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THE ROLE OF THE CHRISTIAN CHURCH  
IN ITS MINISTRY TO DISPLACED PEOPLE  
WITH A PARTICULAR FOCUS ON  
INFORMAL SETTLEMENTS IN THE DURBAN AREA

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## INTRODUCTION

### HYPOTHESIS

The title of this dissertation contains some key words which will lend direction and add content to this work. "The role of the Church", "the church's ministry", "displaced people" and "Informal Settlements" are those key areas in which the research is undertaken.

In order to engage these key areas in a discourse, one has to understand as a backdrop, the South African apartheid problem. This unjust system of government with its forced removal and pass-law practices presents the major reason for people being displaced. (The Daily News 1:12:95) The consequences are a massive need for urbanisation and rural development. Bolstered by the derogatory legislations of Influx Control and the Group Areas Act, apartheid's legacy regarding the Informal Settlements, will take years to assess and eradicate. Even so the demise of these draconian and inhumane laws were the major factors, amongst others which led to the establishment of Informal Settlements. Informal Settlement dwellers are bold to state the reasons for them moving into the Informal Settlements in urban areas: were to move away from disadvantaged living conditions and facilities, political violence, inferior education, family security, job opportunities and to enjoy the freedom of urban living.

(The Daily News 22:9:94 & 26:4:95)

(Forced Removals in South Africa: SPP Reports Vol 4)



The major question which stands before the state, municipalities, communities, individuals and for the purpose of this study the church, is how to deal, cope, handle, assist and empower the people or victims of the Informal Settlements. There are certainly no easy, quick-fix or instant answers to this complicated question.

The Informal Settlements are perceived as a magnanimous problem. (The Daily News 22:9:94) In endeavouring to come to terms with the need for an answer to and for Informal Settlements, the study mainly focuses on Informal Settlements in the Springfield area as a micro context for the macro context of the greater Durban region. The reason being is that region is familiar to the researcher. The area covers : - Kennedy Road, Canaan, Palmiet Road, Bissesar Road, Peters Road and Parlock Informal Settlements and where necessary, information was gleaned from other Informal Settlements in the vicinity of Springfield and the greater Durban area. Responses from the churches and Christian leaders of this region also inform this study.

Information on the Informal Settlement were gathered by the distribution and analyses of questionnaire A and information from the churches and Christian leaders of this region were gathered through questionnaire B.

Drafts of these questionnaires are here below :

QUESTIONNAIRE 'A' FOR A MASTER'S THESIS BY REV. VICTOR V PILLAY  
IN THE FACULTY OF THEOLOGY AT THE UNIVERSITY OF DURBAN-WESTVILLE

TOPIC "THE ROLE OF THE CHURCH IN ITS MINISTRY TO DISPLACED PEOPLE  
WITH A SPECIAL FOCUS ON INFORMAL SETTLEMENTS".

\*\*\*\*\*

1. Name
2. Designation of person completing the questionnaire.  
eg. minister, leader, resident etc
3. Level of education.
4. How long have you been living in this Informal Settlement?
5. Where did you live prior to moving to this Informal Settlement?
6. Why did you leave your home and area?
7. Regarding the Informal Settlement, how would you regard your : -

a) LIVING CONDITIONS

GOOD  
SATISFACTORY  
FAIR  
VERY BAD

b) AMENITIES

GOOD  
SATISFACTORY  
FAIR  
VERY BAD

c) SPIRITUAL LIFE

GOOD  
SATISFACTORY  
FAIR  
VERY BAD

d) SOCIAL LIFE

GOOD  
SATISFACTORY  
FAIR  
VERY BAD

8. What are your impressions of the people who live in well-built homes in this area?
9. What are the major problems experienced by people in the Informal Settlements?
10. Do you belong to a religious organisation? If yes which one? How has your faith helped you cope with living here?
- 11a. Has there been any contact or ministry to you or the religious organisation you belong to in the Informal Settlement by any organisation in this area?

YES

NO

11b. If yes, which one?

12. Do you believe that religious institutions have a role to play in assisting the people of the Informal Settlements? Explain.
13. How could we overcome the Informal Settlement situation and have properly built homes close to the city? Any suggestions?
14. What practical steps could assist people in the Informal Settlements overcome their everyday problems, needs, and troubles?
15. Do you believe that the Informal Settlements are an answer to cope with the masses of people moving to the city centres from the rural areas? Explain.
16. How can your living conditions be improved?
17. How can the amenities in your area be improved?
18. How can your spiritual life be improved?
19. How can your social life be improved?
20. Which governance structures exist in the area?
21. What is the quality of their service?
22. Which governance structures should exist and operate here?

QUESTIONNAIRE 'B' FOR A MASTER'S THESIS BY REV. VICTOR V PILLAY  
IN THE FACULTY OF THEOLOGY AT THE UNIVERSITY OF DURBAN-WESTVILLE

TOPIC "THE ROLE OF THE CHURCH IN ITS MINISTRY TO DISPLACED PEOPLE  
WITH A SPECIAL FOCUS ON INFORMAL SETTLEMENTS".

\*\*\*\*\*

1a. Name of institution.

b. Total Membership

2. Name and designation of person completing the questionnaire.

3. Is your institution involved in any social and welfare upliftment programmes? If yes, list them.

4. Who are the beneficiaries of these programmes? eg. community, ethnic, religious, specific area groups etc.

5. What is the frequency at which these programmes are administered? eg. per day, week, month or year

6. What is the approximate distance of the nearest Informal Settlement to your institution?

7a. Has there been any contact or ministry to any Informal Settlement in your area?

YES

NO

7b. If yes, which one?

8. What type of contact or ministry do you have with an Informal Settlement?

9. Regarding the Informal settlement, how would you describe your : -

a) CONTRIBUTION eg financial, provisions, resources etc.

GOOD  
SATISFACTORY  
FAIR  
NONE

b) CONTACT eg time spent at or for the Informal Settlement.

GOOD  
SATISFACTORY  
FAIR  
NONE

c) SPIRITUAL MINISTRY at the Informal Settlement.

GOOD  
SATISFACTORY  
FAIR  
NONE

d) SOCIAL MINISTRY at the Informal Settlement.

GOOD  
SATISFACTORY  
FAIR  
NONE

10. What is your and your institution's view of this kind of urbanisation?
11. What do you think are the kinds of problems Informal Settlements experience/pose?
12. What solutions do you propose that could assist in resolving the problem of Informal Settlements as urban development strategy?
13. What practical steps could your institution take to assist people in the Informal Settlements overcome their adversities?
14. Do you believe that the Informal Settlements are an answer to cope with the demise of Influx Control?
15. Is there any other comment, response or note you would want to make regarding the Informal Settlements?

It is hoped that this study will achieve at least six objectives.

Firstly it will provide a frame of reference for the practical description of the Role of and kinds of Ministry by the Christian Church.

Secondly, the actual implementation of the research will equip and enable people living in the Informal Settlements and those who live in its vicinity to acquire the right attitudes, trust, care, concern and ability to relate to each other as neighbours,

friends and where possible, members of the same faith.

Thirdly, the research will lead to the identification and implementation of structures, programmes, committees, associations and any other necessary bodies or groups which would assist to facilitate the reaching of objectives i) and ii).

Fourthly, the research will provide solutions for problems experienced in the present Informal Settlements and possible solutions to prevent the need to locate to and live in such abject and dehumanising living conditions.

Fifthly the study will serve as a proactive instrument to deal with the establishing of future Informal Settlements.

Sixthly, the research will provide guidelines and information which could serve as a basis for other institutions and governance structures to follow in the care and concern for the Informal Settlements.

#### METHODOLOGY

The methodology will be based on the concept of THE PASTORAL CIRCLE as understood in the 'Theology of Practice' - most definitely not a 'Theology of Theory'. Quite often, theories, even theological ones, never become practice but remain in their place of origin: "the ivory tower". The notion of "The Pastoral Circle" has developed and grown over time. For the purposes of

this study, the following concepts of the Pastoral Circle as put forward by Joe Holland and Peter Henriot in their book, "Social Analysis - Linking Faith and Justice" and the more developed form of the Pastoral Circle, from "In Word and Deed" - published by the University of Natal's (Pietermaritzburg) project Cluster Publication - which took Holland and Henriot's construct further, will be utilised. Included also, is the researcher's discussion with Professor JNJ Kritzinger, Head of Church History and Missiology and Dean of the Faculty of Theology at UNISA, which opened further possibilities. Much of the discussions with Professor Kritzinger centred on the works of Max-Neef who focuses primarily on human development. The theology of practice and methodology for this dissertation, arise from the fusion of these three angles and perspectives on the Pastoral Circle.

*"The circle is frequently referred to as the 'circle of praxis' because it emphasises the on-going relationship between reflection and action. (The concept of praxis has been developed by Paulo Freire in his classic, The Pedagogy of the Oppressed, New York: Herder and Herder, 1970.) It is related to what has been called the 'hermeneutic circle' or the method of interpretation that sees new questions continually raised to challenge older theories by the force of new situations."*

(Holland and Henriot 1995:8)

The last sentence of this quotation of "new questions continually raised to challenge older theories by the force of new situations" will form the nucleus of the discussion and outcomes

in both this chapter and the search of the much needed answers for the Informal Settlements.

Since there is development on both levels, The Pastoral Spiral is what epitomises the Pastoral Circle. Our hope is that through this exercise there would be no signs in whatever manner, of a top-down approach in the research and interaction. The desired outcome would be for both the researchers and the recipients to be equal partners in sharing, learning, working and ministering to each other. The researchers must fuse, theology with practice, life and living. Whilst the people for whom the research is conducted gain from the use of academic tools but, their views, experiences and inputs can facilitate service providers to be more effective.

Holland and Henriot's Pastoral Circle includes four basic activities, namely *INSERTION*, *SOCIAL ANALYSIS*, *THEOLOGICAL REFLECTION AND PASTORAL PLANNING*, with *EXPERIENCE* being the axis around which these practices rotate and operate.

(Holland & Henriot 1995:8) This can be graphically represented as follows in (figure 1) :



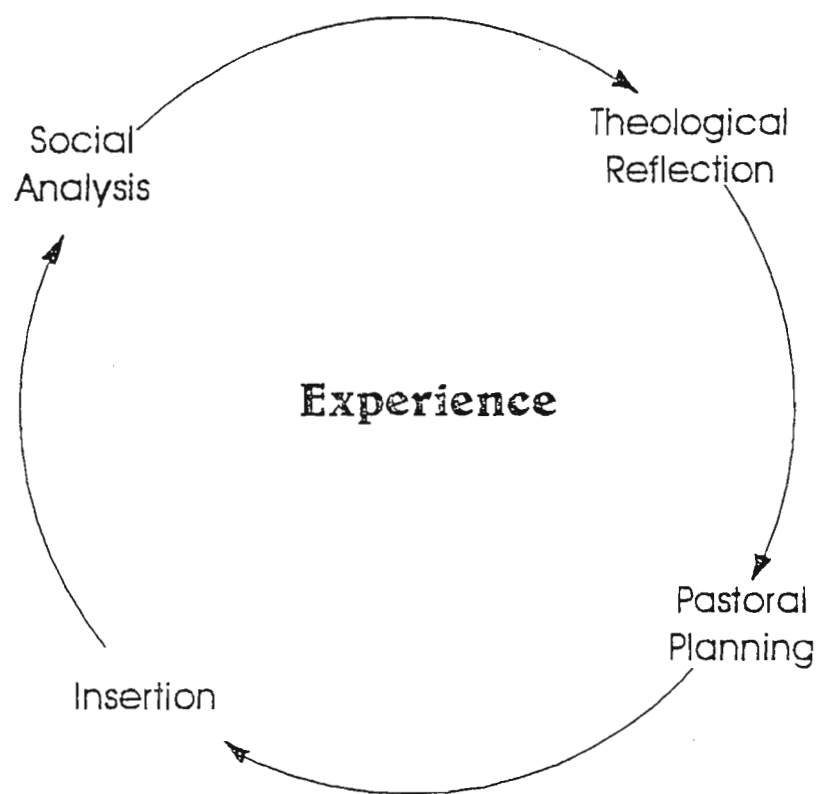


Figure 1

Each of the elements of the Pastoral Circle aims to answer some key questions.

"1. *Insertion*: Where and with whom are we locating ourselves as we begin our process? Whose experience is being considered? Are there groups that are 'left out' when experience is discussed? Does the experience of the poor and the oppressed have a privileged role to play in the process?

2. *Social Analysis*: Which analytical tradition is being followed? Are there presuppositions in these analyses that need to be tested? Is it possible to use a particular analysis without agreeing with its accompanying ideology?

3. *Theological Reflection*: What methodological assumptions underlie the theological reflection? In what relationship does the social analysis stand to the theology - eg. is it complementary, subordinate? How closely linked is the current theology or theory to the existing social situation?

4. *Pastoral Planning*: Who participates in the pastoral planning? What are the implications of the process used to determine the appropriate reasons? What is the relationship between groups who serve and those who are served?" (Holland & Henriot 1995:8-9)

JR Cochrane, JW de Gruchy and R Petersen in their publication of "In Word and Deed - Towards a Practical Theology for Social Transformation" maintain, in keeping with their title, that the central concept should be that of "Doing Theology". They contend that Holland and Henriots' model of the Pastoral Circle is not entirely satisfactory or that certain key elements are omitted and that these are not sufficiently dealt with.

