

## **CHAPTER 5**

### **EMPIRICAL RESEARCH, DATA ANALYSIS AND INTERPRETATION OF RESULTS**

#### **5.1 Introduction**

This chapter offers a case study. The data presented here is drawn from the case study conducted in Orange Farm informal settlement community. The data consist of the fieldwork conducted by means of a questionnaire, field observations and in-depth, semi-structured interviews with pastors, church leaders and lay people in the community. I recorded field observations and took extensive field notes during all the quantitative and qualitative meetings and boards retreats I had with pastors and residents from Orange Farm. Selected individuals involved in the research were asked to comment upon the initial analyses and interpretation of findings, their comment is incorporated into this final work.

In this chapter I intend analyzing the results of the empirical research, which was conducted among the members of the different churches in the community of Orange Farm informal settlement community.

As far as it could be established no empirical research has been done on this theme in Orange Farm. What is presented here are the results of sample research, on developing a relevant mission strategy for the poor in the informal settlement communities. The empirical research flows directly

from the arguments and theological stances analyzed in the preceding chapters

What is presented in this chapter and in the tables below, will provide relevant information, which is necessary for the church in assisting the poor in the informal settlement communities.

In order to test our own experiences and observations against those of others serving God in the informal settlement communities, I prepared a questionnaire which I sent to hundred congregations (Annexure I) in the community of Orange Farm. The themes used to construct this questionnaire emerged from the literature study that was done in the previous chapters. Accompanying the questionnaire is the letter, which appears at the end of the questionnaire (Annexure iii)

Like most informal settlement communities, Orange Farm contains a wide variety of ethnic groups drawn from every corner of South Africa. Very few groups have strong evangelical churches, but the majority has hardly been touched by the gospel. Very few churches in South Africa are seriously involved in planting and growing churches and also in assisting the poor of the poorest in the informal settlement communities. They neglect the immense work they should do in these areas. The socio-cultural background of the poor in the informal settlement communities prompted

me to do a study of this nature. It is against this background that I decided on an empirical research and sent a questionnaire to the various church leaders in the community of Orange Farm to determine their standpoints, opinions and attitudes concerning the role of the church in helping the poor. Without empirical data at one's disposal, one runs the risk of endless speculation about the best method of helping the poor in the informal settlement community.

## **5.2 Gathering of primary data and the sampling process**

The purpose of a survey in a particular community is to build a complete and accurate data bank with a view to evangelization, church planting and applying the correct strategy in helping the poor. The data collected will be made available to churches and mission organization desiring to assist the poor people in the informal settlement communities.

Both the qualitative and quantitative method was used to gather primary data. For the quantitative method a questionnaire was used to get information from the different leaders in every extension in Orange Farm (See attached annexure 1). A qualitative method (annexure ii) was also used in the form of informal interviews for the focus groups about certain issues. Apart from the familiar planned in depth interview technique, I involved engaging people in conversation at every opportunity irrespective of time, place or situation. What I learnt from this approach is that what

people say in a conversation is a far richer source of information on a whole range of experiences than I could get from organized interview approaches. Participant observation is followed by informal interviews. An informal interview is a conversation with informants who may not be aware of their status as such; the informant does most of the talking. These informal interviews will be followed by more formal interviews, which was scheduled in advance. Researchers used a notebook and a tape recorder and asked people questions about specific items that are relevant to this study. More open-ended questions were asked in the interview to test the leaders about their ideas on specific issues. Ministers of certain congregations were consulted. The reason for this decision was to get their support in allaying their fear about the nature of the investigation.

### **5.3 Quota sampling method**

The quota sampling method is employed in the research. The sample is random, that is to say, the researcher did not select people because they are acquainted to him or because they are ready at hand. But the method was systematic. Each selected church is generally represented in the sample proportion as in the entire population. Out of the hundred questionnaires sent out, only sixty church leaders and lay people managed to complete and return the questionnaires. Amongst the respondents, there are widows, the unemployed, the elderly, the youth and the church leaders.

## **5.4 Responses**

The ideal with every questionnaire is that all members of the initial sample complete and return their questionnaire. A total of hundred questionnaires were distributed equally amongst the Mainstream churches, Charismatic churches and the African Initiated Churches. As stated above 60 people responded. A minimum of a 50% in response is adequate for analysis and reporting

An analysis of what has been achieved will be drafted in this chapter; it will cover the content of what has been asked in the questionnaire. A good report will not only present the data but also it will analyze the data and bring out the conclusions to which they lead. A report which thus draws together the pertinent information in concise and arresting fashion, evaluates it in the light of Scripture, and comes up with concrete recommendations will prove to be valuable for church growth, church planting and for church mission strategy for assisting the poor in the informal settlement communities.

## **5.5 Quantitative Case study of Orange Farm Community**

### **5.5.1 Background information of Orange Farm:**

Orange Farm is recognized as one of the biggest informal settlements in South Africa. It is situated between the N1 South of Johannesburg and the Vaal Triangle. Statistics from the latest census indicate that there are just

more than six hundred thousand people living in the area. To facilitate geographical location the area is divided into numbered sections called extensions, for example Orange Farm extension 1-10, Stredford extension 1-10, Drieziek extension 1-6, Lakeside extension 1-4. Another division is based on the kind of houses in which people live. There is older part with brick built homes. Only the four walls of the house have been built with no room division inside. The other part of Orange Farm is composed of shacks (imikhukhu), made of anything that people can find like the corrugated iron sheet, cardboard and plastic sheets. The other part of houses is known as the Reconstruction and Development Program (RDP) houses initiated by the present government.

