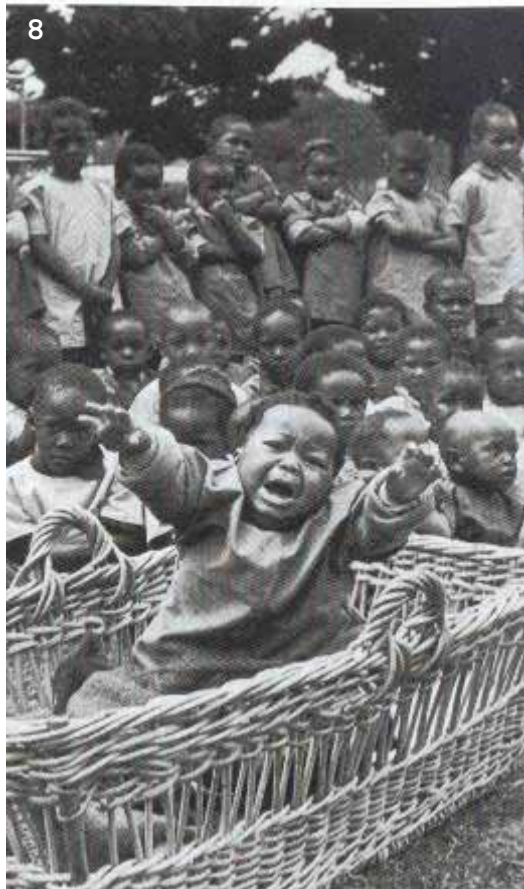


1. THE RUIN OF THE PEOPLE: BLACK FAMILY SHALL RISE AGAIN



Do you hear the voices?

Voices of your deserted children

Voices of your aborted babies

Voices of your hopeless orphans

Voices of your restless homeless

Voices of your crooked young ones

Voices of your wounded ones

Oh African! What have you done?

Why ruin your own family?

Why ruin your own country?

These are the drops of your family's blood!

Crying out to Mvelinchanti from the ground

And you have already received your curse

When you till the ground,

No longer will it yield its strength to you

You shall become restless and friendless

upon the earth of your ancestors

See, what have you done to your family?

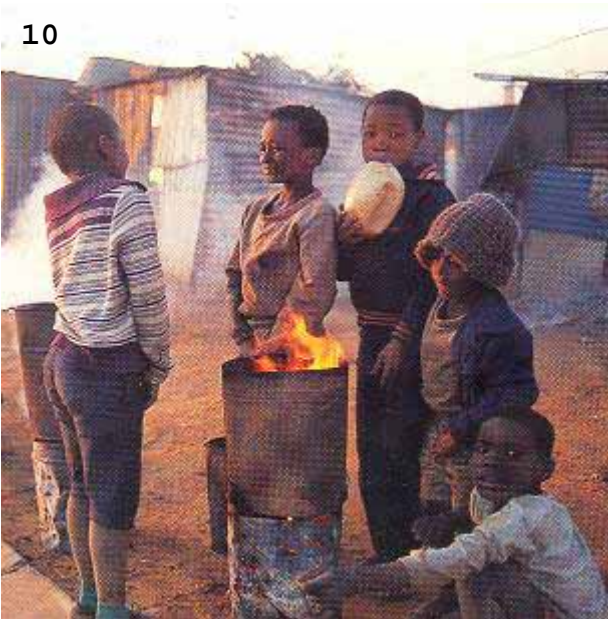
You shall reap what you sowed! [Stern 1998:4].

8.Orlando East Children's
Home caring for abandoned
babies, 1957.

1. THE RUIN OF THE BLACK PEOPLE: A CHILD LEFT TO HIMSELF



Environmental and economical degradation is a result of social degradation¹ [9]. Our elders normally say, when our environment is degrading and our economy failing is because the people of the land are too evil [Barnhill & Gottlieb 2001]. For example, when there is war, the land is affected. War kills people, land, and plants. It spoils water and air. Money value goes down, inflation rates rise up, and people starve because of war constraints.



