

Orphaned and Vulnerable Children:  
A Development Challenge to the  
Christian community of Pietermaritzburg

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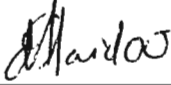
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**DECLARATION:**

I declare that, where specifically indicated to the contrary in the text, this is my own work and has not been submitted to any other university or for any other degree.

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Date: 19/03/08

## ABSTRACT

The Christian community and local government in Pietermaritzburg is confronted with a crisis of orphan and vulnerable children(OVC). Orphan numbers are expected to peak between 2006 and 2010. No amount of external policies and legislations can adequately deal with both the outward needs and the internal trauma that orphan and vulnerable children experience. However, this study argues that the Christian community is well placed to meet the holistic needs of OVC. By engaging David Korten's Four Generational Framework, the Christian community is challenged to move beyond meeting the visible short term needs of OVC and to become more involved in policy and decision making bodies. Further, through the endeavors of voluntary organizations represented by Fourth Generation development strategies, People's Movements could be mobilized to enhance the strategies of government and other organizations involved in the OVC crisis.

Human nature includes issues of human dignity, existential worth, civil responsibility, social equity, political liberty and individual destiny. Understanding one's origin, as expressed in the Bible in terms of humans being created in the image of God (*Imago Dei*), guides the Christian community first in developing an understanding of themselves and second, on how to function in practical ways toward those that are hurting and are in sorrow. In this study reference is made to OVC who find themselves in this situation because of circumstances that are beyond their control. The crisis of parentlessness leaves children unprotected and vulnerable and thereby sets the stage for hopelessness and despair. God's *Imago Dei* is the genetical establishment of the individual's person and anthropological construction. The nature and mission of the Christian community is central to its understanding of and response to human need. The Christian community as custodian of the revelations of God reflects the image of Christ as the image of God. This places compliancy demands on the Christian community to represent God's image and transact God's affairs on the earth. Theological reflections on God's mission to the Christian community are explored with the aim of inspiring the Christian community and local government to work together in combating the OVC crisis. Studies seem to indicate that local government is prepared to partner with the Christian community in its attempts to deal with the crisis of OVC in an effective and sustainable manner.

**DEDICATION:**

This study is dedicated to the orphan and vulnerable children of Ward 34, KZ 225, Pietermaritzburg, who have been the principal motivation of this study.

## **ACKNOWLEDGEMENTS:**

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## LIST OF ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
ANC	African National Congress
CINDI	Children in Distress
HIV	Human Immunodeficiency Virus
OVC	Orphan and Vulnerable Children
PACSA	Pietermaritzburg Agency for Christian Social Awareness
UNICEF	United Nations Children's Fund
UNAIDS	Joint United Nations Program on HIV and Aids
VCT	Voluntary HIV Counseling and Testing
WHO	World Health Organization



# CHAPTER ONE

## INTRODUCING THE STUDY

### 1.1 Introduction

South Africa has been the focus of global attention for a number of years. Discrimination based on class, race and gender have contributed to making South Africa one of the most unequal societies in the world.<sup>1</sup> As a Capitalist state South Africa systematically structured its political and economic apartheid engines to ensure that irrespective of qualifications the state policies that defined racial classification would determine earnings that is, whites would enjoy preference to blacks in income and careers.<sup>2</sup> Inequality of income distribution was excessive and exploitive in South Africa during the apartheid period. Post apartheid data reflects that South Africa tabulated one of the highest levels of income inequality in the world.<sup>3</sup>

When the African National Congress (ANC) came to power after South Africa's first democratic elections in 1994, it faced the challenges of severe poverty, inequality, and economic stagnation.<sup>4</sup> Among the groups most severely affected were women and children. South Africa is home to a large number of orphan and vulnerable children (OVC). The legacy of discrimination, breakdown of family life and traditional values, lack of education, disempowerment of women, high levels of violence, and an increase in the crime rate have led to the situation in which South African children currently find themselves.<sup>5</sup> These include the escalating numbers of street

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<sup>1</sup> Alan Hirsch. *Season of Hope: Economic Reform under Mandela and Mbeki*. (Pietermaritzburg: University of KwaZulu-Natal Press, 2005) p 1

<sup>2</sup> See Jeremy Seekings and Nicolai Natress. *Class, Race and Inequality in South Africa*, (Yale University Press, 2005) pp. 2-5 an attempt is made to demonstrate in the book to understand the nature and trajectory of inequality in a particular country requires a sound grasp of how the state effects both the distribution of income via its labour – market and economic growth policies and the redistribution of income via the budget) most notably via welfare and educational spending). Put it in another way, analysis must encompass the direct and indirect ways that the state shapes spending.

<sup>3</sup> According to Seekings and Natress. South Africa is right there amongst the more unequal Latin American countries (Brazil, Paraguay, Guatemala), and some other African countries including Zimbabwe and Lesotho (see, for example World Bank 2001) p 3

<sup>4</sup> Alan Hirsch. *Season of Hope: Economic Reform under Mandela and Mbeki* p 1

<sup>5</sup> The Interministerial Committee of Young People at Risk in Interim Policy Recommendations November 1996 p 7

children, the emergence and increase of child-headed, youth-headed and granny-headed households and the resulting spiritual, psycho-social and socio-economic impact.<sup>6</sup>

Of particular interest to this study is the plight of OVC in Pietermaritzburg, KwaZulu-Natal, South Africa. At least one in eight children in the country is an orphan, while many more are living with or caring for sick parents.<sup>7</sup> Child headed households in 2001 stood at 248 000.<sup>8</sup> It is necessary for the purpose of this study to define children who fall into this category. An orphan is defined as a child whose parents are both deceased or who has been abandoned by his or her parents, especially a child not adopted by another family.<sup>9</sup> However, in the present global context, the word “orphan” may have several inferences. One of these is “Aids orphans” who fall into two categories namely; those who are infected by Aids and those who have been affected by Aids. The latter constitutes those who may have lost either one or both parents to Aids.<sup>10</sup> An Aids orphan is defined as a child under eighteen years who has lost a mother (maternal orphan), a father (paternal orphan) or both parents (a double orphan) to HIV and Aids.<sup>11</sup> Previously, the definition included children less than fifteen years whose mothers had died of HIV and Aids.<sup>12</sup>

The needs of individual children who lose parents to Aids are not necessarily greater than those of children who have lost parents to other causes, and these needs may begin while their parents are still living.<sup>13</sup> The problems children face as a result of HIV and Aids begin long before their parents or caregivers die as they live with sick relatives in households stressed by the drain on their resources.<sup>14</sup> Children are left emotionally and physically vulnerable by the illness or death

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<sup>6</sup> Tony Barnett and Alan Whiteside. *Aids in the Twenty-First Century-Disease and Globalisation*. (New York: Palgrave Macmillan, 2002) p 201

<sup>7</sup> Phomello Molwedi reporting on the “Conference on Orphans and Other Children Made Vulnerable by HIV and Aids in *The Star* July 13, 2006 p 7

<sup>8</sup> Phomello Molwedi . *The Star* July 13, 2006 p 7

<sup>9</sup> Encarta in <http://uk.encyclopedia.msn.com/dictionary> [Accessed 4 September 2007]

<sup>10</sup> UNAIDS: “*Report on the Global HIV/Aids Epidemic in Aids Orphans in Africa*” July 2002

<sup>11</sup> Health Systems Trust in <http://www.hst.org.za/healthstats/89/data> [Accessed 14 July 2007]

<sup>12</sup> Health Systems Trust in <http://www.hst.org.za/healthstats/89/data> [Accessed 14 July 2007]

<sup>13</sup> United Agency for International Development. *Children on the Brink: Strategies to Support Children Isolated by HIV/Aids*. Annual Report p 5

<sup>14</sup> United Agency for International Development. *Children on the Brink* p 7

of one or both parents or caregivers. They may suffer lingering emotional problems from attending to dying parents and seeing their parents die.<sup>15</sup>

In the context of this study it is necessary to share statistics around OVC as the growing crisis has created increasing interest for research purposes. In South Africa, the HIV and Aids pandemic has also exacerbated the OVC crisis. Sub-Saharan Africa has just over ten percent of the world's population, but is home to more than sixty percent of people living with HIV (25.8 million).<sup>16</sup> In South Africa alone, it is estimated that 5.5 million people are living with HIV.<sup>17</sup> In 2006 an estimated three hundred and fifty thousand South Africans died of HIV and Aids.<sup>18</sup> South Africa's adult death rate has jumped by almost fifty percent over the past six years and the country's devastating Aids epidemic is probably the primary cause.<sup>19</sup> The repercussions of this high infection rate is orphaning many generations of children, depriving them of both parents and caregivers. The plight of children affected by HIV and Aids is a crisis that has reached catastrophic proportions that, tragically, is likely to worsen before the situation improves.<sup>20</sup> In 2006, two hundred and ninety thousand children in South Africa were estimated to be living with HIV and Aids and there were more than one million Aids orphans.<sup>21</sup> The Actuarial Society of South Africa put orphan numbers in 2004 at 865 270 peaking at 2 070 546 in 2015 (these figures do not include grown-up orphans).<sup>22</sup> HIV and Aids is a key challenge of our times, which tests

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<sup>15</sup> United Agency for International Development. *Children on the Brink* p 7

<sup>16</sup> UNAIDS Epidemic Update December 2005. Available from: <http://www.unaids.org/en/Regions/Countries/Countries/South Africa>. [Accessed: 2007/07/15]

<sup>17</sup> UNAIDS, *2006 Report on the Global AIDS Epidemic*, May 2006

<sup>18</sup> Republic of South Africa, Department of Health, HIV and AIDS and STI Strategic Plan for South Africa, 2007-2011: March 2007. Available from: <http://www.doh.gov.za/aids.index.html>. [Accessed: 2007/07/14]

<sup>19</sup> Health Systems Trust. <http://www.hst.org.za/news/20040307>

<sup>20</sup> Dr. Z S T Skweyiya, Minister of Social Development: Conference: *A Call for Coordinated Action for Children Affected by HIV and Aids*, June 2002 (2<sup>nd</sup> – 5<sup>th</sup>) Draft 4 p. 1

<sup>21</sup> Dorrington R, et al. "*The Demographic Impact of HIV/AIDS in South Africa: National and Provincial Indicators for 2006*. (Cape Town: Centre for Actuarial Research, South African Medical Research Council and Actuarial Society of South Africa, 2006) in Southern African Regional Poverty Network (SARPN). The HIV/AIDS Epidemic in South Africa: HIV/AIDS Fact Sheet. Available from: <http://www.sarpn.org.za/documents/dooo2662/index.php>. [Accessed: 2007/07/12] p 2.

<sup>22</sup> *Noah Orphans – The Aids Orphan Crisis*. Available from: <http://www.noahorphans.org.za>. [Accessed: 007/07/15] p 1

our capacity to build caring communities.<sup>23</sup> The epidemic is increasing the number of orphans, while reducing the pool of traditional caregivers<sup>24</sup> and breadwinners.

South Africa in recent years has experienced a sharp rise in OVC numbers as is also the experience globally. Orphan numbers are expected to peak between 2006 and 2010.<sup>25</sup> The most vulnerable of children are those who fall through the safety nets of both community and family.<sup>26</sup> Increasingly, children are living in situations where there is no adult in the home. In many poorer countries families have continued to absorb children into the wider family.<sup>27</sup> However, their capacity to do this is being eroded by a dramatic increase in the number of maternal and double orphans and a reduction in the number of prime age caregivers, such as aunts and uncles.<sup>28</sup> Half of all people with HIV become infected before they turn twenty five, acquiring Aids and dying by the time they turn thirty five, leaving behind a generation of children to be raised by their grandparents or left on their own in child-headed households.<sup>29</sup> Children who have lost parents are more likely to be removed from school because their households need new sources of income and labour.<sup>30</sup>

While comprehensive policies and interventions may be in place in attempting to address the epidemic in South Africa, many challenges still remain. New threats such as drug resistant tuberculosis (XDR-TB) may further complicate the responses given the high rates of HIV/TB co

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<sup>23</sup> Phomello Molwedi in *The Star* July 13, 2006 p 7

<sup>24</sup> A caregiver is a person who assists with the care and support of infected or affected persons voluntarily in *Department of Social Development in Guidelines for Establishing Child Care Forums* p 39

<sup>25</sup> [www.noahorphans.org.za](http://www.noahorphans.org.za) *Nurturing orphans of Aids for Humanity: A Brief Summary* p 6

<sup>26</sup> United Agency for International Development. *Children on the Brink* p 9

<sup>27</sup> Tony Barnett and Alan Whiteside. *Aids in the Twenty-First Century-Disease and Globalisation* p 197

<sup>28</sup> G Foster. Safety Nets for Children Affected by HIV/AIDS in Southern Africa in Pharoah, R (ed): *A Generation at Risk? HIV/AIDS, Vulnerable Children and Security in Southern Africa* ISS Monograph NO. 9 December 2004 in [http://www.iss.co.za/pubs/Monographs/No\\_109/Chap4.htm](http://www.iss.co.za/pubs/Monographs/No_109/Chap4.htm). [Accessed 17 July 2007] in Carol Bower (Executive Director of Resources Aimed at the Prevention of Child Abuse and Neglect – RAPCAN). South Africa: *The Case for Child-Headed Households*

<sup>29</sup> UNAIDS (2000f) “Report on the Global HIV/Aids Epidemic” (June) (Geneva: UNAIDS) in Tony Barnett and Alan Whiteside. *Aids in the Twenty-First Century-Disease and Globalisation* p 199

<sup>30</sup> United Agency for International Development. *Children on the Brink* p 7

infection in South Africa and the high mortality associated with XDR-TB.<sup>31</sup> The HIV and Aids prevalence rate in South Africa is between 18-19%, significantly higher than the rate in sub-Saharan Africa and globally.<sup>32</sup>

## 1.2 Background to the Orphan and Vulnerable Children Crisis

There is a multiplicity of causes that have contributed to and further exacerbated the OVC crisis. These include the political, geographic, economic, social, institutional and cultural structures that have stunted the people's access to resources and privileges. The impact of the apartheid government had far reaching consequences long after apartheid ended. Subsequently, when the ANC came into power, they were confronted with numerous challenges. Among these was the challenge of redistributing wealth and incomes between privileged whites and deprived blacks (the latter group divided according to apartheid convention into "Coloureds", "Indians" or "Asians", and "Africans").<sup>33</sup> This study focuses on three major factors that have impacted on the OVC crisis in South Africa, while acknowledging that there are a number of other factors that have contributed to the crisis. These three specific areas of focus are apartheid, poverty and HIV and Aids.<sup>34</sup>

The apartheid government in South Africa introduced and perpetuated a master-servant relationship between the black and white populations. Hence development was viewed in South Africa as something that the state did for others; for subordinates who were located in "native reserves" and later in "homelands".<sup>35</sup> South Africa's separate development paradigm became encrusted in a variety of institutions inevitably linked to the Bantustan system.<sup>36</sup> When the Afrikaners acquired political power, they sought to empower their own people at the expense of

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<sup>31</sup> Southern African Regional Poverty Network (SARPN). The HIV/AIDS Epidemic in South Africa: HIV/AIDS Fact Sheet. Available from: <http://www.sarpn.org.za/documents/dooo2662/index.php>. [Accessed: 2007/07/12]. p 1

<sup>32</sup> UNAIDS, 2006 AIDS Epidemic Update; December 2006 Republic of South Africa, Department of Health, HIV and AIDS and STI Strategic Plan for South Africa, 2007-2011, March 2007.

<sup>33</sup> Alan Hirsch. *Season of Hope: Economic Reform Under Mandela and Mbeki* p 1

<sup>34</sup> Carol Bower. *The Case for Child-Headed Households*

<sup>35</sup> Institute for African Alternatives (a reader). *Development and Reconstruction in South Africa* p 1

<sup>36</sup> Institute for African Alternatives (a reader). *Development and Reconstruction in South Africa* p 1

others. The “black” population was reduced to jobs that required menial labour and they were denied specialized education.<sup>37</sup> Internationally, the International Monetary Fund (IMF) and World Bank (WB) became increasingly hostile to South Africa because of the apartheid system of governance which represented gross injustices.<sup>38</sup> Fundamental change was required for the legacy of apartheid to be abolished. The marginalized non-white population contributed mainly their labour and purchasing power.<sup>39</sup> Ninety five percent of managerial jobs were occupied by whites with blacks holding a mere two percent of the total 2550 directorships in the top one hundred companies.<sup>40</sup> In 1993 the poorest ten percent of the South African population received 1.1% of the population’s income while the richest ten percent received 45%.<sup>41</sup> These discrepancies were evident in access to education, health, roads, water, sewerage and other basic infrastructure.

