to carry out a prophetic function based on that has been preached. This function centres around the preacher to engage the black worshippers and help them to see hope in the midst of chaos by disclosing, in sermons, a perspective based on the faith in the divine imperative "**God wants you free**"

In the **Priestly Function**, Wimberly says that the central theme is building faith and hope within worshippers through intentional

attention to the worshippers' identity formation, views of life, and coping strategies amidst life's traumas.

C) STEPHEN PATTISON: A critique of Pastoral Care

“What is Pastoral Care Anyway?”

Pattison defines pastoral care as: *“An attempt to bring theology or the good news to bear in mind the relationship to the members of his congregation to seek to care in a manner that is sensitive to the other person or persons and to be faithful to the theological commitments which we have been brought together.”*

Pastoral care is a matter of doing and not thinking. You find what pastoral care is by doing the job and definition is unnecessary.

The *cura animarum* which means care of souls. This definition seems to have been a feature of the life of the Christian Community from the earliest times.

Pastoral care has been generally characterised by the following elements:

Healing, sustaining, reconciling and guiding.

Pattison asserts that, in concrete terms, pastors have at different times undertaken some of the following activities:

- Listened to congregations
- Given advice and counselling, both spiritual and practical (Verbal and in writing)
- Offered consolation to the needy and given practical help
- visited people in their homes, and in prison or hospital
- Tried to cure people of their diseases using sacramental and medical means

- Became involved in educational activities
- Exercised a caring ministry both within the Christian Community and outside
- Undertaken social a practical roles in the interest of their communities
- Conducted services or pastoral offices at crucial points in the lives of individuals in times of bereavement or marriages
- Pastoral care has always been pluralistic, variegated and flexible according to the need and circumstances
- It had an identifiable core of healing, sustaining, reconciling and guiding.

MODERN TIMES:

Pastoral and Pastoral care have been even wider and more loosely construed.

Pastoral Care is nothing other than a caring activity of recognised pastors or churches. In this definition, pastoral care is confined to a small distinctive group of people.

Pastoral care is that activity which is undertaken, especially by representatives of Christian persons, and is directed towards the elimination and relief of sin and sorrow and the representation of all people, perfect in Christ to God.

D) WARUTA DW AND KINOTI HW: Pastoral Care In African Christianity:

“Pastoral Counselling”

The two authors use the term shepherd to define Pastoral Care. In an African context, the concept shepherding can be easily understood as it has been part of the African culture. The context in which the book has been written, clarifies the term easily. The Masaai tribes, which are nomadic, are good examples of how shepherds give their entire life to their livestock.

Therefore, Waruta and Kinoti use this concept from their personal experience. For them Pastoral Care can be defined as the specialization which is indicated by the adjective “*pastorally*” from the noun “*pastor*”. It is derived from the Latin word “*pascere*” which means to feed. In terms of the Latin meaning, the adjective *pastorally* refers to the art and skill of feeding or caring for the well-being of others, especially those in need of help. It is religiously oriented and is backed by theological point of view.

They quote these words:

“The Lord is my shepherd; I have everything I need. He lets me rest in fields of green grass and leads me to quiet pools of fresh water.” **Psalm (23: 1 – 2)**

In the Gospel according to John, Jesus declared himself the Good shepherd, who gives his life for the sheep.

⁷ Therefore Jesus said again, “Very truly I tell you, I am the gate for the sheep. ⁸ All who have come before me are thieves and robbers, but the sheep have not listened to them. ⁹ I am the gate; whoever enters through me will be saved.^[a] They will come in and go out, and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

¹¹ *“I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. ¹³ The man runs away because he is a hired hand and cares nothing for the sheep.*

¹⁴ *“I am the good shepherd; I know my sheep and my sheep know me— ¹⁵ just as the Father knows me and I know the Father—and I lay down my life for the sheep. ¹⁶ I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.*

John (10:7 – 16)

John 21:15: Jesus sends his disciples to feed the sheep

Why is the term pastor not universally used in various Churches?

“It would be interesting to find out why the term “pastor” is not universally used in various churches. Could it be because in some churches the minister’s primary task is no longer considered to be “feeding the sheep?” or it because feeding the sheep has been narrowly defined as giving spiritualized homilies and conducting impersonal rituals on Sundays? It is the responsibility of church ministers to be available when God’s people are suffering, and to help them towards the restoration of their wholeness. This responsibility is the essence of pastoral counselling.

Waruta and Kinoti (2005:5)

Waruta and Kinoti asset that Pastoral Counselling affirms the theory that human life is sacred and must be preserved, defended, supported and enhanced as a matter of priority. The sanctity of human life is based on the Doctrine of “Imago Dei”:

That human beings are created in God’s image and that whenever human life is undermined or destroyed, God seeks ways of restoring it.

Those who are engaged in the task of restoring the wholeness of human life are co-workers with God in the primary task of perfecting divine creation.

Pastoral Counselling also views the human condition from a spiritual perspective.

Human crises have spiritual dimension and that they cannot be fully overcome until spiritual yearnings of the human beings have been met.

It is important for pastoral counselling to be conversant with the spiritual and cultural factors that create or compound human suffering.

It should utilize God-given knowledge of psychology, human nature and nurture as well as the scientific tools available and effective in dealing with most human suffering.

E) MUCHERERA TN: Pastoral Care from a Third World Perspective; A pastoral Theology of Care for the Urban Contemporary Shona in Zimbabwe:

“Implications for the practice of pastoral care”:

Mucherera, in this book, deals with the situation of the upper middle class Shona people who live in the urban areas of Zimbabwe and who find themselves at the cross roads of culture and religion. Due to political changes in Zimbabwe, many economically viable people moved from the rural areas to work and live in urban cities. The change in life style had influenced their religion and culture whereby most of them adopted the culture and the way of life that is found in the cities. The situation in the cities has influenced some of the

people and has resulted in them abandoning the traditional life and adopted the life in the cities. In most cases, people try to use both rural and urban cultures and religious beliefs.