(Cochrane et al 1991:13)

Hence, Cochrane et al *"propose the total process of the Pastoral Circle as having seven stages as opposed to the four stages of Holland and Henriot. The seven stages are as follows:*

- 1) *Prior Commitment (Faith) - a direction towards the 'Kingdom' of God*
- 2) *The Moment of Insertion*
- 3) *Social Analysis*
- 4) *Ecclesial Analysis*
- 5) *Theological Reflection - retrieval of tradition*
- 6) *Spiritual Formation/Empowerment*
- 7) *Pastoral Planning and Praxis"*

(Cochrane et al 1991:14) This can be represented as follows in (figure 2) :

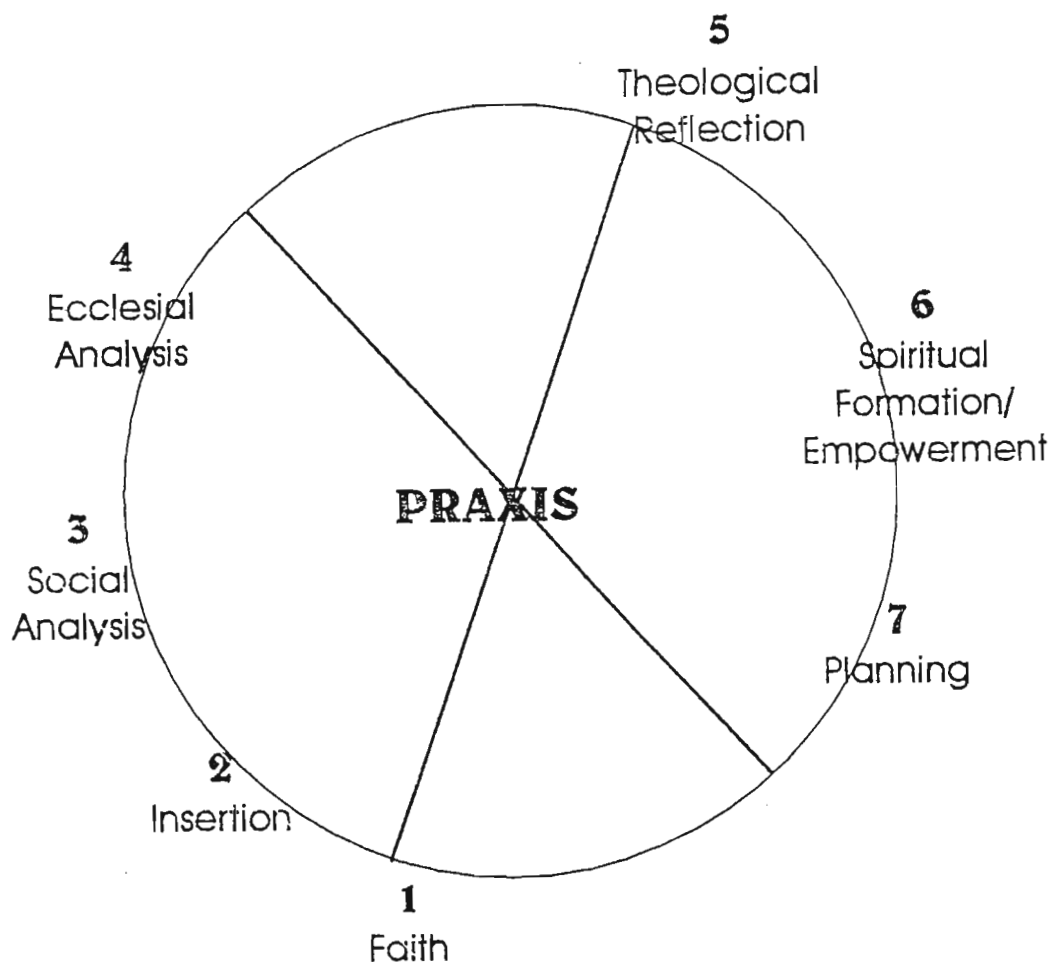


Figure 2

"The additional elements which have been added to this process are as follows:

- i) Faith-commitment, i.e. the pre-understanding and perspective which is brought to the task and which precedes the moment of insertion;
- ii) Ecclesial analysis, i.e. a form of social analysis which locates the church and its ministry within their social context as part of the overall social dynamics of that context;
- iii) Retrieval of tradition, which forms part of theological reflection but does so in a particular way;
- iv) Spiritual formation and empowerment, a vital moment which relates theological reflection to pastoral planning and praxis. Also of vital importance is the setting of the pastoral-hermeneutical circle within -
- v) an eschatological framework, a framework determined by the Biblical concept of the Kingdom of God. This provides the process with direction just as the confessing of Christ provides it with the point of departure."

(Cochrane et al 1991:14-15)

From the researcher's discussions with Professor JNJ Kritzinger, the four points of the Pastoral Circle of Holland and Henriot are fused in with the seven points of Cochrane et al. (figure 2). But

Kritzinger sees further sub or smaller Pastoral Circles within the larger Pastoral Circle (figure 3). These smaller Pastoral Circles link either two or three points of the larger circle, with each one of the smaller circles having a definite function (figure 4). Hence one sees the smaller circles as follows:

- i) Circle One is defined as 'THINK' and results from the combination of Ecclesial Analysis and Theological Reflection;
- ii) Circle Two is defined as 'PRAY' and results from the combination of Theological Reflection, Spiritual Formation and Empowerment and Pastoral Planning;
- iii) Circle Three is defined as "WORK" and results from the combination of Faith, Insertion, Social Analysis and Pastoral Planning;
- iv) Circle Four is defined as "ACT" or 'ACTION' and results from the combination of Faith, Insertion, Spiritual Formation and Empowerment and Pastoral Planning.

In this model, the axis on which the larger Pastoral Circle and the smaller Pastoral Circles rotate is PRAXIS. These are represented as follows in (figure 3) and (figure 4) :

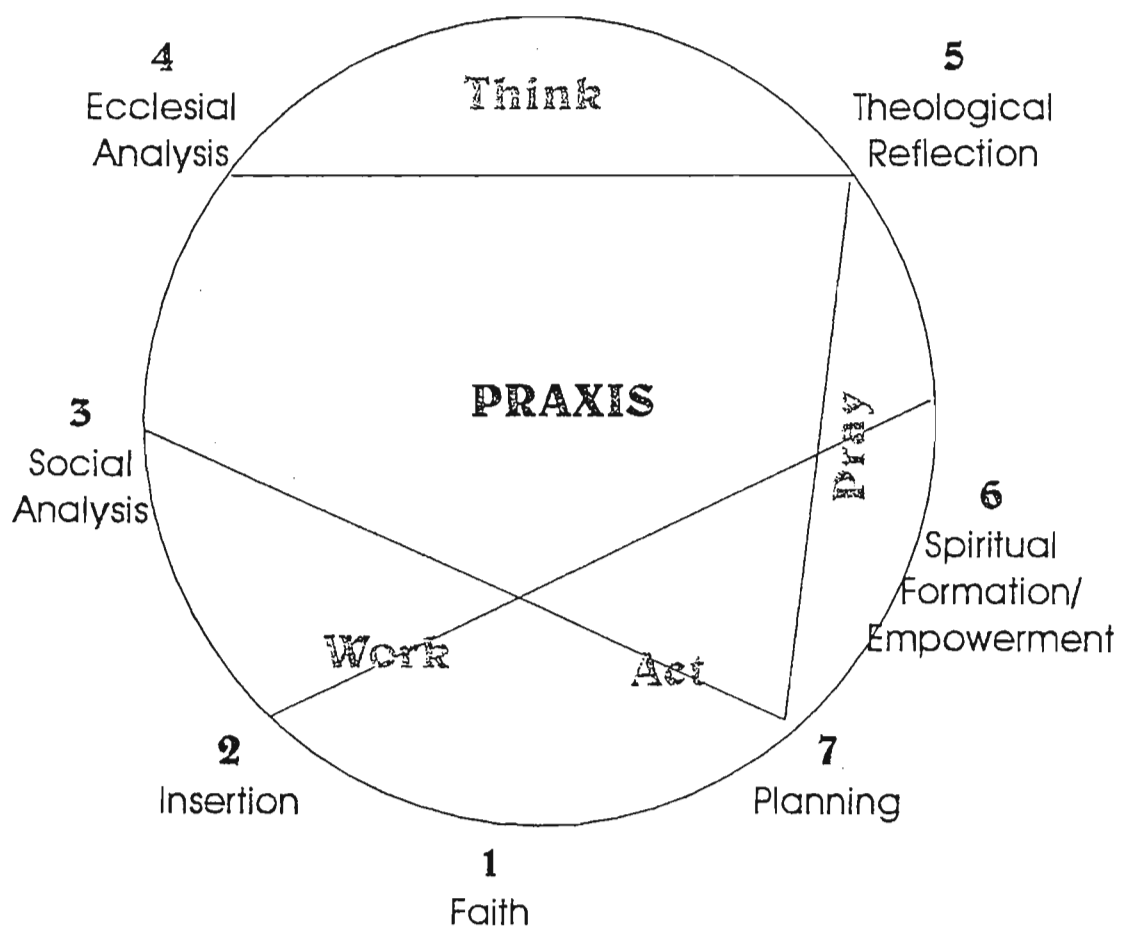
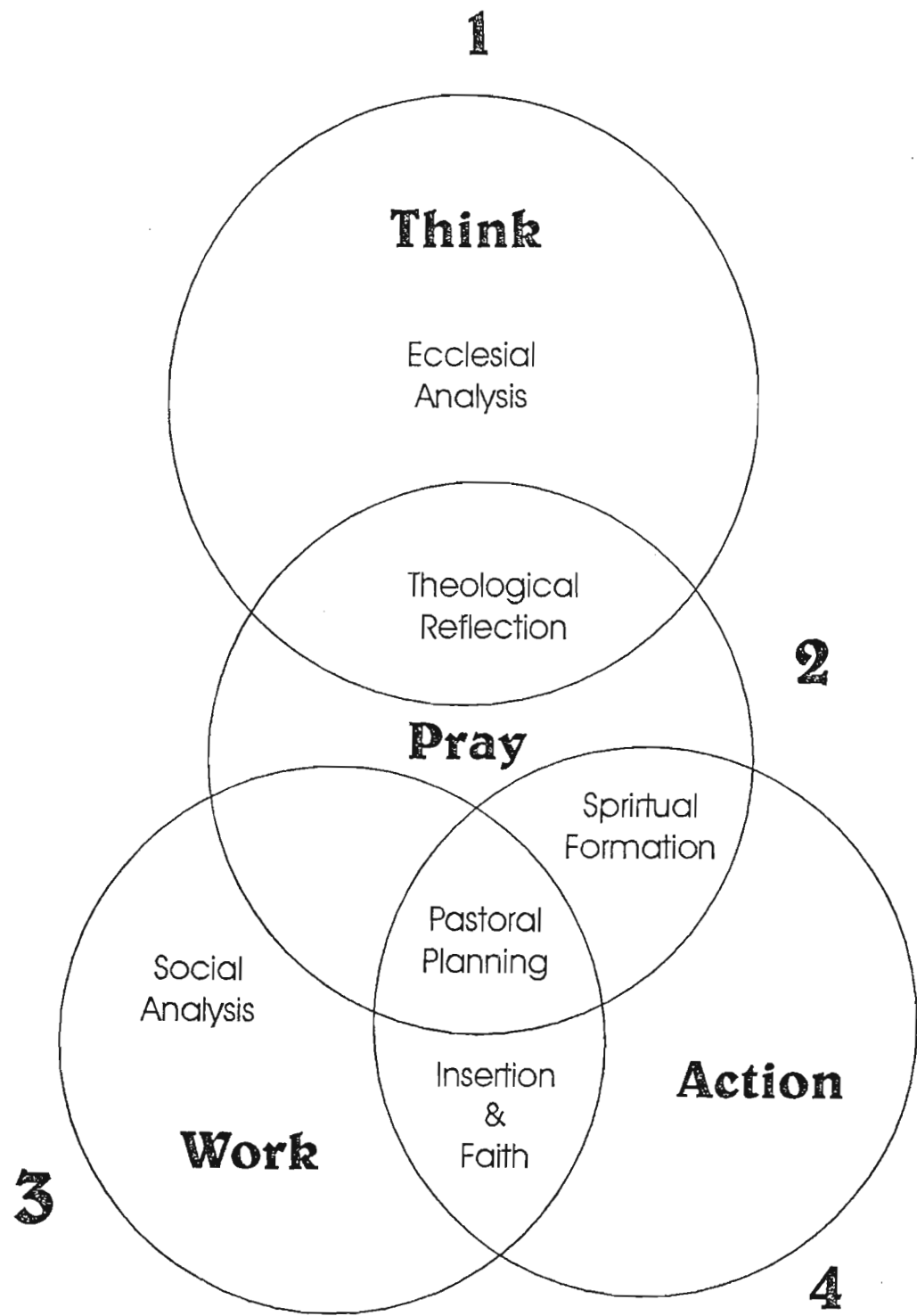


Figure 3

Figure 4





## OUTLINE OF CHAPTERS

The discussion in the chapters to follow will take the division of the seven areas as outlined in the methodology above. The analyses and findings of the empirical and literature research will attempt to answer the questions posed to the church regarding its role and ministry to displaced people housed in Informal Settlements. The objectives set out earlier will be met in and through the discussions of the chapters which follow. The answers to the objectives will be met as this mini-dissertation culminates in the conclusion.

Chapter One focuses on the whole aspect of one's *FAITH*, in this case, Christian faith. The faith or absence of Christian faith of those affected persons in the Informal Settlements and the faith of those ministering to the affected people are described - with particular direction towards 'the Kingdom of God'.

Chapter two deals with the aspect of *INSERTION*, which focuses on the people involved in the processes. It attempts to answer the questions of who and why the involvement, with whom is the involvement and a preliminary outline of the nature of insertion.

Chapter three surveys the *SOCIAL ANALYSIS* of the Informal Settlement and its context. The social analysis also focuses on those who are ministering.

Chapter four covers the *ECCLESIAL ANALYSIS* of the churches in the

Informal Settlement and the churches outside the Informal Settlement.

Chapter five arises from *THEOLOGICAL REFLECTION*: what does theology have to say to this need and its situation?

Chapter six focuses on *SPIRITUAL FORMATION AND EMPOWERMENT*, endeavouring to define the understanding of the presence of the 'Kingdom' of God.

Chapter seven will be informed by the previous six on how *PASTORAL PRACTICE AND PLANNING* is embodied in the *PRAXIS* of the church, its role and its ministry.

Chapter eight will be the conclusion which deals with the practical implementation of the argumentation in the previous seven chapters where much of the objectives set out receive their answers.

Since this research is cursory in many senses, it is hoped that it will provide the base on which further research may lead to a doctorate at a later stage.

## CHAPTER ONE

### THE ROLE, PRACTICE AND EXPERIENCE OF FAITH IN THE MINISTRY TO AND IN THE RECEPTION OF THE MINISTRY IN THE INFORMAL SETTLEMENTS.

#### 1.1 INTRODUCTION

At the outset we need to deal with the issue of understanding 'what is faith'? The understanding of faith would provide the basis and foundations for the arguments which demand a need for the ministry in the Informal Settlements. Hence with the proper biblical understanding of faith, one needs to answer the questions and challenges this dissertation presents.

The crucial issues that will come under discussion here are : -

- i) The theology and basis of faith and its relevancy. Traditional Western models of faith versus the faith practised in a developing country - South Africa.
- ii) The concept, meaning and understanding of faith in God in the midst of poverty in the Informal Settlements.
- iii) The role played by one's Faith's coping mechanisms to deal with life in the Informal Settlements.
- iv) Practising faith in the Informal Settlements.

v) The established church, faith and its practices for and in the Informal Settlements.

vi) How does Christian faith respond to these questions of its faith in the situations of need, in this case the Informal Settlements.

## 1.2 THE THEOLOGY AND BASIS OF FAITH AND ITS RELEVANCY. TRADITIONAL WESTERN MODELS OF FAITH VERSUS THE FAITH PRACTISED IN A DEVELOPING COUNTRY - SOUTH AFRICA.

The word faith is generally understood as meaning 'belief' a noun or 'believe', this verb being formed from the noun. *"The latter is the key word in the New Testament, being the term regularly used to denote the many-sided religious relationships into which the gospel calls men and women - that trust in God through Christ"* (Elwell 1990:399)

Elwell goes on to identify the three points which subscribe to the biblical idea of faith. The one being that 'Faith in God involves right belief about God'. Here the underlying factor is the basis of trust, with trust resting on what one's belief in Christ has revealed concerning His character and purposes. (Elwell 1990:400) The two other important aspects of faith which stand out regarding one's faith are the 'character of Christ' and the 'purpose of Christ' and what this means for the Christian believer.

In the rest of this section we need to measure the relevancy of traditional Western models of faith and the practice of faith in a developing country against the 'character' and 'purpose' of Christ in His ministry and its significance for our ministry.