The apartheid government propagated gross human rights injustices and adept poverty of the majority. From an economic perspective the minority white population benefited while the greater majority were marginalized and deprived. Small black businesses were blocked out and prevented from thriving by a range of laws and regulations.<sup>42</sup> The state supported the white minority by offering generous tax exemptions and allowing wide scale tax evasion.<sup>43</sup> Much of the economy was owned by the white minority. Five percent of all South Africans owned eighty eight percent of the country’s wealth and eighty seven percent of the land was owned by whites.<sup>44</sup> Fifty thousand white farmers owned eighty five percent of all agricultural land.<sup>45</sup>

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<sup>37</sup> H F Verwoerd introduced a bill in 1953 to remove Black education from missionary control to that of the Native Affairs Department. He said: ‘I will reform it (black education) so that the natives will be taught from childhood to realize that equality with Europeans is not for them.’ Neville I Curle. “The History of education and childhood....Apartheid and Education in *The Storm Clouds are Gathering: HIV/AIDS a South African Overview* (South Africa. 2004) p 5

<sup>38</sup> Alan Hirsch. *Season of Hope: Economic Reform Under Mandela and Mbeki* p 1

<sup>39</sup> Institute for African Alternatives (a reader). *Development and Reconstruction in South Africa* p 8

<sup>40</sup> Molwedi Phomello. Consultative Business Movement. *The Star*. 30:3:93

<sup>41</sup> World Bank 2000:239 in Alan Hirsch. *Season of Hope: Economic Reform under Mandela and Mbeki* p 1

<sup>42</sup> Institute for African Alternatives (a reader). *Development and Reconstruction in South Africa* p 8

<sup>43</sup> Institute for African Alternatives (a reader). *Development and Reconstruction in South Africa* p 8

<sup>44</sup> Institute for African Alternatives (a reader). *Development and Reconstruction in South Africa* p 8

<sup>45</sup> Institute for African Alternatives (a reader). *Development and Reconstruction in South Africa* p 8



Blacks, who were confined to the homelands under separate development, were not allowed to own land in white areas which resulted in their seeking work away from home and largely in the white owned mines.<sup>46</sup> This necessitated black males to leave their homes and families. The Black population grew at an exponential rate until contraceptives were introduced into the homeland in the 1970s with the aim of controlling the growth of the black population group.<sup>47</sup> Migration in South Africa has a very unique history especially due to the past political policies and migration of foreign labour to the mining sectors.<sup>48</sup> To ensure that a regular and regulated supply of labour was maintained, a regional system of circular migration was developed by the Chamber of Mines of South Africa.<sup>49</sup> An employment agency TEBA was set up to recruit men from other countries to work on the mines. A pattern of circular migration was developed with men leaving their partners in rural areas in search of urban employment and return home as frequently as money, contracts and distance allowed. The social and economic costs fell entirely on rural families and were not carried by the mining industry or the state.<sup>50</sup>

Migratory labour resulted in the separation of families.<sup>51</sup> Children were often raised without their fathers who would return home every few months and in some instances never return.<sup>52</sup> The women took care of the homes in the absence of the men and would sometimes also enter into casual labour to sustain their families.<sup>53</sup> Hence, children were often left in the care of grandmothers, relatives, neighbours and friends. Situations such as these resulted in the erosion of family structure.<sup>54</sup> The men who worked in mines were kept in hostels. The migrant labour system clearly increased the vulnerability of migrants to infection and greatly facilitated the spread of sexually transmitted as well as other infectious diseases.<sup>55</sup>

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<sup>46</sup> Institute for African Alternatives (a reader). *Development and Reconstruction in South Africa* p 8

<sup>47</sup> Mark Schoofs. All that Glitters: How HIC caught Fire in South Africa-Part One: Sex and the Migrant Miner-The Village Voice-April 28-May 4, 1999 in *The Storm Clouds are Gathering: HIV/AIDS a South African Overview* p 5

<sup>48</sup> Mark Schoofs. *All that Glitters: How HIC caught Fire in South Africa-Part One*: p 5

<sup>49</sup> HIV and Aids Information: The Demographic and Economic Impact of HIV/AIDS –BMR p 2

<sup>50</sup> Mark Schoofs. *All that Glitters: How HIC caught Fire in South Africa-Part One*, p 5

<sup>51</sup> Tony Barnett and Alan Whiteside. *Aids in the Twenty-First Century-Disease and Globalisation* p 153

<sup>52</sup> Klaus Nurnberger. *Prosperity, Poverty and Pollution: Managing the Approaching Crisis*. (South Africa, Pietermaritzburg: Cluster Publications, 1999) p 118

<sup>53</sup> Mark Schoofs. *All that Glitters: How HIC caught Fire in South Africa-Part One* p 5

<sup>54</sup> Neville I Curle. *The Storm Clouds are Gathering: HIV/AIDS a South African Overview* p 11

<sup>55</sup> Mark Schoofs. *All that Glitters: How HIC caught Fire in South Africa-Part One* p 6

As a result of spending long periods away from home, sometimes up to a year, the men sought sexual gratification wherever they could find it.<sup>56</sup> It was often the case that men, who had left home to find work, would engage in homosexuality, rape and prostitution.<sup>57</sup> Many have returned home, placing very severe social and economic burdens on individuals, households, and the migrant labour-sending communities as a whole. It is against this backdrop of migrant labour and over population in the homelands that poverty became widespread.<sup>58</sup> The lack of access to privileges resulted in diseases and epidemics being easily spread. Migration then should be viewed as an important determinant in the spread of HIV and Aids. It has serious implications for those left behind in the homesteads and the receiving communities.<sup>59</sup> Migrants are both vulnerable to the disease and at the same time contribute to its spread. As indicated, migration in South Africa has a unique history due to the past political policies resulting in under-education, poverty and the spread of HIV and Aids.

In 2001 KwaZulu-Natal had the highest number of unemployed people in the country.<sup>60</sup> About forty percent of people who were willing to work were unemployed. Just over half of those with matriculation were employed, while there was a higher number of unemployed amongst those who did not have matriculation.<sup>61</sup> Poverty related diseases including HIV and Aids with the first few cases being identified in the 1980s, tuberculosis and malaria are affecting mainly the historically disadvantaged sections of the society. Research elsewhere in Africa has demonstrated that the prevalence and patterns of spread of infectious disease are closely associated with patterns of human mobility. A study on HIV and migration in Uganda showed a strong correlation between HIV infection and migration status.<sup>62</sup> These statistics suggest a

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<sup>56</sup> Tony Barnett and Alan Whiteside. *Aids in the Twenty-First Century-Disease and Globalisation* p 151

<sup>57</sup> The Causes of Violence in the Mining Industry of South Africa in *The Storm Clouds are Gathering: HIV/AIDS a South African Overview* p 5

<sup>58</sup> Klaus Nurnberger. *Prosperity, Poverty and Pollution* p 119

<sup>59</sup> The Causes of Violence in the Mining Industry of South Africa in *The Storm Clouds are Gathering: HIV/AIDS a South African Overview* p 11

<sup>60</sup> *Introducing the KZN Industrial Strategy by the KZN Economic Development Department (EDD)* p 10

<sup>61</sup> *Introducing the KZN Industrial Strategy by the KZN Economic Development Department (EDD)* p 10

<sup>62</sup> The Causes of Violence in the Mining Industry of South Africa in *The Storm Clouds are Gathering: HIV/AIDS a South African Overview* p 5



strong correlation between poverty and HIV and Aids. “The loss to individual families and communities is enormous but the loss of long term productive capacity remains incalculable”.<sup>63</sup> It would seem then, that in order to deal with the OVC crisis effectively the repercussions of apartheid, poverty and HIV and Aids would need to be addressed.

### **1.3 Impact of the Orphan and Vulnerable Children Crisis on Communities**

Having identified that apartheid, poverty and HIV and Aids are the major factors that have contributed to the OVC crisis, the study proceeds to examine the impact of the crisis on communities. First, are the serious socio-economic challenges. ‘The costs of HIV and Aids related illness and death can be enough to send a household into permanent poverty or from poverty into destitution’.<sup>64</sup> This is evidenced by the many youth born in Africa since 1980 who have been orphaned by HIV and Aids.<sup>65</sup> The legacy of discrimination, breakdown of family life and traditional values, lack of education, disempowerment of women, high levels of violence, and an increase in the crime rate have led to the situation in which South African children currently find themselves.<sup>66</sup> Children who have lost parents are more likely to be removed from school because their households need new sources of income and labour.<sup>67</sup> This prevents them from accessing social grants that specifically target OVC<sup>68</sup> as their parents are still living. The economic strain on households results in increased numbers of child abuse and neglect.<sup>69</sup> These include the escalating numbers of street children, the emergence and increase of child-headed, youth-headed and granny-headed households.

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<sup>63</sup> Elias K. Bongmba. *Facing a Pandemic: The African Church and the Crisis of Aids*. (Waco, Texas: Baylor University Press, 2007) p 19

<sup>64</sup> Unicef 2004. *Children on the Brink* p 7

<sup>65</sup> Elias K. Bongmba. *Facing a Pandemic* p 18

<sup>66</sup> *The Interministerial Committee of Young People at Risk in Interim Policy Recommendations* November 1996 p 7

<sup>67</sup> United Agency for International Development. *Children on the Brink* p 7

<sup>68</sup> Helen Meintjies, Debbie Budlender, Sonja Giese, Leigh Johnson. Children “in need of care” or in need of cash? *Questioning social security provisions for orphans in the context of the South African AIDS pandemic* (University of Cape Town: Centre for Actuarial Research, December 2003) p 54

<sup>69</sup> Unicef 2004. *Children on the Brink* p 7

Further socio-economic consequences include HIV and Aids related illness and death among adults in the most productive age groups which impacts on the economy through absenteeism and reduced productivity.<sup>70</sup> Teachers and other skilled workers in the health care and social services are similarly affected.<sup>71</sup> “Thirty five thousand teachers have already been lost to the South African education system since the start of the epidemic<sup>72</sup> and it is projected that by 2010, six thousand new teachers will be needed to fill the gap.”<sup>73</sup> The impact on children is phenomenal. The World Bank has estimated that eight hundred and sixty thousand children were deprived of educators in 1999.<sup>74</sup> Other consequences include the loss of breadwinners in the home and the depletion of skilled workers; all of which eventually impacts on the overall economy of the country.

Second, is the need for psychosocial support to OVC. Dealing with the death of loved ones, and friends has an adverse effect on children. Separation from biological family and parents at a young age leaves children with psychological and emotional needs. Understanding one’s origin could potentially impact on issues of identity, emotional security and self worth which have long term negative implications to the individual, community and larger society if not adequately addressed. Such repercussions could potentially affect the governance of the Nation as values are developed around these issues. Human nature includes issues of human dignity, existential worth, civil responsibility, social equity, political liberty and individual destiny. The lived experiences of OVC expose them to various forms of trauma such as caring for and witnessing the demise of sick parents, caregivers and siblings and discrimination and stigma associated with the family’s illness and death.<sup>75</sup> Psychosocial support may be defined as

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<sup>70</sup> Unicef 2004. *Children on the Brink* p 7

<sup>71</sup> Unicef 2004. *Children on the Brink* p 7

<sup>72</sup> SAFM Radio, August 2003 in Daniela Gennrich (ed). *The Church in an HIV+World: A Practical Handbook* (Pietermaritzburg: Cluster Publications, 2004) p 20

<sup>73</sup> Daniela Gennrich (ed). *The Church in an HIV+World* p 20

<sup>74</sup> M Turok. Email Communication with National Ministry of Social Development, September 2003 in Daniela Gennrich (ed). *The Church in an HIV+World* p 20

<sup>75</sup> Medicus Mundi Switzerland. *Enhancing Psychosocial Support of Children Affected by HIV/AIDS: A Special Focus on Memory Work* in

<http://www.medicusmundi.ch/mms/services/bulletin/bulletinin200503/kap03/09huni.html>. [Accessed 9/13/2007] p 1

Interventions and methods that enhance children's families and communities ability to cope in their own context, and to achieve personal and social well-being; enabling children to experience love, protection, and support that allow them to have a sense of self-worth and belonging. Such interventions and methods are essential in order for them to learn, develop life skills, participate fully and have faith for the future.<sup>76</sup>

Human beings need stimulation and when denied there are definite changes in behaviour. Studies of infant bonding show that there are critical periods in an infant's life where emotional relationships between parent and child are formed.<sup>77</sup> There is therefore an inborn need for social stimulation. Further, the pain of a life crisis, such as the death of a parent can be emotionally devastating.<sup>78</sup> Impaired Socialization<sup>79</sup> is indicative of those children who experience dysfunctionality in assimilating into the mainstream of everyday life. The passage from birth to adult<sup>80</sup> needs to be positively validated by all the agents of socialization. This includes home (inclusive of stable marriage and family); the process of education (from primary to secondary and further education);<sup>81</sup> career (a source of resource for the quality of life); religion (the agent of value and ethical orientation); politics (the perception of socio-political security) and society (community dialogue).

Impairment of socialization handicaps the aspiring child with all their dreams and ambition to prematurely abort their motivation for success and a quality of life. Their progress is undermined

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<sup>76</sup> Medicus Mundi Switzerland. *Enhancing Psychosocial Support of Children Affected by HIV/AIDS* p 3

<sup>77</sup> Lester A. Lefton. *Psychology. Second Edition.* (Boston, Massachusetts: Allyn and Bacon Inc. 1979 & 1982) p 176

<sup>78</sup> Lester A. Lefton. *Psychology. Second Edition* p 178

<sup>79</sup> Arthur S. Reber & Emily S. Reber, *Dictionary of Psychology.* Third Edition, Penguin Books, 1985 p 689  
socialization ; generally, the process whereby an individual acquires the knowledge, values, facility with language, social skills and social sensitivity that enables him or her to become integrated into and behave adaptively within a society. Strictly speaking, this definition applies uniformly to persons of all ages, and, in a very real sense, socialization is a lifelong experience. However, the dominant usage of the term is with his or her own social roles.

<sup>80</sup> Development is understood by various schools of thought; e.g. Lawrence Kohlberg (1927-87) who fostered the theory of six stages of moral development; Jean Piaget (1896-1980) proposes an interpretation of intellectual development from birth to adulthood. Piaget's theory was linked to Erik Erikson's psychosocial stages. See also New Dictionary of Christian Ethics and Pastoral Theology, ed. David J. Atkinson, David H. Field, with consulting editors Oliver O' Donavan, Arthur F. Holmes, Inter Varsity Press, Leicester, England, 1995 p 661-662

<sup>81</sup> Department Of Education (S.A.); GET (General Education and Training; HET (Higher Education and Training; FET (Further Education and Training, i.e. tertiary level)

by deprivation of life skills that should be acquired in the various stages of development.<sup>82</sup> If children do not experience fulfilment in each stage of development then the process of growing up lacks the equilibrium of social, mental and spiritual development. Conditional rejection which may be the result of various issues is evidenced in the child's inability to socialize. It is at the point of rejection that the child is most vulnerable to internalize the psychosocial aspects of withdrawal and rebellion. This point of rejection then contributes to a clouded and narrow perception of life due to social pain and hurt. The growing child will often find comfort in antisocial groups. The point of acceptance to this illegitimate group is the point of rejection by the legitimate group. This kind of prejudice and discrimination is an undervaluing of the most important and potent civil resource that a country can have, its children. This would result in a weakened and underdeveloped adult population. As with the socio-economic impact of HIV and Aids, the psychosocial impact also ultimately places strain on the economy of individual households, communities and the country.

#### **1.4 Response to the Orphan and Vulnerable Children Crisis**

The problem of OVC in Pietermaritzburg is complex. There are diverse ethical and spiritual, social, economic and political consequences. While grants and subsidies for the services and care of OVC are available through local and provincial government<sup>83</sup> there are also challenges in accessing these resources. There are different government sectors that are involved in the management of the OVC crisis which will be discussed more fully in chapter two. However, the Department of Social Welfare (DoSW) is aware of the wide disparities in services, scarcity of resources and many challenges it faces in devising policies which aim to effectively and equitably meet the welfare needs of the children and youth.<sup>84</sup> In many cases social welfare grants are insufficient and social workers are overwhelmed with applications.<sup>85</sup> However, the issues

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<sup>82</sup> Medicus Mundi Switzerland. *Enhancing Psychosocial Support of Children Affected by HIV/AIDS*

<sup>83</sup> *Children's Bill - Republic of South Africa*. (12 August 2003)

<sup>84</sup> Department of Welfare 2001 - 2002 *Draft Minimum Standards on Foster Care* p 1

<sup>85</sup> Meintjies, H. Budlender, D. Giese, S. Johnson, L. *Children in 'need of care' or in need of cash?* p 24

regarding government interventions in the OVC crisis is further pursued in chapter two of this study.

The Christian community, non-governmental organizations (NGO's) and other civil society organizations function in a complementary role to government in their attempts to meet the shortfalls in both financial and human resources.