Though the context of the book does not deal with the issue this research is about, there are some very important elements of Mucherera's analysis that can be useful for analysing and formulation of a strategy to respond to the needs of the victims of the rapid urbanization.

Mucherera's analysis of the Case Studies contained in Chapter 5 of his book, may act as guide to the researcher's analysis of the three case studies used in the introductory part of the thesis. In his analysis of the Case Studies, Mucherera analyses the Cases under the following sub-headings:

- Analysis of the Socio-cultural issues:
- Anxiety, its sources, and Psychological issues:
- Theological or Religious Response:
- Suggested Pastoral Response:

Mucherera, in the concluding chapter of his book, develops a five-point method that is essential for the implications for the Practice of Pastoral Care. In a complex situation such as the one being dealt with in this research, the flexibility of the care-giver to apply these methods is very important.

a) Narrative or story telling method comes naturally in most African societies. It is part of the African heritage – the oral tradition. The African tradition had always used folklore stories to interpret certain events or to make certain issues more understandable to

ordinary people. The animal stories have been used to show how weaker animals survived under difficult situations. Rev Ishmael Motswasele, a retired Lutheran Pastor in the North West province of South Africa, used his retirement time to compile a book based on folklore stories; which he links to Biblical stories. His stories support Mucherera's method.

One of his stories is about a huge animal (A Dinosaurs) that attacks villagers, eat them and then continue to the next village to do the same. One day, a young man from the other village decided to sacrifice his life in order to save the nation. He planned to allow himself to be swallowed by the animal but with a sharpened knife in his hand. While inside the belly of the animal, he started to work his way out of the stomach by cutting a hole. People who were swallowed with him escaped from the belly of the animal and were saved. This story is linked to the story of Jesus' redemption of the world. The big animal is the earth/world with its problems and suffering. The young man is Jesus who sacrificed his life by getting into the belly of death. Jesus found his way out of the belly of the monster by conquering death and rose to victory. In so doing, Jesus rescued the people from the belly of the monster. Therefore people should be assured that death and suffering have been defeated." Motswasele (2010:11)

Edward Wimberly is his book, 'Moving from Shame to Self-Worth,' also uses narrative or story telling method as rhetoric style. He says:

"Story telling is not normally associated with pastoral counselling, yet for more than a decade telling stories and using metaphors in counselling have been on the rise. These stories help us learn from Jesus how he feels about ourselves, our relationships, and our ministry. The hope is that we will be able to address the malady of lack of purpose and meaning in life." Wimberly (1999:14)

b) Issues of interpersonal relations or lack of them in the narratives.

Mucherera says: *“The analysis of interpersonal relations involves the family, church, the community at large, God and creation.”* It is important for the care-giver to determine the interpersonal relations of the care-seeker in order to understand his context.

c) Caregivers must be attuned to both cultural and religious world-

views of the care-seekers. The pastoral caregiver should determine if the care-seeker has assimilated a foreign culture or still adheres to his original or culture. Does the person feel culturally connected or lost? Does the person feel sense of cultural dissonance or confusion? This analysis is very helpful in the situation this research is still dealing with. Many people find themselves in the pool of different cultures and for survival, they have to adapt to one or several cultures. In the process, the original culture may be affected. This is possible with the next generation. Children who grew in a mixed culture society tend to adopt the nearest one and the original parent’s culture disappears.

d) The pastoral caregiver must be attuned to the type of diagnosis given by the care-seeker. Mucherera here refers to the medical treatment but this is also applicable in the type of counselling or helps the care-seeker needs. Is it Western or African? The Western Culture had demonised certain African cultural issues even simple issues may be taken to be paganism.

e) The pastoral caregiver must be attuned to the care-seekers sense of community of embeddedness or lack of. The caregivers should be able to determine if:

- The care-seeker's community of embeddedness is; is it of the Church community, or secular community? Is it a community geared towards economic success? Or within the extended family or the nuclear family situation. The community to which the care-seeker belongs provides him/her with values, culture and a sense of personal and religious identity. Mucherera quotes Furnish:

“The group whose definitions of the situation constitute a plausibility structure for the person’s worldview is called her or his “reference group. There are many possible reference groups available in the pluralistic society, and the one we choose as ours has major implications. Pastoral care, as the exploration with care-seekers of the possibility and implications of religious definitions of their situation, is crucially involved with dynamics of reference group behaviour and resulting social identity.” Mucherera (2001:174)

F) LARTEY : In Living Colour; an intercultural approach to Pastoral Care and Counselling

“Counselling as Pastoral Care and Counselling”

Lartey, a lecturer in Pastoral Studies and Pastoral Theology at the University of Birmingham in the United Kingdom, developed a six point model approach to pastoral counselling. This model attempts to separate pastoral counselling from General Counselling:

- 1) Secular Usage
- 2) Counselling by the ordained
- 3) Counselling with a religious frame of reference
- 4) Christian Counselling

5) Counselling for the whole person.

a) Secular Usage:

This model is popularly used in British schools especially in the educational circle. In this context, pastoral care has to do with a concern for the personal welfare and well-being of persons. In this situation, school teachers, tutors, school guidance and counselling officers, directors of studies have pastoral responsibility for those they oversee. Four dimensions of such Pastoral care are identified as follow:

- Discipline and order
- Welfare and personal well-being
- Curriculum and academic achievements
- Administration.

b) Counselling by ordained:

Pastoral counselling is understood to be that form of counselling which ordained and trained clergy persons offer. In this regard, Lartey quoted Campbell as follows:

“The utilization by clergy of counselling and psychotherapeutic methods to enable individual couples and families to handle their personal crises and problems living constructively” Campbell (1987:198)

In most of the USA Churches ordination has been a prerequisite for accreditation as a pastoral counsellor,

although there are a number of secular clinical Pastoral education centres which offer programmes to educate laity as pastoral counsellors. Among the Jewish Jews, rabbis are counsellors who are concerned with the inner life of the individual, family and community. The commandment to visit the sick and counselling the bereaved are now seen as part of the rabbinical duties.