#### 1.2.1 THE TRADITIONAL WESTERN MODELS OF FAITH

In the traditional western models of faith, much of the emphasis is based on the concept of 'sola fide' - justification by faith alone, leaning on the biblical texts Romans 1:17 *"The righteous shall live by faith"* and Romans 3:28 *"for we maintain that a man is justified by faith apart from observing the law"*. Therefore the Reformed Theologian G C Berkouwer asks *"Can anything be added, one might ask, to the joy of a man who has heard the voice of God saying Not Guilty"* (Berkouwer 1952:17)

Much of the debate in the West has been on the concept of faith as belief. Theological scholars from the earliest of time with Augustine and Tertullian and later with Karl Barth, G C Berkouwer, L Berkhoff, M J Ericson and others have focused their debates and discussion on belief and the individual. Here much of the discourse focuses on God and His relationship with the individual. Even though this is the important basis which must be intellectually understood and accepted, the researcher believes that this was a discourse of luxury which the West could afford. Thus, there are two important reasons for this conceptualising of faith. The one is that the total active ingredient in faith is that faith is of and from God. Whilst this

is true, it could very well bring out what may be a purely innocent or on the other hand a deliberate slant so that it rules out all or any suggestion that may focus a faith in practice in relation to other people. The second reason is that the West could afford this, due to it having had relatively a stable economy for centuries. Poverty of the kind found in Africa, was in most cases far removed and a foreign experience to people, thinkers and theologians. (Barth 1962)

In contrast to the understanding of faith in the West, the underdeveloped parts of the world were searching for a faith that was rooted in God but which brought to the fore a living faith. Hence Dr Alan Boesak talks about a 'believing community' (Boesak 1976: 16). The believing community is a very interesting notion, for it is a community which believes, a community that has a measure of faith which means just not believing and having this faith but more importantly living out this faith. This means a faith of practice which has ecumenical implications.

The Christian gospel would be meaningless in a situation of strife, hunger and poverty, if the true spiritual and biblical message did not come with practical significance. This was an idea championed at the Lausanne Congress on World Evangelisation in 1974, which signalled the development of a movement encompassing holistic evangelism (Walker 1993:11) - The whole gospel for the whole person. This indeed will be the relevant service approach for the church in developing countries. Hence the unlocking of practical faith is most relevant in the South

African context - especially faith and ministry in the Informal Settlements.

Broadly speaking, therefore, faith can be understood the world in one of two ways: a theoretical faith, one which was is propounded by the West and a practical and engaged faith which the developing countries understand and appreciate. There should not be a choice of one or the other. Both persuasions of understandings have relevance and merit. To fully experience faith, there has to be a fusion of these two conceptual understandings of faith. Henceforth the answer is to accept the Western model which provides the basis for intellectual understanding of faith (belief) and this understanding giving impetus to the practice and implementation of this faith in the developing world in a communal way.

### 1.3 THE CONCEPT, MEANING, UNDERSTANDING AND PRACTICE OF FAITH IN GOD IN THE MIDST OF POVERTY IN THE INFORMAL SETTLEMENT

In this section we need to come to grips with the crucial issues of the meaning of faith, the ability to find coping mechanisms and the practice of one's faith in the situation of the Informal Settlements. The dilemma people who live in Informal Settlements find themselves in, is how to reconcile their poverty and living conditions with the message of the gospel.

Jesus reiterated the words of the prophet Isaiah in Luke 4:18-19  
*"The Spirit of the Lord is upon me, because he has chosen me to*

*bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed and announce that the time has come when the Lord will save his people".*

When will the church in the Western model read and live out this message? is the questions which is being asked. One can conveniently avoid such problematisation and focus on the faith of the individual-in community in the Informal Settlements. It will be a case of directing people to a God and human-centred theology and faith. This does have its importance because it provides the basis and foundation of one's practical faith. A faith divorced from current realities of poverty and the hope that the gospels engender with regard to restoration, is not only empty but also irrelevant in contexts of abject poverty and suffering.

#### 1.4 THE ROLE PLAYED BY THE DWELLERS' FAITH'S COPING MECHANISMS IN ORDER TO DEAL WITH LIFE IN THE INFORMAL SETTLEMENT.

The Christian faith may inform, direct and equip the Informal Settlement dweller to deal with life and its problems. Ministers have to be careful not to prescribe a heavenly 'pie in the sky' kind of faith for those suffering in these living conditions. A true, real and genuine faith in Jesus Christ as Saviour, meaning belief in God through His Son with the effective work of the Holy Spirit in the heart and life of the believer is an engaged faith. Hence this kind of faith unfolds in its practice of coming to the



fore to comfort, console, impart and empower the believer to creatively live in the Informal Settlement. Many dwellers in the survey were bold to say it was their faith which sustained them through the difficult times of sickness, hunger, natural disasters of flooding, fires and violence. Mr Michael Ndlovu who is a voluntary Christian community worker in a few Informal Settlements confirmed that for many, their faith in Christ guides them through the difficult times in living under these conditions.

The basis and foundation of the individual's faith has its culmination in the communality of the church congregation. The churches in the Informal Settlements have been 'Shelters of God' to compensate for the insufficient natural shelters. This 'Shelter of God' role played by the church manifests in the relevant community care which groups undertake. These groups meet and minister to needs, problems and shortcomings. The church as the vital engaged community has become a living organism for the dwellers. The Ministers in these churches have a tremendous calling and role, of being a symbol of what Christ would be to the dwellers. (Interview with Pastor A Cele: July 1998)

#### 1.5 PRACTISING FAITH IN INFORMAL SETTLEMENTS.

Following from their Christian commitment and church membership evolves the sense of community created by persons who have a common enemy in poverty. Many persons who responded in the questionnaire stated that this was one of the most stabilising factors for them in the midst of their strife and trauma. It was

further supported by the minister Pastor Alimond Cele of the Kennedy Road Informal Settlement. This unity is one fostered by the situation. In a situation of need in the Informal Settlements there were no reasons to organise a support group, it is always there and readily available. Thus this situational unity of the people in the Informal Settlements creates a deep unquestionable sense of caring, support and assistance when needed.

The next important factor which assists these communities to cope is the fact that they now live with their nuclear families. *"The survey findings on household structures revealed that 86% of the households in free standing settlements were nuclear families. This contrasts with formally-housed communities in the townships, where non-nuclear households were found to be far more common. In a sense, the so called squatter camps' have become the suburbs for a section of the poorer population."* (Verloren van Themaat Centre; Hart 1992:31)

Living together as a family provides the all important foundation for any family or its members to acquire coping mechanisms in drawing strength from those he or she lives with. This is an all new change in lifestyle for almost all of those who suffered when their families were disintegrated by migrant labour, hostel dwellings, and influx control systems. Now for the first time a child could be reared by his or her parents and NOT by their aging grandparents in remote rural areas and villages. Therefore, for the cost of having a nuclear family, those who live in the Informal Settlements are prepared to make the sacrifices of

living in squalor and difficult conditions. One cannot help but admire the determination the Informal Settlement dwellers have, in order to strive and attain the ability to enjoy what most other South Africans take for granted, a normal family home with a normal family life.

The most important coping mechanism for the people in the Informal Settlement as to what undergirds their faith and life is the church community. It is the single most important factor which provides the dwellers with the much needed support system. The church in this community becomes their community centre which functions as their haven in the midst of the struggle for survival.

The understanding and experience of the spiritual ministry of the church meets the needs by comforting, and consoling the mentally, emotionally and psychologically bruised. The people in the Informal Settlements have no access and resources to any service that may deal with problems of the mind. Thus the church, in its ministry, fills this vacuum in meeting this vital need.

The pastor - 'the umfundisi' - becomes the central figure for providing guidance, advice and direction to the dwellers of the Informal Settlement. It is a known fact that even those who do not attend the services of the church in the Informal Settlement, also turn to the umfundisi in times of trouble, strife and trauma. Pastor Alomond Cele, who pastors a few of the Informal

Settlements in this area, is constantly called upon to minister to the dwellers who are not members of his parish.

The church and the 'umfundisi' are always there to assist and minister to the needs of the dwellers. The church in the Informal Settlements acknowledges the critical and essential role it plays in the life of the many who turn to them for the much needed spiritual solace.

#### 1.6 THE ESTABLISHED CHURCH, ITS FAITH AND PRACTICE FOR THE INFORMAL SETTLEMENT

The question which needs to be answered in his area is : What are the established churches which are located in the vicinity of the Informal Settlements doing regarding the obligation based on its Christian faith to the communities and the churches in the Informal Settlements? Our definition of the established church would be any church or Christian gathering which operates outside the Informal Settlements. This definition may seem simplistic but is precisely the target group intended.

The general understanding and notion of faith in the established churches are mainly patterned on so-called Western models of faith and practice. These models traditionally, is based on the faith of an individual concerning his or her own salvation. This may be where many of the churches are trapped. The developing world and its people certainly agree with this basic fundamental principle of faith, but would further want to say this should not

be an end in itself. *"The official Grand Rapids report identified three valid relationships: i) Social concern as a consequence of evangelism, ii) Social concern as a bridge to evangelism and iii) Social concern as a partner of evangelism"* (Miles 1986:20) Certainly from this understanding must flow a theological conviction of consequence, which in effect would mean a faith that has a firm basis but unfolds into the life and ministry of the church and its people.

One needs to understand, this request does not intend to bring a paradigm shift in faith, doctrine or theology but rather to expand the significance of faith for life or to regenerate precisely the faith founded in the gospels. Hence the question and challenge is not to divert and revolutionise faith to the point where the established church may be charged with a deviation into heresy. Rather, the challenge for the established church is to rethink its faith and the result of the rethinking would be that this faith should bring to it a faith unfolded in practice.

The purposes of this study brings these challenges to the doors of the established church. It was quite evident from responses in the questionnaire that many churches had an "ostrich - head in the ground" kind of approach to the needs, welfare and religious life of people in the Informal Settlements. Thus the purpose of this study is to seriously facilitate practical awareness in the established churches regarding its spiritual and biblically based obligations to the dwellers of the Informal

Settlements.

The true understanding of the church is not its physical structure but the church is the church in its people. Therefore the obligation of faith in practice has to be the responsibility of every member of the practising and confessing church.

#### 1.7 CHRISTIAN FAITH'S RESPONSE TO SITUATIONS OF NEED

Jesus clearly states in what is said to be the final judgement in Matthew 25:35-40 *"I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me into your homes, naked and you clothed me, in prison and you visited me. And the righteous would answer Him, When Lord, did we ever see you hungry and feed you, or thirsty and give you a drink? When did we ever see you a stranger and welcome you in our homes, or naked and clothe you? When did we ever see you in prison, and visit you? The King will reply, I tell you, whenever you did this for one of the least important of these brothers of mine, you did it for me!.*

This is indeed an appropriate text that questions and challenges one's faith. The dwellers of the Informal Settlements certainly know what it means to be hungry, thirsty, without adequate shelter, without sufficient clothing, being strangers in the big cities and on many occasions being imprisoned in their settlements for fear of venturing out into the strange and unknown. The two important words in this, the Today's English

Version of the text that directly applies to our question in this section are "the righteous" and "the least important".

"The righteous" very aptly describes the church and its non-commitment to the strife, struggle, need and well-being of the dwellers in the Informal Settlement. Also, the church sees the dwellers of the Informal Settlement in their vicinity as being "least important". The Biblical statement in the abovementioned text cuts right across this line of thinking by ironically calling those who are in the church "righteous". Ironically it means, righteous in themselves and by their standards but not according to their faith requirement and faith obligations based on the confessional standards - that of the Lord Jesus Christ. These are the crucial issues facing the church in order for the church to become the relevant church, practising a relevant faith to a relevant society. There are many examples of people from within the Christian traditions who ministered to communities in the most abject conditions. For a conclusion of this chapter, I refer to only one. *"Walter Rauschenbusch was one who spoke out against corporate and social sin. We should remember that Rauschenbusch began his ministry in Hell's Kitchen of New York City"* (Miles 1968:62)

## CHAPTER 2

### INSERTION : THE FOCUS ON PRIMARY INVOLVEMENT IN THE PROCESS OF MINISTRY

#### 2.1 INTRODUCTION

This chapter's main focus is on INVOLVEMENT and LOCATION. It attempts to answer the question of :

- i) Who is involved or should be involved?
- ii) With whom is the involvement?
- iii) Why the involvement?

The meaning of insertion is explained by Holland and Henriot as -  
*"Where and with whom are we locating ourselves as we begin our process? Whose experience is being considered? Are there groups that are left out when experience is being discussed?"*  
(Holland & Henriot 1995:9)

Hence for the purpose of this study, the question of involvement and locating one's self is brought to the fore. The challenge is to answer the questions concerning the church's involvement and the church's location.

Cochrane et al talk about the moment of insertion, as being what caused the response and reaction in a situation. Hence they state *"the moment of insertion locates our pastoral responses in the lived experiences of the individual and the communities. What people are feeling, what they are undergoing, how they perceive this, how they are responding"* (Cochrane et al 1991:17)



To add to the whole question of involvement and location of Holland and Henriot: what is needed are pastoral responses of understanding the feelings, experiences, perceptions and the responses of those who are the recipients of pastoral ministry.

## 2.2 WHO IS INVOLVED OR SHOULD BE INVOLVED?

The researcher deals with the whole question of involvement, location, the extremely vital and important aspect of the feelings, experiences, perceptions and responses of the dwellers of the Informal Settlement by focusing to a great extent on a special publication by the renown sociologist Professor Fatima Meer called " The Trial of Andrew Zondo - A Sociological Insight". The researcher presents this as a case study to answer the absolute need for the imperative relevance of the church understanding and experiencing the concept insertion. In effect this means the church involving and locating itself with and in the needs of the relevant communities within its ministerial ambit.

## 2.3 WITH WHOM IS THE INVOLVEMENT?

The reasons for focusing on this publication is based on the facts that Andrew Zondo was the son of a Christian Minister Rev Aiken Zondo and much of Andrew Zondo's responses in this sociological insight are on his reflections and responses to the church and its ministry as it was understood and experienced in his childhood and upbringing. The researcher has had some

personal insight into the suffering and trauma of this family due to being a colleague and friend of Rev A Zondo. The hope is that this real life incident would cause an awakening in our thinking and bring the church to its unavoidable response of ministering to the people of the Informal Settlements.

Andrew Zondo grew up in a conservative evangelical Christian home. He lived in Kwa-Mashu which was a semi-developed area. His supposedly promising and brilliant schooling career came to an abrupt end when he left to join the struggle for freedom for those who suffered under apartheid. His family had lost contact with him, from the age of fifteen years. He had subsequently gone underground to train and prepare himself to work for political freedom for all in South Africa.

After training inside and outside South Africa, he participated in military action. He later reminisced how he defied orders and planted a bomb in what appeared as a soft target where people would be injured. This was in opposition to his commands - "In the bush they told us we must not harm people. The people are our friends, we are fighting for the people. It does not matter whether they are Black or White. We were told that when we are given our order we should find a government or military target, but we should rather put our lives in danger than endanger the lives of civilians." (Meer 1987:6)

The bomb he had planted in the Sanlam Centre in Amanzimtoti, approximately twenty kilometres outside Durban, had subsequently

gone off, killing five people. By this time Andrew Zondo was nineteen. After a lengthy and drawn-out trial, he was executed. Such was the sad and traumatic ending of a beloved son of a minister of the Gospel of Jesus Christ. Hence these facts impact upon the whole question of this chapter on insertion for the church and its ministry.