Religion, which commonly presumes to be society's primary arbiter of the values that govern human behaviour and relationships, must surely play a central role. While religion is all too often invoked as the rallying cry of the intolerant and hateful in the cause of violence, the basic message of all the world's great religious teachers has been one of love, brotherhood and tolerance.<sup>86</sup>

There are several Faith Based Organizations (FBOs), Non- Governmental Organizations (NGOs) and Community Based Organizations (CBOs) in Pietermaritzburg that render support to OVC. It would appear that such support is multi-faceted in that the kind of assistance rendered involves different types of care to OVC. There are foster care homes, feeding points, community based care to child headed, youth headed and granny headed households, families who have adopted OVC and Drop-in Centres, to name a few. This scope of this study is limited in that not all of these organizations can be fully detailed. However, the study proceeds to explore a few of these organizations which are actively involved in services to OVC. The Christian community in the city has, to an extent, been involved in enabling and empowering communities and building community capacity to contain the crisis.<sup>87</sup> Among the different organizations that are actively engaged in the OVC crisis in Pietermaritzburg are the CINDI Newtwork, The Child and Family Welfare Society, Project Gateway, New Covenant Fellowship, Youth for Christ, RivLife Community Centre, Pietermaritzburg Agency for Christian Social Awareness, Kenosis,

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<sup>86</sup> David Korten. *"From Relief to Peoples' Movements" in Getting to the 21<sup>st</sup> Century: Voluntary Action and the Global Agenda* (West Hartford: Kumarian Press, 1990) p 189

<sup>87</sup> UNAIDS: Report on the global HIV/AIDS Epidemic, July 2002 in *Aids Orphans in Africa* p4

Thandanani Children's Foundation, Entabeni Community Care Centre, Siyaphila Community Based Organization, Zamukuphila Day Care Centre and Evangelical Community Aids Program.

The Children in Distress Network (CINDI) was founded in July 1996 and is a network of organizations and individuals that has grown out of a concern for the scale of the HIV and Aids pandemic in the Pietermaritzburg and surrounding areas.<sup>88</sup> There are currently fifty two full voting members and one hundred and fifty eight affiliate members.<sup>89</sup> These organizations "collaborate in the interests of children affected or orphaned by HIV and Aids in KwaZulu-Natal".<sup>90</sup> These members come together at CINDI meetings and in various working groups, which organize around specific issues and interventions. CINDI members work with the city health department and the HIV and Aids Task Team which was previously chaired by the then Deputy Mayor, the Honourable Mayor Zanele Hlatswayo.<sup>91</sup> The aim of this task team was to analyse the impact of HIV and Aids on service delivery and Integrated Development Planning for the Msunduzi Municipality. Contributions to the CINDI budget are through the Department of Social Welfare and additional local and international funding. CINDI also serves as a funding conduit for a number of its member organizations.<sup>92</sup> CINDI is involved in the working group on nutrition and food relief, home-based care groups, Msunduzi care network, the Thapelo Project, the Palliative Plant Project, co-ordinated research project and advocacy and lobbying.

The Child and Welfare Society of Pietermaritzburg was established to provide appropriate and cost effective professional services to the children and families of all communities in Pietermaritzburg.<sup>93</sup> Among the diverse services that are rendered are the intake and placement of

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<sup>88</sup> Nicola Spurr. *A Baseline Survey on HIV/AIDS Interventions in KwaZulu Natal Province, Republic of South Africa* (Japan International Cooperation Agency, 2002) p 28

<sup>89</sup> *Children in Distress (CINDI) Annual Report April 2006 – March 2007* pp 30-31

<sup>90</sup> *Children in Distress (CINDI) Annual Report April 2006 – March 2007* p 2

<sup>91</sup> Nicola Spurr. *A Baseline Survey on HIV/AIDS Interventions in KwaZulu Natal Province* p 29. The Honourable Mayor Zanele Hlatswayo served as the Deputy Mayor during the time that this forum was started.

<sup>92</sup> Nicola Spurr. *A Baseline Survey on HIV/AIDS Interventions in KwaZulu Natal Province* p 28

<sup>93</sup> *The Child and Family Welfare Society of Pietermaritzburg: 10<sup>th</sup> Annual Report 1 April 2006 to 31 March 2007*

abandoned, neglected, sick and abused children mostly under the age of six.<sup>94</sup> The children are assessed and subsequently placed in foster care, Children's Homes, returned to their families or referred for adoption. The children are referred by the police, local hospitals, Non-Governmental Organizations (NGOs) or parents and relatives who can no longer cope with their care and require the children to be placed in alternate care.<sup>95</sup> The average length of stay for the majority of the children in foster care was approximately thirty six days.<sup>96</sup> Ekhaye Lethemba (Place of Hope) is one such foster care home and serves as a temporary emergency centre for children who are victims of poverty, abuse (emotional, sexual or physical), neglect, infected or affected by HIV and Aids. One of the achievements of the project is that the majority of the children are placed in family care rather than an institution.<sup>97</sup> A crèche facility is also available. Children with special needs are referred to the special needs coordinator for placement in foster care.<sup>98</sup> The Place of Safety is a home for children with special needs and is closely associated with Ekhaye Lethemba. Children who are very ill and require extra medical care are placed in this home. Through networking with the Northdale hospital, these children are attended to on arrival at the hospital rather than having to wait in long queues. A soup kitchen is also provided every winter during the school holidays together with community volunteers and the Eastwood Church.<sup>99</sup>

The Thandanani Children's Foundation specifically targets children at risk, including child-headed households and orphans. The organization works with a range of stakeholders including CINDI, departments of health and welfare and community leaders.<sup>100</sup> Thandanani has chosen a community development approach, with the aim of enabling communities in South Africa ultimately to respond autonomously to OVC. In this way a safe and nurturing environment may be provided for children within their communities of origin.<sup>101</sup> The Executive Director, Sbusiso Msomi states that Thandanani's role was to "work 'for' orphaned and vulnerable children" by

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<sup>94</sup> *The Child and Family Welfare Society of Pietermaritzburg* p 6

<sup>95</sup> *The Child and Family Welfare Society of Pietermaritzburg* p 8

<sup>96</sup> *The Child and Family Welfare Society of Pietermaritzburg: Ekhaye Lethemba Progress Report*

<sup>97</sup> *The Child and Family Welfare Society of Pietermaritzburg* p 9

<sup>98</sup> *The Child and Family Welfare Society of Pietermaritzburg* p 6

<sup>99</sup> *The Child and Family Welfare Society of Pietermaritzburg* p 9

<sup>100</sup> Nicola Spurr. *A Baseline Survey on HIV/AIDS Interventions in KwaZulu Natal Province, Republic of South Africa* (Japan International Cooperation Agency, 2002) p 59

<sup>101</sup> Nicola Spurr. *A Baseline Survey on HIV/AIDS Interventions in KwaZulu Natal Province* p 59

the “advancement of children’s lives and involving communities as active partners in this process”,<sup>102</sup> “in the future we will focus more on working ‘with’ children through direct interactions, inter-ventions and group work. In essence, we will work with individual children through our psycho-social services department and with communities through the development programmes”.<sup>103</sup> Thandanani supports six early learning centres in Pietermaritzburg. The target group are orphans and other vulnerable children. Presently, as an attempt at sustainability, Thandanani is focussing on getting the communities to ‘own’ the centres rather than viewing these as Thandanani projects. When Thandanani becomes involved with an early learning centre, an analysis is done. Thereafter recommendations are made around food, security, programming, and registration with Department of Welfare, training, child care support, curriculum development, social work support and advocacy.<sup>104</sup>

The Zamukuphila Day Care Centre is a linking of the community, an NGO, and a Local Church to help children in need. The initial initiative was that of a local church which wanted to become involved in a peri-urban community that was deeply affected by the HIV and Aids pandemic. Through a local NGO they were introduced to a group of women in Willowfontein who were caring for pre-children identified by the community as those in greatest need and who were unable to attend a local crèche.<sup>105</sup> Although the initial intention was to cater for children infected or affected by HIV and Aids, “we began to learn that there were other factors that also impacted on the lives of these young children that could not be separated one from the other”.<sup>106</sup> This subsequently led to the church contributing to community-based initiatives. The children are provided with two meals a day, toys, teaching materials and blankets among other needed items.<sup>107</sup> A group of mothers and caregivers joined ladies from the church to knit jerseys.<sup>108</sup> The church hosted joint picnics with the ladies and children and encouraged them to attend some of

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<sup>102</sup> *Thandanani Children’s Foundation Annual Report 2003/4* p 2

<sup>103</sup> *Thandanani Children’s Foundation Annual Report 2003/4* p 2

<sup>104</sup> *Thandanani Children’s Foundation Annual Report 2003/4* pp8-9

<sup>105</sup> Daniela Gennrich (ed). *The Church in an HIV+ World: A Practical Handbook* (Pietermaritzburg: Cluster Publications, 2004) p 96

<sup>106</sup> Daniela Gennrich (ed). *The Church in an HIV+ World* p 96

<sup>107</sup> Daniela Gennrich (ed). *The Church in an HIV+ World* pp 96-97

<sup>108</sup> Daniela Gennrich (ed). *The Church in an HIV+ World* p 97



the Sunday morning church services.<sup>109</sup> The Zamukuphila Day Care Centre is built on a piece of land which was granted by the community. Together with a partnering church in America and the labour of local community and church members, the building was refurbished.<sup>110</sup> A food garden was established. A portion of the products are used to feed the children and the proceeds of the remaining products are used to run the shelter.<sup>111</sup>

The RivLife Community Centre was started in 2005 by a local church, River of Life Christian Ministries. The target population is a peri-urban community referred to as Ward 34. It comprises of eight communities some of which are low cost housing and others, informal housing settlements. Services to the children and their families are rendered by a full time social worker, foster care mother and ten community volunteers. Among other services that are rendered are services which specifically target OVC.<sup>112</sup> A foster home caters for a maximum of six children is located within Ward 34. A crèche facility caters for an average of ten children below the age of six. A Drop-in Centre modelled after the Social Development Community Care Centre provides a day care service to an average of fifty children. These children have been referred by the local community and schools as being among the ‘neediest’ in the community. The children receive daily meals, supervision of homework, medical care through networking with local clinics and hospitals, social services such as school fee exemptions, liaison for grants and birth certificates, uniforms and other required services.<sup>113</sup> A food garden at the centre supplies fresh vegetable to the foster care home, the crèche, and the Drop-in centre. Surplus is included in food parcels that are distributed to the homes of the children in the Drop-in Centre, used in the empowerment workshops and the rest sold to the community in an attempt to sustain the food gardens. RivLife is a member of the CINDI network and works closely with Project Gateway, the Msunduzi Municipality and various government departments such as health and social development.

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<sup>109</sup> Daniela Gennrich (ed). *The Church in an HIV+ World* p 97

<sup>110</sup> Daniela Gennrich (ed). *The Church in an HIV+ World* p 97

<sup>111</sup> Daniela Gennrich (ed). *The Church in an HIV+ World* p 97

<sup>112</sup> *RivLife Community Centre Annual Report 2006/7* p 2

<sup>113</sup> *RivLife Community Centre Annual Report 2006/7* p 6

The aforementioned examples are indicative of the active involvement of the Christian community in both projects that they have started and projects which have been pioneered by other organizations that may not necessarily be defined as Faith Based. The Christian community therefore needs to be seen as idea and value based and as having a unique contribution to make to social development initiatives in the city. For the purposes of this study the Christian community is used to describe those who embrace the Christian tradition and meet regularly at local congregation level. The reference includes the diversity of denominations and Church groupings that are represented in Pietermaritzburg. According to Davids and Martin;

The church is to be thought as the “Christian community” because early Christians were one in understanding that while men and women individually come to faith in Christ, this involved by definition becoming part of the family of God, open to all people everywhere.<sup>114</sup>

Chapter three further discusses the mission of the Church as God’s mission.<sup>115</sup> As such, it is not calling people in a proselyting manner to leave their lifestyles for something that the church believes is right for them. Rather, the church or Christian community serves as a channel for mutual interaction between God and the world. The Christian community in partnership with other key role-players potentially has the capacity to meet the diversity of needs of OVC that are not only physical, financial and legal but includes addressing spiritual needs, security needs,<sup>116</sup> socialization needs, self actualization needs and palliative care.<sup>117</sup>

There are several Churches and other Faith Based Organizations in Pietermaritzburg that render support to OVC. The Christian community as an idea-and-value-centred organization<sup>118</sup> ‘is well

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<sup>114</sup> PH Davids and RP Martin (eds). *Dictionary of the Later New Testament and its Development* p195

<sup>115</sup> Dudley Ward. *Secular Man in Sacred Mission* (Nashville Tennessee: Tidings, 1968) p 89

<sup>116</sup> These range from protection of their inheritance and property, to the need for affection from a caring, considerate and available care-giver in *Legal and Policy Framework* p 2

<sup>117</sup> *Legal and Policy Framework* p 2

<sup>118</sup> Ignatius Swart and Dawid Venter. “NGO’s, Churches and the Challenge of Fourth Generation People-Centred Development Strategies in South Africa” in *Scriptura 75 (2000)* pp 449-464

placed to mobilize people and resources to address social problems'.<sup>119</sup> The Christian community in the city has, to an extent, been involved in enabling and empowering communities and building community capacity to contain the crisis.<sup>120</sup> Among those who are actively engaged in the OVC crisis in Pietermaritzburg are Project Gateway, Youth for Christ, RivLife Community Centre, Pietermaritzburg Agency for Christian Social Awareness, Entabeni Community Care Centre, Siyaphila Community Based Organization and Evangelical Community Aids Program. Further, the Church historically is seen to have well developed local and global networks that could become valuable allies when mobilized, to provide both human and financial resources and to offer services that complement that of government. Such networking is noticeable among like minded Christian communities, other FBOs, NGOs, CBOs and government. Hence, the Christian community potentially, has the capacity to deal with the tensions and gaps in the system and to provide an interface between the community and government.

Different sectors of government<sup>121</sup> have also been working together to formulate strategies and support systems to cater for orphaned and vulnerable children, especially Aids orphans. The initiatives and strategies of government to deal with the OVC crisis will be further elaborated on in chapter two of the study. However, these government departments recognize that the crisis cannot be addressed effectively by government alone and therefore an integrated approach to social services requires the engagement of key role players in the city.

Theological debates regarding the role of the Christian community and its engagement with social work leads to questions exploring the current relationship between the Christian community and government. The importance of the work of NGOs is further explored by engaging David Korten's generational framework.<sup>122</sup> This raises the question of whether the

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<sup>119</sup> Rev. Beverley Haddad. "Neither Hot Nor Cold: The Church of the Province of Southern Africa as an agent of social transformation in the Western Cape, 1960-1990" in *Journal of Theology for Southern Africa* 101 (July 1998) p 59

<sup>120</sup> UNAIDS: Report on the global HIV/AIDS Epidemic, July 2002 in *Aids Orphans in Africa* p4

<sup>121</sup> Department of Social Welfare, Home Affairs, Housing, Justice, Education, Health and the office of the Premier in KwaZulu-Natal in *Legal and Policy Framework for Vulnerable Children and Child Headed Households* p 3

<sup>122</sup> David Korten: "From relief to people's movement" in *Getting to the 21<sup>st</sup> Century: Voluntary Action and the Global Agenda* p 189

Church is an NGO. Ignatius Swart and Dawid Venter locate the Christian community in the same way as NGOs, within broader civil society. Reinier Koegelenberg does not include Christian communities with NGOs, and recognizes that “religious communities have a different self-understanding and want to be recognized as religious communities” and that “faith-based organizations” are playing an important role in the provision of social services.<sup>123</sup> This study aligns itself with the views of Koegelenberg arguing that the Christian community cannot be viewed in the same way as NGOs and other civil society organizations.<sup>124</sup>

NGO’s and the Christian community are challenged to move beyond welfare-type and community based responses to engage with governments and professional development agencies and to influence policies on an equal footing.<sup>125</sup> Christian communities are accountable to the people they represent at grassroots level and the contention would be to engage with government yet not lose sight of its mission and purpose. This highlights the need for a ‘non-economic dimension’<sup>126</sup> to development. Economist, B. Mokaba, argues that faith communities such as the Christian community could ‘help in a more systematic and focused way to rebuild the social cohesion, social trust, moral values and, in short, social capital’.<sup>127</sup>

Swart and Venter, engaging Korten’s generational framework, argue that while it is necessary for the Christian community to move beyond charity and welfare measures of development and upscale to third generation strategies by becoming more administratively and technocratically efficient to engage government, third generation activity represents a politics of ‘limited space’, confined by government. Hence, the involvement of the Christian community should engage fourth generation strategies that are not confined by governments or institutions but represents ‘a politics of ideas, which brings about change by the power of values, transformed relationships

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<sup>123</sup> Koegelenberg. *Social Development Partnerships between Religious Communities and the State* p 98

<sup>124</sup> Koegelenberg. *Social Development Partnerships between Religious Communities and the State* p 98

<sup>125</sup> Swart and Venter. *NGO’s, Churches and 4<sup>th</sup> Generation People Centred Development Strategies in SA.* p 450

<sup>126</sup> Swart and Venter. *NGO’s, Churches and 4<sup>th</sup> Generation People Centred Development Strategies in SA.* p 450

<sup>127</sup> B. Mokaba 1998. “Not even the Economy can thrive on Money Alone” *Challenge* 46 (Feb/March): p 17 in Swart and Venter. *NGO’s, Churches and the Challenge* p 452

and community'.<sup>128</sup> This enables the Christian community to work across boundaries and cultures and yet be able to retain its ethical teachings. In this way the Christian community is able to access resources to complement government resources in its support to OVC.