### **5.5.2 The origins of Orange Farm**

In 1988 Orange Farm grew into one of the largest informal settlements in the PWV area. It was originally earmarked for agricultural land use, especially in the production of maize, milk and chickens. Most of the people were forcefully removed from the three squatter settlements, namely Weilers Farm/Sweetwater in Walkerville, Mshenguville in Soweto and Jukskei in Alexander. There were other people who came from the nearby townships like Evaton and Sebokeng. The others were coming from rural areas.

All these people did not want to be transferred to Orange Farm because

they were not paying rent services in their respective areas. Since they did not have any infrastructure they were promised that they would be given enough land, water and electricity at Orange Farm. On their arrival the people were faced with many challenges of living in an area without the proper infrastructure.

### **5.5.3 Services in Orange Farm**

There were hardly any services in the form of retailing facilities. For groceries people rely on tuck shops, which operate in people's homes, in shacks or open stalls. There are obviously health implications when food is sold in this way. Meat will be exposed in the sun, and dust from passing vehicles. Fruits and vegetables are exposed to the heat of the sun. There are hardly any services in other areas. In other areas people had to dig their own pit latrines and they had one tap of water that supply 20-30 families in one street. In the past there were no schools but the present government in the late 1990's had to built more schools. There are no job opportunities in the community; the rate of unemployment is extremely high. At least there are now health facilities like clinics and doctors, even if they are not enough.

### **5.5.4 Empirical Research**

In order to arrive at the results of this research, the following questions

(printed in *italics*) were asked. After each series of questions, I present a summary of the answers given.

**5.5.4.1 Biographical information (Demographics statistical characteristics of human population):**

**Table 1**

**(Tick the correct answer)**

1. *Gender (Sex of respondent):*

- *Male*
- *Female*

2. *What is your present age?*

3. *Home language*

- *Southern Sotho*
- *Zulu*
- *Northern Sotho*
- *Tswana*
- *Xhosa*
- *Venda*
- *Xhosa*
- *Tsonga*
- *Other language*

4. *School qualification*

- *No schooling*

- *Grade 0-12*
- *Diploma*
- *Tertiary institution*

*5. Work experience (Occupational status)*

- *Pensioner/ Retired*
- *Employed Full time (Formal)*  
*Full time (Informal)*
- Part time employed*
  - *Medically unfit (disability)*
  - *Housewife*
  - *Student*
  - *Unemployed*

The total number of people who filled the questionnaire is 60, only 45 are males (75%) and 15 are females (25%), the people responded positively to the questions. The average age of the respondents ranges from 30 –63 years. About 42 respondents speak Southern- Sotho (70%), 10 people speak Zulu (16,66%), and 8 people speak Xhosa (13,3%). “In most countries, city populations are composed of people from many different background. They represent different tribes, castes, races, and social classes and they speak different languages. This unavoidably affects mission strategy and church development” (Greenway 1999:118). Only 58 respondents (96, 66%) went to school up to Grade 12. A big number of respondents about 44 (73,33%) are unemployed, only 8 respondents

(13,33%) are employed part-time, 4 people (6,66%) are disabled, 2 respondents (3,33%) are housewives and only 2 respondents (3,33%) are pensioners

**Table 2**

6. *How much do you earn per month?*

7. *How many are you in the household?*

8. *What is the main material used for the walls of the main dwelling house?*

- *Shack house (build with tin or plastic shack)*
- *Permanent house (build with cement bricks)*
- *Muddy house (build with soil or clay)*

9. *Is there any infrastructure (access) where you stay?*

- *Yes*
- *No*

10. *If yes, what kind of infrastructure (access) is there?*

- *Water on the stand*
- *Sewerage*
- *Proper streets*
- *Electricity*

Since most of the respondents indicated that they are unemployed, it clearly shows that they do not have any source of income. Only 8 of the respondents (13, 33%) are working and they earn between R1500, 00-

R2000, 00 per month. The number of people who are staying in the household ranges between 4-9 members. About 51 of the respondents (51,85%) used corrugated IBR sheets, tins or plastic to build their houses/shacks. Only 9 respondents (15 %) live in permanent houses build with cement bricks. Even though they have stands where they live, about 45 respondents (75%) say they do not have access to infrastructure, whereas 15 of the respondents (25%) say they have an infrastructure where they live, 15 people (25%) say the kind of infrastructure they have is water on stand, sewerage, proper streets and electricity whereas 45 people (75%) might have one or two of the infrastructure in their areas.

#### **5.5.4.2 Denomination**

**Table 3**

*11. What is your church denomination?*

- *Charismatic church*
- *Independent (Zionist) church*
- *URCSA*
- *Methodist*
- *Anglican*
- *Other denomination*

*12. Leadership role in the church*

- *Sunday school teacher*
- *Elder*

- *Deacon*
- *Reverend*
- *Priest*
- *Bishop*
- *Archbishop*
- *Other role*

13. *How many confessed members do you have?*

- *Below 200 members*
- *Between 200-500 members*
- *Between 500-1000 members*
- *Above 1000 members*

14. *When did you plant (establish) your church in Orange Farm?*

- *Year.....*

15. *With how many members? .....*

16. *Is there any growth in membership?*

- *Yes*
- *No*

Almost all the denominations exist in the informal settlement community.