1. said as he addressed a group of leaders from the Third World countries: Don't look at the Western nations for models in your development. They know how to make things, but they don't know how to live with them. They have acquired mind-boggling technology, but they've forgotten how to raise their children." [Peterson 2006:11]

A good man leaves an inheritance to his grandchildren [10]. Technology without ethical values is suicide to our children. Children get values from their parent and that is the inheritance.

9. Delivery vehicle burnt by demonstrators in Soweto frustrated by the apartheid regime.

10. Warming and chatting around fire, Soweto.

1. THE RUIN OF THE BLACK PEOPLE: A CHILD LEFT TO HIMSELF



A Jewish proverb says, "A child left to himself brings shame to his mother". For the most part of the twentieth century, different work experiences determined what was possible for parents. Blacks, principally African fathers, separated from their children and families for the need to work in distant places as migrant workers, [11] allowed to visit home once a year. Today we are reaping the consequences² [Breckenridge, 1998; Morrell, 2001].

²N women [12] between the ages of 20 and 50 are mothers corresponding to 8.5 million women. One third of mothers [13] under the age of 50 have one child. Some 20% have four or more children. Some three million mothers (a little more than a third) are not economically active while a further 2.6 million are unemployed according to the official definition. [Census 2001]

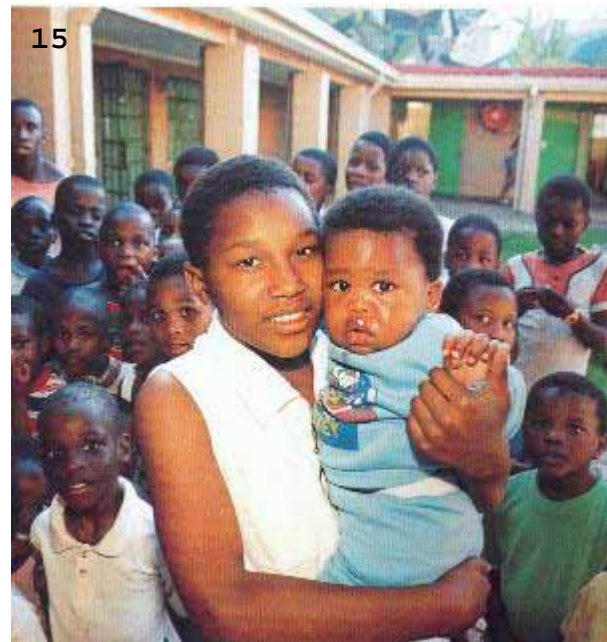
Around 230,000 South Africans get married every year. 16% are below the age of 25 and 8% are older than 50. 55% of South Africans aged 25 or more are married or living together, 4% are divorced or separated and 10% are widowed [AMPS 2005RA]