The attempt to answer the questions posed at the beginning of the chapter, arises from our endeavour to fill the so-called gaps (which gave rise to precisely the asking of these very questions by Andrew Zondo) in the mental, emotional and spiritual experience of Andrew Zondo.

#### 2.4 WHY THE INVOLVEMENT?

*"They were poor, very poor, by white standards. - It also became apparent to him that his father was poor because he was an African priest, if he was a white priest things would be different. He saw white priests and he saw them differently".*

(Meer 1987:23) Hence for Andrew Zondo, he identified poverty with his race and could not understand the disparity.

One of the glaring factors of the Informal Settlements is that it is predominantly, if not totally inhabited by people of African origin. Will the church be party to this? Does the church ignore and turn a blind eye to the suffering situation in the Informal Settlements? Knowing the South African history, it is certainly not in the best interests of the church to adopt an

attitude of non-commitment and non-involvement where situations of racial tensions could be brewing. The church cannot afford any blemish on its ministry, lest it comes from a sin of omission.

In Andrew Zondo's mind, he could see discrimination coming even from the side of the mission. "The Mission bought the Mollys (the white missionary family) a very nice house in Puntans Hill" (Meer 1987:23). The very fact he stated it was the 'mission' which bought the nice house for the white missionaries, brings out his strong view and the reality of applying double standards with discrimination.

One of the major factors, is the thinking and perception people and communities have of mission and the church. The church has to get involved. Andrew Zondo stated his parents believed *"God wishes it this way. It worried me that they would put it all to God, that God wanted things to be like that. I would look at it the other way, that it was not God that was doing these things, but man. The white people were making things the way they wanted it to be."* (Meer 1987:24) The church could so easily escape its responsibilities by shifting the blame to God. Andrew Zondo rightly points out from his understanding of their situation, it was one privileged group of people who totally ignored the needs and plights of a lesser privileged people. But the startling factor and the tragedy here is, that both the privileged and lesser privileged people were Christians.

The church could react to the Informal Settlements and say it is the doing of the state and the demographics of our country; therefore, the problem is too daunting; it is beyond the church; or, that is how God determined that it should be and nothing can change the situation. If this is the thinking of the people in the church, then mission and ministry will certainly have no hope of success and have no scope of reaching anyone.

Andrew Zondo states *"I kept thinking there was something wrong with the Christianity that white people had given to us"*. Is this not the ideal opportunity for the church to change and correct the thinking and perception of the many poor, underprivileged and suffering in South African communities and in this instance the Informal Settlements? There were some in the Informal Settlements who believed that rich and affluent Christians do not practice their Christianity correctly. These people in the Informal Settlements notice the big and beautiful churches compared to their dilapidated church building and ask - does these double standards not concern the church?

The researcher certainly believes the church in its right sense would want to correct the negative perceptions from wherever it originates. If this is not done we may have had a perceived Christianity which was a "White persons religion" before, but now Christianity could be a "rich persons religion".

The desperate need for the church and its ministry to fully understanding the process of insertion is vital. Understanding

and addressing this process could be nothing short of avoiding what could be violently explosive situations. There are many in the Informal Settlements who keep their frustrations within themselves. We learn of this experience even in Andrew Zondo. He said: *"I used to think my family is such that people can throw things at them, and they pick up the things. But I dare not say what I felt inside me. I BOTTLED IT UP."* (Meer 1987:25) How much is being bottled up in the Informal Settlements? The church, through its insertion, could become like a 'human valve' which assists the dwellers of the Informal Settlement to release the pent up anger, frustrations and disappointments which are 'bottled up', if we could borrow this phrase from Andrew Zondo.

Is the church - whether innocently and ignorantly or not - unaware of what goes on in the minds and lives of people in the Informal Settlements? Meer states *"Aiken and Lephina remained oblivious to the anger brewing in their son"*. (Meer 1987:25) Can Christian or religious oblivion be an excuse? Then perhaps the precise valid reason for this discourse is to create the awareness.

Something which troubled Andrew Zondo greatly was when one of his respected neighbours Mzilikazi Khumalo was arrested. How could a good man go to jail? How was it that his father who knew about good and evil, did not speak of this strange happening, a good man being put into prison? Is the church guilty of being caught in the same trap of not speaking out? Let alone speaking out but not doing anything for the struggles and suffering of the people

in the Informal Settlements who live on their door-step?

Hence, is the church an innocent bystander? Can the church be an Innocent bystander? Most certainly, they could be bystanders but definitely not innocent. The obligations of a Christian do not allow for innocence by non-involvement. Therefore, the text, Luke 4:18-19 quoted in our chapter one, morally, religiously and spiritually compells and obligates the church to most definitely locate and involve itself in the lives and struggles of the dwellers of the Informal Settlements.

## CHAPTER 3

### THE SOCIAL ANALYSIS OF THE LIFE AND EXPERIENCE OF THE PEOPLE IN THE INFORMAL SETTLEMENT

#### 3.1 INTRODUCTION

Cochrane et al state Jesus placed strong emphases on understanding the social analysis by which is meant 'reading the sign of the times' as in Matthew 16:3 or 'interpreting the kairos' as in Luke 12:56. In the Today's English Version of Luke 12:56 Jesus calls the people 'Hypocrites' for interpreting the weather but not being able to understand and interpret the meaning of life in the present time.

We see it as of the utmost importance to understand the situation and its history before engaging in any kind of application to deal or minister to that situation. The whole concept of history is that, one needs to know which conditions engendered a situation, keeps it in place and determine the lives and experiences of people in that situation. Therefore reason forces us to have a proper and informed understanding and interpretation of what we perceive as being problems and needs of the situation which demands a ministry. Hence the ministry would be a specialised one to a specialised situation meeting specialised needs.

David J Bosch states in his article on "A Theology of The Sign



of the Times" that "If one wishes to understand the nature of an epoch it is often of great value to look not only at its main characteristics but also at its slogans, since they may reveal more clearly than the formal documents of the period - something of the hopes, objectives and fears living in people's hearts. One such slogan or phrase that one encounters ever more frequently is 'the sign of the times'" (ed Balia - Bosch 1993:232)

The warning which comes from David Bosch is "not to turn secular history into salvation history. Events and conditions in human life should not, in a simple, direct fashion, be seen as having been caused by God; they have their own social texture and must be understood first within their social, economic, political and cultural coordinates". (Gomez 1989:371f)

### 3.2 THE NECESSITY FOR SOCIAL ANALYSIS IN THE INFORMAL SETTLEMENT

The necessity of a social analysis is important for the purpose of this study. The nature of our topic will not be adequately addressed if we do not analyse the social context of the scope and ambit of this particular area of our focus.

In surveying the social conditions of life in the Informal Settlements, many deep-rooted and deep-seated points of concern were expressed. Generally there seems to be a tendency to gloss over the important core issues when dealing with the disadvantaged, poor and destitute people. Even in our analyses we tend to marginalise people and their problems due to

predetermining, presupposing and prejudging people based on their situation.

In most instances the analysis is based on face value and only uncovers issues, needs and problems on the surface. The gross mistake we make in trying to deal with destitute situations is in our deciding that a proper social analysis is a sophisticated instrument and therefore cannot apply in these situations of the Informal Settlements. Only a proper analysis will reveal the actual problems.

From our analyses and responses we could divide the findings into a few categories being : -

- i) the structural level
- ii) the community level
- iii) the personal level

### 3.2.1 SOCIAL ANALYSIS IN THE INFORMAL SETTLEMENT AT THE STRUCTURAL LEVEL

The nature of the first being the social situation and setbacks at the structural level which inadvertently form the basis for much of the strife, struggles and trauma for people in the Informal Settlement.

Professor Nic Olivier covered many of the structural aspects in a paper presented by him at an Environmental Law Series no 1

conference at Unisa in Pretoria on 26 June 1992. The broad topic for the conference was 'South Africa in Transition' with the main focus being 'Urban and Rural Perspectives on Squatting and Informal settlement in Environmental Context'.

Professor Olivier states that one of the basic problems facing land reformers is the existence of <sup>1</sup> 'legal pluralism'. This is when land ownership is divided between state, province, kingdoms eg. KwaZulu-Natal, chiefs and tribes. Thus complication sets in because there is no unified land policy or system. This further complexifies problems in land control, town planning, guidelines concerning urbanisation, settlement and development.

The second problem is<sup>2</sup> 'demographic and urbanisation' tendencies where the movement of people are no longer restricted. Migrant labour and the need to become economically active caused people from rural areas to stream into the city and suburban areas.

The dire need for properly constructed<sup>3</sup> 'housing' was yet another fact. Due to the development of these homes being in suburban and township areas, it meant people would be almost compelled to move into the developing area in order to qualify for these homes.

One of the most needed driving forces is the development, not of

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<sup>1</sup> Olivier 1992:1-18

<sup>2</sup> Ibid

<sup>3</sup> Ibid

infrastructure as mentioned before but <sup>4</sup> 'development programmes for people'. In this instance the people from the rural areas were drawn by wanting to be the beneficiaries of education, primary health care, manpower training and economic development.

The responses from the researcher's surveys are confirmed by Professor Olivier's point of the<sup>5</sup> 'environment' playing an important role in luring people from rural areas to the city and suburban areas. The factors which influenced this aspect were the enforced ruralisation, over-population, over-grazing, inappropriate land use and soil erosion.

Perhaps the most significant structural factor is the<sup>6</sup> 'laws regulating informal township development'.

"What are the relevant rules for administrative decision-making relating to informal housing presently in existence? There are two pieces of legislation that govern township development:

- \* Section 6 of the Prevention of Illegal Squatting Act 52 of 1951 now provides only for the establishment of 'transit areas', formerly 'emergency camps'. Prior to 1991, this was the central piece of legislation governing the establishment of Informal housing. It has been largely overshadowed by the enactment of the second piece of legislation, namely

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<sup>4</sup> Ibid

<sup>5</sup> Olivier 1992:1-18

<sup>6</sup> Ibid

- \* the less Formal Townships Establishment Act 113 of 1991, that provides two procedures for the establishment of informal townships;

The key statute, then governing informal township development is the Less Formal Townships Establishment Act 113 of 1991. This law provides for two establishment procedures, the first and less formal procedure is for the establishment of 'less formal settlements' and the second is for the establishment of 'less formal townships' "

(Verloren van Themaat centre; Regan 1992:44-45) It is clear that no sooner had the law been relaxed did it provide the open door for the establishment of less formal homes and townships. Important questions which need to be asked are :

- i) Was this law a 'cop out clause' for the state in abrogating their responsibility to supply the much needed homes for the many rural families who therefore were now forced to move to the cities and live in the Informal Settlements?
- ii) Did the relaxing of the Formal Housing Policy meet an unavoidable need - namely migration of the rural people to the cities and suburbs?
- iii) Was this freedom to allow people to set up homes and live in a place of your choice forced upon the powers that be?

- iv) Even though many rural people received some kind of 'ironical or false benefit' in this situation, is it acceptable?

These are the questions which cut across the grain, life and social situation and circumstances of people in the Informal Settlements presented by the structural level of governance and control.

### 3.2.2 SOCIAL ANALYSIS IN THE INFORMAL SETTLEMENT AT THE COMMUNITY LEVEL

In experiencing the freedom of movement for the rural people since 1991, it brought about a kind of 'diaspora' - 'dispersion of the Jews among the Gentiles as recorded in the Old and New Testament' which is the current situation and fast becoming the order of the day. Perhaps many were looking for the 'promised land'. A particular Informal Settlement where some of the research was done, had actually named their settlement Canaan because they believed it was a land promised to them by the authorities as people of this country. (Burckhardt 1993)

Jayakumar Christian in his article 'Towards Redefining Urban Poverty' in a publication called 'God So Loved the City' covers some of the aspects which were brought to light in identifying the social needs and problems presented at the level of the community in the Informal Settlements. The overarching factor based on the feelings and perceptions of people who have moved

from their base communities of the rural area into the Informal Settlements in the city and suburbs, was that they were now forced to establish new base communities. This is a major factor in their experience of moving from being a  
<sup>7</sup> 'community to a non-community' or an emerging community.

For many this presented an untold trauma of now re-establishing this sense of community which they had before in their much needed and much valued sense of community.

However a further problem faces new dwellers in their social strata, in that the people of the Informal Settlements had now also moved from a deep sense of <sup>8</sup> '*belonging to not belonging*'. Nothing can be more harmful to an individual or a family than when they experience this sense of not belonging. Many feel themselves aliens and strangers in the new Informal Settlements. The questions they constantly ask - Is it possible for someone to feel this way in the land of their birth?

### 3.2.2 SOCIAL ANALYSIS IN THE INFORMAL SETTLEMENT AT THE PERSONAL LEVEL

The vacuums which were left by the losses in the area of the community is exasperated further in the personal lives of the dwellers of the Informal Settlements. There is a sense where many

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<sup>7</sup> Christian 1994:195-220

<sup>8</sup> Ibid

individuals feel their <sup>9</sup> 'identities have been marred'. There cannot be a more dehumanising bearing than this on an individual.

This causes many to feel as <sup>10</sup> 'non-persons'. Therefore questions are raised within themselves regarding

- purpose in life
- acceptance by others
- value of oneself
- the role of spirituality in life.

These situations are the perfect recipes for conflict, crime, violence and problems in the Informal Settlements. Are these people victims of circumstances? Does anyone really care? The result of these personal social conditions cause many to flounder between or move from <sup>11</sup> 'productivity to powerlessness'. The need to go on with zeal, vigour and enthusiasm lies dormant and suppressed by the personal social conditions.

One cannot help but present this against the backdrop of the basic human rights of people in this case those in the Informal Settlements. These basic human rights are entrenched in the new Constitution of South Africa, "Everyone has the right - a) to an environment that is not harmful to their health or wellbeing". (The Constitution 1996:11) Let us not fool ourselves to believe these social conditions are damaging only the social

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<sup>9</sup> Ibid

<sup>10</sup> Ibid

<sup>11</sup> Ibid



aspect of the dwellers but also to be circumspect of the damage to the mental and psychological construct of the people of the Informal Settlements.

Thus the hope is, that with some understanding of the social condition and construct of people who live in the Informal Settlements and having an overview of the social analyses, we could be better informed and equipped to deal with ways and means of ministering to the needs and problems of the 'complete person' and 'complete people' in the Informal Settlements.

## CHAPTER 4

### THE ECCLESIAL ANALYSIS OF THE CHURCH IN ITS MINISTRY TO THE INFORMAL SETTLEMENT

#### 4.1 INTRODUCTION

In as much as one needs to analyse the social context of the Informal Settlements, there is just as great a need to analyse the church and its ministry in its present context as a backdrop to its future ministry in the Informal Settlements.

A common factor prevalent in most churches interviewed were the need to preach the gospel of salvation as being the primary focus. The social aspect of Christian ministry has been administered, but in most cases to congregants. This is so, due to the fact that many of the congregations in the vicinity of the Informal Settlements are congregations who are working with people who come from and live in a sub-economic situation. Hence there are sometimes greater needs within these congregations. The crucial factor is that their own resources restrict them in attending to their own situations.

The area of the research covered mainly the vicinity and neighbourhood of the Springfield area which is set in the heart of a predominantly Indian community.

One needs to understand the ecclesial analysis against this backdrop.