## 1.5 Research Process

Having detailed the context contributing to the present OVC crisis, this section will outline the research process used in this study. The literature search has revealed that little research has been conducted on the need for a partnership between the government and the Christian community regarding OVC. The lack of literature on this subject underpins the importance of this study. The study therefore, to a large extent, will be an exploratory one.

This study seeks to answer the following question:

To what extent, if at all, is the Christian Community in Pietermaritzburg in partnership with local government structures when responding to the OVC crisis?

The hypothesis of this study is that such a partnership would enhance the response, but currently does not exist.

The objectives of this study are:

- To better understand the relationship (if any), between the Christian community and government regarding OVC.
- To assess the response of the Christian community and government to OVC in Pietermaritzburg.
- To delineate the nature of a partnership between the Christian community and local government to effectively meet the challenges posed by OVC.
- To identify the limitations of both the Christian community and government with regards to OVC in Pietermaritzburg.

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<sup>128</sup> Swart and Venter. *NGO's, Churches and 4<sup>th</sup> Generation People Centreed Development Strategies in SA* p 458

- To make recommendations based on the findings of this study, on interventions that can be undertaken to enhance services to OVC in Pietermaritzburg.

In order to achieve these objectives, key role players dealing with the OVC crisis in Pietermaritzburg have been engaged in semi-structured interviews as part of the research process. Those representing government are the Deputy Director of Pietermaritzburg Social Welfare Services with fourteen years of experience in this field, a Children's Court Lawyer who deals with the placement of OVC when Social Workers complete and present their findings to the Children's Court, a Social Worker from the Pietermaritzburg Child and Family Welfare Society who pioneered the first Place of Safety for OVC in Pietermaritzburg and a Social Worker who is employed by a Faith Based Organization to run a Community Care Centre focusing specifically on OVC in Ward 34, Pietermaritzburg. Three couples, who have adopted an OVC, were interviewed. All three of these couples are also key informants of the Christian community in Pietermaritzburg. A Social Worker who works at a Church organization dealing with OVC was also interviewed. A housemother who worked with the Place of Safety and presently has her own home with two placements was interviewed as a community representative. Two Community Development Workers who render services to OVC and their families were also interviewed. The research was carried out over the period June 2006 to March 2007.

The interviewees were selected to participate in the interview process because of their personal experience of the OVC crisis and their direct involvement with the changing policies and structures to provide services to OVC during a period when the OVC crisis is at its peak.<sup>129</sup> What is of significance is that all eleven interviewees acknowledged that there is a crisis regarding OVC in Pietermaritzburg.<sup>130</sup> In probing as to how the respondent arrived at this opinion, it was unanimous that this opinion was adopted through observation and personal experience. All

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<sup>129</sup> OVC numbers are set to peak between 2006-2010 due to the HIV and Aids pandemic when people are dying leaving behind their children in <sup>129</sup> [www.noahorphans.org.za](http://www.noahorphans.org.za) *Nurturing orphans of Aids for Humanity: A Brief Summary* p 6

<sup>130</sup> According to the findings of the research question one

respondents stated that the number of OVC was increasing and were noted through the number of street children, the number of child headed households and the number of children going through the institutions such as the Children's Court.<sup>131</sup>

The crisis of OVC has of recent escalated at a rapid pace. Statistics are constantly changing and therefore this study may also be limited in its presentation of the magnitude of the crisis. Further, interventions by government and supporting organizations are continuously changing as models of best practice are being explored. Hence, this study is limited to programs that are operational up until this period.

The study is confined to interviewees from the Pietermaritzburg region only in order to prevent the study from being too exhaustive. Similarly, adoptive and foster parents are also from Pietermaritzburg and have adopted children from placements within Pietermaritzburg. However, the literature review represents current intervention strategies that are also being utilized in the province of KwaZulu-Natal. Further, the focus is specifically on the relationship between the Christian community and local government although acknowledgement is given to the fact that there are a number of other FBOs, CBOs and NGOs that are actively involved in endeavours to enhance aid to OVC in Pietermaritzburg.

The findings of the research are discussed against the backdrop of the objectives of the study. All eleven respondents concur that there is a crisis regarding OVC in Pietermaritzburg which they had observed by the increase in number of street children, child headed households and those going through institutions such as the courts. In response to whether they were aware of the government strategies dealing with OVC, it would appear that most of the respondents answered in the affirmative while the majority of the community key informants were not familiar with these strategies. However, when asked whether they were familiar with the strategies of the Christian community in dealing with OVC, the same answered in the affirmative with fifty

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<sup>131</sup> According to the findings of the research question one

percent of the government employees answering in the negative. It is possible that the endeavours of the Christian community are more visible because of the accessibility to care.

The vast majority of respondents felt that the strategies employed by government are not meeting the needs of OVC realistically and holistically. Of note is the 'blame shift' phenomenon among the government key informants. The courts seem to blame the social workers for the delays, whilst the social workers seem to blame the Department of Home Affairs and the courts. It appears therefore that the various agencies that are involved with OVC are working in silos and slowing service delivery. Of further significance is that fifty percent of government employees are of the opinion that government strategies are meeting the needs of OVC to an extent even though fifty percent are of the opinion that these strategies are sustainable. The majority of key informants from the Christian community were of the opinion that government strategies were not effective and sustainable. However, when asked the same questions of the Christian community (Church) the majority answered in the affirmative and felt that the strategies of the Christian community were effective and sustainable to an extent. The community key informants appear to have more confidence in the strategies of the Christian community being effective and sustainable.

All of the respondents were of the opinion that the government and Christian community should work together in dealing with the OVC crisis. The government key informants felt that there were no areas of mutual exclusivity whereas the Christian community key informants felt that there were. The questionnaire did not probe what these areas of mutual exclusivity were, but it can be assumed that these are aspects of spiritual provision which government does not provide. The majority of Christian community key informants felt that there was reluctance on the part of government to partner with the Christian community while the government key informants and majority of community key informants felt that this was not the case. In total sixty three percent of all respondents are of the opinion that there is no reluctance on the part of local government to partner with the Christian community indicating that in fact there may be a willingness on the part of government to form strategic partnerships with the Christian community in addressing the



OVC crisis. Similarly, the majority respondents were of the opinion that there is no reluctance on the part of the Christian community to partner with local government.

The findings of the study suggest that there is recognition by both local government entities and the Christian community in Pietermaritzburg that there is a crisis regarding OVC. However, due to the magnitude of the crisis which has resulted in a rapid increase in OVC numbers, there are a number of constraints that are experienced by the various entities. In order to meet the needs of OVC effectively and in a sustainable manner it is proposed that there needs to be a relationship between the Christian community and local government entities.

## **1.6 Outline of Study**

In the next chapter the services rendered by government organizations in dealing with the OVC crisis is explored. Excerpts from the interviewees will be utilized to provide further insights as to how government views the crisis and the nature of the networking relationships that are either encouraged or discouraged. These interviews also provide opinions on how the government views the role of the Christian community in the OVC crisis and vice versa.

Having introduced the study and highlighted the significance of the study, chapter three presents the theoretical and theological underpinnings of the study which provide coherence that is necessary to a study in theology and development. This framework highlights and presents the need for the Christian community to progress from meeting the visible, short term needs of the community to the forming of Voluntary Organizations (VOs) that would function as ‘catalysts, mobilizers, feedback facilitators, analysts and advocates’.<sup>132</sup>

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<sup>132</sup> David Korten. *Getting to the 21<sup>st</sup> Century: Voluntary Action and the Global Agenda* p 147

Chapter four provides a concise breakdown and analysis of the research findings.

Chapter five takes into account the overall findings of the study and presents a way forward for the future role of the Christian community in the OVC crisis.

## CHAPTER TWO

### ROLE OF THE SOUTH AFRICAN GOVERNMENT IN THE MANAGEMENT OF THE ORPHAN AND VULNERABLE CHILDREN CRISIS

#### 2.1 Introduction

Chapter one has outlined the crisis of OVC in Pietermaritzburg. Apartheid, poverty and HIV and Aids were identified as major factors contributing to the crisis. South Africa is a relatively new democracy, coming out of a history of apartheid, a country that is emerging from social disruption, racial and gender discrimination, associated with inequitable distribution of resources affecting the majority of its peoples.<sup>133</sup> Poverty related diseases including HIV and Aids, tuberculosis and malaria were seen to be affecting mainly the historically disadvantaged sectors of the society. It was established that all three causes of the crisis impacts and further exacerbates the plight of OVC. This chapter then, focuses on the role of the South African government in the OVC crisis. It will highlight the strategy of government to partner with other role-players such as non governmental organizations (NGOs), community based organizations (CBOs) and faith based organizations (FBOs) to enhance the attempts to provide services to OVC.<sup>134</sup> A brief overview of the strategies and services employed by local government will be presented and the challenges facing government and OVC are also explored as these are considered to be important factors in determining a way forward in addressing with the crisis.

Information has been obtained through several sources. Semi-structured interviews were conducted with key role players involved with OVC in Pietermaritzburg. The research also

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<sup>133</sup> *Republic of South Africa: Progress report on declaration of commitment on HIV and Aids* prepared for the United Nations General Assembly special Session on HIV and Aids, March 2006 p 2

<sup>134</sup> "Government" is used to refer to various government departments namely; department of health, welfare, home affairs, education, housing and justice and in the broader context also inclusive of the office of the Premier in KwaZulu-Natal. See Department of Social Welfare, Home Affairs, Housing, Justice, Education, Health and the office of the Premier in KwaZulu - Natal in *Legal and Policy Framework for Vulnerable Children and Child Headed Households* p 3

included a study of various government documents regarding past, current and proposed strategies to deal with the OVC crisis; reports of NGOs, CBOs, FBOs and various other civil society organizations that are in some way engaged with local government in Pietermaritzburg regarding OVC and finally, journals, news prints and other available resource material which highlight the working relationship between local government and these entities. Certain sections of the Children's Act No. 38 of 2005<sup>135</sup> provide invaluable insights into government policies and strategies regarding OVC and will be engaged throughout this chapter.

## **2.2 Management Role of the South African Government**

This study explores government involvement with OVC from 1995 onwards and utilizes the South African Children's Act as a basis for identifying government initiatives regarding OVC. The Children's Act sets out the following as its definition:

Gives effect to certain rights of children, sets out principles relating to the care and protection of children, defines parental responsibilities and rights and makes provision for matters such as children's courts, adoption, child abduction and surrogate motherhood.<sup>136</sup>

Accordingly, the various government provisions such as housing facilities, social grants and services are intended to enhance this vision to better care for OVC. The principles of the Act is said to call for the prioritization of the best interest of the child and includes the rights of the child to participate in any matter concerning the child, children living with disability or chronic illness and a child's right of access to court.<sup>137</sup>

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<sup>135</sup> South Africa. 2005. *Children's Act No 38 of 2005* in Government Gazette, 492 ( 28944), 19 June 2006 [Accessed 18/07/2007]

<sup>136</sup> Children's Act No 38 of 2005

<sup>137</sup> Children's Act No 38 of 2005

Based on the aforementioned, the South African local, national and provincial government has proposed various alternatives to better care for OVC. However this is no easy task as policies and strategies are being constantly reviewed due to the magnitude of the crisis and the new challenges that arise.<sup>138</sup> HIV and Aids has exacerbated the OVC crisis. In South Africa, the HIV and Aids pandemic has reached alarming proportions. It is estimated that 5.3 million people are living with HIV.<sup>139</sup> According to the Social Development Minister, Zola Skweyiya HIV and Aids is viewed as a key challenge of our times, which tests our capacity to build caring communities.<sup>140</sup> In this way recognition is given to the fact that OVC are not just an isolated group but that their plight is inextricably linked to poverty and HIV and Aids.<sup>141</sup> Hence, many of the strategies employed by government in dealing with the OVC crisis target poverty alleviation and are evidenced by the attempts of government to support the families and communities who care for OVC. In more practical ways it is demonstrated through the feeding schemes, day care projects, and assistance to the poor and neglected, the protection and placement of children and several other services.<sup>142</sup>

Dr Jean Swanson-Jacobs, Deputy Minister of Social Development refers to the President's State of the Nation address on the 9 February 2007 in which the President called on all South Africans to renew their pledge to implement government programs to build a better life for all.<sup>143</sup> He proposed that this would be done by implementing the 'pillars of Comprehensive Social Security by addressing the needs of those who continue to fall into the poverty trap and to strengthen services to improve social cohesion and eradicate poverty'.<sup>144</sup> This social security program has paid grants to over twelve million beneficiaries and includes social development services to all

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<sup>138</sup> See, for example, Children's Act No 38 of 2005

<sup>139</sup> Stats South Africa, 2005

<sup>140</sup> Phomello Molwedi. *The Star* July 13, 2006 p 7

<sup>141</sup> Neville I Curle. *The Storm Clouds are Gathering: HIV/AIDS A South African Overview* p 16

<sup>142</sup> Ros Halkett . CINDI Conference on "*Raising the Orphan Generation: Enhancing the Quality of Life for Children Without Parents in the South African Context*" held in Pietermaritzburg 9-12 June 1998 in

<http://www.pmb.pix.za/cindi> [Accessed 14/9/2007] p 10

<sup>143</sup> Budget Vote speech by Dr Jean Swanson-Jacobs, Deputy Minister of Social Development, to the National Assembly, Cape Town 23 May 2007

<sup>144</sup> Budget Vote speech by Dr Jean Swanson-Jacobs, Deputy Minister of Social Development, to the National Assembly, Cape Town 23 May 2007

vulnerable South Africans including abandoned babies and OVC.<sup>145</sup> In making provision for OVC government is faced with numerous challenges; such as who determines what is in the best interest of the child or whether the provision is appropriate and really does work for a particular child.<sup>146</sup> In other words, to what extent are these provisions really meeting the needs of the child? Further, due to financial and human resource constraints it is unclear whether Government budgets and infrastructure will be able to cope.<sup>147</sup> However, there are various options that government has introduced to enhance the quality of life to OVC. Further, policies and procedures have been instated for the well being of OVC. These are found in government gazettes and the Children's Act.

The Children's Act number 38 of 2005 covers a wide spectrum of the policies and services that are resourced by government in attempting to provide holistic care and well being to OVC. Models of care and support to OVC fall into the broad category of alternative care. These include foster care, kinship (extended family) and community-based care, placement of responsible adults in the homes of orphaned children,<sup>148</sup> adoption, and child care forums.<sup>149</sup> Alternative care is 'the placement or confinement of a child outside his or her family for some clear and agreed purpose'. Such placements or confinements carry a funding obligation on the part of the State as it may alter the legal status of the child.<sup>150</sup> Such children comprise of those who cannot remain in their biological homes.<sup>151</sup> On reaching the age of majority<sup>152</sup> the child could continue to remain until age twenty one if there is mutual agreement by the child and the care-giver.<sup>153</sup> This study proceeds to take a closer look at each of these alternative care options commencing with the foster care system.

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<sup>145</sup> Budget Vote speech by Dr Jean Swanson-Jacobs, Deputy Minister of Social Development, to the National Assembly, Cape Town. 23 May 2007

<sup>146</sup> Ros Halkett. "Raising the Orphan Generation" P 6

<sup>147</sup> Daniela Gennrich (ed). *The Church in an HIV+World* p 21

<sup>148</sup> Michele Russell and Helen Schneider. Chapter 16: "Models of Community-based HIV/AIDS Care and Support" in [http://www.health/systems/trust/hiv\\_aids](http://www.health/systems/trust/hiv_aids). [Accessed 17/10/2005] p 2

<sup>149</sup> Children's Act No 38 of 2005

<sup>150</sup> Ros Halkett. "Raising the Orphan Generation" p 4

<sup>151</sup> Ros Halkett. "Raising the Orphan Generation" p 4

<sup>152</sup> Children's Act No 38 of 2005 p 25 defines the age of majority as being eighteen.