c) Counselling with a religious frame of reference:

In this context, counselling takes religious problems seriously and is informed by the counsellor's concern for ultimate values and meanings.

d) Counselling offered within and by faith community:

Lartey quotes RA Lambourne of Birmingham who argued for a more corporate conceptualization of pastoral counselling, seeing it as *'the Church growing towards perfection.'* He was very critical of pastoral counselling that is regarded as individualism. His concerns are echoed in the work of American pastoral theologian, EE Thornton, who recognizes that the individual or dyadic concentration of pastoral counselling is a symptom and not the cause of a wider cultural malaise in which the institutionalised church fully shares, in the absence of the community.

e) Christian Counselling:

This type of counselling emerged from the evangelical Christians. They do not use the term “pastoral” to convey their counselling practice, and issue that distinguishes them from the more liberal branches of Christianity. The evangelicals base their counselling on a particular text and interpretation of the Bible that is based on an experience of salvation through personal faith in Jesus Christ.

The interpretation is then central around the theological and interpretative framework in relation to which people’s responses to the exigencies of life are exposed. The main difference between the evangelicals and other Christian Counsellors have to do with the degree to which they are prepared to make use of secular psychological knowledge in relation to their Biblical and doctrinal framework.

f) Counselling for the whole person:

Lartey quotes Chris R Schlauch who defines this type of counselling as follows:

“Counselling for the whole person, as an individual as well as part of a family and social unit, and as a whole person, body, mind and spirit, but with particular reference to the person’s psychological, ethical and theological frames of reference **Schlauch (1985:223)**

This view of pastoral concern as is being the concern for the whole person is what distinguishes it from the other concerns that appear to have particular religious concerns.

The difficulty with Lartey's approach in this model is that it is too western. Though he is an African writer, his theology has too much western influence.

G. JODA-MBEWE AND H. JURGENS HENDRIKS

Towards a Malawian Urban Ministry model, an article published in the *Missionalia* Volume 31 (April 2003)

The article deals with the urbanization situation in the Malawi cities. This article deals with almost the same situation that this research is dealing with. It addresses the issues which are related to the urbanization process such as poverty, secularisation, disorientation, pollution and many other issues that affect the communities in that situation; as it is seen anywhere in the world. The study has been conducted in relation to the Church of the Central Africa Presbyterian Nkhoma Synod.

The article outlines the context of the problem of urbanisation, describes the characteristics of the problem and develops a theory that acts as a methodology for dealing with this problem. The two researchers have developed what they called "Holistic Hermeneutical Practical Theology." This is an attempt to guide the church to redefine its role and methods and to adapt its ministry to the new changing situation. The church is challenged to influence or participate in the effort to change the appalling human living conditions of people who are trapped in city slums. The two authors above, quote Ammerman, who says:
"Practical theology refers to a way of doing theology that incorporates the

context of people” Ammerman 1998:25 (Studying congregations)

The two researchers have developed a ten point model for doing ministry in Malawi. For them, the way of doing theology emerged or has been prompted by the fact that the world is changing so fast that individual believers and their faith communities are continually confronted by new questions and challenges.

This approach to ministry requires people’s full participation in evaluating the results when they put their insights to work. The church is described as a chameleon with its capacity to adapt to new surroundings to find colours that fit into various environments. The church should be seen in relation to its social context, the setting, local and global context to which it must respond. Theology is intrinsically contextual and abstract theology does not exist. The writers of the article affirm that knowledge of the understanding of the context of a congregation and denomination in order to undertake ministry can make an impact on people’s lives. The Church needs to continue to understand an ever changing context in order to deliver a relevant witness. The ten points are as follows:

1) Accept the new era and context:

The mission work of the Churches of Malawi was borne out of rural context. The urbanization process has challenged the church to start thinking in a new direction. The ethos of the traditional rural ministry poses a problem of doing theology in urban areas. This pillar therefore attempts to redirect the mission of the church to be effective in a new situation.

2) Community participation:

The pillar attempts to help communities to realise the potential in them that can help them to develop their own situation. The myth that poor people are unable to do anything for themselves and should depend entirely on hand-outs is wrong and this pillar attempts to correct this.

3) The Gospel in word and deed in urban areas:

The need for relevant preaching is being addressed by this pillar. This is support of HJC Pieterse and AES Wimberly on the importance of preaching. Good preaching and liturgy meet many needs of people in difficult situation. It helps people to understand their situation in relation to God at that particular moment. Advocacy on behalf of the marginalised is one of the important functions of the Church.

4) Christian faith development:

The main purpose of Christian faith development is to provide a communicative praxis as a crucial part of a holistic hermeneutical practical theology.

5) Urban evangelization:

Evangelism means the verbal sharing of Jesus Christ's good news and his offer to fallen human beings, as well as participating in the enactment of his Kingdom. In Luke 4:18 – 19, Jesus emphasises the importance evangelism and good pastoral care. The two should be balanced in order to be effective.

6) Urban mission requires effective pastoral care:

Urban mission is a valuable opportunity for effective pastoral care. The Church that does not identify with the suffering of its people is out of touch with reality. Intense pain may create the impression that God is not present and the Church should be able to bring the hope that God is alive even in such situations of suffering. Youth ministry is one key component of the ministry in urban situation that should be strengthened.

7) Building moral faith communities:

This pillar stresses the importance of communities of moral conviction based on the family as a nuclear support system. The urbanization process breaks family system in that some members are forced to remain in rural areas while others go to the cities to work. The migrant labour system has been a phenomenon in the entire Southern Africa region as a direct influence of colonization. In most cases male members of the family were forced to live separately from the rest of the family and visit occasionally, depending on the distance from home. In acute situations, some men only visit their families

once a year, during the Christmas recess. This alienates the father from the family. This situation is articulated in the Doctoral thesis of Rev Ananias Nyanjaya, a Practical student with the University of Pretoria and also a United Methodist Pastor from Zimbabwe who dealt with the situation of absent fathers and its influence on growing boys.