This chapter will focus on

- i) The Compulsive Ministry of the Church in this Designated Area.
- ii) An Ecclesial Analysis Based on
  - situation
  - structure
  - ethos
  - praxis

#### 4.2 THE COMPULSIVE MINISTRY OF THE CHURCH IN THIS DESIGNATED AREA

At the outset we need to understand the definition of the church in this chapter and for this research mini-dissertation, is what one may term as the "Indian Church". This definition justifies itself by virtue of its nature, membership and practice. The demographic nature of our country in the past predetermined how the church would be composed. Hence the composition of the ministering church, which is relevant to this study, is relative to its demographic area and is not the design of the people within this church.

In having this understanding of the ministering church, we need to uncover the so-called compulsive ministry. The statisticians tell us that South Africa is approximately seventy seven percent

(77 %) Christian. However this corporate figure does not reflect a standard medium percentage across race and ethnic groups within South Africa.

The Indian community is predominantly non-Christian 81.4%, with 18.6% Christian as stated in the South African Christian Handbook edited by M Froise and Professor J Hendricks. Thus the compulsion for a purely evangelical mission thrust. Due to most of the Indian churches having a strong fundamental and evangelical stance, the primary focus of their ministry has been the communication of the gospel of salvation.

However having said that, responses from the survey reveal that there are many endeavours and efforts, now, to deal with and address the social aspects of the ministry. A congregation surveyed have gone to great lengths of working with social, structural, material and religious aspects of life in the Canaan Informal Settlement. The work of the St John's Lutheran Church of Reservoir Hills is worthy of admiration for the extent of the work done in this particular informal settlement. Another congregation The Eshcol Revival centre sponsors the post of a minister to solely devote his time and ministry to people in the Kennedy Road Informal Settlement. Another congregation has been administering and operating a orphanage and old age home for many years. There are also smaller efforts of soup kitchens, food hamper distributions, blankets and clothes distribution and financial assistance as and when a situation demands it. One cannot help but notice that much of assistance has been on a

practical level. There is a pressing need to venture out into the other areas such as spirituality, community, education, medical, empowerment and facilitation of programmes that meet the need of the Informal Settlement.

#### 4.3 SURVEY OF THE ECCLESIAL ANALYSIS

Cochrane et al purport that this analysis should cover four dimensions namely -

- i) situation
- ii) structure
- iii) ethos
- iv) praxis

##### 4.3.1 ECCLESIAL ANALYSIS BASED ON THE SITUATION

A strong point made by Cochrane et al is that the church in South Africa is not homogeneous. This situation also prevails at the level of the "Indian" church as defined above, in ministering in the context of the area of the Informal Settlements.

Most of the churches in this vicinity are autonomous and operate with their own or no constitution. There are some efforts to unify the ministry in this geographic area. Up until now the unity has only been at a fraternal level with no firm obligation or commitment to each other.

The membership of these churches range from small congregations of fifty (50) people to large congregations of two thousand (2 000) people.

The type of membership vary. For some congregations members are from lower income, middle income and the affluent economic levels. There are in some congregations a combination of all these three groups. Thus the dynamics presented in the ministry based on the ecclesial situation is not a clear one but rather one with complexities.

#### 4.3.2 ECCLESIAL ANALYSIS BASED ON THE STRUCTURE

Since these congregations are from different traditions, the structure differs greatly. Leadership and power could be vested in one person, a church council, executive committee, church board, management committee, board of trustees, the bishop, local bodies, regional bodies and national bodies. Due to the operation of the administration of a congregation having different procedures in management and control, the ministry of working together has to be fragmented to best suit the congregation and its institution.

Many congregations are bound by their physical structures of properties and buildings. This particular aspect captures much of their time and resources. The maintenance and improvement of buildings have become a costly and time-consuming feature of the local congregation.

For many of these congregations the institutional structures are either the controlling body or just an associated body. The link on this basis determines the level of involvement with an endeavour or social need in one's vicinity.

#### 4.3.3 ECCLESIAL ANALYSIS BASED ON THE ETHOS OF THE CHURCH

Cochrane et al state that one of the aspects of the ethos of a church could be strongly influenced by any one of three strands, being 'moralism, conservatism and authoritarianism'. Elements of these strands are evident in almost any congregation. However the churches in this area would mostly fit the conservative mould regarding their theology, ministry and ecclesial outlook and function.

This brings a strong slant to church-centredness where the focus is one of a in-house nature. As Cochrane et al state "*This engenders an introspective and self-indulgent faith.*"

(Cochrane et al 1991:50)

#### 4.3.4 ECCLESIAL ANALYSIS BASED ON THE PRAXIS OF THE CHURCH

From the previous section, the logical follow through, is a church-orientated praxis. The praxis focuses on the upbuilding and growth of a local congregation. Whilst this may be a noble feature of one's ministry, if this is the only focus then the church loses its catholicity and kingdom approach. Is a church

really a church if it is isolated from the corporate body of Christ? Then the church cannot be true to Romans 12:12-13

*" Christ is a single body, which has many parts".*

One has also to understand the fears and reservations that many people have to work across the race and ethnic barrier. These barriers which were entrenched in the time of separate development has to undergo a process of evolution. People have to be spiritually and ecclesiastically delivered from these hidden fears and reservations in order to work and minister across the racial divide. This is so, due the manner in which the practical situation presents itself as the dwellers of the Informal Settlements being mainly from the indigenous African population and the people needing to minister from the churches being mainly from Indian origin. Some church workers' involvement in the Informal Settlements means risks to their own safety. A worker in the interview openly declared a scaling down of her involvement after being threatened and intimidated whilst working in the informal settlement.

*"What does it mean for a local congregation to become 'world orientated', that is to see the locus of its mission as the community in which it exists, in its personal, cultural, political and socio-economic context? It is clear that a theological shift from "church" to "kingdom of God" is necessary. The church needs to move "from an ambulance ministry to a ministry of involvement and participation"*

(Cochrane et al 1991:53)



Thus the church in this situation and praxis must realise its own motive, inspiration and values. In keeping with the broader vision of the primary text of the Bible, the church needs to work out its local vision and endeavour to implement this vision with guidance from God and His Holy Spirit.

Thus the church is called to hold in a creative balance the fusion of its situation, structure, ethos and praxis in understanding its ecclesial position, function and operation. This then would inform its ecclesiastical outlook and ministry to the Informal Settlements as is the emphasis in this mini-dissertation.

## CHAPTER 5

### A THEOLOGICAL REFLECTION ON THE NEED FOR A MINISTRY TO PEOPLE IN THE INFORMAL SETTLEMENT

#### 5.1. INTRODUCTION

An effective means of evaluating as to whether an endeavour is productive and useful in attaining the set out goals is through the process of reflection. However in the ecclesiastical realm our reflection has to have a theological dimension. Therefore there is a need for theological reflection on the church's ministry to the Informal Settlement which is the specific ministry under question in this mini-dissertation.

The point of contention is *"the task of reflecting upon our faith and its practice which are obviously crucial elements in all the major contemporary models of pastoral praxis"*

(Cochrane et al 1991:55). Often, the church has what we may call an "ostrich" approach as stated in Chapter one, to the problems posed by the situation and circumstances in and around a congregation and its locality. In this situation, the church immerses its 'head' in the ground and goes on with its routine. There is no reflection, no assessment and no response to the context and neither a ministry to that specific context. Some serious questions are posed from such a situation.

Is the church relevant?

Does the church fulfil its calling based on the need in its locality?

For how long will the church be indifferent, detached and unconcerned about what is happening on its doorstep?

Is complacency the operative word in the church of this day?

A contemporary method of reflection is the conducting of a needs analysis, which is supposed to highlight the needs and demands for a particular situation or circumstance. It is evident from our survey that many churches and congregations are fully involved in ecclesiastical work on the spiritual terrain, where the focus is the message of salvation and pastoral ministries to a local congregation. These efforts are geared towards the maintenance of the home congregation. Whilst this should be the heart and life of a congregation, the noticeable absence is that, very little if not no endeavours are made to meet the social needs and social inadequacies of the disadvantaged and underprivileged people who live within the geographic boundaries of the more privileged congregations. Therefore there is a compelling and urgent need for engaging theological reflection. The hope is that this would unearth these ecclesiastical shortcomings in the church's ministry and responsibility to those in whose midst a church is located.

## 5.2. IS THE CHURCH RELEVANT TODAY?

When one poses such a question, the response could vary from being vast and wide. Relevancy for different churches will differ in meaning as their situation and circumstances demand. For the purpose of this study relevancy would be requesting the church in our given demographic area to respond to the need and problems of churches and people in the Informal Settlements.

Andrew Skinner in his introduction in Adam Smith's book "The Wealth of Nations" states that Smith suggests "*that actions of an unjust tendency and especially those which affect the lives, liberty or property of others, are likely to be affected by man's natural fear of punishment in the after life. Smith further suggests that this type of conviction was natural to man, going some way towards explaining the fact that: 'In every religion, and in every superstition that the world has ever beheld ... there has been a Tartarus as well as an Elysium - a place provided for the punishment of the wicked, as well as one for the reward of the just'*" (Smith 1974:25). On the basis of understanding the relevancy of the church it should not be one of convenience, religious escapism or an attempt to appease one's religious conscience. Theological relevancy would require a church, congregation or individual being involved in whatever manner in a ministry which stems from a spiritual conviction.

Perhaps this causes Skinner to state in the same introduction that " 'one of Smith's most characteristic theses; the view that

man is led by an 'Invisible Hand' to promote ends which were not part of his original intention" (Smith 1974: 27) Therefore the church needs to change this perception around and give meaning and definition to its original intention, to use Skinner's words. Once the bona fides and integrity of the church and its ministry has been established with a degree of authenticity, honesty and commitment, the church would have certainly come a long way, towards meeting the issue of theological relevancy.

The reason for qualifying or justifying the relevancy of this ministry where the focus is on the church or congregation in the Informal Settlements, is precisely to grant the ministering church an entry point for this specific ministry. The hope is that this entry point would be a familiar door to open, in order for the ministering church to establish the initial point of contact and its bona fides with whom so ever it has to minister.

### 5.3 DOES THE CHURCH FULFIL ITS CALLING BASED ON THE NEED IN ITS LOCALITY?

In attempting to gain a proper perspective of reflecting on one's theology and ministry, which is termed 'calling', the important and significant factor of mission or the theology of mission comes into question. Professor David Bosch in his book 'Transforming Missions - Paradigm Shifts in the Theology of Mission' surmises a specific Theology of Mission for the Poor as a model for mission which is covered in the biblical books of Luke and Acts. Professor David Bosch titles chapter three in

this book 'Luke-Acts: Practising Forgiveness and Solidarity with the Poor'. Thus the message is for one to see the importance placed upon ministering to the people in need.

Our question of the church fulfilling its needs in its locality can be contrasted in the two biblical foundations for the mission emphasis in the Gospel of Matthew and the books of Luke and Acts. Professor Bosch notes *"the major role played by the Matthean 'Great Commission' in providing the biblical foundation for mission, particularly in the Western protestantism of the past two centuries. In recent years, however, another New Testament passage has become very prominent in the debate about a biblical foundation for mission: Luke's rendering of Jesus' sermon in his home synagogue of Nazareth, in which he applied the prophecy of Isaiah 61:1 ff to himself and his ministry. This incident is recorded in Luke 4:16-21 has, for all practical purposes, replaced Matthew's 'Great Commission' as the key text not only for understanding Christ's own mission but also that of the church."* (Bosch 1993:84)

The focus of the above quotation and the texts are *"to bring good news to the poor, proclaim liberty to the captives, recovery of sight to the blind and to set the oppressed free"*

(Good News Bible 1977:76) For many the 'good news is salvation of the soul where the focus is on the spiritual at the cost of and in the absence of ministering to the temporal needs. It is quite clear for Jesus the Lord of Life to reiterate the above obligation of the Christian, which was proclaimed approximately

four hundred years before Jesus came into the world, by the Prophet Isaiah.

Thus there must be this inescapable obligation and commitment for the Christian to respond to the needs, problems and difficulties of those who are in the immediate environment and demography of the Christian and his or her church. It is inescapable, because not only did the Lord Jesus reiterate this commitment but his insinuation was that this is a command. For He later stated in Luke 4:21 *"This passage of scripture has come true today"*. The question which needs to be answered, is whether this scripture has also come true for the church and the Christian of this day.

One sees the emphasis for mission moving from a typically Western theological understanding to an understanding of the emphasis on a practical Third World mission which could be described as a mission applicable to the developing countries of the world. The emphasis and change in extracting a fundamental basis from the Gospel of Matthew to the writings of Luke, certainly indicates the move to meet the needs of the masses and the people themselves, with the Good News of the Bible as a holistic one.

Prior to encouraging the church to become relevant, we need to establish whether there are any existing ministries which are directed in this particular field. In surveying the churches in the area, three particular congregations were involved in specific ministries to the Informal Settlement. The St John's Lutheran Church was involved in ministering to the Canaan

Informal Settlement with really large scale operations and ministries. The Eshcol Revival Church were involved with work at the Kennedy Road Informal Settlement at a fairly reasonable scale of its ministry. The Reformed Church in Africa Emmanuel have also been ministering to the congregation in the Informal Settlement but on a small scale and mostly when there are special needs.

5.4 FOR HOW LONG WILL THE CHURCH BE INDIFFERENT, DETACHED AND UNCONCERNED ABOUT WHAT IS HAPPENING ON ITS DOORSTEP?  
IS COMPLACENCY THE OPERATIVE WORD IN THE CHURCH OF THIS DAY?

Indifference, detached, unconcerned and complacency are indeed harsh words and if so, they certainly inflict an indictment upon the church and its ministry. In saying this, the church have to be honest in noting that it cannot avoid the reality of the church and its practices. In a publication entitled "God So Loves the City - Seeking a Theology for Urban Mission" the questions of the biblical concept of the 'neighbour' is attempted to be answered.

J Timothy Kauffman a contributor in the abovementioned publication in chapter two states that "secular structures have replaced the religious providers. Why has this happened? Is it because the church has become complacent and lost its credibility and relevance as a leader in setting societal values? Whatever the reason, it is a reality the church must consider. We know Christians must be neighbours - but how? For the followers of Christ in an urban society the story has come full circle. We too



must ask, ' Who is my neighbour?'" (van Engen & Tiersma 1994:30).

This would involve turning the question around and asking ourselves rather - Who are we - as a church, the Christian community and the individual Christian? In all that we do, are we neighbours to some and strangers to others? Kauffman further states "lest we confuse the sins of the structure with our personal responsibility, we need a reminder that individuals create and perpetuate structures" (van Engen & Tiersma 1994:47). Hence the searching question in dealing with our personal responsibility. When responsibility becomes personalised, it appeals to our mind and conscience. Thus in order to deal with indifference, detachment, unconcern and complacency, the church and its mission must reflect the conscience and conviction of its members. The hope is that these searching or intimidatory questions will bring about an appropriate and necessary conscience for the church, the Christian community and the individual Christian with the desired conviction.

Hence we could heed Kaufmann's advice that *"The church's first call is to be reconciled to God through Christ. A second and equal call is to be reconciled to each other by accepting personal and collective responsibility for the common good of both the household of faith and society at large"*

(van Engen & Tiersma 1994:41).