<sup>153</sup> Children's Act No 38 of 2005 p 151

A child is said to be in foster care if the child has been placed in the care of a person who is not the parent or guardian of the child. Foster care excludes the placement of a child in court-ordered kinship care, in temporary safe care or in the care of a child and youth care Centre.<sup>154</sup> The aim of foster care is to support, encourage and facilitate relationships between children, their parents and other family members and to strengthen and preserve families and family relationships whenever it is in the best interests of the child.<sup>155</sup> Foster care promotes the goals of permanency planning, first toward family reunification, or by connecting children to other safe and nurturing family relationships intended to last a lifetime.<sup>156</sup> A surrogate mother is identified who is hired to care for an average of six orphans in the community. She is provided with a home and a stipend and raises the children as though they were her own.<sup>157</sup> While the local Child Welfare Society appoints a social worker to assist, several challenges are encountered. The legal and administrative process for placement is already placing a strain on social workers and the process of applying for grants can be rather lengthy and cumbersome.<sup>158</sup> Further, only those children who are brought to the attention of the relevant government departments can be reached. Due to the shortage of social workers and the lengthy administrative processes, there will only be a limited number of children who are reached. The amount of money received for a child in foster care is more substantial than that of a child receiving the child support grant.<sup>159</sup> Children in foster care are eligible for this grant until they turn eighteen.<sup>160</sup>

There are several such foster care homes in Pietermaritzburg namely, Ekhaye Lethemba, which caters for children who have been removed from their homes or abandoned and is not meant to be a long term placement; Duduza Home, which initially took in both sick mothers and children; Kenosis which has three cottages with six children in each; Sunlit Gardens has several cottages

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<sup>154</sup> Children's Act No 38 of 2005 p 151

<sup>155</sup> Republic of South Africa Children's Bill 2003 p 152

<sup>156</sup> Republic of South Africa Children's Bill 2003 p 152

<sup>157</sup> Michele Russell and Helen Schneider. Chapter 16: "Models of Community-based HIV/AIDS Care and Support" p 4

<sup>158</sup> Michele Russell and Helen Schneider. Chapter 16: "Models of Community-based HIV/AIDS Care and Support" p 4

<sup>159</sup> Helen Meintjies, Debbie Budlender, Sonja Giese, Leigh Johnson. Children "in need of care" or in need of cash? p 30

<sup>160</sup> Helen Meintjies, Debbie Budlender, Sonja Giese, Leigh Johnson. Children "in need of care" or in need of cash? p 30

on site and SOS Children's village has thirteen family houses on site and provides monthly support to the mothers. Some of these foster care homes are under the supervision of NGOs, CBOs and FBOs who network closely with government departments such as the Department of Social Welfare, Health, Education and Housing who may assist with financial resources and other services, the Pietermaritzburg Family and Child Welfare Society for assistance with placements and accessing of social grants, Children's Court for accessing of birth certificates and final placements. While in foster care, children are more than likely to be placed with caregivers who are not biological relatives to the child. This leads to the next alternative care option which is that of court ordered kinship care and which allows for the child to be raised by a family member.

A child is in court ordered kinship care if the child has in terms of an order of a children's court been placed in the care of a family member who is not the parent or guardian of the child.<sup>161</sup> Often this person is a grandmother.<sup>162</sup> The government grant is subject to regular social work reports on the status of the placements.<sup>163</sup>

The Children's Act stipulates that not more than six children may be placed in foster care or kinship care with a single person or two persons sharing a common household except where the children are siblings or the court considers this for any reason to be in the best interest of all the children. More than six children may be placed in foster care in terms of a collective foster care scheme which provides for the children to be grouped in houses accommodating not more than six children per house or such other number of children per house as the court may determine.<sup>164</sup> An example of cluster foster care in Pietermaritzburg is the Kenosis Community in which there are three foster care homes.

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<sup>161</sup> Republic of South Africa Children's Act No. 38 of 2005 pp 151-152

<sup>162</sup> Republic of South Africa Children's Act No. 38 of 2005 pp 151-152

<sup>163</sup> *Legal and Policy Framework for Vulnerable Children and Child-headed Households* p 13

<sup>164</sup> Republic of South Africa Children's Act No. 38 of 2005 p 154



Both foster care and kinship care aim at protecting and nurturing children by providing a safe, healthy environment with positive support, to encourage and facilitate relationships between children, their parents and other family members and to strengthen and preserve families and family relationships whenever it is in the best interests of the child, to promote the goals of permanency planning, first toward family reunification, or by connecting children to other safe and nurturing family relationships intended to last a lifetime and to respect the individual and family by demonstrating a respect for cultural, ethnic and community diversity.<sup>165</sup> There are occasions however when government or other organizations take on the responsibility of providing a home for the children and would seek out suitable adults to care for the children in these homes. These are often referred to as adult placements.

In most cases, an older woman is placed in a home to care for OVC. Training and assistance is provided by Child Welfare and the Department of Social Welfare (if required) at least until the foster care grants are approved. This approach benefits both the children and the adult, as the adult most often lives under poor conditions and benefits from living in a good home with the children who in turn benefit from a better quality life.<sup>166</sup> A further option in caring for OVC and which provides a more permanent form of care is that of adoption.

The main purposes for adoption are to protect and nurture children by providing a safe, healthy environment with positive support. This also promotes the goals of permanency planning by connecting children to other safe and nurturing family relationships intended to last a lifetime and to respect the individual and family by demonstrating a respect for cultural, ethnic and community diversity.<sup>167</sup> A child is adopted if the child has been placed in the permanent care of a person who is not the parent or guardian of the child as a result of a court order. An adoptive parent may apply for a means tested social assistance from government.<sup>168</sup> Over a period of time, adoptive parents eventually become fully responsible for the well being of the child. This also

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<sup>165</sup> Republic of South Africa Children's Act No. 38 of 2005 p 152

<sup>166</sup> Michele Russell and Helen Schneider. Chapter 16: "Models of Community-based HIV/AIDS Care and Support" p 4

<sup>167</sup> Children's Act No. 38 of 2005 pp 112- 114

<sup>168</sup> Children's Act No. 38 of 2005 p 114

includes financial provisions and may in particular circumstances therefore relieve government of long term commitments to adopted children. Among the more recent strategies that have been developed to provide services to OVC is the Child Care Forums (CCF).<sup>169</sup>

These are community-based structures focusing on the needs of OVC in the community, ensuring that their needs are met.<sup>170</sup> The main thrust of Child Care Forums is to identify and help OVC and those infected and affected by HIV and Aids. This type of facility targets children who are being raised in homes that other headed by grandmothers and/or siblings due to the child's parent/s not being able to care for the child. Child headed households are constituted when children live in the homes of deceased parents where there is no adult supervision or they are being cared for by a grandmother. Dr Skweyiya was quoted as saying that HIV and Aids was increasing the number of orphans, while reducing the pool of traditional caregivers<sup>171</sup> and breadwinners.<sup>172</sup> The result is that South Africa is confronted with many households that are being headed by children.<sup>173</sup> A child-headed household is defined as a child who is below the age of eighteen years and who has the responsibility of providing food, clothing and psycho-social support to siblings or to the household.<sup>174</sup> These may include a child who are taking care of terminally ill parents or care-givers, a child living alone whose parents are deceased or cannot be found, a child taking care of siblings and thereby assuming the role of primary care-giver and a child who is vulnerable or in need of care.<sup>175</sup> Extended family members are usually the first to include OVC in their family circle. However, many of these families are already overburdened. In some instances parents have left assets for their children but at their demise, the relatives squander everything.<sup>176</sup>

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<sup>169</sup> Department of Social Development in *Guidelines for Establishing Child Care Forums* p 39

<sup>170</sup> Department of Social Development in *Guidelines for Establishing Child Care Forums* p 39

<sup>171</sup> A caregiver is a person who assists with the care and support of infected or affected persons voluntarily in Department of Social Development in *Guidelines for Establishing Child Care Forums* p 39

<sup>172</sup> Phomello Molwedi in *The Star* July 13, 2006 p 7

<sup>173</sup> Phomello Molwedi in *The Star* July 13, 2006 p 7

<sup>174</sup> *Legal and Policy Framework for Vulnerable Children and Child-headed Households* p 3

<sup>175</sup> *Legal and Policy Framework for Vulnerable Children and Child-headed Households* p 4

<sup>176</sup> Irin News, Botswana: Aids Orphans Exploited. 8th October 2002 in <http://www.avert.org/geninfo.htm>

Some of these families comprise of seven to nine children and the household heads are as young as eight years old.<sup>177</sup> Welfare authorities are entreated by the children to allow them to live in their own homes to avoid being separated from their siblings.<sup>178</sup> Community members and neighbours keep a watchful eye on these children.<sup>179</sup> The eldest child may also have her own children and therefore prefers living in their own home.<sup>180</sup> Rose A Smart conducting research in the Pietermaritzburg area reports that girls heading such households are frequently sexually exploited because of their need for emotional fulfilment.<sup>181</sup> Little ‘gifts’ of money or certain luxuries such as chocolate make them feel loved and cared for. This makes them the perfect candidates for adolescent pregnancy and HIV infection.<sup>182</sup>

Ros Halkett in the conference presentation shares that “where there are no welfare structures in place, child welfare is assisting with school uniforms and negotiating with store keepers about food”.<sup>183</sup> She also notes that the support of communities and community volunteers have been a great help to child welfare. Of significance is that these communities will need to be resourced by government as they themselves are impoverished.<sup>184</sup> Presently, a government grant is payable to the primary care-giver if the child is below nine years of age and if the applicant is sixteen years or older and has an income of below R800.00.<sup>185</sup>

In so doing a family and community based approach is followed and part of the Home/Community Based Care and Support Program of the Department of Social Development and NGOs.<sup>186</sup> Growing up in communities disrupted by the epidemic, orphans are more likely to

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<sup>177</sup> Ros Halkett. “*Raising the Orphan Generation*” p 2

<sup>178</sup> Neville I Curle. *The Storm Clouds are Gathering: HIV/AIDS A South African Overview* p 11

<sup>179</sup> Ros Halkett. “*Raising the Orphan Generation*” p 2

<sup>180</sup> Interview of social worker in Cinderella Park, Sifiso Sihlangu 14th March 2007.

<sup>181</sup> NH McKerrow, RA Smart, SA Snyman. *AIDS, Orphans and Affordable Care*, (Pretoria: HSRC Publishers, 1996) p 15

<sup>182</sup> NH McKerrow, RA Smart, SA Snyman. *Aids, Orphans and Affordable Care* (Pretoria: HSRC Publishers, 1996) p 15

<sup>183</sup> Ros Halkett. “*Raising the Orphan Generation*” p 3

<sup>184</sup> Ros Halkett. “*Raising the Orphan Generation*” p 3

<sup>185</sup> *Legal and Policy Framework for Vulnerable Children and Child-headed Households* pp 8-9

<sup>186</sup> Department of Social Development in *Guidelines for Establishing Child Care Forums* p 1

cope if they can live in surroundings that are familiar, stable and as nurturing as possible.<sup>187</sup> Local Government provides resources to children such as schools, grants, housing and food among other needs.<sup>188</sup> This forms part of the national initiative, the Integrated Plan for Children Infected and Affected by HIV and Aids, and is jointly managed by the provincial Departments of Health, Social Welfare and Education. There are presently seventeen drop-in sites in the province which provide support to home based caregivers and child-headed households.<sup>189</sup> A Community Multi-purpose Centre (drop-in Centre) is a facility located at a specific place which is managed for the purpose of providing basic services, excluding overnight accommodation, to children, including street children, who voluntarily attend the facility but who are free to leave.<sup>190</sup> Laurensia Rabe explains that each Municipality is encouraged to have at least one Community Multipurpose that is registered with the National Integrated Plan (NIP). The Departments of Health and Social Welfare could be approached to recognize these sites and assist (if approved) with start up costs and other resources.<sup>191</sup>

At these Centres OVC and those infected and affected by HIV and Aids are screened and allowed access to crèche, other child care facilities, meals, washing of clothing as well as HIV testing and counselling.<sup>192</sup> Some of the children are gathered by local trained volunteer community development workers and clinic sisters and taken to a community facility for day care, bathing and feeding and then returned to their homes at night. The Community Care Centre targets the holistic needs of the child.<sup>193</sup> The social workers or auxiliary social workers are responsible for counselling, communication with the family and/or care givers of the child, the school, hospitals and government departments to assist the child and family with the necessary services.<sup>194</sup> NGOs, CBOs and FBOs network with local government departments such as

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<sup>187</sup> UNAIDS. Report on the Global HIV and Aids Epidemic July 2002

<sup>188</sup> Department of Social Development in *Guidelines for Establishing Child Care Forums* p 4

<sup>189</sup> Nicola Spurr. May 2002. A Baseline Survey on HIV AND AIDS Interventions in KwaZulu - Natal Province p 10

<sup>190</sup> Children's Act No. 38 of 2005 p 172

<sup>191</sup> Laurensia Rabe. June 2006. Interview. Department of Social Welfare, Karl Eggers Building, 5<sup>th</sup> Floor, Pietermaritzburg. (Interview notes in possession of the author)

<sup>192</sup> Child Care Forums are community-based structures focusing on the needs of orphaned and vulnerable children in the community, ensuring their needs are met. Department of Social Development in *Guidelines for Establishing Child Care Forums* p 39

<sup>193</sup> Department of Social Development in *Guidelines for Establishing Child Care Forums* p 40

<sup>194</sup> Department of Social Development in *Guidelines for Establishing Child Care Forums* p 39

Departments of Health, Education and Social Welfare in offering the services of soup kitchens, delivery of food parcels, home based care, advocacy and training, networking with local business and voluntary organizations for support to these Centres.

A shelter is regarded as a facility located at a specific place which is managed for the purpose of providing basic services including overnight accommodation and food, to children, including street children, who voluntarily attend the facility but who are free to leave.<sup>195</sup> These shelters are subsidized and in some instances supervised by government departments such as the department of social welfare.<sup>196</sup> Many children are being abandoned at shelters by a surviving parent who may be HIV positive as an attempt to provide for the future of the child. These children then become semi-permanent or permanent residents and pose a problem to the shelter. In effect, such situations create another form of residential care as processing of their cases can take a long time. There are also cases of OVC who are not linked to HIV and Aids. These are mainly adolescents who are ‘thrown away children’ because parents can no longer cope with the child’s behaviour.<sup>197</sup>

This section has covered several of the options that government continues to make available to OVC. However, the study is limited in that it does not comprise of all the available models of care to OVC as this is too exhaustive for a study of this nature. There are many challenges that are faced by the children and also by government in attempting to provide these services and to ensure that the needs of the children are met holistically. This study therefore proceeds to briefly explore some of these challenges.

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<sup>195</sup> Children’s Act No. 38 of 2005 p 172

<sup>196</sup> *The Interministerial Committee of Young People at Risk* p 90

<sup>197</sup> Ros Halkett. “*Raising the Orphan Generation*” p 1

### 2.3 Challenges facing the South African Government

There are several challenges facing the South African Government with regard to OVC. Among these challenges are financial and human resource constraints. A further challenge is that of the increase in the number of child-headed households. Caring for a child in Institutional Care is more costly to government and results in a negative effect on staffing and service delivery to the children as the rest of the income that is required is dependent on fundraising.<sup>198</sup> There are also several challenges as a result of the high staff turnover and the socialization abilities of the children in this kind of care. Other challenges include corruption and the abuse of power in government departments. However, these challenges are not addressed in this study due to the constraints of the study. Presently there is a shift from Institutional Care to caring for children within their own communities through the Community Care Centres, foster care, kinship care and other forms of care for which social grants are available.<sup>199</sup>

While the South African government attempts to make financial provisions for OVC through these various models of care, the HIV and Aids epidemic has contributed to a substantial increase in OVC numbers.<sup>200</sup> This poses a major challenge to government if OVC are being placed in foster care and court ordered kinship care as it may overburden the foster care system and social welfare system and “weaken the foster care system and its associated grant”.<sup>201</sup> While these grants are available, accessing them is the problem.<sup>202</sup> Various documents are needed such as the birth certificates of children and identity documents or death certificates of parents.<sup>203</sup> If any of these documents are not available, it may take a long time to receive them and then apply

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<sup>198</sup> *The Interministerial Committee of Young People at Risk* p 90

<sup>199</sup> *The Interministerial Committee of Young People at Risk* p 90

<sup>200</sup> Helen Meintjies, Debbie Budlender, Sonja Giese, Leigh Johnson. *Children “in need of care” or in need of cash?* p 27

<sup>201</sup> Helen Meintjies, Debbie Budlender, Sonja Giese, Leigh Johnson. *Children “in need of care” or in need of cash?* p 29

<sup>202</sup> Berenice Meintjes and Alastair van Heerden. CINDI. *Innovative Practices of the CINDI Network and Members working with children affected by HIV and Aids*. March 2006 p 13

<sup>203</sup> Berenice Meintjes and Alastair van Heerden. CINDI. *Innovative Practices of the CINDI Network and Members* p 13

for the grant. In the light of these statistics, the inference is that foster child grants will not reach the majority of children who are eligible on time.