Roger Greenway says “Most people follow one particular religion when they live in villages. City people, however, follow a variety of religious beliefs and practices” (Greenway 1999:118), 4 respondents (6,66%) are from the charismatic church, 40 respondents (66,66%) are from the African Initiated Churches, and 6 respondents (9,99%) are from the

mainstream line churches, like the Uniting Reformed Church in Southern Africa, Anglican Church, African Methodist Episcopal Church and Methodist church. Monsma (2000:21) says “Already at this point it can be said that the presentation of the gospel must be accompanied by a demonstration of the gospel in tangible Christian compassion for those in need”.

All the respondents (100%) are leaders in their respective churches e.g Sunday school teachers, deacons, elders, ministers and bishops. On average, the African initiated churches have a membership, which is below 200, whereas the mainstream line churches have a membership, which is above 1000, and the Pentecostal churches it varies between 200-500. Most of the churches were established between 1988-1993. On the average there is growth in all the churches. But most leaders especially in the African Initiated churches when they were interviewed they raised a concern that when their churches grow there is always a split.

**Table 4**

17. *Where do you conduct your services?*

- *Members houses*
- *Under a tree*
- *Church building*
- *Classroom*

- *Open field*
- *Other place (specify)*

18. Do you have a church leader: Bishop, Reverend, Deacon elder etc?

- Yes
- No

19. Does he/she stay in Orange Farm?

- Yes
- No

20. In your opinion what is the main task of the church?

- *to preach the gospel*
- *to bring good news to the poor*
- *to comfort those who are crying*
- *to burry the dead*
- *to be on the side of the poor*
- *to initiate projects that can help the poor*
- *to give handouts*
- *to give people food/soup everyday*

21. Is your church involved in mission work?

- Yes
- No

22. What kind of outreaches/mission work do you normally conduct?

- *distributing the Christian pamphlets*
- *selling Bibles*

- *showing the Jesus Film*
- *open air*
- *revivals*

23. *What kind of program do you have to assist the poor?*

- *Soup kitchen*
- *Needlework*
- *Gardening project*
- *Literacy classes*
- *Computer classes*
- *Life skills*
- *State the other method*

24. *Are you a born again Christian?*

- *Yes*
- *No*

Most of the African initiated churches conduct their services in the school classrooms or in the shacks; they do not have permanent buildings except the Old and New Apostolic Church, which is emerging strongly in the areas of the poor. The main line churches like the Uniting Reformed church, the Anglican church, the Methodist church and the African Methodist Episcopal church have physical church structures, whereas the Pentecostal churches conduct their services in the tents because of the outreaches they conduct. Roger Greenway (2000:155) confirms this by

saying “A building provides a congregation with a fixed address and a place to which people can be referred. A building may help convey a sense of identity to both members of the congregation and outsiders. Church buildings are available for use seven days a week, and that is a big advantage. Another advantage is privacy for worship, for counseling, and for the various meetings of the church”.

All churches (100%) have leaders like the bishops, reverends, deacons etc. Paul learned at Antioch (Acts 11:25-30) that the key to developing strong and effective churches is local leadership. Imported leaders like Barnabas and Himself had important roles to play in getting the church started, but then they moved on, leaving the new church in the hands of local believers

Pastors of the mainstream churches like the Methodist, Uniting Reformed Church, African Methodist Church, Anglican Church and Lutheran Church do not reside in Orange Farm except the Roman Catholic Church white Priests. They are in most of the time not available. The other reason might be that most of these ministers do a tent-making ministry and have little time during the week to visit their members. Most of their duties other than administering sacraments are performed by deacons and elders e.g conducting services, conducting funerals, and giving counseling. All the leaders of the African initiated churches are staying with their people in the informal settlement community.

All the respondents 100% describe the role of the church to be the preaching of the gospel, bringing good news to the poor, comfort those who are crying, burying the dead, be on the side of the poor, to initiate projects that can help the poor, to give handouts and to give people food parcels.

About 80% of the churches are not involved in mission work, its only 20% Pentecostals who are seriously involved in mission work by means of outreaches like the open air revivals. “People who have recently relocated and are experiencing major changes in their lives generally are more open to the gospel than they were before” (Greenway 1999:117). The Uniting Reformed Church say they distribute literature pamphlets, sell Bibles, and show Jesus film, whereas the Roman Catholic Church see their mission to be associated with the poor. “Outreach to the new ethnics in the new community has brought overall renewal to the church and a vision for evangelism that is embraced by the entire congregation” (Greenway 2000:116).