In Galatians 5:14 we are told " to love our neighbours as we love ourselves". Kaufmann paraphrases the text further in exhorting Christians to 'go and act like a neighbour', 'love should be

manifested in assistance and service to one's neighbour' and the demand 'to go and be a neighbour'.

The church in its non-commitment is often accused of building fences of separation. Kathryn Mowry in chapter five of "God So Loves the City - Seeking a Theology for Urban Mission" asks 'Do good fences make good neighbours? These fences serve to lock people out of the church's fellowship. In advocating a move 'Towards a theology of welcome for the urban church' Mowry perpetuates a strong case for the church's relevancy at its doorstep. For this should be the outcome of a true theological reflection, a theology of welcome.

The biblical text Exodus 23:9 gives the covenant community a firm command *"Do not ill-treat a foreigner; you know how it feels to be a foreigner, because you were foreigners in Egypt"*. Indeed the Christian's response must come from the heart with deep inner feelings of compassion brought about by scriptural and spiritual conviction. This would lead the church and the Christian to underpin their theological reflection with the proper and correct motives.

J Verkuyl discusses 'Motives for fulfilling the missionary task' in two distinct perspectives, those of a 'PURE' and those of 'IMPURE' persuasions. The temptation for the church in South Africa of this day, could be to ride on the bandwagon of the post 1994 democratically elected government's policy of the Reconstruction and Development Programme. In as much as one would welcome any and all assistance for the upgrading, assistance and

ministry to people in the Informal Settlements, we need to guard against 'impure motives'.

Verkuyl lists the Imperialist Motive, the Cultural Motive, the Commercial Motive and the motive of Ecclesiastical Colonialism as 'Impure Motives'. (Verkuyl 1978:168) The important safeguard for eliminating impure motives is to rule out the negative impressions the world and other religions may have of Christianity. This perception stems from the label people placed on converts in India and other parts of the developing world where Christian social acts of goodwill was misconstrued as hand-outs. The perception is that these hand-outs will yield the expected returns of people joining the Christian faith. In India they were known as 'rice Christians', which implied the people who adorned Christianity, did so solely for social, material and economic reasons.

However the focus of the church must be based on the premise of 'Pure Motives'. The following are listed as 'pure motives' the Motive of Obedience, the Motive of Love, Mercy and Pity, the Motive of Doxology, the Motive of Haste, the Eschatological Motive and the Personal Motive (Verkuyl 1978:164).

Our theological reflection must certainly be undergirded by these 'pure motives'. The church cannot help but be moved by the Motive of Obedience, which follows from the example set by the Lord Jesus Christ Himself.

The Motive of Love, Mercy and Pity is commanded in

I Thessalonians 2:8 *"Because of our love for you we were ready to share with you not only the Good News from God but even our own lives"*. The compassionate heart of God is what moves Christians to reflect on their ministry to those around them. Where is the compassionate heart of the Christian and the church?

The Motive of Doxology is bringing glory and honour to the name of our Lord by virtue of what Christians do. Indeed the challenge is there for the Christian and the church.

One cannot have any kind of theological reflection if one does not have the Kingdom of God in mind. Hence the Eschatological Motive creates within the individual and the church a wide and far reaching concept of the obligation in its ministries.

Endeavours to commit oneself or the church to a ministry normally takes planning, which no doubt consumes time. The Motive of Haste certainly requires the church and its ministry to work with a level of efficiency and urgency. Especially in the case of the ministry to the Informal Settlements with all the adversities and dangers, there is a need for an hands-on approach, lest the church and the Christian lose its opportunity of being a relevant church.

Whilst we discuss the 'pure and impure motives', we need to clarify the fact and reality that the church and its ministry should not be held accountable for the attitudes of the

recipients of its ministry. This is so, provided the church is bound by its 'pure motives'. If people respond to the churches ministry solely for material and social gains, then so be it. The church and Christians need to know and execute their ministries with clearly defined biblical motives which would epitomise its theological reflection.

## CHAPTER 6

### SPIRITUAL FORMATION AND EMPOWERMENT IN UNDERSTANDING THE PRESENCE OF THE KINGDOM OF GOD.

#### 6.1 INTRODUCTION

Christian spirituality is not an absurd, mysterious and out of this world experience. It is not an experience without any understanding and interpretation of such an experience for the Christian and his or her ministry in a current and real situation. Therefore we should interpret Christian spirituality as being "*spiritual formation and empowerment, a vital moment which relates theological reflection to pastoral planning and praxis*" (Cochrane et al 1991:14) as could be defined for the purposes of ministry in question in this mini-dissertation.

The traditional understanding of Christian spirituality presented the notion that all such experience was absolved and appreciated by and for the individual. This centred on the work of the Holy Spirit in the area of holiness and sanctification for the Christian. (Berkhof 1971:527) This is the fundamental basis of the work of the Holy Spirit, but it should not stop here. If the work of the Holy Spirit does stop here, it presents Christians as being people of high and heavenly experiences, hence being of so heavenly good that they are of no earthly use. Such a spirituality presents itself as a paradox and is certainly not the spirituality of the Bible. But Berkhof goes on to explain

that in the "special operation, the Holy Spirit overcomes and destroys the power of sin, renews man in the image of God, and enables him to render spiritual obedience to God, to be the salt of the earth, the light of the world and a spiritual leaven in every sphere of life".

(Berkhof 1971:426) To interpret Berkhof, would mean Christian spirituality should cause Christians to become the salt and lights in this world and in the Informal Settlements. Thus what happens in the spiritual realm must impact on the human, practical and social realm.

It is always best to start with the known before one could venture into the unknown. To borrow a further comment from Andrew Skinner in his introduction to 'The Wealth of Nations', he states "Smith worked in terms of two sets of human propensities those which are 'selfish' and those which are 'social'. It is also apparent from Smith's argument that propensities of the latter kind, such as fellow feeling and the desire to be approved of, dispose man to society without however being sufficient to sustain it. As we have observed, the main problem is presented by the existence of selfish propensities: propensities which make it necessary to establish sources of control such as the rules of justice and morality". (Smith 1974:26)

In endeavouring to deal with Smith's concepts and ideas of 'fellow feeling, desire for approval, selfish propensities and rules of justice and morality', the answer is, in Christian spirituality. Hence a third propensity could be added to the two

of Adam Smith which would complete the picture on the ecclesiastical plain. This would be 'spirituality'. In this chapter we need to focus on the following aspects of spirituality as listed by Cochrane et al in their publication

'In Word and Deed' :

- i) definition
- ii) a spirituality of the Kingdom of God
- iii) the gift of discernment
- iv) spirituality of those in need
- v) a spirituality of empowerment and hope

## 6.2 DEFINITION OF SPIRITUALITY

*"Christian spirituality is a way of speaking about discipleship, the following of Jesus Christ as Lord, in relation to the resources of the Spirit and the means of grace which enable us to be disciples". (Cochrane et al 1991:75)* From this definition there stems a logical flow of moving from the spiritual to the practical.

The whole notion of the work of the Holy Spirit in the lives of Christians is supposed to bring about change and action which must unfold in a ministry. The point one endeavours to make is the impetus and motivation received by the Christian for his or her ministry is received through the work of the Holy Spirit. The argument here, is that all forms of work, ministry and action emanates from what God starts in the individual through the prompting of the Holy Spirit.



Hence it must be clear that the Christian and his or her ministry is founded and supported by God through His Spirit. Thus the work, ministry, or action has a spiritual and theological origin. For, if it is not of this origin then it is secular social work as can be done and if not better by the trained social worker and sociologist. But here the focus is Christian ministry and obligations based on the Word of God and as guided by His Holy Spirit. This is what Christian spirituality should bring out in a Christian and this Christian spirituality must be experienced by the beneficiaries who in this instance are the dwellers of the Informal Settlements.

### 6.3 A SPIRITUALITY OF THE KINGDOM OF GOD

Here the understanding and interpretation is that the end result of the work of the Holy Spirit is for the benefit of the kingdom of God. In as much as God and His Spirit work in and through the individual, the individual does not receive and saturate God's blessings. The work of the Spirit starts in the individual but unfolds for the benefit of the corporate body of Christ being the church in our world.

Thus we could say *"the Kingdom or Rule of God in the Bible refers to God's reign or rule proclaimed by the Hebrew prophets and manifest in a decisive and unique way in Jesus of Nazareth. This rule extends over all of life, all of reality: it transcends and unites what we have separated"* (Cochrane et al 1991:77) Often Christians are urged to have a Kingdom of God mentality, outlook

and perception as opposed to a narrow congregational, denominational or individual based view of one's ministry.

Most certainly the world of the Informal Settlements falls within the Kingdom of God. For the spirituality of the Kingdom of God to be understood and experienced by the people of the Informal Settlements, the church needs to respond in an affirmative manner in this ministry. Failing this, the church would be seen by many as being either spiritually relevant or irrelevant. Leonardo Boff, the Latin American Theologian expresses this well when he distinguishes between *"the disgrace which underlies the structures of human oppression, and the grace which empowers efforts to overcome them"* (Boff 1981).

#### 6.4 THE GIFT OF DISCERNMENT

*"At the heart of Christian spirituality is listening to the Word of God in scripture with eyes opened to the oppressive suffering and reality".* (Cochrane et al 1991:78) The whole understanding of discernment is being able to see things for what they really are. It is often, that we see situations, circumstances, needs, problems and issues and to either without inquiring just accept them or take them for granted.

However, discernment of a Christian spiritual nature, sees these things and becomes disturbed or joyous. This reaction is based on the nature of the event, as to whether it is a blessing, a curse or a scourge on humankind. If one is led by the Holy Spirit

of God it is NOT possible to experience a situation, in the case of this study the needs and problems of the Informal Settlements and have no reaction to such a situation.

Hence the gift of discernment is that experience of Christian spirituality which enables one to see the need and the problem with the same compassion that Jesus had when he was confronted with the needs and problems of His day. All through the gospels, Jesus reacted and responded to people at the point of their need. So it must be with the church of today to be able to use the gift of discernment and display the spirituality of the Christian and the church in its response to the needs of those in the Informal Settlement.

#### 6.5 SPIRITUALITY OF THOSE IN NEED

The general perception of the poor and needy is to be satisfied with Matthew 5:3 *"Happy are those who know they are spiritually poor: the Kingdom of heaven belongs to them"*. Whilst the poor can identify with the text, we need to tread cautiously lest we make this text an escapist theory.

The spirituality of the poor *"is very different from some traditional forms of Christian spirituality which made the poor passive objects of oppression or of paternalism"*.

(Cochrane et al 1991:80) It is not a situation of lying down, accepting your lot and waiting for the inevitable, but on the contrary allowing the spirit of God to quicken the suffering and

the poor and giving them the wisdom and ability to raise themselves from the hopeless situation. For the Spirit of God imbibes wisdom, strength, courage, guidance and direction for those who earnestly seek Him.

*"David Livingstone told an audience at the University of Cambridge in 1857, that the slave trade, of which he had a profound horror, could only continue because of the collaboration of the Africans in it". (Valley 1990:99)* So often institutions in society such as the church are the reasons for their own demise. Thus what Cochrane et al call the spirituality of the poor actually means that the dwellers of the Informal Settlements be awakened to their plight by the work of the Holy Spirit. This awareness does not mean an awakening for revolutionary action of dissent and destruction but a spiritual revolution of the heart which can manifest in action. So that stemming from this Christian spirituality, the dwellers of the Informal Settlements would use the guidance of God's Word and the gifts and abilities he has given them to work towards alleviating their miseries.

#### 6.6 A SPIRITUALITY OF EMPOWERMENT AND HOPE

As the sub-heading suggests, for the Christian there are two important dimensions of spirituality applicable in the context of this mini-dissertation. The first being one of empowerment, where Christians through their spiritual experiences are empowered to respond in a way that pleases God. Cochrane et al states that *"the gift of empowerment is the enabling of disciples*

to engage in the task of living out the gospel in the life of the world". (Cochrane et al 1991:82)

The second dimension is hope, which applies to those who are in need, the dwellers of the Informal Settlements. Jurgen Moltman has an entire 342 page publication entitled "Theology of Hope". He states in its preface that theology should set out from hope but this hope must enquire into the ground of hope of Christian Faith and into the responsible exercise of this hope in thought and action in the world today. (Moltmann 1965:11)

Therefore *"Christian spirituality is about keeping such hope alive even in situations which are, humanely-speaking, hopeless. Hope is, in fact, attempting to live and witness here and now in anticipation of the fulfilment of God's promise of a 'new earth and new heaven"* (Cochrane et al 1991:82)

Thus we understand God does not grant gifts for the sake of granting gifts but for a purpose. For the Christian the gifts of the spirit must bring the individual to experience a spirituality of empowerment and hope.

## CHAPTER 7

### PASTORAL PRACTICE, PLANNING AND THE PRAXIS OF THE CHURCH

#### 7.1 INTRODUCTION

This being the final component of the Pastoral cycle, it focuses on what the ministering church and the people of the Informal Settlements have to do. Hence a 'Theology of Praxis'. Praxis is that which has to be done based and determined by the analyses and theories employed in a particular situation. The praxis would be guided by the pastoral practice and planning. This certainly moves us into the discipline of Practical Theology, hence becoming practical theologians or theologians of practice in order to understand what praxis really is.

*"Practical Theology is the critical and constructive reflection within a living community about human experience and interaction, involving a correlation of the Christian story and other perspectives, leading to an interpretation of meaning and value, and resulting in everyday guidelines and skills for the formation of persons and communities". (Polling & Miller 1985:62)* Polling and Miller touch on two important aspects that of 'meaning and value' which explain the whole understanding of a theology which is practical. On this basis the ministering church is bound and obligated to offer itself as an instrument in God's hand. The theological flow of the church from being in God's hand will definitely yield a ministry which has meaning, and this meaning

would have great spiritual value for both the giver and receiver in a ministry and mission situation.

Hence in this chapter, our focus will be on the pastoral dimension of the Christian church on the level of : -

- i) Planning
- ii) Practice

## 7.2 PASTORAL PLANNING

Proverbs 29:18 states "*Where there is no vision the people perish*". Therefore planning in any situation, project or ministry is of vital importance. Vision or planning means the life or death of a ministry. In order to plan comprehensively and thoroughly we need to glean much of the necessary information and data which were discussed in the previous chapters.

The priority of the human need stands out. Ms Annalet van Schalkwyk states the "*explanation of human need touches on the very essence of human nature. It also explains what development and community development are about, namely the synergy and coherent (or holistic) realisation of human needs*". (van Schalkwyk - Missionalia 1996: 53) Hence the pastoral planning in this situation must revolve around human needs.

Max-Neef et al emphasise nine (9) prominent areas of concern relating to human need. These are 'Substance, Protection, Affection, Understanding, Participation, Idleness, Creation,

Identity and Freedom'. Hence these nine basic areas of concern must inform Christian ministry and its planning in the Informal Settlement.

The important questions to be answered are :

- i) Does the Church have a vision in its ministry to displaced people, in this instance the dwellers of the Informal Settlements?
- ii) If it has, is there proper or adequate pastoral planning taking place?
- iii) Is the basis of the planning focused on human needs?

We will attempt to answer these questions in the next section of Pastoral Practice with some answers overlapping in the conclusion.