8) Edification in urban ministry:

This refers to the equipping of the ministers and lay people to be ready for the implementation of the holistic ministry. Developments in the slum areas challenge the Church to have well equipped personnel, not only ordained clergy but lay persons as well.

9) Ecumenical alliances in Malawian Churches:

The importance of one voice by the churches in Malawi is emphasised in this pillar. According to the two writers, the ecumenical approach of the Church is the pillar of ministry. Joint or collective approach to national issues makes the voice of the church better heard by those in power. Sharing of resources and personnel helps the churches to be more effective in its ministry. Governments, especially African, hate to be criticized and if they can identify an individual who pose as a threat, they would go all the way to deal so harshly with him. Advocacy is done better by joint efforts and it helps to avoid individual marginalisation by those in power.

10) **Congregational study:**

The purpose of this pillar is to assess the impact of the congregational life, its ministry and impact. The minister has to understand the dynamics and surroundings of a congregation in order to be effective. A pastor, who spends most of his time in the parish office, misses a lot in terms of developments of current issues. There is a need to be constantly in touch with the community in order to know the current issues. This process will help the pastor to gather process and analyse information in order to assess the state of affairs.

6.6.2. THE SUGGESTED THEOLOGICAL MODEL OF RESPONSE:

The relevance of the Church in the midst of devastation and poverty among the victims of the rapid urbanization.

Is the Voice of the Church in South Africa still as relevant as it was during the struggle against apartheid? During that time the common enemy was apartheid and indeed the voice of the Church was heard everywhere. When the political formations were banned, the Church came out very clearly as the voice of the voiceless. Is there still any role to be played by the Church now? Yes, the common enemy at the moment is poverty. As indicated in the introduction of this research, the poor still have hope that the Church has the ability to change their lives. People go to Church and pray God and believe that their prayers will be heard. To understand this argument, one needs

to pass the by buildings or tents of some of the Churches that promise people prosperity and miracles and see how desperate people flock to those Churches as their central Message is:

“Come to our Church and your Tears will be wiped off.”

Unscrupulous people, who have identified the fact that poor people, are desperately looking upon the Church to solve their problems, end up fleecing money out of the poor and making them even poorer. The tears that are wiped are those of the people, who are supposed to be wiping the tears of the poor, they become filthy rich at the expense of poor people. What ministry should the Church carry out at this stage?

**A) ACCOMPANIMENT OF THE VICTIMS BY THE CHURCHES:
Church to help address the situation of victims³ of rapid urbanization by getting involved with the people.**

The Apostle Paul, in the Epistle to the Church in Corinth, vividly describes the Church as one body in which every part is linked to the body, when one part is not feeling well, the rest of the body will be sick

¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by^[a] one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. ¹⁴ Even so the body is not made up of one part but of many.

¹⁵ Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. ¹⁶ And if the

³ The researcher uses the word “victims” whenever he refers to the people involved in this situation to indicate that people have been lured into situation with the promise of better life but find themselves in difficult situations, rather than prosperity they expected. They are therefore victims of these circumstances.

ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body.

²¹ The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷ Now you are the body of Christ, and each one of you is a part of it. ²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues^[b]? Do all interpret? ³¹ Now eagerly desire the greater gifts. 1

Corinthians 12:12 – 31

The same picture can also be found in Romans 12:4 – 21, one body with different parts. The two texts clearly indicate that the Church as an incarnate body of Christ cannot rest peacefully when one member is not well. Paul has compared the Church to the parts of the body that have to function well for the entire

body to be well. If the Church takes every member as an important part of its body, it will be challenged to act.

People in the informal settlements belong to the churches; even those who come from outside the country are Christians who belong to the body of Christ. Most of the mainline churches in South Africa cross over the boundaries of the neighbouring countries. Most of them are connected through global organizations such as the World Council of Churches (WCC) Lutheran World Federation (LWF) the Methodists, the Catholic Church, the Anglicans, the World Alliance of the Reformed Churches, the All Africa Conference of Churches (AACC) etc. Through these bodies, the Churches form a network of one body of Christ. Therefore most of the foreigners found in this country are members of these churches belonging to these networks hence cannot be treated as strangers. The World Council of Churches has developed a document entitled “Moment to Choose, Risking to be with the uprooted people and also coined the term, “The Church of the Stranger”

If the Church in the new South Africa is to remain true to its ministry, the Church should champion the course of the poor and the marginalised as it has been the case during the struggle against the apartheid system. It is very clear from the literature review and the interviews that poverty is the main enemy which manifests itself in different forms. People are forced to leave their places in search for better life like the Masaai tribes⁴ moving from one place to the other looking for greener

⁴ The nomadic tribes found in Kenya and Tanzania

pastures. The economic migrants and refugees from other countries are all driven by poverty to South Africa.

While millions of the poor South Africans had hopes of changing their lives after the demise of the apartheid system, such hopes have already disappeared and many are desperate, disappointed by the slowness of transformation. The job prospects many had hoped for are not materialising. There is a growing dissatisfaction with the way the government is doing things and many start to think it is not doing much. There are allegations of corruption within the employment sector, particularly of the government.

Every week thousands of posts are being advertised but nobody knows how these are filled up. People apply but they are never contacted to be informed about the progress and process of their application. They hide behind this phrase: "If you do not hear from us within the next two months know that your application has not been successful, only shortlisted candidates will be contacted." It is hurting to calculate the costs incurred by unemployed people who have to go to extent of borrowing money with the hope that they would pay it back if employed.

The service delivery related protests that are becoming the order of the day, particularly whenever there is something coming, are indication of the level of frustration. What happened to the powerful Ecumenical Movement in the country that used to be the voice of the voiceless?