According to Sagrie Naicker regarding foster care homes; “Communities are also suffering financially because lots of people are unemployed and the communities can no longer help willingly. The government needs to realize this as well because these homes depend on donations from the communities because the grants are insufficient. Although donations are still there to an extent, it is no longer to a great extent. A lot of overseas funding has to be sought as local funding is never enough.”<sup>204</sup>

The majority of the eleven interviewees directly or by inference felt that there was undoubtedly a delay in service delivery largely due to the stringent bureaucratic measures of local government and further exacerbated by the shortage of social workers in Pietermaritzburg.<sup>205</sup> Even when there may be recruitment drives for foster parents, one may find that government policy and budgets do not allow for follow through.<sup>206</sup> While social grants for OVC would benefit the families or care givers, this approach also has limitations. One of the ethical considerations is that orphans are targeted while vulnerable families are not adequately supported and that there has been the development of “unjust incentives for impoverished parents to place their children in the care of others”.<sup>207</sup> A further concern is that all orphaned children are not necessarily without care, but the system qualifies them as being “in need of care”.<sup>208</sup>

It would therefore seem that present financial systems available through the provision of various social grants by local government are inadequate to meet the needs of OVC and to significantly contribute to the alleviation of OVC poverty. While government attempts to reach out to OVC

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<sup>204</sup> Sagrie Naicker. 2006. Interview. Pietermaritzburg. (Interview notes in possession of the author)

<sup>205</sup> All of the interviews were conducted during June and September 2006.

<sup>206</sup> Ros Halkett. “*Raising the Orphan Generation*” p 5

<sup>207</sup> Helen Meintjies, Debbie Budlender, Sonja Giese, Leigh Johnson. *Children “in need of care” or in need of cash?* p 54

<sup>208</sup> Helen Meintjies, Debbie Budlender, Sonja Giese, Leigh Johnson. *Children “in need of care” or in need of cash?* p 54

without discrimination there are still large numbers of children that fall through the system and their existence is not even on the departments records.<sup>209</sup> The stringent bureaucratic requirements and screening process of the Department of Social Welfare are necessary, but the caregivers of OVC seldom see the process to completion as a result of their own demise or because the process is too long and time consuming.<sup>210</sup>

Forums have been created in Pietermaritzburg to bring together government, local business and civil society organizations to negotiate on these issues. One such forum is the Aids Steering Committee which is co-ordinated by the Msunduzi Municipality to engage key role players within the city that are integrally involved with OVC at various levels.<sup>211</sup> Among those attending are key informants from the Built Environment Support Group (BESG), Department of Housing, social workers, and Lawyers for Human Rights, Chamber of Commerce, key informants from local NGOs, CBOs and FBOs and several ward councillors. At this forum, various role players report and provide updates on housing, training programs, needs and or progress of children at risk, OVC in the different wards and new financial resources that are available to the city. New developments around OVC are discussed and vital strategies proposed.

Other initiatives include the local Ward Committees and more specifically the nature of its composition. The Local Government Municipal Systems Act, Act No. 32 of 2000<sup>212</sup> creates the capacity for local communities to participate in decisions that are taken at the level of the Ward Committee. This committee is representative of local government and its function therefore should be in keeping with the local Integrated Development Plan (IDP). Such participation is encouraged by inviting interested groups, women and key informants of all voting districts in the ward to become involved in development initiatives and to possibly become members of the Ward Committee. The purpose of the Ward Committee is to assist the Ward Councillor in a particular ward.

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<sup>209</sup> Sagrie Naicker. 2006. Interview. Pietermaritzburg. (Interview notes in possession of the author)

<sup>210</sup> Sagrie Naicker. 2006. Interview. Pietermaritzburg. (Interview notes in possession of the author)

<sup>211</sup> Author is also a participant of this forum.

<sup>212</sup> Chapter Four "Community Participation: Clause 16 Development of Culture of Community Participation" in *The Local Government Municipal Systems Act, Act No. 32 of 2000* pp16-17



Forums such as these are a step towards building strategic alliances. Role players at various levels are able to come together and discuss matters around HIV and Aids and its impact on the children of Pietermaritzburg. Organizations that are in need of assistance are made aware of resources that are available in the city and also provided with the opportunity of meeting key role players dealing with OVC. Civil society organizations develop a better knowledge of the systems, engage with key role players in the city and at the same time represent grassroots community needs. In this way decisions are influenced and the various entities find themselves intervening in “complex national-scale institutional systems comprised of many different organizations from both the public and private sectors.”<sup>213</sup> The financial challenges experienced by government also impacts on its human resource component.

There are several challenges that government faces with regard to human resources in the OVC crisis. Due to the limitations of this study only two of these would be addressed. The first is the shortage of care-givers and the second is the shortage of social workers. As HIV and Aids takes hold in a community, more and more adults meet their demise, many of whom are breadwinners in their homes.<sup>214</sup> For every deceased adult there could be on average two to three dependents.<sup>215</sup> In South Africa, females head up many homes and as statistics reveal they are more susceptible to HIV infection, their demise will cause a major impact on the OVC crisis.<sup>216</sup> Grandparents and older children attempt to take care of the younger siblings.<sup>217</sup> Many of the caregivers and foster families also fall prey to HIV and Aids. In this way, the family capacity to care and protect the growing number of OVC is undermined.

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<sup>213</sup> David Korten: “From relief to people’s movement” in *Getting to the 21<sup>st</sup> Century: Voluntary Action and the Global Agenda* p 121

<sup>214</sup> Department of Social Development in *Guidelines for Establishing Child Care Forums* p 7

<sup>215</sup> Department of Social Development in *Guidelines for Establishing Child Care Forum* p 7

<sup>216</sup> *The Storm Clouds are Gathering* p 11

<sup>217</sup> *The Storm Clouds are Gathering* p 11

One of the most significant difficulties is that of the administrative process. Presently, the social services and court systems are over-burdened and under-resourced.<sup>218</sup> In Pietermaritzburg there is a shortage of social workers. Many social workers carry an overload of cases and are willing to change jobs if better salaries are offered even though these jobs may not be within the ambit of their expertise.<sup>219</sup> Bureaucratic processes are lengthy and there are cases where the applicant becomes deceased and the process has to be started by the new care giver or foster parent. This causes additional administrative work. Sometimes children have to be removed from foster placements because the adults are interested in monetary gain and the foster care grant does not reach the child who is often abused and neglected.<sup>220</sup> This adds to the administrative work load as new caregivers will have to be found and the process of screening and payment of grants reworked. “At the end of 2005 there was an average of one thousand children who passed through the Criminal Court in Pietermaritzburg regarding placements. The number has continued to increase and tripled since. This is especially because most of these parents are HIV positive. The number of abandoned children has also increased significantly”.<sup>221</sup>

Delays in placements are not at the level of the Children’s Court but with the social workers as they have to conduct all the necessary investigations around the children and ensure that they have the required documentation before handing the matter over to the Children’s Court. More social workers are needed in Pietermaritzburg as a result of the huge increase in the number of OVC.<sup>222</sup>

Social workers are integrally involved in identifying and placing children in the best possible facilities that would respect their culture, religion and social status. However, this is not always possible due to a shortage of qualified social workers. This bottleneck was anticipated due to the growing numbers of OVC which has been exacerbated by HIV and Aids. Social work staff find

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<sup>218</sup> Helen Meintjies, Debbie Budlender, Sonja Giese, Leigh Johnson. Children “in need of care” or in need of cash? p 54

<sup>219</sup> Laurensia Rabe, Sagrie Naicker, Rob and Debbie Ngu-untin. 2006. Interview. Pietermaritzburg. (Interview notes in possession of the author)

<sup>220</sup> Berenice Meintjes & Alastair van Heerden. CINDI. *Innovative Practices of CINDI* p 27

<sup>221</sup> Anastacia Goliath. 2006. Interview. Pietermaritzburg. (Interview notes in possession of the author)

<sup>222</sup> Anastacia Goliath. 2006. Interview. Pietermaritzburg. (Interview notes in possession of the author)

it difficult to cope with heavy increases in alternative care placements as a considerable amount of time is required to successfully place, monitor and complete statutory requirements.<sup>223</sup> A case in point was when a foster parent attempted to make enquiries as to why a baby who his family were to foster for six weeks had far exceeded that time period and had not been removed. After several telephonic attempts, he decided to go in person to the Pietermaritzburg Family and Child Welfare Society. Having expressed his concerns regarding the matter with the Social Worker, he was informed that the child he was fostering was one among five hundred cases that this social worker was handling. While his initial reaction was one of frustration, he realized the enormity of the crisis in the Pietermaritzburg region and subsequently decided to follow through the matter on his own.<sup>224</sup>

In assessing the work of the Child Welfare Movement for the period April 1997 to March 1998 the following observation was made and is of significance as it is a recurring challenge to government:

Whilst the total number of children on our caseloads was minimally reduced, the intensity of the work increased for social workers due to the need for the protection of children and the requirements for statutory interventions. In order to cope societies have had to develop a number of adaptive responses as they attempt to serve children with either the same or less resources available to do the job – that is, financial and human resources. There is a very definite shift by child welfare social workers to preventive work.<sup>225</sup>

This report also acknowledges that “one of the greatest pluses for child welfare has to be the participation and support of communities in the work of society”.<sup>226</sup> Government facilities are insufficient to render the necessary services to OVC and “without the involvement of community

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<sup>223</sup> Ros Halkett. “*Raising the Orphan Generation*” p 4

<sup>224</sup> Jeremy Diedricks. 2006. Interview. Pietermaritzburg. (Interview notes in possession of author). It is interesting to note of the ten semi-structured interviews that the researcher had interviewed, all of them mentioned the shortage of qualified Social Workers as the reason for the immense backlog with work regarding OVC in Pietermaritzburg.

<sup>225</sup> Ros Halkett. “*Raising the Orphan Generation*” p 3

<sup>226</sup> Ros Halkett. “*Raising the Orphan Generation*” p 3

members, the services (of government) and children would definitely suffer”.<sup>227</sup> These include neighbours, the extended family members and volunteer community members. Volunteers are often affiliated to NGOs, CBOs and FBOs who provide training and support to them. Among the Christian based organizations in Pietermaritzburg that are actively involved in care to OVC are Project Gateway, Youth for Christ, RivLife Community Centre, Entabeni Community Care Centre, St. Martin’s Empowerment Centre, KwaZulu-Natal Churches Aids Network (KZNCAN), New Covenant Fellowship (NCF), Pietermaritzburg Christian Fellowship (PCF) and Pietermaritzburg Agency for Christian Social Awareness (PACSA).

Based on the aforementioned one may argue that in its attempts to reach the poorest of the poor children, local government does not have the capacity to deal with a matter of such magnitude on its own. While, there is numerous strategies in place that target OVC, there are still those children who fall through the system and are therefore not reached. This view is strongly supported by the various government employees who deal with OVC issues, the numerous role players from a number of civil society organizations and the interviewees. There seems to be a general consensus that there is a shortage of administrative staff and especially social workers in Pietermaritzburg. Therefore the interviewees feel that the strategies to deal with the OVC crisis in Pietermaritzburg may border on good<sup>228</sup> will rather than sustainability.<sup>229</sup> The implications are far reaching for OVC unless alternate options are available. Among other issues that have been identified, are the ongoing delays of large numbers of social grant applications and applications for birth certificates, death certificates and identity documents that have to be monitored by the Department of Social Welfare and Pietermaritzburg Child and Family Welfare Society.

The needs of OVC have been presented as going beyond that of food, shelter and clothing. Welfare support may meet the outward needs of orphaned and vulnerable children, but not the

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<sup>227</sup> Ros Halkett. “*Raising the Orphan Generation*” p 3

<sup>228</sup> Jeremy Diedericks. 2006. Interview. Pietermaritzburg. (Interview notes in possession of the author)

<sup>229</sup> Logan and Yvonne Maistry are the adoptive parents of a little girl. Logan is the spokesperson for the Premier’s Office and Yvonne teaches at the Gateway Christian School. 2006. Interview. Pietermaritzburg. (Interview notes in possession of the author)

innate need for inclusiveness, love and respect.<sup>230</sup> Due to the shortage of social workers, it would appear that these needs cannot be adequately met by government. The inference therefore is that other entities such as NGOs namely; the CINDI Network and the Rob Smetherenham Bereavement Centre, CBOs and FBOs who have the capacity to address these needs could potentially contribute significantly through a partnership with local government to offer the required service. Many of these entities also have means of raising funds to further enhance these services and are therefore able to employ skilled staff. Further, these organizations work with people at grassroots level and are probably better able to understand what people at this level see as their needs and what is in the view of the people the most appropriate means of dealing with their crises.<sup>231</sup> A further challenge to government with regard to the OVC crisis is the growing numbers of child-headed households.

According to Dr Zola Skweyiya, Minister of Social Development, HIV and Aids was increasing the number of orphans, while reducing the pool of traditional caregivers<sup>232</sup> and breadwinners.<sup>233</sup> The result is that South Africa is confronted with many households that are being headed by children.<sup>234</sup> A child-headed household is defined as a child who is below the age of eighteen years and who has the responsibility of providing food, clothing and psycho-social support to siblings or to the household.<sup>235</sup> These may include a child who is taking care of terminally ill parents or care-givers, a child living alone whose parents are deceased or cannot be found, a child taking care of siblings and thereby assuming the role of primary care-giver and a child who is vulnerable or in need of care.<sup>236</sup> Extended family members are usually the first to include OVC in their family circle. However, many of these families are already overburdened. In some

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<sup>230</sup> Korten. "From relief to people's movement" in *Getting to the 21<sup>st</sup> Century: Voluntary Action and the Global Agenda* p 8

<sup>231</sup> See for example, stories of people who have been assisted by these organisations in Daniela Gennrich (ed). *The Church in an HIV+ World: A Practical Handbook*. (Pietermaritzburg: Cluster Publications, 2004) pp 92-120

<sup>232</sup> A caregiver is a person who assists with the care and support of infected or affected persons voluntarily in Department of Social Development in *Guidelines for Establishing Child Care Forums* p 39

<sup>233</sup> Phomello Molwedi in *The Star* July 13, 2006 p 7

<sup>234</sup> Phomello Molwedi in *The Star* July 13, 2006, p 7

<sup>235</sup> *Legal and Policy Framework for Vulnerable Children and Child-headed Households* p 3

<sup>236</sup> *Legal and Policy Framework for Vulnerable Children and Child-headed Households* p 4

instances parents have left assets for their children but at their demise, the relatives squander everything.<sup>237</sup>

Some of these families comprise of seven to nine children and the household heads are as young as eight years old.<sup>238</sup> Welfare authorities are entreated by the children to allow them to live in their own homes to avoid being separated from their siblings.<sup>239</sup> Community members and neighbours keep a watchful eye on these children.<sup>240</sup> The eldest child may also have her own children and therefore prefers living in their own home.<sup>241</sup> Rose A Smart conducting research in the Pietermaritzburg area reports that girls heading such households are frequently sexually exploited because of their need for emotional fulfilment.<sup>242</sup> Little ‘gifts’ of money or certain luxuries such as chocolate make them feel loved and cared for. This makes them the perfect candidates for adolescent pregnancy and HIV infection.<sup>243</sup>

Ros Halkett in the conference presentation points out that “where there are no welfare structures in place, Child Welfare Services is assisting with school uniforms and negotiating with store keepers about food”.<sup>244</sup> She also notes that the support of communities and community volunteers have been a great help to child welfare. Of significance is that these communities will need to be resourced by government as they themselves are impoverished.<sup>245</sup> Presently, a government grant is payable to the primary care-giver if the child is below nine years of age and if the applicant is sixteen years or older and has an income of below R800.00.<sup>246</sup> The challenge to government with its limited resources is to be able to supervise these child-headed households in order to prevent exploitation and abuse to these children.