### 7.3 PASTORAL PRACTICE

The issue of pastoral practice has to become the responsibility of the ministering church and its individuals. The ministering church is *"called upon to be prophetic in word and deed"*. (Cochrane et al 1991:85) The church has to respond with a sense of urgency and not fall into what Karl Barth calls *"a habit of coming to the scene too late, of entering the fray only when its opinions no longer involve any risk and can no longer exert any particular influence"* (Valley 1990:98) The church would surely not want to risk this kind of criticism.



The ministering church can certainly answer the questions posed in the above section of Pastoral Planning by "linking man's need to God's resource with Christ being the linkage". (Grigg 1990:71) Christ being the link is vital for meeting the needs with a solution. But how does Christ become the link in the here and now?

The answer is incarnation. "Incarnation in its simplest form is the reality and promise that, we, by our very presence, personify Jesus. The disciples walked with Jesus and then heard the final instructions that they were to go into the world as Jesus had been sent. Incarnation is the life of Jesus continued in a community, through the church. I alone cannot be the Body of Christ. We, the entire church of every persuasion and denomination are the Body of Christ. In every conceivable way, incarnation is a social event - it is public, it happens in a concrete circumstance, its work is determined by the environment of need, both spiritual and physical. Its sensitivity is informed by the history of pain; its evidence is transformed lives on location; it is a confrontation in the public between the forces of those who would destroy and those who would love. It is worship, marriage, and family at peace. It is neighbours reconciled and at rest. It is despair turned to hope, and it is dignity not bestowed but affirmed". (Perkins 1993:177)

Perkins' words of wisdom certainly provide us with the all encompassing answers to meeting the needs of the dwellers of the Informal Settlements and answering the questions of the previous

section in the area of pastoral practice.

Perkins' terminology certainly displays a deep sense of reality and concern pertaining to human suffering and the ministering to this suffering. This meaningful perception is highlighted and noticed in his use of carefully chosen and appropriate language. These perceptions of practice could be understood further by the process of unpacking his whole concept of incarnation.

i) Firstly Perkins states that *'incarnation is both social and public'*. These are the two important and vital dimensions of human life and its existence. Therefore this is where our personifying Christ has to be real and evident. Here our living out of the nature and characteristics of Christ would need not be interpreted. For this Christian life of practice and servanthood would speak for itself.

ii) The living out of this Christianity has to take place in a *'concrete circumstance'*, which brings one into realising the solid and rooted situation of this ministry in the Informal Settlements. These words intimate a definite, sure and unavoidable situation for the church and its ministry of practice.

iii) Perkins talks about an *'environment of need, being both spiritual and physical'*. The church has to come to grips with the understanding of the *'environment of need'*. The emphasis here is to become aware of one's environment. Often the church sees,

hears, and knows the needs but never becomes aware and conscious of these needs. For only when the church undergoes a level of awareness will it respond in practice.

iv) The church's *'sensitivity being informed by the history of pain'* is a statement which undoubtedly speaks volumes about how the church should experience the problems of the day. Due to the fact that the church's constituency are people, it is impossible for the church to minister without the vital aspect of sensitivity. Perkins links sensitivity and pain together, because it is not possible to separate them as part of the human experience. The church and the Christian need to identify with the words of "Bob Pierce, founder of World Vision , *'May my heart be broken by the things that break the heart of God'*".

(Perkins 1993:178) Only if we share the covenant compassion of God would we feel the way God feels about the those in need. Hence becoming a sensitive Christian in a sensitive church is precisely what is needed for the present day church in order to understand the pain of the people and become the Christian and the church in pastoral practice.

v) The notion of *'confrontation in the public square between those who would destroy and those who would love'* brings the church to the forefront of the battle. Here one sees and understands that the incarnation of the church and the Christian in becoming part of the incarnated mediation of Christ must come with a sense of boldness and courage. The church will have to act in any and every situation which demands its ministry even if it

means the 'public square'. Often the church and the Christian alter much between opinions. Hence the church is called to take its bold stand on the side of Christ to oppose that which works contrary to the theology of practice teachings and to encourage that which builds in the situation of the church's ministry in practice.

vi) In the closing words of Perkins quotation, he declares that the incarnation of Christ into the church and its people means *'despair would be turned to hope and dignity will not be bestowed but affirmed'*. Is it not the message of the gospel to bring hope in the place of despair? Even though the final hope of the Church is in Christ and His salvation offered to all of humankind, this message of hope would only reach those who are destitute and impoverished when it reaches them as not only the message of hope but also as the practice of hope. Hence the church is ideally placed to restore and affirm dignity to the recipients of its ministry. What better way to reach the people of the Informal Settlements than to restore their dignity as people who were created in the image of God. Thus the *'Imago Dei'* of the ministering church will be present in its practice and be experienced by the dwellers of the Informal Settlements.

Therefore the ministering church and Christian in employing themselves in pastoral practice, have to embody John 1:14 *"The Word became flesh and lived among us"*. The fact that the Word, Jesus Christ, lived among the people indicates, as to where the church and the Christian has to be located. For it is not

possible to be part of a ministry of practice from a distance. It has to originate and operate at grassroots level. The crucial question which faces the Church and the Christian is - Whether they are willing to become the visible and tangible 'flesh' of Christ in the demand for a ministry of practice in the Informal Settlements.

The challenge goes further for the church and Christian as in Isaiah 58:12 "Your people will rebuild what has long been in ruins, building again on the old foundations. You will be known as the people who rebuilt the walls, who restored the ruined houses". Will the church and the Christian be the rebuilders of the ruins, lay new foundations, rebuild the walls and restore the houses in its pastoral practice for the dwellers of the Informal Settlements?

Therefore the church in its ministry to the Informal Settlements must become what Charles H Kraft calls "being receptor orientated" in his book 'Communication Theory for Christian Witness'. He states "if receptors are important to the communication process as this treatment attempts to suggest, it is incumbent on Christian communicators to become more receptor-orientated than is often the case. As Engel said, 'the audience is sovereign' (Engel 1979:46). One change that many of us must make in response to this recognition is to alter our thinking and behaviour to take account of this fact. I have endeavoured to show that Jesus was receptor-orientated. At this point I will suggest again that we study his model with the aim

*of imitating his approach to his receptors"* (Kraft 1991:80)

The church which is ministering, need not only be aware of its communication being receptor-orientated but also its ministry being receptor orientated. Following Engel this means that the receivers, the people of the Informal Settlements, of our ministry are truly 'sovereign' to us in our pastoral practice.

Having discussed to a great extent the theories of pastoral planning and practice the church needs to focus on the practical implications of the discourse developed in this mini-dissertation. Having covered the 'words', the logical procession is the 'deeds'.

## CHAPTER 8

### CONCLUSION

#### 8.1 INTRODUCTION

This concluding chapter derives from the linking of the points in the Pastoral Circle. The points are linked as they relate to the practical implication of these issues which the points represent. This can be graphically seen and understood as is represented in figures 3 and 4 in the introductory chapter.

The focus of the conclusion is on :

1) the interpretation and meaning of the four (4) smaller circles within the larger pastoral circle.

2) the outcome from the full understanding of the message and meaning of the points on the pastoral circle which must yield some necessary, pertinent, appropriate and important practical points of action for implementation. These are to be based on a theology of development with the main focus being sustainable development.

#### 8.2 THE CONCEPT OF THE FOUR SMALLER CIRCLES OF MINISTRY WITHIN THE PASTORAL CIRCLE

i) Smaller circle 1 requires the church to *THINK*, which was discussed in chapter 4 the Ecclesial Analysis and chapter 5 the

Theological Reflection. The *THINKING* must be based on the analysis of the ecclesia under discussion, which would inform how the church reflects on its theology in such situations of need. This leads to determining and defining the receiving church which is within the Informal Settlement and the ministering church which operates from outside the Informal Settlement. Both these churches need probing through the process of *THINKING* and therefore the asking of important questions about :

- i) who they really are?
- ii) what are their needs?
- iii) what can they do about their and each others situation?

ii) Smaller circle 2 requires the church to *PRAY*, which would encompass the discussions of chapter 5 - Theological Reflection, chapter 6 Spiritual Formation and chapter 7 Pastoral Planning. In order for the church to *PRAY* about its commitment regarding its ministry to the Informal Settlements, it needs to reflect on its theology and how it allows the Holy Spirit to mould and form its spirituality in order for this reflection and spirituality to impact in its pastoral planning. Thus, having put together this construct, it must be supported and sustained in *PRAYER* by both the ministering and receiving churches.

iii) Smaller circle 3 locates itself in the important aspect of implementation which is *WORK*. Therefore chapter 3 the Social Analysis, is developed from acquiring the correct basis of one's Christian Faith in chapter 1 and effecting the precise point of



Insertion for the church's ministry in chapter 2. All of this would unfold in chapter 7 with Pastoral Practice and Planning. The only locale for all of this happening within circle 3 is in the setting of *WORK*. Thus, the ministering and the receiving church in operating together in the *WORKING* process will present for themselves the undertaking for a successful, effective and fruitful ministry.

iv) Smaller circle 4 is rooted, based and founded on *ACTION*. This *ACTION* is guided by the understanding of the church's and the Christian's Faith in chapter 1, which knows and *ACTS* at its point of Insertion in chapter 2 and receiving its impetus from the Spiritual Formation in chapter 6. All of these aspects within the fourth circle work in association with each other and is effected in Pastoral Practice and Planning in chapter 7. The substantiation and need for *ACTION* in Christian ministry can be further supported by James 2:14 *"My brothers, what good is it for someone to say that he has faith if his actions do not prove it?"*. Therefore the best Bible with which we could minister to the world of the Informal Settlements and that would be easily read by the world of the Informal Settlements would be believers' lives in *ACTION*.

### 8.3 THE THEOLOGY OF DEVELOPMENT FOR MINISTRY IN THE INFORMAL SETTLEMENTS

#### 8.3.1 INTRODUCTION

Development is the buzz word in every situation of need in the world today. In what used to be known as Third World countries (now known as countries of the developing world, perhaps a sophisticated name for the same situation which has the same connotation) DEVELOPMENT, has become priority. Every government and non governmental organisation is working to uplift the life and situation of those in need. In many instances, programmes, projects and institutions come into being but without longevity and achieving its objectives. The trend for many of the organisations involved in social upliftment is to have a very short lifespan. Hence the church needs to take cognisance of this history with social programmes and institutions.

#### 8.3.2 THE NEED FOR A THEOLOGY OF DEVELOPMENT

*"Many Christians, churches and Christian groups are today keen to get involved in development, but many haven't got a sound theological basis to do so. This in turn can lead to simply following a secular agenda, or climbing a reductionist bandwagon like "God is with the Poor" or "if we only love each other". The point is that a sound theology of development, which on one side takes the whole development problem in consideration and on the other side the whole message of the Bible, will be more*

responsible, realistic, sustainable and authentically Christian. In other words, as Christians we should be clear about what and how we are involved in development" (Yzerman page 1)

The church has to ensure its development has a strong foundation for its continuance. The church's involvement in development is vital especially in the Informal Settlements which is our situation for ministry in this mini-dissertation. Thus "quite a number of African Socialist ideologies, for example, recognise the value of religious convictions. African Socialism has been described as 'non-atheist', and one African president has gone as far as to say that the African Socialist must be a believer, because it is only the believer who asks big questions".

(Shorter 1972:39)

### 8.3.3 SUSTAINABLE DEVELOPMENT FOR THE CHURCH'S MINISTRY

The answer to these big questions is development but just not the general kind of understanding of development but one which is SUSTAINABLE DEVELOPMENT.

"The problem is of finding sustainable patterns and processes of development within the (international) community for the future. In the developing world, conditions such as rising poverty and the mounting debt form the context in which individuals struggle to meet their basic needs of survival and nations wrestle to provide for their populations. The outcome is often the destruction of the very sources with which such needs have to be

met in the future. In the developed world, there is a rising awareness of the environmental effects and the wasteful use of resources associated with their own style of development. It is recognised that these patterns and processes of development will not be able to continue to supply the needs of the minority of the world's population let alone the rising numbers of people who aspire to higher standards of living" (Elliott 1994:1)

The church has to ensure it does not fall into the same trap of the past in destroying and or exhausting the available resources in order to conduct its ministry in the Informal Settlements.

"In order to identify the challenges of implementing sustainable development in practice and to realise the opportunities for sustainable development, it is necessary to understand the changes in *THINKING* and *PRACTICE* from which the concept has developed. Of particular importance are the changes in *THINKING* about what constitutes 'development' and how best to achieve it, and changing ideas about 'environment'. (Elliott 1994:5)

Hence sustainable development needs the aspect of *THINKING* which is the process of smaller circle 1 discussed above. The understanding of *PRACTICE* for our purposes the Pastoral Practice of the previous chapter is also vital for sustainable development.

To ensure there is sustainable development, the aspects of human resources, the giving of support to the informal sector economy,

*which provides income from low-skilled labour and the involvement of the role players outside of the situation of need is vital.*  
(Elliott 1994: 63,82ff)

This confirms the practical concept of *WORK* as discussed in the framework of smaller circle 3.

In order for sustainable development in the Informal Settlements to be upheld there must be a strong element of *ACTION* from all persons and organisations concerned. There is a strong call to the national, regional, non-governmental, community, church and the dwellers of the Informal Settlements to be people and institutions of *ACTION*. Hence the requirement of smaller circle 4 where a call for *ACTION* is the logical conclusion for implementation of a ministry to the Informal Settlements.

In the pursuit of Sustainable development for the Informal Settlements, the following are important elements which must be present :

- i) effective participation of the recipients of the ministry.*
- ii) a system that provides solutions for the tensions arising from disharmonious development.*
- iii) a system that respects the obligation to preserve the ecological base for development.*
- iv) a system that fosters sustainable patterns for trade, growth, expansion and aspirations at all levels namely local, regional, national and international if*

necessary.

- v) *an administrative system that is flexible and has the capacity for self-correction.*

(Elliott 1994:4)

The only other smaller circle 2 being PRAYER is the pillar on which sustainable development will stand or fall. For it is only PRAYER, the act of communicating with God and fostering communicative and community purpose, who through this communication sustains all things. Hence it is PRAYER that will sustain sustainable development.

#### 8.3.4 DEVELOPMENT WITH THE FOCUS ON PROVIDING SERVICES

The church needs to take cognisance of the fact that it cannot apply a fixed solution of any other kind, type or area and expect it to work. For "programmes or services benefit a local community only to the degree that they come from the 'bottom up', that is, reflect the actual felt needs of the people being served. Because the needs and the people of every community are different". (Perkins 1993:103) Therefore the programmes and services must not be done FOR the dwellers of the Informal Settlements but WITH them.