Very few churches have the programs of assisting the poor; they are ministering in word and deed. The Roman Catholic Church has needlework classes, gardening project, literacy classes, computer classes and offer the life skills. The Uniting Reformed Church has a soup kitchen and gardening project. Only 30 people (50%) said they are born again,

whilst the other 30% is not sure about their salvation. “At the heart of the New Testament missionary strategy lies the presupposition that people everywhere need to be converted to faith and allegiance to Jesus Christ and enrolled in continuing, active discipleship. They will then be baptized and will seek membership in Christ’s visible body on earth, the church” (Greenway 2000:38)

#### **5.5.4.3 Community**

##### **Table 5.**

*25. Are there any poor people in your community?*

- Yes
- No

*26. Who are the poor of the poorest in your community?*

- Street children
- Unemployed
- HIV-AIDS sufferers
- Orphans
- Prostitutes
- Homeless

*27. What are your community needs?*

- Running water
- Sewerage
- Houses

- *Schools*
- *Clinic*
- *Churches*
- *Electricity*
- *Streetlights*
- *Ownership of the land*

28. *Are the social services easily accessible in your community?*

- Yes
- No

All the respondents 100% unanimously agreed that there are poor people in their community. The poor of the poorest people are street children, unemployed, HIV-AIDS sufferers, orphans, prostitutes and homeless. Greenway (2000:168) best describes the poor as “The poor fall into several different categories. First, many people are poor because they are physically or mentally incapable of working at a normal level. Many others are in the category of working poor. They are employed, but as a result of poor education, low skill levels, or racial factors, they do not earn enough to rise above poverty. The third group is relatively small, consisting of the lazy people who would rather survive on welfare than find a job and go to work. The fourth group is growing rapidly, it consist of women who are head of the family with dependent children”. Their basic needs are the running water houses, sewage facilities, schools, clinics, churches, electricity, streetlights, and land ownership. On the issue of social services

accessible, 75% responded positively, 25% negatively. They mentioned that social services are very far from where they stay. “Squatter communities lack water, sewage, electricity and regular streets. The residents are open to eviction and the sudden loss of their homes because the land does not belong to them” (Greenway 1999:116).

**Table 6**

29. *What caused poverty to dominate your life?*

- *Unemployment*
- *Welfare donations*
- *Mother as head of the family*
- *Drug addiction*

30. *Are there children who are poor in your area?*

- *Yes*
- *No*

31. *Who are worst hit by unemployment in your community?*

- *Mothers*
- *Youth*
- *Single parents*
- *Specify*

32. *Do you support each other in the informal settlement?*

- *Yes*
- *No*

Overwhelming majority (100%) agree that poverty causes unemployment. 75% responded that there are poor children (homeless) in their area, 25% said there are not. The worst hit by unemployment-are the mothers and youth (75%), single parents (25%). Most of the respondents (75%) agree that we support each other in the informal settlement whereas 25% disagree

#### **5.5.4.4 HIV- AIDS**

**Table 7**

*33. Are people aware of the HIV-AIDS?*

- Yes
- No

*34. What is being done to educate people about Aids?*

- Pamphlets distributed
- Volunteers
- Teaching

*35. Are people suffering from HIV-AIDS visited?*

- Yes
- No

*36. What is the age group of the infected?*

- below 20 years
- between 20-30 years

- *between 30-40 years*
- *above 40 years*

37. In your community, which sex group is reported to have HIV-AIDS? :

- *Male*
- *Female*

38. In your community, how do you help the HIV-AIDS sufferers?

- *started home based care centers*
- *refer them to the clinics*
- *consult the traditional Doctors (Inyangas)*

An overwhelming majority 100% of the respondents are aware of HIV AIDS. People are educated about HIV-AIDS, 50% say through pamphlets distribution, and the other 50% say through teaching. About 75% of respondents say people with AIDS are being visited, 25% of respondents disagree.

About 33,3% say people between 30-40 years are infected, only 8,3% of the respondents say the age group of people infected is below 20 years and 50% of the respondents say it is between 20-30 years, and only 8,33 say it is people above 40 years who are infected. It is most likely that people below the age of 20 are being infected with AIDS in great numbers but are only showing symptoms when they are older (from 20-30 years).

AIDS affects both gender equally. In S.A today people are aware of HIV-AIDS because of the advertisements and there are numerous number of condoms distributed. Charity organizations, the church, and health department educate the masses about AIDS. Through the home care base the HIV- AIDS are being visited and looked after. Mostly the youth are being infected. Today there are many home care centers in the informal settlement communities.

**Table 8**

39. *Is there a denial or acceptance from the people?*

- Yes
- No

40. *Where do they get help?*

- *they get Government grants*
- *churches give food parcels*
- *business help with money*

41. *Tick which one is correct*

- *HIV is transmitted through*
- *Casual contact*
- *Toilet seat*
- *Unprotected sex*
- *Mosquitoes*

- *Blood transfusion*
- *Mother to baby breastfeeding*

42. *Can HIV AIDS be cured?*

- *Yes*
- *No*

43. *Who has the power to cure HIV-AIDS in your community?*

- *Traditional doctors (Inyangas)*
- *Zionist prophets*
- *Medical doctors*
- *No one can cure AIDS*

44. *Is your church offering assistance to the HIV AIDS sufferers?*

- *Yes*
- *No*

45. *If yes, what kind of help are you giving the HIV-AID patience?*

- *Food parcels*
- *Distribute condoms*
- *Counseling*
- *Teach unmarried people to abstain from sex*

HIV-AIDS patients are helped through: home-based care centers, referrals to clinics, and consulting traditional doctors. For most of the people there is denial (91, 66%) and only 8,33% do acceptance they are infected by AIDS. Landman (2004:8) say “today our funerals are funerals of denial.

People die of HIV/AIDS and we deny it". Common explanations include tuberculosis, bronchitis, or bewitchment.