One would summarise the major challenges facing the Churches

as follows:

- Unemployment
- Corruption
- Family break ups
- Crime
- HIV/AIDS
- Child Headed Families
- Pensioner Headed families
- Suicide among young people
- Suicide among adults which include wiping out the whole family

B) RESTORATION OF THE DIGNITY AND SELF-WORTH OF THE POOR; QUEST FOR WORTH AND VALUE:

One needs to pay a visit to the informal settlements and the streets of cities to understand the extent of damage poverty causes to the dignity of human beings. While the researcher has concentrated so much in analysing the situation as it affects people in the informal settlements, obviously the majority being blacks, the reality is that not only black communities are victims of rapid urbanization but that more and more white people are falling into streets. The situation existing in Krugersdorp west,

the Pretoria west, including the informal settlements of poor white people in Pretoria West and other cities, the phenomenon of begging whites at the main intersections of streets are fast becoming realities in the South African society.

It should be noted that apartheid system had protected poor whites by the job reservations legislation that ensured that no white family would be reduced to poverty. Unfortunately this situation became unfair to some of the white people, who never believed that the political situation in the country would one day change, did not take pains in improving their educational level. When the new dispensation came into effect, all the discriminatory laws were abolished and the job reservations for whites was abolished but unfortunately replaced with the new measures to ensure that the wrongs of the past were corrected. This left many whites vulnerable and had to face the reality of unemployment for the first time in their history. To get a white person to stand on the corner of the street and beg for money takes courage. To understand this humiliation one needs just to look at the fellow white people look at the persons. They feel ashamed of the person. Sometimes the white beggar would rather face people of other races than his/her own fellow people.

The other category that is visibly humiliated by the situation of poverty is the people who used to have rights to stay in the township and qualified for Section A. Such people used to qualify for jobs without any problem while their counter-parts from the rural areas were employed on a yearly contract which

had to be renewed from the homeland. The pride of people of the township was spoiled by the massive retrenchments as a result of disinvestment and ultimately by the scrapping of all restrictive laws which then allowed people to compete for jobs as equals irrespective of origin or identity. This in a way became humiliation to the township boys who used to have the right to employment.

Edward Wimberly, in his two books, *Claiming God Reclaiming Dignity* 2003 and, *Moving from Shame to Self-worth* 1999, deals with the issue of losing dignity and self-worth because of unexpected change in one's life. This is the challenge the Pastoral Care givers are facing today in South Africa. Dealing with the insights from the Book of Job, Wimberly discusses how Job, a once prosperous and highly esteemed member of his community suddenly finds himself poor and "*a nobody.*" The respect he commanded from his family and community evaporated over a short space of time and found himself in a very compromising position. His wife, children and even servants lost respect to him. This situation is very rife in the sudden loss of employment and dignity by many people. The major problem here is that people internalise the values of social class to which they belong and once that status is lost, it becomes difficult to face the community. Some people either commit suicide or degenerate into self-pity.

Wimberly also touches another aspect of restoring dignity to people who have been excluded from attending a very important function. Although this has been accidental, those who

never thought that they would be made important found themselves sitting around the table that was meant for the special ones. As discussed earlier, the Church should be guided by the commandment to love their neighbour as themselves. (Leviticus 19:18, Matthew 22:39, Mark 12:31, Luke 10:27) After learning about the situation of the man as mentioned in Case Study No 1 in Chapter 1, the Congregation was challenged to adopt the man and help him to, at least, have a decent place to stay, have a relationship with his family back home. One of the members of the congregation offered his parents' house for the man to stay. (Both parents had passed away and there was nobody staying in the house. This made the man to feel accepted again in the community of believers as a person with full dignity and respect. As this research is being done, the man has been fully restored and he even managed to get a job because he had a dignified address the prospective employers could trust. His dignity as a human being has been restored. The Church should do the same with many despaired people.

Sacred identity formation

Wimberly says:

"We become persons by internalising conversation in which we take part. We become Holy persons by giving conversations with God, a privilege status over all other conversation. God is present in my struggle with life and death concerns I can depend on God to be present in both the suffering and pain of the recovery process and in the transactions from life to death.

Wimberly (2003:8)

The reason why there are so many suicides is because when people get depressed they no longer feel God's presence in their lives. They become empty and the reason for living is no longer there. They feel worthless.

Edward continues:

"I can trust God because God sees me as a person endowed with value and worth. God loves me enough to help me see myself as a person worthy of God's valuation. Sacred identity formation; something that God does partnering with. The way we are led by God to sort through a variety of cultural conversations about human worth and value until we can prioritize God's conversation the way Job did. Our faith community assists in the process of sacred identification formation."

C) CHURCH SHOULD PROVIDE A SHOULDER FOR THOSE HURT TO CRY ON, "LISTENING WITH LOVE":

In Matthew 11:28 – 30, after being strengthened, Jesus make a call to all those who are weary and heavy laden to bring their burdens to him. This is a passionate call for pastoral counselling. Jesus indicates that he is available to listen to those who need to unload their burdens and assures people that he is capable of carrying the burden for them

Pastoral Counselling should provide safe opportunity for people to express and explore the thoughts and feelings of their suffering.

Father Robert Igo, wrote a book on counselling of the HIV and AIDS sufferers. He says the pandemic challenges the faith based communities to be bearers of LOVE and HOPE to those affected.

In this book, Father Igo states the following about Pastoral Counselling:

- It should create a safe place to talk and listen
- Help people to explore important issues that concern them
- It should not judge others
- It should look at problems through the eyes of faith
- It should respect other people's beliefs, yet offer a challenge
- It should listen with LOVE and to be a healing presence.

In 2004, the researcher visited the Mt Ayliff in the Eastern Cape after it was hit by a tornado that left 50% of home flattened. The researcher was in the company of the then President of the South African Council of Churches, Bishop Mvume Dandala. This was an assessment mission to find what role the SACC could to play in that situation. But, when the team arrived, people immediately recognised Bishop Dandala and one woman said,

“The mere fact that you had come to see us in this situation, we feel so relieved. Seeing our church leaders at the time of despair indicates that the Church does only need us in the services but at difficult times it is there to be with us. You do not even need to give us any material support. Your solidarity visit is giving us strength to face the reality.” **Verbatim Quote (A**

member of the Methodist Church in Mt Ayliff)

The team came with the intention of calculating how much it will need to give material support but the victims made the team aware that one very important aspect of mission was neglected. It is at these times when people need to be assured that God is present.