"We must avoid the mentality of dependency. In Christian community development, we want to empower people to take



responsibility for their own lives and to have the consciousness of their own dignity and worth that comes from being able to have such control. In order to do so, we need to give responsibility for programmes at least in part to them". (Perkins 1993:103)

Development in the Informal Settlements must ensure the following elements of service is covered :

- i) *DIGNITY*, where peoples' dignities are restored.
- ii) *POWER*, where people are empowered to decide, act, work and apply themselves to all forms of upliftment.
- iii) *EDUCATION*, where education is accessible to all people, and most especially the adults in the Informal Settlements.
- iv) *EMPLOYMENT*, where methods of job creation could be explored within and outside of the Informal Settlements. Based on the survey, the single most common reason for many people moving from rural areas to urban areas was to seek employment.
- v) *HEALTH*, where a) medical clinics could be set up, due to the fact that most people in the Informal Settlements have no access to Primary Health Care. Here the churches could finance and supply the personnel. In many privileged churches there are health care workers who could be used for Christian community work on permanent or voluntary basis.  
b) Health Education is most needed in the Informal Settlements due to the unhygienic living conditions.

vi) *SECURITY*, based on the survey, another common reason for people leaving rural areas and moving to urban areas is due to violence and crime. In some tense situations, even the police were reluctant to intervene in conflict circumstances. Hence, there is a great need in this area of service. Besides spiritual comfort and strength, the church can endeavour to approach the respective authorities on security for and on behalf of the people who live in fear in the Informal Settlements.

vii) *RECREATION*. This is a vital aspect of life for people in the Informal Settlements. In this particular area of service in most instances there is absolutely nothing. A community worker Mr Sunny Singh, who spends most of his time in the townships once remarked "*the only recreation the children of the township have, is to throw stones and types of 'missiles' at the police and army caspers and vehicles when they appear in the townships*". This reflects a sad and extremely desperate situation, for much of this has spilled over into the Informal Settlements. This is an ideal area for the ministry of the church, where they provide activities, recreation, training programmes, social and spiritual programmes for all age groups to fill the vacuum in the lives of the dwellers of the Informal Settlements.



viii) *HUMAN RESOURCES*. In the Informal Settlements there is evidence of tremendous talents, gifts and abilities. Here the church can play a facilitating role of unearthing, nurturing and promoting those with these God-given gifts and talents. This is where the church could play a major role in *CAPACITY BUILDING*, to facilitate the building of capacity with the peoples' own resources.

The Important question is how does the church accomplish all of this? What vehicle could be used to ensure the church delivers on these issues with implementation? An excellent vehicle is what John M Perkins in his book "Beyond Charity - The Call to Christian Community Development" calls the CHRISTIAN COMMUNITY DEVELOPMENT ASSOCIATION (CCDA)

Thus we need to present an historical background to the CCDA in order for us to understand its operation and the context from where it comes.

#### 8.3.5 THE ESTABLISHING OF THE CHRISTIAN COMMUNITY DEVELOPMENT ASSOCIATION

*"God's people at the front lines among America's poor are finding refreshment and discovering that they are not alone through the Christian Community Development Association (CCDA). CCDA is a church-based movement of over 175 ministries and church activities among the poor in 75 cities and 30 states. Its mission*

is to develop a strong fellowship of those involved in Christian community development. New and existing members are supported and encouraged.

CCDA's membership is interracial and its leadership is heavily drawn from America's minority communities. One of CCDA's most important distinctions is that most of its members live in the very communities where they are involved. The members of CCDA are united in their belief that people empowered by God are the most effective solution for the spiritual and economic development needs of the poor.

CCDA was formed as a direct result of the John M Perkins Foundation for Reconciliation and Development. Since its beginning in 1983, the Foundation has focused on joining people of need with people of resource. As many sound Christian community development ministries began sprouting up across the country, the Foundation called these organisations together, and in 1989 these ministries formed an association for the purposes of mutual encouragement and expanding the work of Christian community development. (Perkins 1993:183)

One sees the basis of the CCDA as built on a firm foundation and with principles and guidelines which are very circumspect of its ministry, its constituency and its personnel.

The extent of having over 175 ministries, in 75 cities and 30 states certainly supports its feasibility and its perpetuation. There are the many encouraging factors from this historical

background that augers well for the establishment of such a CCDA with the focus being on the Informal Settlements. These factors are :

- i) *The poor and needy do feel alone but have a sense of community.*
- ii) *It is a church-based movement.*
- iii) *The leadership is drawn from minority communities.*
- iv) *The workers live and work in the same community.*
- v) *The belief that people empowered by God are the most effective solution for spiritual and economic development needs of the poor.*
- vi) *The joining of people of need with people of resource.*
- vii) *The amalgamation of all Christian organisations with the same ministry.*

(Perkins 1993:184)

On the basis of all the information we have before us on the operation, validity, purpose and importance of the CCDA, the suggestion and recommendation would be for the ministering churches to set up a CHRISTIAN COMMUNITY DEVELOPMENT ASSOCIATION with the specific brief that the focal point of ministry must be the Informal Settlements.

For a start the church could use as a guideline the list of key objectives and the list of benefits on which the CCDA of John M Perkins was patterned.

THE KEY OBJECTIVES WHICH GUIDE THE EFFORTS OF CCDA'S MEMBERS ARE:

- i) Encourage and promote fellowship among Christian community developers.
- ii) facilitate the exchange of information among existing Christian community development organisations.
- iii) serve as a clearinghouse for Christian community developers with needs, linking them with those possessing the needed resources.
- iv) Train people in the philosophy and skills of Christian community development.
- v) Educate and mobilise the Body of Christ at large to become involved in Christian community development in their area.
- vi) Enable and equip communities in need to start new Christian community development organisations.

CCDA OFFERS THE FOLLOWING BENEFITS:

- i) Networking: Through CCDA, you will benefit from the knowledge and experience of others at the front lines of ministry.
- ii) Annual Convention: Every year CCDA practitioners from across the country gather to exchange ideas and fellowship together.
- iii) Access to institutes and training centres: CCDA offers training in Christian community development through regional institutes and community-based training centres
- iv) Clearinghouse service: Screening and directing of

request for information.

- v) Organisational and phone consultations.
- vi) Job referral service.
- vii) Newsletters: Each issue highlights CCDA issues as well as new laws, programme ideas, biblical teaching and how to write articles.
- viii) Annual membership directory.

(Perkins 1993:184)

Even though some of the guidelines may seem sophisticated for application or implementation in the ministry to the Informal Settlements, much could be taken for the inauguration and setting up of the CCDA in our specific situation of the Informal Settlements. The rationale of the CCDA is not to "Give people a fish and they will eat for a day" but to "teach people how to fish and they will eat for a lifetime". (Perkins 1993:119) Thus the CCDA is that vehicle that could deliver the promises to meet the needs of those in the Informal Settlements. But its mission statement will be: you do what you can and we together with the Lord's help will endeavour to do what you cannot.

#### 8.4. THE CONCEPT OF TWINNING AS A MEANS TO MINISTRY

The notion of a privileged church ministering to a lesser privileged church is not an acceptable practice in the current ecclesiastical world. Therefore the assistance and aspects of ministry must be channelled in the correct and responsible manner

which are acceptable to all the role players concerned.

The President of South Africa, Thabo Mbeki encouraged the people of South Africa to work together in a partnership. *"The President used the word 'FARANANI' - which means supporting each other - to describe this partnership, which he says will draw on the energy and genius of the nation to give birth to something that will surely be new, good and beautiful"* (Mbeki 1999:2)

This 'faranani' for the church would mean the concept of 'TWINNING', where, as the president said supporting each other. Yes, we as Christians are called to support each other. For Christ's response to the question 'Who is my neighbour?' in Luke 9:25 ff is that your neighbour is anyone who is in need, has a problem or who needs to be ministered unto.

Therefore the TWINNING of churches and congregations is an excellent manner of dealing with some of the needs and problems of the Informal Settlements. As the churches discover a way to twin with each other there will be a sharing of resources, equipment, finances and personnel. It is a bonding of two churches or congregations just as two persons bond when they are born as twins. The bonding comes with equal respect and acknowledgement of each other. In the twinning process there is no big brother syndrome. Irrespective of status, the level of contact, support and relating is on a level playing field. Therefore twinning is a workable programme of interaction and supporting of each other with no superior or inferior attitudes.

The concept of twinning if implemented properly, will certainly enhance the life and ministry of both churches in the Informal Settlements and those from outside.

Thus the earnest endeavour of this mini-dissertation would be that all findings and solutions as determined and unearthed in the micro-context of the Informal Settlements in the Springfield area would assist in providing a similar kind of ministry, action, effect and performance by the church when it ministers in the macro-context of the Greater Durban Area.

It is the aim here to prevent South Africa and the situation of the Informal Settlement from suffering as *"Archbishop Desmond Tutu recalls 'They used to say ... The missionaries came to Africa and they had the Bible and we had the land. And then they said, 'Let us pray'. And when we opened our eyes, we had the Bible and they had the land!'"*. (Valley 1990:99)

Would the church in our day be able to say when all prayed, and when all opened our eyes, all had the Bible and all had the land? This signifies whatever the Christians have, will be shared equitably between all the deserving and the undeserving. For is there one qualified to decide on who the deserving and the undeserving are? This can only be determined by God the Almighty!

In the final analysis, the church has to ask itself what its responsibilities is? The point of this mini-dissertation is not

to do social work or reproduce a social ministry, - but for the people of the Informal Settlement to know why the church is responding to their needs. The prime purpose is be for the church to proclaim the message of salvation in Jesus Christ as the answer, because it comes from the love and compulsion of a Christian heart with a calling to be true to the holistic gospel. That is the difference between social work with a secular emphasis and one which comes from a Christian Spiritual motivation.

For "if the Great Commission (where the message is one of salvation in Matthew 28:18-20) is our evangelistic mandate and the Great Commandment (where the message is love for God first and then love for our fellow beings in Matthew 22:34ff) our ethical and social mandate, then the same one who gave the Great Commission also gave the Great Commandment. This is one area in the Bible where evangelism and Christian social involvement interface. Love for the neighbour is only surpassed by our love for God" (Miles 1986:28)

May some of the arguments  
of this mini-dissertation,  
create the conditions of  
possibilty for the  
Informal Settlements,  
with the many answers,  
to the crucial questions,



*for which young Andrew Zondo,  
so painfully and desperately  
toiled and searched,  
and eventually gave his life for.*

Ministry in the Informal Settlements has to come to terms with the question as posed by the Lord to Isaiah" Whom shall I send? And who will go for us? Isaiah's response should ring true for us who have similarly been touched by a just God and Holy God. He could give no other response, and because of what God has done for us, we can give no other response: 'Here am I. Send me'. (Isaiah 6:8)

Will this be the response of every Christian, every church, every congregation and every Christian organisation who are confronted with a need for a ministry to the people of the Informal Settlements? Further thorough participative research and facilitative organisation by leaders worthy of their calling in all walks of life, will determine the outcome.

\*\*\*\* SOLA GLORIA DEO \*\*\*\*

9. APPENDIX A

Analyses of the vital aspects of Questionnaire A

Answered by the dwellers of the Informal Settlement

1. *Level of education.*

An average of 3 persons in every housed have no formal education.

2. *Duration of stay.*

An average of 7 years.

3. *Where did you live prior to moving to this Informal Settlement?*

95 % of the respondents are from rural areas.

4. *Why did you leave your home and area?*

The reasons ranged from :

political violence	40 %
unemployment	50 %
others eg. destitute	10 %

5. *Regarding the Informal Settlement, how would you regard your : -*

a) *LIVING CONDITIONS*

GOOD	20 %
SATISFACTORY	10 %
FAIR	30 %
VERY BAD	40 %

b) *AMENITIES*

GOOD	0
SATISFACTORY	1 %
FAIR	25 %
VERY BAD	74 %

c) *SPIRITUAL LIFE*

GOOD	30 %
SATISFACTORY	20 %
FAIR	30 %
VERY BAD	20 %

d) *SOCIAL LIFE*

GOOD	20 %
SATISFACTORY	5 %
FAIR	5 %
VERY BAD	70 %

6. *What are your impressions of the people who live in well-built homes in this area?*

They all have a better and comfortable life. - 100% of the respondents.

7. What are the major problems experienced by people in the Informal Settlements?

Education	20 %
Water and Electricity	20 %
Development	50 %
Housing	10 %
Unemployment	90 % of people and families

8. How many people in you family are unemployed?

3 - 5 in ever household

9. Do you belong to a religious organisation?

90 % of the dwellers belong to a Christian church.

10. Has there been any contact or ministry to you or the religious organisation you belong to in the Informal Settlement by any organisation in this area?

YES

NO

70 %

30 %

10. Do you believe that religious institutions have a role to play in assisting the people of the Informal Settlements?  
100 % felt this is needed.

11. *The church's assistance is needed in the following areas of ministry :*

Violence, Peace, Crime, Drugs and Alcoholism, Abortion, Destitute people, Street children and people, Harmony, Education, Health care, Upliftment, Capacity building, Development and Spiritual Ministry.

15 *Do you believe that the Informal Settlements are an answer to cope with the masses of people moving to the city centres from the rural areas?*

YES 90 %

NO 10 %

16. *How can your living conditions be improved?*

Employment 100 % of the respondents

and Approaching politicians 70 % of the respondents.

17. *How can the amenities in your area be improved?*

90 % of the people felt the responsibilities lies with the Durban Metro Council.

18. *How can your spiritual life be improved?*

80 % of the respondents felt the need for a church committment.

20 % felt it did not matter to them.

19. *How can your social life be improved?*

90 % of the respondents advocated for a working together in unity, peace and harmony.

20. Which governance structures exist in the area?

The main control is by the Headman of the Informal Settlement, beside this there is not much else.

21. What is the quality of the service of these structures?

90 % of the people felt for those that do exist the service is very poor.

22. Which governance structures should exist and operate here?

The involvement of the Durban Metro Council - 95 %

10.

APPENDIX B

Analyses of the vital aspects of Questionnaire A  
Answered by the Church Leaders in the Springfield Area

1. *Total Membership*

Ranged from 100 to 2000 members.

2. *Is your institution involved in any social and welfare upliftment programmes? If yes, list them.*

50 % of the Churches are involved in some kind of social work eg feeding scheme, orphanage, soup kitchen, counselling ministry, medical assistance, old age homes, clothing for destitute, building maintenance.

3. *Who are the beneficiaries of these programmes? eg. community, ethnic, religious, specific area groups etc.*

Street children and people, Dwellers of the Informal Settlement and Homeless.

4. *What is the frequency at which these programmes are administered? eg. per day, week, month or year*

It varied between weekly and monthly.

5. *Has there been any contact or ministry to any Informal Settlement in your area?*

30 % YES

70 % NO

6. Regarding the Informal settlement, how would you describe your : -

a) CONTRIBUTION eg financial, provisions, resources etc.

GOOD	20 %
SATISFACTORY	20 %
FAIR	10 %
NONE	50 %

b) CONTACT eg time spent at or for the Informal Settlement.

GOOD	10 %
SATISFACTORY	10 %
FAIR	20 %
NONE	60 %

c) SPIRITUAL MINISTRY at the Informal Settlement.

GOOD	5 %
SATISFACTORY	5 %
FAIR	10 %
NONE	80 %

d) SOCIAL MINISTRY at the Informal Settlement.

GOOD	10 %
SATISFACTORY	10 %
FAIR	10 %
NONE	70 %



7. What is your and your institution's view of this kind of urbanisation?

Concerned 80 %

Problematic 20 %

8. What do you think are the kinds of problems Informal Settlements experience/pose?

Health hazard, threat to life, crime and violence

9. What solutions do you propose that could assist in resolving the problem of Informal Settlements as urban development strategy?

Government Involvement recommended by 70 %

Development assistance 20 %

Education 10 %

10. What practical steps could your institution take to assist people in the Informal Settlements overcome their adversities?

Run Programmes on development, health education, skills training, focus on human interest.

11. Do you believe that the Informal Settlements are an answer to cope with the demise of Influx Control?

100 % felt it was not.

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