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<sup>237</sup> Irin News. Botswana: Aids Orphans Exploited. 8th October 2002 in <http://www.avert.org/geninfo.htm>

<sup>238</sup> Ros Halkett. “*Raising the Orphan Generation*” p 2

<sup>239</sup> Neville I Curle. *The Storm Clouds are Gathering: HIV/AIDS A South African Overview* p 11

<sup>240</sup> Ros Halkett. “*Raising the Orphan Generation*” p 2

<sup>241</sup> Sifiso Sihlangu 14th March 2007. Interview. Pietermaritzburg. (Interview notes in possession of author)

<sup>242</sup> NH McKerrow, RA Smart, SA Snyman. *AIDS, Orphans and Affordable Care*, (Pretoria: HSRC Publishers, 1996) p 15

<sup>243</sup> NH McKerrow, RA Smart, SA Snyman. *Aids, Orphans and Affordable Care* p 15

<sup>244</sup> Ros Halkett. “*Raising the Orphan Generation*” p 3

<sup>245</sup> Ros Halkett. “*Raising the Orphan Generation*” p 3

<sup>246</sup> *Legal and Policy Framework for Vulnerable Children and Child-headed Households* pp 8-9

## 2.4 Conclusion

This chapter focused on the role of the South African government in the management of the OVC crisis. It highlighted the numerous strategies of government to provide what it deems to be the best possible means of dealing with the OVC crisis and the need to partner with other role-players such as NGOs, CBOs and FBOs.<sup>247</sup> An overview of the strategies and services employed by local government was presented and some of the challenges facing government and OVC were also explored in order to enhance strategies of addressing the crisis. Research therefore seems to suggest that local government recognizes the need to engage other role players in meeting the needs of OVC holistically and therefore attempts to empower interested organizations to become involved. This would include networking with organizations that have both faith and humanitarian convictions such as FBOs, CBOs and NGOs, who could potentially further enhance the strategies of government. The next chapter picks up from this recommendation and looks at the role of the Christian community in the OVC crisis as perceived by other key role players in Pietermaritzburg.

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<sup>247</sup> See also *Legal and Policy Framework for Vulnerable Children and Child Headed Households* p 3

## CHAPTER THREE

### THEORETICAL AND THEOLOGICAL UNDERPINNINGS OF THE STUDY

#### 3.1 Introduction

In chapter one the background to the OVC crisis was discussed. It was argued that there were three significant factors that impact on the OVC crisis in South Africa. These are apartheid, poverty and HIV and Aids. Chapter two discussed broadly the management role and challenges of government in the OVC crisis. Financial and human resources were identified as two of the key challenges. The chapter concluded that due to the magnitude of the crisis, government acknowledges the need to partner with other like-minded organizations in dealing with the OVC crisis. The purpose of chapter three is to discuss more specifically the response of the Christian community to the OVC crisis in Pietermaritzburg. It lays the theoretical and theological frameworks that underpin the commitment and responses of the Christian community to the OVC crisis. Discussion is engaged on the need and potential for a change of mindset in the Christian community regarding perceptions of their scope of involvement in social transformation. Further, this chapter goes back to the biblical origin of the creation of humankind to better understand God's intent for humanity as is expressed in the theological concepts of the *Imago Dei* and the *Missio Dei*. It is proposed that such an understanding would contribute to an understanding of both the present and future engagement of the Christian community in the OVC crisis. Old Testament and New Testament biblical texts are engaged to highlight the important place that God ascribes to the poor and marginalized and to children. As a starting point, this chapter engages David Korten's Four Generational framework as a theoretical reference through which the work of the Christian community in Pietermaritzburg is evaluated.



### 3.2 Korten's Four Generational Framework

David Korten's Generational Framework that is presented in chapter ten of his book, "*Getting to the 21<sup>st</sup> Century: Voluntary Action and the Global Agenda*"<sup>248</sup> is used as a theoretical framework both to identify the location of the Christian community in its development initiatives and to further challenge and/or enhance these endeavours toward more strategic and sustainable involvement in the OVC crisis. This section also introduces the idea of Voluntary Organizations (VOs) and describes how, if adequately mobilized, these VOs could prove to be a powerful resource in dealing with the OVC crisis. VOs comprise of NGOs, CBOs, FBOs and the work of community members such as neighbours, the extended family and volunteers, for example. These insights also provide a link between the theoretical and theological framework and argues that the role of the Christian community in the OVC crisis could potentially be enhanced through the integration of these views.

The involvement of the Christian community in social initiatives should include interaction at grassroots level with those affected by the OVC crisis and at the policy and decision making bodies of government that directly and indirectly impact on the crisis. Engagement with other like minded role players such as NGOs, FBOs, CBOs, VOs and other civil society organizations is both critical and integral. It is through such engagement that networking relationships are developed with the potential to mobilize people to put pressure on government to change or adapt its policies.

One of the observations when engaging David Korten's Generations of Development is that each of the generations moves further away from alleviating symptoms to engaging the root causes of the issues raised. At the first generation level of development, poverty alleviation strategies are implemented in response to visible needs. "The more we focus our attention directly on the symptoms, rather than on transforming the institutions and values that cause them, the more

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<sup>248</sup> David Korten. *Getting to the 21<sup>st</sup> Century: Voluntary Action and the Global Agenda*

certain we can be that the crisis will deepen for lack of appropriate action”.<sup>249</sup> Korten’s rationale as to the writing of this book is valuable with regard to how this framework could be used as a measuring tool. Korten recognized that donors were transferring large sums of money to central governments but were not in any way facilitating social and institutional change processes; and so the question was that if large donors could not address institutional changes, who could?<sup>250</sup> This study therefore suggests that the Christian community potentially has the capacity to facilitate and develop such processes.

Through studying more closely the work of the NGO sector and evaluating their responses, Korten recognized three distinct levels of action and the potential for a fourth. First Generation strategies occur when the immediate, short term needs of the receiving communities are met. Such assistance may occur in response to crises such as floods, earthquakes and the like and in other situations could include unemployment and other needs experienced by the community at grassroots level. However, this involves only short term measures of assistance. Second Generation strategies focus on empowering individuals and communities through physical, financial and human resource development to be better able to meet their own needs. “Because of their attention to sustainability, true Second Generation strategies are developmental in concept and are often referred to as community development strategies”.<sup>251</sup> Third Generation strategies “look beyond the individual community and seek changes in the specific policies and institutions at local, national and global level.”<sup>252</sup> The aim is to address the systems and structures that prevent resources from reaching the poor. However, it is further argued that Third Generation strategies represent a politics of “limited space”, confined by government. Hence, Korten suggests the possibility of Fourth Generation strategies. Fourth Generation strategies focus on a “People’s Movement”. In Korten’s words, “social movements are driven not by organizational structures, but rather by ideas, by a vision of a better world.”<sup>253</sup>

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<sup>249</sup> David Korten. “From Relief to Peoples’ Movements” in *Getting to the 21<sup>st</sup> Century: Voluntary Action and the Global Agenda* p 114

<sup>250</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 114

<sup>251</sup> Korten, *Getting to the 21<sup>st</sup> Century* p 118

<sup>252</sup> Korten, *Getting to the 21<sup>st</sup> Century* p 120

<sup>253</sup> Korten, *Getting to the 21<sup>st</sup> Century* p 124

This study argues that while there is need for the Christian community to incorporate all four generations of development, the key to effectively deal with the OVC crisis lies in the faith and value commitments of the Christian community and the mobilization of the voluntary sector. Two key features of VOs are their reactive thrust (to block harmful actions) and their proactive thrust (creation of new and more positive social institutions) which are consistent with the People-Centred development vision.<sup>254</sup>

Jeremy Seekings and Nicoli Natress<sup>255</sup> consider South Africa as a valuable case study for appraising the development issues distribution of income. Due to South Africa being a middle-income developing country it possesses a set of labour-market and welfare institutions that are considered to reflect other advanced Capitalist countries. First, the issue of wage and income disparity is identified. As a Capitalist state South Africa systematically structured its political and economic apartheid engines to ensure that irrespective of qualifications the state policies that defined racial classification would determine earnings, that is, whites would enjoy preference to black in income and careers. Second, inequality of income distribution was excessive and exploitive in South Africa during the apartheid period. Post apartheid data reflects that South Africa<sup>256</sup> tabulated one of the highest levels of income inequality in the world. The study proceeds to explore in greater detail Korten's Four Generational Framework commencing with Generation One strategies.

First Generation strategies occur when immediate, short term needs are met. This could involve responding to a crisis such as an earthquake or a flood or some other disaster. Although First generation strategies respond chiefly to crisis situations they also respond to other forms of social deprivation within grassroots communities. These needs could include education, health,

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<sup>254</sup> Korten, *Getting to the 21<sup>st</sup> Century* pp 200-201

<sup>255</sup> See Jeremy Seekings and Nicoli Natress. *Class, Race and Inequality in South Africa*, pp. 2-5 an attempt is made to demonstrate in the book to understand the nature and trajectory of inequality in a particular country requires a sound grasp of how the state effects both the distribution of income via its labour –market and economic growth policies and the redistribution of income via the budget) most notably via welfare and educational spending). Put it in another way, analysis must encompass the direct and indirect ways that the state shapes spending.

<sup>256</sup> According to Seekings and Natress, p. 3 South Africa is right there amongst the more unequal Latin American countries (Brazil, Paraguay, Guatemala), and some other African countries including Zimbabwe and Lesotho (see, for example World Bank 2001).

unemployment and a diversity of needs. NGOs, CBOs and FBOs often respond to these situations. However, the type of assistance rendered is dependent on the availability of physical, financial and human resource to these organizations and are often short term strategies. Little long term impact is made on the community and many of these projects are not sustainable. Presentations of starving children are used for fund raising drives in an attempt at sustainability.<sup>257</sup>

NGOs and Christian communities are challenged to move beyond welfare-type and community based responses to engage with governments and professional development agencies and to influence policies on an equal footing.<sup>258</sup> Christian communities are accountable to the people they represent at grassroots level and the contention would be to engage with government yet not lose sight of its mission and purpose. This highlights the need for a “non-economic dimension”<sup>259</sup> to development. Economist, B. Mokaba, argues that faith communities such as Christian communities could “help in a more systematic and focused way to rebuild the social cohesion, social trust, moral values and, in short, social capital”.<sup>260</sup> This again highlights the unique contribution of FBOs to social development.

One may identify several First Generation endeavours in the Pietermaritzburg region with regard to OVC. During the Christmas period, many organizations ‘flood’ Foster Care Homes, orphanages and shelters with gifts, clothing and food. Christian communities and missionary societies were important in Africa during the colonial era<sup>261</sup> and continue to be at the forefront of these initiatives. Overseas countries also send large donations of clothing and toys during this period. In some cases, there is too much and storage becomes a problem.<sup>262</sup> Sometimes, these

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<sup>257</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 116

<sup>258</sup> Swart and Venter. *NGO's, Christian communities and 4th Generation People- Centred Development Strategies in S.* p 450.

<sup>259</sup> Swart and Venter. *NGO's, Christian communities and 4th Generation* p 450

<sup>260</sup> B. Mokaba 1998. “Not even the Economy can thrive on Money Alone” Challenge 46 (Feb/March): p 17 in Swart and Venter. *NGO's, Christian communities and the Challenge* p 452

<sup>261</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 116

<sup>262</sup> Duduza Home at Project Gateway had to build an extra room to store some of these items so that they could be used throughout the year (where possible).

homes look for alternate places to share these goods. However, during the winter months, these children experience their greatest struggles. Even food may become difficult to access during winter.<sup>263</sup>

There are several other initiatives that are conducted on a weekly or monthly basis. Soup kitchens are run once or twice a week by a number of organizations in the city, including Christian communities. One such example has been initiated by Reverend Booyesen in Eastwood and feeds an average of one hundred people every Thursday morning. Community volunteers assist with the preparation and serving of the soup. Similar initiatives take place at the Entabeni Community Centre which started under the oversight of Reverend Albert Chetty. Daily feeding (among other services) of forty OVCs occur at the RivLife Community Care Centre in Cinderella Park, Ward 34. DoSW sets aside a budget toward these initiatives and screen the organizations that they fund. The Departments of Health and Education also outlay subsidies to impoverished schools to feed the children at least one meal a day. It is often the case when the subsidies run out, that the feeding stops. Some of the Christian communities however do not depend on such funding and access resources from within the local Church and Church affiliated organizations. Several schools have been instrumental in donating used sports equipment and stationery packs to poorer schools in the city.<sup>264</sup>

The recipients of such charity initiatives are awarded generous gestures and there is seldom long term impact to improve their living conditions. When the resources of the organization run out, the recipients are left no better off than when they first started. This kind of assistance may contribute to an expectation from the recipients who may feel that the organization is obligated to provide these services. Such an endeavour could produce dependency and a lack of sustainability.

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<sup>263</sup> Interview with Social Worker Sagrie Naicker

<sup>264</sup> Raisetorpe High School and St. John's Diocesan School are two such schools who have made similar contributions to the RivLife Drop-in Centre which caters for OVC in Ward 34

At this level of assistance, there are seldom sustainable, long term development strategies that are put in place with the result that communities could be left worse off than they were before the organization stepped in to assist. These initiatives could decide what is best for the recipients based on the capacity of the organization rather than allowing the recipients to participate in their own development. As far back as the 1970's the ecumenical movement held that people should participate in matters that affect their future. People must be seen as the subject, object and end of development. That means that people must be involved at all levels – thinking, planning, implementation and evaluation.<sup>265</sup>

At the level of what Korten describes as Generation Two interventions, civil society organizations attempt to empower people through physical, financial and human resource development to be able to meet their own needs. The motivating factor is largely humanitarian concern by these organizations. Korten proposes that “because of their attention to sustainability, true second generation strategies are developmental in concept, and are often referred to as community development strategies”.<sup>266</sup> At this level the intent is to shift from a dependency on the organization to “community self help action beyond the period of NGO assistance”.<sup>267</sup> Investment in human capital takes high priority mainly to those from previously disadvantaged communities. The FBO or NGO becomes the “mobilizer more than an actual doer”. Grassroots people gain the capacity to be self reliant through their participation in the developmental activities which the NGOs bring to them.<sup>268</sup> There is a substantial focus on education as second generation strategies works from the assumption that the problem lies exclusively in the individuals' lack of skills and physical strength.<sup>269</sup>

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<sup>265</sup> Dr. S. Kobia. “In Search of a Participatory and Inclusive Society” in Koegelenberg, R. *The Reconstruction and Development Programme: The Role of the Christian community, Civil Society and NGOs*. (Cape Town. EFSA, 1995) p 271

<sup>266</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 118

<sup>267</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 118

<sup>268</sup> M B N Likalimba. *The Impact of the State and the Donors on Second Generation NGOs: A Study on the Conflict of Interests between the State, the NGOs and the Donors in the Civil Society*. (Pietermaritzburg: University of KwaZulu-Natal, 1999) p 127

<sup>269</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 119

Second generation strategies involve an implicit theory of village development that assumes local inertia is the heart of the problem and involves

inertia of tradition, isolation and a lack of education and proper health care. This theory suggests that this inertia can be broken through the intervention of an outside change agent who helps the community realize its potentials through education, organization, consciousness raising, small loans and the introduction of simple new technologies.<sup>270</sup>

Children suffer first when their parents and breadwinners can no longer work, and health costs rise, expenditure on 'luxuries' like education is constrained. Children – especially girls – drop out of school and become primary carers and scavenge for work.<sup>271</sup> In Zambia, surveillance data for Lusaka show that the HIV prevalence rate for women aged 15-19 dropped from 27 percent in 1993 to 15 percent in 1998. This decline was greater among those with secondary and higher levels of education than among those who had not proceeded beyond primary level. Skills such as sewing, beadwork, carpentry, thatch making, gardening and running of crèche facilities, are among the more popular initiatives in Pietermaritzburg. Local banks and businesses have been integrally involved in sponsoring underprivileged schools and communities and arrange teams of staff members to go to the sites and assist with painting or a sports clinic for example. The DoSW also allocates a budget which includes skills training toward such initiatives.

However, in second generation development strategies, although the ideal is to shift the dependency from external organization assistance, there is still a dependence on the organization in terms of raising funds for the community empowerment programs and may therefore be described as 'handouts in a more sophisticated guise'.<sup>272</sup> The NGO or FBO or CBO that initiates the program is often the one who has to also raise the income to train the community and expand

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<sup>270</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 119

<sup>271</sup> Archbishop Njongonkulu Ndungane - Christian community of the Province of South Africa. "The Challenge of HIV AND AIDS to Christian Theology" in *Scriptura: International Journal of Bible, Religion and Theology in South Africa*, Volume 89 pp 377 – 384.

<sup>272</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 119

their skills capacity. The Pietermaritzburg Agency for Christian Social Awareness (PACSA), Youth for Christ, Thandanani, Project Gateway, Evangelical Christian Aids Project (ECAP), Children in Distress (CINDI) and ATTIC are examples of organizations in the Pietermaritzburg area that offer training and also attempt to access funding in order to train volunteers and others who are integrally involved in HIV and Aids work inclusive of OVC.