Therefore pastoral counselling is a conversation that has a purpose and is aiming at offering support to people as to bring

about healing and personal growth. The healing and growth begins to take place when a climate of trust and acceptance is created and the person is assisted to explore and understand how to cope more effectively with life and its difficulties.

Father Igo calls Pastoral counselling as “Listening with LOVE” rest on the quality of our relationship, especially the qualities of honesty, trust and confidentiality.

Invites us to provide a space for those in need to talk about what is their greatest concern.

It is a helping relationship of care, compassion and concern that provides an opportunity for issues of faith and spirituality to surface.

It is a relationship of love and compassion

It is not a question of someone who is superior helping someone who is weak, rather it is a way of creating a partnership of trust and equality so that together we begin to make sense of difficulties and find healing.

In counselling we make ourselves available to others, to be present to them.

D. THE CREATION OF CARING COMMUNITIES:

Ed Wimberley, 1999, refers to the issue of the caring community. Being human means being vitally connected to a community. Human beings are not islands but exist alongside other human beings. The communities in which we live can

either be supportive or destructive or caring community has as its central task the guidance and nurture of persons into their full development as human beings. The caring community has to be firmly grounded in a spiritual or faith tradition, although not all members will ever be at the same level of faith.

- To be rich in caring, the communities must also have an abundance of active symbols that impact person's lives.
- The caring community needs the wisdom of different generations, interacting in full participation so that meaning may be continually transformed and transmitted to others.
- It has, as its central task the guidance and nurture of persons into their full development as human beings.
- It has to have an abundance of active symbols that impact person's lives.
- The community's conversations reflect the fundamental value and universal worth of all the people.
- In caring communities, relationships and relationship building are primary
- Commodification of persons is discouraged.

E) RE-VILLAGING:

In his book, "Meet me at the Palaver" TN Mucherera describes re-villaging as:

“the idea of reclaiming the core values of traditional Africa...In traditional Africa, the village provided the cultural and religious foundations for African. It was in the village that one got his or her psychological, mental, physical and spiritual support, upbringing and identity.” Mucherera (2009:89).

Mucherera has shared a lot with Edward Wimberley and his concept of villaging, marries very well that described above in paragraph (D), the concept of “Building of caring communities. Yet, again, the two concepts bring to us the concept of “Ubuntu”

In typical African village, the value of African culture can be found in the story telling in the greetings. Greetings in the village involve enquiring about the well-being of the neighbour or the person you meet. In Setswana, the greetings go like this: *“Dumela Rra/Mma, a mme le tsogile?”* *“Good morning sir/madam, how are you”* (In plural) In this situation, the one who initiates the greeting, invites the recipient of the greetings to share the family situation and this may take a long time and then after exhausting his/her family situation, the other person then ask the other one the same. Therefore greetings in the Tswana culture is not done hurriedly, it takes time⁵. In this sense, the neighbour is invoked to share the well-being of the family. In this sense, neighbours are able to know the situation of others and where there is a need to help he/she will provide the necessary help. This type of greetings and visiting of neighbours have been lost in the midst of the foreign cultures people find themselves in the informal and urban areas.

⁵ This type of greetings is not only confined to the Tswana culture in South Africa, but all the black communities greet in the same way, it is sure the same with other African countries.

Mucherera continues by saying: *“The advent of colonization and the continued influence of Westernization and capitalism have shaken the foundations of the African village today... today communities are made up of people who simply live next door to one another because they happen to build or buy the home next door, especially in urban areas”* **Mucherera (2009:89)**

Those valuable greetings are no longer found. People just greet in passing, “Hallow and how are you” and that is it. The fencing around houses, due to acute crime situation in the urban areas, with high walls, prevents contact and communication with neighbours. What the neighbour does next door has nothing to do with the neighbour on the other side of the wall. In some cases, neighbours can even ignore a crime happening in the next door neighbour’s house and refuse to be witnesses when police try to resolve the crime. Children of the neighbours can misbehave publicly and it is not the neighbours’ business. Whereas in the village, co-parenting by the village or community ensures that children, irrespective of who they belong to, are taught the norms and behaviours of the community. Any parent has the right to correct a child that is doing something wrong whereas in the urban areas, this can create serious conflict between parents and the one who applies discipline.

F) EMPOWERMENT OF THE COMMUNITIES TO REALISE THE POTENTIAL IN THEM: *(The Church should work with people and not do the work for the people)*

At the end of apartheid a calculation of NGO's, CBO's, FBO's registered in the country as service providers were said to be 55 000. All these organizations received extensive funding from donors abroad and they were able to do a lot of work in the country. Most of them had to close shop after 1994 as there were no more reasons to continue funding them. The same thing happened to their services; they all collapsed or officially closed down. The problem here is that at that time organizations were doing things for people and people were not empowered to handle their own situation. The danger here is that people become over-sympathetic and believe that the victims are so helpless that they cannot handle their own situation.

People in the rapid urbanization should be regarded as human beings with brains. They should be helped to do positive deconstruction of their own situation so that they can understand it, identify mistakes they made and find a way forward rather than to remain in the state of apathy.

Nick Pollard (1997) strengthens this idea in his theory of 'Positive Deconstruction'. Nick Pollard says: *"the process of positive deconstruction involves four elements: identifying the underlying worldview, analysing it, affirming the elements of truth which it contains, and, finally, discovering its errors."* **Pollard (1997:48)**

In this case, the government has the obligation to provide almost everything for its citizens. The only way to come out of the misery of the rapid urbanization is that the government

should provide services, create employment and provide houses.

