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].

Environmental and economical degradation is a result of social degradation\(^1\) [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.

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

10. Warming and chatting around fire, Soweto.
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 consequences [Breckenridge, 1998; Morrell, 2001].


[13] A black woman is set upon by police during the Vaal uprising.
Recent statistics\(^3\) 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.

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.
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 families produce broken individuals.

Increasing number of single 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 an 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.
In 1958 Black people in Pretoria were moved from Lady Selborne to Mamelodi and Atteridgeville. Benji, councillor for ward 16, recalls: “...in Lady Selbourne 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].

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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.

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