11. Women from the Black Sash demonstrating against Pass Laws, 1955.

12. Police attack a women's march protesting at Cato Manor, near Durban, in 1959.

13. A black woman is set upon by police during the Vaal uprising.

1. THE RUIN OF THE BLACK PEOPLE: A CHILD LEFT TO HIMSELF



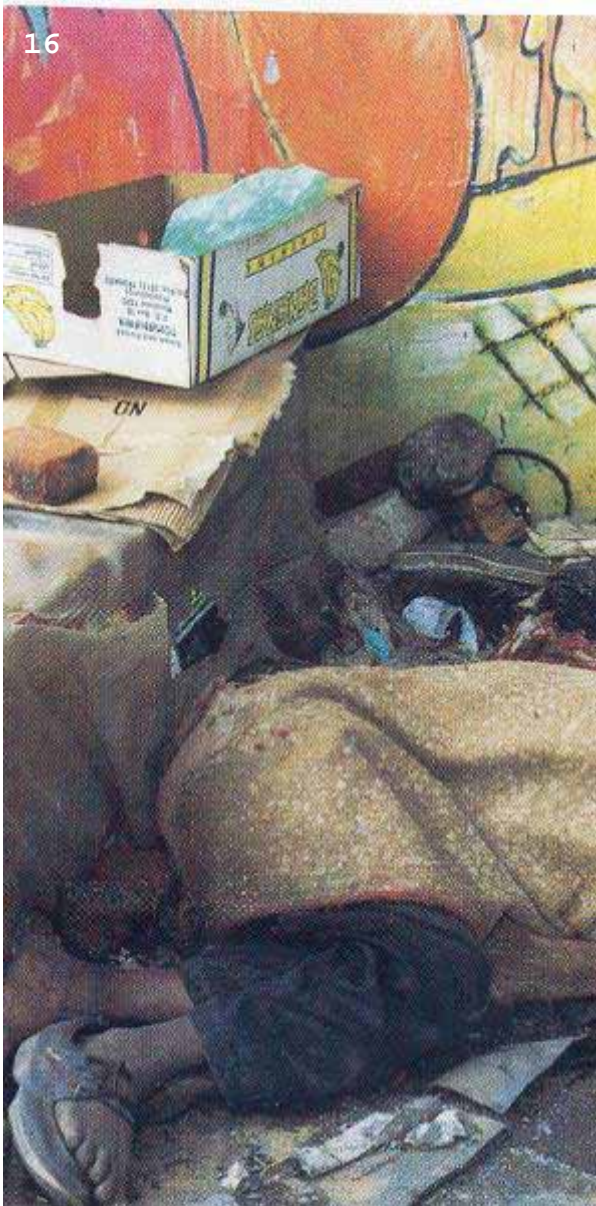
Recent statistics³ highlights the destruction caused by migrant contracts to black South African families. What is the cause of this destruction? The statistics tell us that it is South African men. Our country is ruined because our men are failing to perform their family responsibilities.

³S children lived with only their mothers and 1% of children living only with their fathers in 1998 [Budlender, 1998]. A very large number of men are absent from households in which children are growing up and low level of father support for children's care. 67% of all white people aged 25 - 34 are married or living together. The corresponding proportion of black people is 31% [14], [AMPS 2005RA]. Every year more than 25 000 children are sexually abused in South Africa [Richter, Dawes, Higson-Smith, 2004]. There are 41% of maternal orphans [15] living with their surviving parents in South Africa [Ainsworth & Filmer, 2001]. Increased care needs of children resulting from deaths and family disruption from the AIDS epidemic demands more responsibility for children's wellbeing.


14. Bride Thulile Tholo and groom Mphindiselwa Nkomonde at their wedding celebration at Ubuntu kraal.

15. Orlando East Children's Home's mostly orphaned children.

1. THE RUIN OF THE BLACK PEOPLE: A CHILD LEFT TO HIMSELF



No matter how successful we are in technological and economical terms, we are failures if we leave no family legacy for our children [16]. The family should provide a sound sustainable foundation for the next generation [Peterson 2006]. A wounded family is a wounded community. A wounded community is a wounded nation. Wounded nations make a wounded continent. Therefore, the source of a nation's problem is a broken family. Broken families⁴ produce broken individuals.

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⁴ Families imply different things. Firstly, it implies that our parents have failed to provide us with a successful marriage model. Secondly, it implies that the existing single families are modelling a unsuccessful marriage for the next generation. Lastly, it implies that there is need to address the problem of broken families [Richter & Morrell 2006].

The rise of the Black people can be meaningful if, the broken Black families are restored again. We need to create social, environmental, and economical developments that make this possible.