According to him, positive deconstruction occurs when someone dismantles issues, to examine them more closely, identify parts that need to be replaced and re-use those that are still in good shape. Nick Pollard uses an example of a motor mechanic who dismantles an engine of a car to rebuild it again. He examines every part to see if it can still be useful before throwing it away. The parts that are damaged or bad are discarded while those that can still be used are cleaned and used again. Those that are not good for the process of life are discarded. Most of the people found idling in the informal settlements waiting for the government are people who come from the rural areas where housing has never been an obligation of the government.

Looking at the situation in rural areas, take for instance Ga-Sekhukhune, in the Limpopo Province, houses that are found in the villages have been built by women whose husbands spend most of the time away in the mines and industries. Most of the men returned only in December to find comfortable houses. What happened to those initiatives? Even poor families used to build their houses using natural materials such as mud and grass. That is why the concept of “**RDP Housing**” did not work well in the rural areas. People knew they had potential to do things for themselves and getting houses for free was a foreign concept. In the Malamulele district of Limpopo, RDP houses were built for the poor local communities but adults refused to

move into the houses. These houses ended up being taken over by young people, mostly girls who use them as brothels.

Therefore the church should work with the communities in the situation to dismantle the situation, find where there are mistakes and find a way forward.

While the services such as *“Soup Kitchens”* are some of the important services provided by the caring faith communities, their use should be limited and empowerment of the people be prioritized. Indeed we cannot discard them completely.

The famous development slogan that says: *“Do not give a man fish but teach him how to fish”* is being countered by relief slogan the researcher learnt from the East, Manila in the Philippines. *“In order for a man to be able to throw the fishing line into the water and handle a struggling fish, he needs strength. Fish does not surrender without a struggle and a weak fisherman will be dragged into the water and drown”*. People there agree that teaching of skills should be done but in many cases, teaching should be backed up with support; support that will not lead to dependency syndrome.

The Church, that is the incarnate body of Christ, should be capable of creating such. Being human means being virtually connected to a caring community. The concept of *“Ubuntu”* *“You are because I am”* comes into picture again at this point. In the African context, no human being is an island. We belong to one another and in times of trouble we need other human beings. We need to accept that the process of urbanization and the

western civilization destroyed our cultural values and norms and people live individual lives. There are no more family structures that embrace the wounded members. Therefore the Christian community still remains a place where the lonely, dejected, and destitute should find refuge in.

Hundreds of thousands of people, disappointed by the failure of the new government to deliver the promises and now, trapped in the rapid urbanization situation, have no decent and comfortable homes where they can sit together and discuss their problems. The Church should create a safe haven where such people can have conversations about their lives; the church should lend a shoulder to cry on. In fact the Church should be the family for most of the people. South Africa is a country with a high percentage of Christianity and other faith-based communities.

G) ADVOCACY:

Having studied materials and had focus groups discussions as well as analysing the survey, it is sad to conclude that millions of South Africans, who had very high hopes in 1994, have lost trust in the government led by the African National Congress. People are trapped in abject poverty and it does not seem the government is in any way capable of rescuing the people despite promises to do so. The role of the Church has always been the conscience of the society and it still has the responsibility to speak on behalf of the destitute people. Advocacy cannot be done by one church and it is where the

whole ecumenical movement is expected to lead the way. African governments are known to isolate the prophetic voices and if the advocacy is done collectively, they are unable to pinpoint an individual. The new South African government has already shown that it does not appreciate constructive criticism and therefore it will do all in its power to isolate whoever speaks out. The following issues need to be addressed with the government:

a) Corruption:

Corruption, which is the main problem within the elites in the government, is one problem the ruling party will have to convince the nation that it is addressing it.

There is no week passing without a discovery of huge corruption within the government structures involving millions of rands. Corruption manifests itself in different ways; job allocation, service or tender allocations, housing allocations and outright theft of government resources and funds etc.

b) Dispossession:

Though apartheid is no more, the majority of people are still dispossessed. Access to economy, land and resources still remain in the hands of few individuals. The white minority, accompanied by the GEAR and BEE big shots are still in control of the economy.

c) Lack of capacity to put in place appropriate frameworks, service standards and monitoring arrangements.

It is important to underscore that capacity building necessary at the levels of central government, cannot be accomplished overnight. The problem of South Africa is that politicians made it seem too easy to address the wrongs of the past yet; they did not have economic powers or know how.

d) Lack of adequate management of financial resources.

The problem here is not that finances are not available; the problem is that unskilled people are appointed in senior positions due to the deployment system applied by the ruling party. People are not appointed according to their skills but according to their allegiance to the ruling party. Every year at the end of the financial year end huge sums of money stand unused due to lack of capacity while people are

e) Urge cooperation and reconciliation between the government and the civil society.

These two are not easily reconciled; there is suspicion and lack of trust between the two. Many officials are hesitant to involve civil society in service delivery because of lack of trust. Service provisions are outsourced through the “Tender System” and only those close to the government officials get the tenders. In some cases even the senior government officials are said to use fronts for their own tenders and business deals.

f) Urge the government to improve coordination and integration both at planning and operational levels.

Many officials and councillors have limited knowledge of the local government's reform agenda and alternative service delivery methods and strategies. In some cases, officials and councillors are not interested in local government reforms and adopt a business as usual approach to service delivery.

- g) **Urge the government to intensify rural development in order to curb the exodus from the rural areas leaving the old people with children:**

This situation brings about separation of families and though the migrant labour system has been abolished, some families would rather leave their children with their grandparents rather than to take them along and stay with them in the informal settlements. This situation leads to the abnormal development of families and unfortunately some families never manage to reunite as parents get absorbed by the life in the informal settlements and literally forget about the children in the rural areas.

6.6.3. THE PROPOSED ACTION PROGRAMME FOR THE

CHURCH:

WHAT IS THE REAL PROBLEM TO BE ADDRESSED?

The problem has been clearly stated in the Problem statement in chapter 1, paragraph 1.3 as follows: **“While at the time of transition, i.e. the 1994 elections, people thought that there**

would be unprecedented development, their dreams were shattered when the promises made to them by politicians were not fulfilled. The dream of better life or prosperity turned into misery. While in some cases services such as water and electricity were provided, even in squatter camps, they turned out be extremely expensive. The prepaid system makes life difficult for poor people. You have to pay upfront for services while people with normal services can continue with life even if they owed millions to the municipalities.