People get help from government grants for families with young children, churches giving food parcels. An overwhelming respondents (100%) said HIV is contracted through unprotected sex, blood transfusion and breast milk. Mosquitoes, casual contact, toilet seats were not given as means of getting AIDS. HIV can be transmitted by vaginal, anal, or oral sex with an infected person. However there is a greater chance of transmitting or becoming infected with HIV through anal sex than through vaginal or oral sex. The consistent (every time) and correct use of latex condoms can substantially reduce the risk associated with any of these sexual activities (Shumsky 1989:353).

The second main way that HIV is acquired is by injecting drugs with an HIV-contaminated needle or syringe, or by receiving contaminated blood products during a transfusion or other medical procedure. Injecting with an HIV- contaminated syringe is a very efficient way to transmit the virus from one person to another. Therefore, injection drug users who share needles and syringes with other drug users are at high risk of becoming infected.

A woman can infect her baby while it is still in the womb (HIV can cross

the placental barrier), during child birth (through exposure to cervico-vaginal fluids), or afterbirth (as a result of breast feeding. Fortunately, antiretroviral medications given to pregnant women before they give birth can reduce the likelihood of perinatal transmission by one-half to two-thirds. Reported exposure categories for HIV transmission vary by gender (Shumsky 1989: 330)

AIDS continues to be a serious global health problem. A person only becomes infected with HIV through direct contact with HIV infected body fluids. HIV is not transmitted by casual contact, by toilet seats or by mosquitoes. There are three major routes of transmission: sexual behaviors, including vaginal sex, anal sex, and oral sex.

About 91,6 of respondents believed AIDS cannot be cured, 8,3% believed it can be cured and they believe traditional doctors (the Inyangas), the African potato (Izambane) can cure HIV-AIDS. Only 33, 33%believe that the Zionist prophets can heal AIDS and only 16, 66% said no one can cure AIDS). Only 83,33% of churches are not offering assistance to HIV sufferers, 16,66% say their churches are offering assistance. “We found that only two churches had programs to support people affected by HIV/AIDS. They were the Roman Catholics and the Doppers. The other churches denied that they were any HIV-positive people among their members.” (Landman 2003:8).

Mary Tyler (1996:30) best explains this by saying “Even in the midst of these problems the communities continue to be very supportive of one other. This mutual support is strengthened by their poverty. Families assist others with weddings, funerals, and educational expenses as a kind of investment towards the same provision in the future when the time arises. Life increasingly revolves around death and death rituals. No family is untouched by AIDS, so all are involved with someone for whom they had to arrange a funeral. But even this sense of family and community is under strain. Extended families find their resources further stretched as they take in the increasing numbers of AIDS orphan ”.

One reason is that people are reluctant to tell people they have AIDS is because AIDS is regarded as a curse to them. Method churches are using to give help to AIDS patients/people is to tell them to abstain from sex and to give food parcels. The church is in a unique position to confront the AIDS situation. We have the Good News in a situation that has no good news from a medical or political standpoint. God has called us as a church to be the salt and light of the earth.

#### **5.5.4.5 Abuse**

**Table 9**

*46. How are people abused in your community?*

- *Sexually*
- *Physically*
- *Verbally*

*47. Where do they get help?*

- *Police*
- *Clinics*

*48. Why is the rate of abuse so high?*

- *Unemployment*
- *Stress*

*49. Is your church offering assistance to the abuse?*

- *Yes*
- *No*

*50. If yes, what kind of assistance are they giving?*

- *Counseling*
- *Pray*

An overwhelming majority 100% says people are abused-sexually, physically and verbally and that most people get help from police (96%) and clinics (3, 33%). “In our society today children (like women and the elderly) remain one of the most vulnerable groups. Not only are children grossly, they are victims of untold abuse and suffering in many societies. Behind the walls of the neat homes of middle class suburbs the world over, children are subjected to verbal, psychological, material and even

sexual abuse" (Maluleke 2003:15).

About 91,66% say unemployment, and 8,33 % say stress causes poverty.

Very few respondents 3,33% say churches offer help for abuse victims and about 96,66% say churches do nothing to help the poor. The kind of assistance the church is giving is counseling (3,33%) and prayer 96,6 %).

#### **5.5.4.6 Drugs**

**Table 10**

51. *What kind of drugs are young people taking in your community?*

- *Cocaine*
- *Dagga*
- *Glue*
- *Spirits*
- *Tobacco*
- *Alcohol*

52. *Where is the market for the Drug-Lords?*

- *Schools*
- *Free markets*
- *Streets*

53. *Is your church offering assistance to the drug addicts?*

- *Yes*
- *No*

54. If yes, what kind of help?

- *Counseling*
- *Referrals*

55. Do drugs kill?

- *Yes*
- *No*

56. Is the selling of the drugs in the increase in your community?

- *True*
- *False*

57. Do you think people harm themselves if they

- *take drugs once or twice*
- *take drugs occasionally*
- *try one or two drinks of alcoholic beverage*
- *smoke one or two packs of cigarettes per day*

58. What is the variety of factors implicated in the use of drugs?

- *poor self- image*
- *low religiosity*
- *poor school performance*
- *alienation from parents*
- *family dysfunctional*
- *physical abuse*
- *parental divorce*

59. In your opinion, who has a greater influence on the teenagers in taking

*drugs?*

- *peers*
- *parents*
- *media*

*60. Smoking makes one feel (tick the correct answer)*

- *sexy*
- *athletic*
- *behave wiser*
- *behave differently to other people*

*61. Alcoholic parents are likely to produce biological children who are alcoholics*

- *True*
- *False*

About 80% of the respondents say young people take the following drugs: cocaine, dagga, glue, spirits, alcohol, tobacco, and the market for drug lords is schools (91,6%) and streets (8,33%). An overwhelming majority 100% says churches are doing nothing to help the drug addicts. So there is no assistance offered to drug addicts.