16. A homeless child next to the Chris Hani-Baragwanath Hospital.

1. THE RUIN OF THE BLACK PEOPLE: HIS STORY OF MAMELODI



In 1958 Black people in Pretoria were moved from Lady Selborne to Mamelodi⁵ and Atteridgeville. Benji, councillor for ward 16, recalls: *"...in Lady Selbourne [18] it was a mixed society, sort of a Chinese, Indians, some Whites nearby Blacks, all in the same vicinity, now coming here to Mamelodi it was only blacks...they wanted to separate all the people. We, the people, did not want to live like that, if you are in the same area then you must hold shoulders, black, white, brown or whatever you must live together [Breed Fevrier 2003:16]."*

⁵P gives the following periods in the history of Mamelodi [17];

First period [1867-1913]. The Missionary Society of Berlin established Schoolplaats in 1867 .

Second period [1913-1922]. In 1913 the Natives Land Act (NLA) subdivided the land according to races .

Third period [1923-1947]. African people increased in number in the periphery of the city. Social engineering through the church .

Fourth period [1948-1968]. The nationalist government of the Apartheid launched an ultimatum in 1948 to put into practice their politics

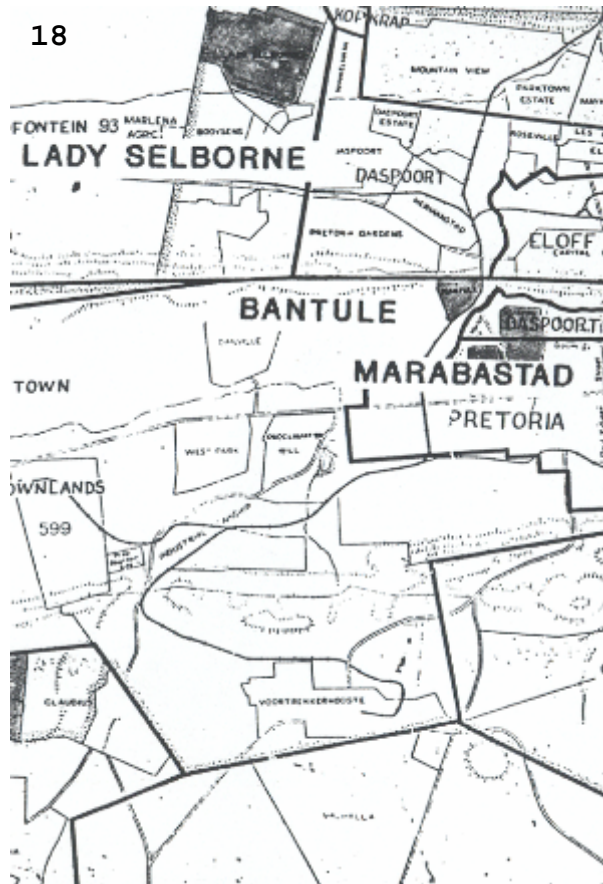
Fifth period [1969-1975]. In 1969 people were forced to move to Bophuthatswana as Native land.

Last period [1970-1990's]. protests against the wave of discrimination and racist laws.

17. Aerial photograph showing Vista University, Mamelodi

1. THE RUIN OF THE BLACK PEOPLE: FROM LADY SELBOURNE JA!

18



Apartheid's landmark was to separate⁶. Blacks were forced to live away from Pretoria CBD and other working places. Hence, long hours were spent on the road [19] rather than with their families. Unity and family ties were weakened. Relationship building is a vital activity for any society that desires to prosper.

^{6A} [2002:32] migration, cultural complexity, urbanism, and affluence forces shifted social orientations to individualism. In the process family integrity got lost. Gain and profit are preferred above values and *ubuntu* [the spirit of sharing] in the world of individualism.

The church was used for social engineering in Mamelodi [Breed Fevrier 2003]. What we know as the pillar of values became a pivot of oppression. We ask ourselves then, what is the meaning of the church to the Black family?

18. Pretoria layout, 1950s.

19. Phefeni station in Orlando West people in a rush, 1978.