SERVICE DELIVERY PROTESTS FOR ESSENTIAL SERVICES



WORSE THAN THE RURAL AREAS



THE AFTERMATH OF SERVICE DELIVERY PROTESTS (PHOTO BY ANTONIO MUCHAVE SUNDAY WORLD)



COLLECTION OF WATER IS DONE JUST LIKE IN THE RURAL AREAS

Therefore the Church is challenged by the gospel mandate to accompany the affected communities as Jesus put it at the beginning of his ministry when he clearly defined his mission statement as found in Luke 4:18 – 19)

Having developed the theological model above to implement the above suggested theological model the researcher suggests the following actions to be taken by the Church:

a) The institutional capacity building:

The churches should create infrastructures to be used in responding to the needs of the affected communities. These

should include operation areas such as building to facilitate programmes, communications and travel.

b) Personnel capacity building:

The Church to train and deploy both clergy and laity volunteers in the informal settlements to be able to carry out counselling and relief activities.

c) Visible presence of the Church among the victims:

Churches to create permanent presence within the informal settlements so as to ensure accompaniment of the victims. Avoid creating preaching places or stations where Church personnel are stationed away from the communities.

d) Capacity building of the victims:

Help communities in affected areas to realise their potential in helping themselves by providing leadership and skills training.

e) Accompaniment of the communities:

Church to conduct regular home visits to the communities in order to familiarize itself with the problems of the people.

f) Create safe places for the communities:

To open churches and facilities for the communities to have that space to be able to pray, get counselling and tell their stories.

g) Advocacy skills training:

Conduct training for Church leadership in order to capacitate them to speak and intervene on behalf of the affected communities. Organize regular exposure visits by church leaders to the informal settlements in order to familiarize them with the situation.

h) Empower preachers, both laity and clergy to deliver sermons and messages that will restore the dignity and self-worth of the poor.

7. CONCLUSION:

In conclusion, it would be very helpful for this research to revisit the Aims and Objectives of the research through the chapters in order to tie the entire dissertation together. In this regard, the researcher will revisit chapters 3, 4, 5 and 6.

Chapter 3:

The chapter dealt with the economic situation post-apartheid

which lead to the following issues. The research has indicated that the decline of the economic situation did not start with the new government but that it was already down by the time the new government took over due to the economic sanctions that lead to massive emigration of investors. The attempts of the new government to correct wrongs of the past were challenged by this situation. Several economic programmes designed to correct this situation were attempted such as the RDP, GEAR, BEE and NEPAD with little results except to develop few individuals into millionaires at the expense of the rest of the population. Efforts of the new government were further frustrated by the unexpected or unplanned issues such as:

- Influx of people from the rural areas into the cities
- Influx of refugees and economic migrants
- Unemployment
- Problems of Housing
- Mushrooming of unplanned informal settlements
- Abject poverty in the urban areas

The existence or the reality of these issues were tested through a structured questionnaire which was distributed randomly among the people in the research areas, personal interviews, focus group discussions, analysis of quantitative and qualitative data.

Chapter 4:

The chapter dealt with issues that are products of the rapid urbanization that affect lives of the people directly. These are Social problems, culture shock and the effects of the migration from the rural areas that leave the vacuum and other problems for

those who remain. In this chapter, the data analysis of the quantitative and qualitative methods played an important role. The researcher had to rely on existing information about the extent of the issues and how they have been affecting people.

Chapter 5:

This chapter dealt with the rapid urbanization by economic migrants, refugees and asylum seekers. The researcher tried to show how this category affected the new South Africa and the economy in particular. The exact number of migrants in South Africa remains to be an estimate as measures to control the influx did not exist. A high number of undocumented migrants make the work of both the Home Affairs and the Police very difficult. The meeting of the two rapid processes, i.e. from internally and externally and how they created difficulties between the two communities; xenophobia, which can be attributed to competition for scarce resources such as employment, housing, informal and formal trading. The researcher also compared the situation of immigrants before and post 1994 and how South Africans reacted to the two these. The research analysis of existing documentation, the structured questionnaire, personal interviews of both the locals and immigrants proved that there serious problems between the two communities. The challenge to the South African government is that it cannot deal with the situation of the locals without having to deal with that of the foreigners.

Chapter 6

The chapter dealt with the analysis of the results of the survey. Dealt with the methodology used in the research as well as the limitations of the study, the sensitivity of certain research methods used such as approaching the immigrants, prostitutes etc. The chapter also dealt with the Theological reflections on pastoral care as well as literature review of selected authors. He then suggested a pastoral theological methodology which included the following:

- Accompaniment of the victims
- Restoration of the dignity and self-worth of the affected communities
- Church to provide a shoulder for the victims to cry on
- Creation of caring communities
- Empowerment of the affected communities
- Advocacy on behalf of the marginalised

The research has helped the researcher understand in depth the traumatic experience of the people who had hoped that the new South Africa would bring peace and prosperity to their lives. But, very importantly, the research has revealed that the Church in South Africa seem to have relaxed a bit after the 1994 dispensation. Having acted so vigorously during the apartheid time, to speak on behalf of the oppressed masses in the absence of the political formations due to banning, the church has the obligation to continue to engage the government and all stakeholders not to forget the promises made to the masses of the country. Many things have happened and continue to happen without being challenged. The gap between the rich and the poor

still continue to grow and corruption has become the order of the day. The famous **Tender Scam, popularly known as “Tenderpreneur”** has become cash cows to some of the politicians and those connected. An independent voice of the Church is still important and therefore recommendations and findings in this research need to be shared with the Church in order to realise its responsibility in the country.

The research has also highlighted a number of issues that can be taken up by other Practical Theologians to do further researchers. In other words, this research gives opportunity to pick some issues for dissertations that will help to highlight the problems of the new South Africa.