About 93,33% says drugs kill, whereas 3,33% said drugs does not kill, and only 3,33% said they are not sure. About 93,33% say drug selling is on the increase in the community and only 6,66% disagree.

An overwhelming majority 95% said only if they take drugs occasionally it will harm the addicts. All the respondents 100% agreed with all the choices. Only 33,33 said peers have great influence and 25% said its parents and about 41% media have greater influence on the youth. Almost all the respondents 99% said smoking does not cause people to behave wiser and differently to other people. About 90% respondents said alcoholic parents are likely to produce kids who have drinking problems.

#### **5.5.4.7 Literacy**

##### **Table 11**

*62. What is your highest school qualification?*

- *Never at school*
- *Primary education*
- *Secondary education*
- *Tertiary*

*63. Is your church leader trained for leading your congregation?*

- *Yes*
- *No*

*64. Are community leaders in your area educated?*

- *Yes*
- *No*

*65. Are your members illiterate?*

- *Yes*

- *No*

*66. Can they read their Bibles?*

- *Yes*
- *No*

According to the Oxford Dictionary of current English, the term illiterate means ‘not able to read or write’ or ‘ignorant in a particular field’ (Crowther 1996:591). Most of the people have the perception that the people of the informal settlement are illiterate. They think that most cannot read nor write. This can be true to a certain extent, we meet these people in our different churches and we can see that some of them cannot read their Bibles. Most of these suffer from an inferiority complex. They are afraid to be laughed at by other people who are educated. They are afraid to take part in matters that concern their lives, thinking that they cannot make any worthwhile contribution (Maluleke 1997:8).

About 66,66% say most people went to school up to primary level and only 30% of the respondents say most of the people went to school up to secondary level and only 3,33% say only a few people went to school up to tertiary level. Most church leaders are trained to lead their congregations but they got their training from Bible Schools. “Churches are growing so rapidly in some parts of the world that pastors cannot serve them effectively. There is the potential for more growth in other places, but there

are not enough trained ministers to organize and lead new congregations. Everything depends on the pastor in some churches, and lay members are not motivated or trained to do anything" (Greenway 1999:105-106).

The question of adequate training for such leaders is more difficult. The New Testament emphasizes the need for such study of Scriptures and for instruction in the Christian faith, especially for those who are leaders (James 3:1,2 Timothy 2:2). About 80% say most of their congregants are illiterate. Some cannot even read their Bibles

#### **5.5.4.8 Homelessness**

##### **Table 12**

67. *What causes people to be homeless?*

- *Laziness*
- *Overcrowding*
- *Poverty*

68. *Are you aware of the RDP projects, funded by the government in your community?*

- *Yes*
- *No*

69. *Who are the homeless people?*

- *the poor*
- *prostitutes*

- *immigrants*
- *children*

70. *Where can we find the homeless?*

- *on the streets*
- *garbage's*
- *unused buildings*

71. *What causes homelessness to increase in your community?*

- *shortage of affordable houses*
- *unemployment*
- *unplanned marriages*

72. *What kind of programs can the church introduce to offer shelter for the homeless?*

- *offer shelter*
- *teach life skills*

Housing is a problem for most of the people. Most of the families are really struggling to find a place to live because they came to the cities to look for jobs. Annually thousands of the poor move to the cities in the hope of work, excitement, and better life. With no money to rent even the poorest of the apartments, they are forced to built cardboard, wood or tin shelters where they find unused land (Hiebert 1999:270-271).

About 91,6% of the respondents say most people are homeless because of

overcrowding in their families and because of poverty. An overwhelming majority 100% says almost all the people are aware of the RDP houses that are being built in their areas. Seleoane (2004:27) “ True, more houses have been built for black people in the period under review than in any comparable period under previous regimes. However, it is equally true that the houses we have built are of a much lower quality”, he continues and say “Many of the houses we have built have collapsed as soon as the keys were handed to the occupants. They are testimony to poor workmanship and sheer dishonesty. We steal and sell the cement that is meant for the construction of these houses and build them with mortar that has the wrong mixture of cement and sand”.

All the respondents (100%) say the homeless people are the poor, prostitutes, immigrants and children, and they can be found around garbage's and in unused buildings. All 100% said homelessness and unplanned marriages causes the shortage of affordable houses. About 75% of the respondents say churches offer shelter for the homeless-teach the people life skills

#### **5.5.4.8 Prostitution**

**Table 13**

73. *Are you aware of prostitute in your community?*

- Yes

- *No*

*74. Why are they practice prostitution?*

- *poverty*
- *unemployment*
- *it is a game/sports for them*

*75. What kind of assistance do you offer to help the prostitutes?*

- *counseling*
- *referrals*

Most people (75%) say they are aware of prostitution in their area

An overwhelming majority 100% says these ladies practice prostitution because of poverty and unemployment. All the respondents say most churches pray for the prostitutes and wants them to repent and they also give them counseling

## **5.6 Qualitative Research**

### **5.6.1 Single Parenting**

*1.What age group did of the single parents did you interview?*

Our case study shows that most of the single parents who were interviewed are between the ages of 40- 60 years and that most of them are not working.

*2. Describe their household?*

They stay in shacks made of corrugated iron, plywood and asbestos. The division of their rooms are between 1/5.

*3. What does the household use for cooking, and warming themselves?*

Most use electricity and a few responded by saying they use a brazier.

Though most of them complain of the expensive electricity but they do manage to buy for the minimum of twenty rand?

*4. Is the heating system safe?*

Due to lack of electricity they use Brazzier, which is mostly harmful to their lives. It caused sickness like Asthma and flu related illness. Those who afford to buy electricity use it for lights only and for things like cooking, warming up the house, ironing, boiling water they use coal stoves or Brazier, which produces Carbon Monoxide.

*5. Is there privacy in the house?*

Most of the respondents indicated that there is not enough space in their houses and as such, they do not have privacy to themselves, hence they use curtains to divide the rooms.

*6. What are the main reasons for single parenting?*

About 100% of the respondents indicate the following reasons to be the causes for single parents.

- Death of the spouses.
- Separation /Divorce.
- Abuse by the Spouses.

*7. What are the challenges they meet as single parents?*

Most of the respondents see life to be difficult and challenging because they raise the children alone, and at end of the day there should be a meal on the table, they believe in the Southern Sotho saying which says “Tlou hae sitwe ke morwalo wa yona” meaning you have to take care of your responsibilities. Life is challenging to them because they don’t want to see themselves as failures. They want to proof a point that they can raise a child in a difficult situation and successful.

*8. How do they survive?*

Most of the single parents survive by working temporary as domestic workers in the nearby suburbs, even around the areas.

Secondly, they are assisted by relatives or neighbouring.

Thirdly, by opening small business like selling fruits/vegetables sweets etc.  
Fourthly, others survive from children grants.

*9. Where do you get help?*

Since most are depressed they go for counselling from local churches and clinics

*10. What caused the death of your spouses?*

They gave us the following reasons for the death of their spouses:

- Accidents
- HIV/AID
- Bewitchment by the Spouse

*11. Can the single parent neither read nor write?*

Most of them responded by saying they are illiterate. In their days it was believed that girls were only schooled in the kitchen girls were only taught to do house chores, because it was believed if you educate a girl she will never know how to clean sweep and fetch water. Boys were the only ones who were allowed to attend school a very small percentage of the single parents are aware of the ABET education and very few of the respondents go to these institutions.

About 80 % of the single parents are not prepared to engage themselves in the second marriage due to the following reasons:

- Spread of HIV AIDS
- Sexual or Abuse.
- Their churches do not allow them to get involved in other relationships.

*11. How does he/she see the role of the church in her life?*

All the respondents believe that the church is the only institution that can help them and alleviate poverty. The churches help them in a variety of ways like:

- The church give them hampers and clothes every month (Moslem Faith)
- Supply soup and bread twice a week (Uniting Reformed Church).
- Their Pastors help them to fill the government forms.
- Churches give them special kind of water to drink and the ointment (Z.C.C)
- Churches baptise their children even when parents are single.

### **5.6.2 Child-Adopting Families**

1. *What are the reasons for the families to adopt?*

The respondents gave the following reasons for adoption:  
Others it decided to adopt because the children were orphans whilst other parents had no children of their own, they then resorted to adoption. Others, their parents passed away, they were then adopted by immediate extended relatives Some of the children were picked from the streets

2. *What are the reactions of your society towards families who are adopting?*

People had no problem of adopting  
To the other families they had no problems in adoption for them it is a kind of ministry they are showing.

3. *Did you report the case of adopting the child to the social welfares?*

Almost all the cases were reported, the other reason is that for most of them it's a kind of investment because they know they would get the grant for the children

4. *Did they test the adopted child's status?*

50% responded by saying said yes, whilst the others said no. This might be because of negligence.

5. *What is the age group of the adopted child?*

Mostly it is from one month to 18 years.

6. *Does the child receive any professional help after adoption?*

Yes because the social workers pay them visits and most pastors come in for pastoral care.

7. *What is the role of the church in helping this child and his/her family?*

The respondents said most of the churches give clothes, whilst others give soup and food to the adopted and there are visits made by the pastors

### **5.6.3 Orphans**

21. *Where does one find the orphans in Orange Farm?*

Most of the orphans in Orange Farm stay with neighbours relatives and friends and up to so far there are only 3 orphanage homes. Almost all these orphans are homeless, they include the run away boys and girls, displaced families legal and illegal refugees prostitutes alcoholics and drug addicts.

*22. What are the causes of orphanages?*

- a. Abundances
- b. Separations
- c. Death
- d. Undisciplined children who want to control themselves

*23. Do you know your parents?*

About 40 % they do not know their parents and 60 % know their parent, but they feel they are no longer part of their families. Because of the lack of family support and family resources.

*24. Is security good for them?*

Most feel comfortable where they stay. Most children are not rebellious and are not looking for freedom. Instead they are typically from problem families or have generated problems from their families. They describe their families they had left as unstable, neglectful and abusive often accompanied by parental substance abuse and alcohol.

*25. How do they experience life on the streets?*

Regardless of the stress they experience in the home, they find life on the streets very difficult.

*26. What are their needs?*

Their greatest needs are:

- A place to sleep
- a job or job training
- a loving and caring family,
- a stable family food a place to shower
- medical and dental care and
- money

*27. How do they see the role of the church in their lives?*

Very few churches give food to these children.

Most of the churches in the informal settlement do not do so much, they

just preach and pray for the orphans. They all appreciate the role of the schools, which gives them the feeding schemes and free education.

#### **5.6.4 Grand Parents**

*28. What is the age group of most of the grand parents in the informal settlement?*

Most of the grand parents in the informal settlements are in the ages of the late 50's and above. Their dependents are the great grand children. Most are abandoned by their children and they stay alone in the shacks. There is no home for the old age in Orange Farm. There is a need to develop a home.

*29. How do you survive?*

- a. Through the government grants.
- b. Looking after neighbours children.
- c. Involved in project like, gardening, sewing etc.

*30. How do you manage your electricity?*

Most of the grand parents say they buy an electricity of R50-00 for lights and for other things they use Brazzier and coal stove. They also indicated that electricity at night damages their eyes and hence they prefer to use a candle. They see electricity to be dangerous.

*31. Do they have any illness?*

Most of the elderly people complain of Arthritis, Sugar Diabetes, High Blood pressure and Asthma

*32. Do they receive any treatment? Please explain where*

Yes, most of them do receive treatment from the local clinic. They only complain of standing in the queue from 4 O 'Clock in the morning so that they can be attended at 8:00 when the nursing staff starts with their daily work.

*33. What do you expect the church should do?*

- a. Initiate elderly clubs which can keep them busy with sewing, gardening project and physical exercise.

- b. Raising funds to buy food for them.
- c. Attend weekly prayer meetings
- d. Helps them to apply for ID'S or Grants.
- e. Pastor should give them Holy Communion to those who cannot walk**

### **5.6.5 Child Headed Families**

*34. Please tell me, where are your parents?*

Most say their parents are:

- a. Dead
- b. Separated
- c. Working very far and come home once in a month or year.**

*35. What is the cause of your parent's death?*

Most of the respondents say the cause of their parents death was caused by

- a. Flu related illness.
- b. HIV/AIDS
- c. killed

*36. Who is taking care of them?*

Most the children responded by saying the following people care for them:

- a. Breadwinners
- b. Neighbours
- c. Families
- d. Christians

*37. How does it affect your life?*

Most of the respondents indicated that the situation in which they find themselves causes the following:

- a. Stressful if parents do not sent money.
- b. Become dependent at an early stage.
- c. Causes the girls to have several boyfriends who are working so that they can support her siblings.**

*38. How can you be helped so that your situation can change*

Most of the respondents indicated that they can be helped if the following things are done for them:

- a. Offered job
- b. Offered skills**

*39. Do you feel secured in the house?*

Almost all the respondents say they feel very secured and their neighbours look after them. They have indicated that their gates are locked at all times and their houses have burglars, so they are always indoors and criminals are free always outside, rumouring in the streets.

*40. How do they cope if one becomes sick?*

They have indicated that if they are sick they call an ambulance or they go to the nearby clinics

*41. How does the situation of being alone affect you?*

Most of these children have indicated that they end up taking drugs, smoking and drinking. They also end up mixing up with bad friends. And hence they make wrong decisions in life that can make one to regret.

*42. How does your church help you?*

Most of the respondents indicated that their churches help them in applying for the grants at the Social services Department, whilst others indicated that they do not go to church because they do not see the need of going to church. In their families there are no elderly people who encourage them to go to church.

## **5.7 Conclusion**

This case study demonstrates the value and need of developing a comprehensive mission strategy for the churches in helping the poor in the informal settlement communities. The data given in this chapter shows that there are many poor people in need in these areas, their needs are deepening, and they are a diverse group, for example, the prostitutes, street children, HIV-AIDS sufferers, homeless, and the drug addicts. In ministering to them, we should therefore develop a relevant ministry that can address their needs. The mission of the church for the informal

settlement communities should be seen in the sacrificial service, which Christ has sent his redeemed people into the world to perform (Ntshumayelo 2001:105).

The suffering of the poor is not limited to material needs. Their life is also characterized by dependency and oppression. They have very little opportunity for their own decision-making to shape their lives. What and when they eat, where and when they work, what ages they should receive and what price they should pay, where and how they should live, how many children they should have and how to bring them up, what they say and how they should sat it, even when they should laugh and when they should cry and how- all these and many other aspects of life are determined or conditioned by the economic system political power and religious sanctions controlled by the rich, the powerful and the influential. The poor live a life dominated by other human beings in their own society and even abroad (de Santa Ana 1979: xvii).

An encounter with these people should result in an inclusive and loving response. God's people are required not only to welcome them as neighbors, and to extend hospitality to them, but also to identify fully with them as members of God's family. We are thus commanded as the church to them as we love ourselves. Moreover, this love of God- that Christ died for our sins while we were yet sinners (Romans 5:8), compel us to be

ambassadors for Christ (2Corinthians 5:1