Sustainability of intervention approaches depends on whether people at grassroots level participate in these issues and also takes the initiative to engage the community to actively participate in networking with organizations that have the resource structures to render support to their communities. Self reliance of the grassroots people is also consolidated by making sure that whatever they gain through their interaction with the organizations will serve both present and future generations.<sup>273</sup> With regard to children, participation must be authentic and meaningful and start on their own terms, within their own realities and in pursuit of their own visions, dreams, hopes and concerns.<sup>274</sup>

“Although we inherited from apartheid a legacy of economic and social distress and dysfunction, empowerment alone can be futile”.<sup>275</sup> Opportunities have to be created to utilize the skills in order to improve the economic standing. Of significance therefore, is the need to change systems and structures that have contributed to the poverty issue. Local people are relatively powerless to cause change at the national and international levels. The question is whether the Christian community can in any way make a significant impact on these larger structures so that the benefits positively impact at grassroots level and in so doing reach OVC. In a sense, does the Christian community have the capacity through qualified personnel and skills of how to engage these systems and structures to bring about meaningful change and if so, do they understand the scope of such negotiations and finally, are they willing to engage in such dialogue? These

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<sup>273</sup> B N Likalimba. *The Impact of the State and the Donors on Second Generation NGOs* p 127

<sup>274</sup> UNICEF – *The State of the World's Children* 2003 9/9/2006.

<http://www.unicef.org/sowc03/contents/childparticipation.html>

<sup>275</sup> “*South Africa: the challenges*” p 20



searching questions of structural change Korten proposes are addressed at the Third Generation of development.

Generation Three identifies that the problems of the lack of development are not based on local inertia only, but that there are systems and structures at the local, national and international level that have had an impact on the people experiencing poverty at grassroots level. “Third Generation strategies look beyond the individual community and seek changes in the specific policies and institutions at local, national and global level”.<sup>276</sup> In so doing the systems and structures that exploit and prevent resources from reaching the poor are addressed. However, such change has to be informed from those at grassroots community level and appropriately processed.

Swart and Venter, engaging Korten’s generational framework, argue that while it is necessary for the Christian community to move beyond charity and welfare measures of development and upscale to third generation strategies by becoming more administratively and technocratically efficient to engage government, third generation activity represents a politics of “limited space”, confined by government. Further, third generation strategies seek changes in specific policies and institutions but just, sustainable and inclusive development outcomes depends on accomplishing such changes across every sector in every nation.<sup>277</sup> Hence, the involvement of the Christian community should engage fourth generation strategies that are not confined by government or institutions but represents “a politics of ideas, which brings about change by the power of values, transformed relationships and community”.

Addressing Korten’s Fourth Generation strategies as a “People Movement”<sup>278</sup> will present challenges to the status quo of current developmental programs and their financial underpinning. The first issue is that of problem definition as related to inadequate mobilization. From

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<sup>276</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 120

<sup>277</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 122

<sup>278</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 117

an OVC perspective in the city of Pietermaritzburg, KwaZulu-Natal, a people's movement will entail networking with like minded role players and institutes. The agenda of the movement is the visionary energy that drives its desires for transformation and change. As Korten aptly states; 'social movements are driven not by organizational structures, but rather by ideas, by a vision of a better world'.<sup>279</sup> It is the conscientization of both the citizen's will and governments concern that provide a better human rights platform.

Katarina Tomasevski observes the necessity of governments' concern by stating that the specifications of development objectives related to the realization of human rights reveal whether a commitment to human rights is genuine. The priority given to the creation of conditions for the realization of human rights, through quantified or qualitative aims set by the government, is indicative of the government's commitment to human rights, and is also a yardstick to measure its accomplishments.<sup>280</sup> In South Africa the effects of grassroots movements in the period prior to the abolishment of apartheid is envisaged in the wage disputes and de-radicalization policies of job discrimination in the early 1970's.<sup>281</sup> Korten identifies the International Planned Parenthood Federation as one of the most dramatic policy reversal movements which reshaped human history. It commenced with eight national family planning associations in 1952,<sup>282</sup> and became an extraordinary public policy reversal, as family planning was moved from a forbidden topic to a global public policy priority. A people movement from the rank and files of community Centres, disadvantaged communities, victims of abuse, women's groups, rape crises Centres, advocacy for human rights and other social movements that are concerned about the sustainability of the earth's human capital should be galvanized to raise the consciences of the South African public. A vision without a voice can become smothered by the bureaucratic engines of government and business.

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<sup>279</sup>Korten. *Getting to the 21<sup>st</sup> Century* p 124

<sup>280</sup> Katarina Tomasevski, *Development Aid and Human Rights* p 132

<sup>281</sup> Jeremy Seekings and Nicoli Natrass, *Class, Race, and Inequality in South Africa* p 149. The racial gap was narrowed significantly in all sectors in the early 1970's. This shift was in large part market driven, but it was also the result of militant action by factory workers. The 1973 Durban strikes, which irked the birth of the independent African trade union movement, helped boost the increase in wages substantially. Shortly after the strikes the Minister of Labour instructed the Wage Board to revise key minimum wage determinations upward.

<sup>282</sup>Korten. *Getting to the 21<sup>st</sup> Century* p 125

The second issue with regard to the fourth generation segment is that the time frame has been indefinite. Whilst an indefinite time frame is proposed it must be noted that from a theological framework of time, it must be considered that any movement that has God and His kingdom principles at heart is not motivated by accomplishment but rather by lasting quality of life that is being upgraded to produce a peaceable community. It is this vision of a peaceable community that sees people who embrace a higher good rather than having to enjoy a self centred motive of material benefits. With regard to time framing, the OVC problem has an indefinite timeframe and becomes an open-ended subjective issue and the consequence could bear the fruits of children graduating from poverty to poverty, from inadequacy to social dependency. Human development is categorical growth that is not dependent on time but on socio-economic and political care and responsibility.

The third issue in Korten's fourth generation grid is scope in relationship to national or global. It is of dire and immediate concern that OVC is not viewed as a generalized issue that affects a region, but rather as a specific and serious plague that is not demarcated. It transcends national and international boundaries, and does not respect residential protocols of culture, ethnicity or race. Alan Hirsch quotes Mbeki's metaphorical identification of two economies in the challenges that face South Africa.<sup>283</sup> Accordingly, with regard to the national or global challenge of OVC, the problem is not restrictive but contagiously infective to the socio-economic problems of developing countries. As articulated by Mbeki, the second economy does not exist at a certain place, and it does not consist of an integrated economic system as such. It is essentially a condition-the condition lived by millions of people on the margin of the modern, industrial economy. They are linked to the industrial economy but are not in it. They are people without a steady income based on their own economic activity. Such people mostly live in the informal settlements clustered around our towns and cities, in rural slums, and in poor, remote rural communities. Using Mbeki's metaphor of the second economy, the ripple effect is that the direct impact is made on children and household management. This socio-economic problem can exist anywhere. The people movement with regards to OVC is that the economic issues make children

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<sup>283</sup> Alan Hirsch. *Season of Hope, Economic Reform under Mandela and Mbeki* p 244-245

the victims who bear the fruits of this distribution of poverty and marginalization. Government has identified this as a concern.

Korten's fourth category is the association of Chief Actors and loosely defined Networks of People and Organizations.<sup>284</sup> Korten's conceptual presentation is that Fourth Generation strategies look beyond focused initiatives aimed at changing specific policies and institutional sub-systems.<sup>285</sup> His theory is to objectify a critical mass of independent, decentralized initiatives in support of social vision.<sup>286</sup> He further identifies the fact that conventional NGO initiatives have been concerned with the issues of poverty.<sup>287</sup> Therefore, Voluntary Organisations (VOs) involved in the OVC challenge need to form and bridge alliances and networks of genetic initiatives, such as those involved with issues of children and families. VOs in this context incorporate both the informal, community networks and the more structured networks such as NGOs, CBOs and FBOs. One of the most disturbing social foundational problems is that children are growing up in dysfunctional households and sub-family units. Examples in Pietermaritzburg of the seriousness of the problem are borne out in the efforts of a few faith – based organizations that provide services to OVC. Among other initiatives is their commitment to OVC, among which several child-headed, youth-headed and granny-headed households are evident. These Centres run Drop-in Centres, crèches and foster care homes which include daily feeding and post school afternoon educational programs.<sup>288</sup> The most powerful observable phenomenon is the volunteerism of volunteer workers who sacrifice their time and effort daily to passionately assist these children. The imaginative possibility is to envision a galvanized force of similar initiatives around the city.

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<sup>284</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 126

<sup>285</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 127

<sup>286</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 127 Here we speak purely of VOs and POs. The entry of PSCs and GONGOs into a people's movement is a strong indication that the movement has spent its force and become an establishment institution concerned with the protection of its own interest.

<sup>287</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 128. Nurturing this movement will call for a new kind of voluntary action by a type of development-oriented VO that bears little resemblance to the more conventional NGOs that have traditionally concerned themselves with the problems of the poor.

<sup>288</sup> Some of these organizations are; Siyaphambile Drop-in Centre, Youth for Christ, Project Gateway, NCF Church, Kenosis Community and RivLife Community Centre

The fifth element in Korten's framework of people movement assumption is the connection with the NGO Role and the Activist/Educator. In the previous segment of the fourth generation analysis, Korten suggests activating VOs. Here he opens the discussion of utilizing NGOs. His arguments of both these essential people movement initiatives are an overlapping of mutually exclusive responsibilities or structures. The movement of bottom-up approaches allows for volunteers to be educated and move into a more semi-professional goal of facilitating and organizing. The traditional role of social workers pay-rolled by government does not draw the same enthusiasm as volunteers and NGOs with a passion for the job. NGOs are a vital link to the family and organized institutions. The private and nongovernmental roles played by NGOs make them a non aligned movement that allows them to operate without many sanctions and constraints. This forms the connecting cohesive band that bridges the VOs initiatives which comprises of NGOs in association with community networks, religious and social action groups.<sup>289</sup> Whilst NGOs have a more funds assessable base, they need to filter this through the VOs to the community networks. Communication strategies and networking infrastructures are vital for the longevity of this people movement.

The sixth subdivision in Korten's fourth generation grid is the management orientation and coalescing and energizing Self Managing Networks. This must be achieved primarily through the power of ideas, values and communication links.<sup>290</sup> These movements serve to connect people and things at all levels. There are no constrains. Fourth generation strategies presents what may be termed as an "alternative development paradigm."<sup>291</sup> VOs are traditionally indigenous and cultural entities that have evolved out of sheer will to survive the harsh realities of poverty and marginalization. South Africa is a case study of this regrettable socio-political result. Welfare

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<sup>289</sup>Ted C. Lewellen, *Dependency and Development*, p. 242, Nongovernmental organizations (NGOs) have no such reticence. Their private status permits them to operate without state control and free political considerations. Prior to 1970, there existed only a small group of human rights NGOs, such as Red Cross (established in 1863), the International League for Human Rights (1942), The International Commission of Juts (1952), and Amnesty International (1961). After 1972, a burgeoning human rights awareness stimulated a profusion of NGOs, many of them specific to certain population of victims. PEN for example, focuses on violations against writers, and the American Association for the Advancement of Science has formed its own group to fight for the rights of scientists. In addition, there are a number of NGOs, such as the Asia Watch Committee, that concentrates on specific regions.

<sup>290</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 127

<sup>291</sup> Isagani R. Serrano, "Developing a Fourth Generation NGO Strategy." Informal working paper (undated *circa* 1989) available from the Philippine Rural Reconstruction Movement, Manila, Philippines in David Korten. *Getting to the 21<sup>st</sup> Century* p 125

management mostly emerged as a result of western bureaucratic engineering. Whilst time, project and people management helped shape productivity and profit, it also delineated and divided on the basis of privilege and prestige. The job discrimination act in apartheid South Africa also contributed to restricting blacks from senior management roles. The administration and management of funding belonged to the bourgeois middle class white religious organizations, thereby restricting the advancement of leadership and management to a minority.

In this dispensation of the fourth generation of NGOs, the distribution of funding and financial support needs to surpass previous boundaries and limitations. A major change in breaking boundaries of suspicion and mistrust in the current era of corruption and crime needs to come into focus. Self management networks of NGOs need to come together to pool resources and information so that a common template of OVC can be engineered to bring into action the common needs of OVC. If a common vision with energizing people oriented movement is established, even though the methodologies may differ it would send a strong signal of the importance and urgency of the issues on hand. These issues cannot be postponed to an agenda for future attention.

VOs are committed to achieving people-centred development on a global scale.<sup>292</sup> The term “Voluntary Organization” defines the organization that is not bound by legally defined systems and structures. Such organizations are held together by a common purpose as a result of the “value commitment to the people”<sup>293</sup> it represents. It represents both the informal community networks and the more formally structured NGOs, CBOs and FBOs. The strength of VOs is that people are viewed as the most valuable resource.<sup>294</sup> A true VO it is a “sign of the vitality of an idea with the power to spread beyond its own momentum, wholly beyond any central control or monitoring”.<sup>295</sup> These organizations improve service provision through accessing resources through the network of friends and ‘sister’ organizations globally. These relationships are free

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<sup>292</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 124

<sup>293</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 125

<sup>294</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 204

<sup>295</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 125

from bureaucracy as with government organizations and are in no way obligated to reciprocate these services. The potential of the Christian community to engage the four generations of development in the social and practical manifestation of its endeavours to render assistance in the OVC crisis has been discussed in some detail. Of critical importance to this study is whether there are theological resources that undergird the work of the Christian community in the OVC crisis.

### **3.3 Theological Reflections on the OVC Crisis**

This section attempts to locate theological resources in both the Old and New Testament that undergird the commitment of the work of the Christian community in the world. Out of this emerge issues regarding children and whether there is a particular focus and reflection on a theology of children. The *Kairos* document identifies “oppression as a central theme that runs right through the Old and New Testaments”.<sup>296</sup> Hence, much of the discussion around theological resources for OVC makes reference to different forms of oppression in the Bible and how God responds to this. It is clear from what follows that this study does not provide an in depth theology of children and that such a study needs to be developed. This study however looks at broad theological themes regarding the poor and oppressed, and more specifically what the Bible says about orphans. The Bible is approached and re-read to see what God is doing on behalf of the children and what God is saying in response to the plight of children throughout the history of humankind. It tries to demonstrate that the God of the Bible is the God who loves children in practical ways and challenges the Christian community to do the same.

In so doing there are five important aspects that are explored. First are the Old Testament references to the poor and oppressed which present the God of the Bible as caring for the widow and the orphan. This is seen in the provisions that are made in the Law motivating for their well

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<sup>296</sup> Kairos: An African Response for Today in *South African Christianity* in [http://en.wikipedia.org/wiki/kairos\\_Christian](http://en.wikipedia.org/wiki/kairos_Christian) [Accessed 27/11/2007]

being. Second is a study of Jesus' ministry to the poor and oppressed. Jesus is viewed as the visible manifestation of the thoughts and intentions of God toward the poor and oppressed. Through His redemptive work, He becomes the model for the Christian community who pursue the mission of Christ in the world. This leads to the third point which explores the mission of the Christian community to the poor and oppressed as a mandate from God through Christ and the Holy Spirit. Fourth, the theological concept of the *Imago Dei* (image of God) is explored to better understand what the Bible says about the intrinsic nature of children and how this impacts on the OVC crisis. This section concludes by identifying the need to hear the voices of people at grassroots level in order to truly meet their needs. This would encourage participatory people development through organizations that represent OVC such as FBOs, CBOs and other civil society organizations.

The Old Testament has several inferences of God's commitment to the poor and oppressed. "The Bible describes oppression as the experience of being crushed, degraded, humiliated, exploited, impoverished, defrauded, deceived and enslaved".<sup>297</sup> The circumstances and influences that impact on the present OVC crisis may be likened to the experience of the nation of Israel in the Bible who experienced oppression as slaves in Egypt. The revelation of *Yahweh* as the one who has compassion made all the difference to them.<sup>298</sup>

God is identified as hearing the cry of the people of Israel in their cry for liberation as a result of their captivity and distress. Their redemption "was believed to be due to the intervention of *Yahweh*, the God of Israel, on behalf of His people".<sup>299</sup> When Pharaoh chose to kill the Israelite boy babies, God heard the cry of His people and Moses was preserved and eventually led the Israelites out of their captivity. However, "the *ultimate intention* of God for the world as a whole is the comprehensive well-being of all His creatures. In the Old Testament this goal is called

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<sup>297</sup> [http://en.wikipedia.org/wiki/kairos\\_Christian](http://en.wikipedia.org/wiki/kairos_Christian) [Accessed 27/11/2007]

<sup>298</sup> [http://en.wikipedia.org/wiki/kairos\\_Christian](http://en.wikipedia.org/wiki/kairos_Christian) [Accessed 27/11/2007]

<sup>299</sup> Numburger. *Prosperity, Poverty and Pollution*. P 164



*shalom*".<sup>300</sup> The image of God is portrayed as the "God who has revealed Himself as the One who wishes to bring about justice and true peace among people that in a world full of injustice and enmity He is in a special way the God of the destitute, the poor and the wronged", and that He calls His Christian community to follow Him in this.<sup>301</sup>

The Jubilee tradition provides a biblical example of social justice and highlights how protective measures are put in place for the benefit of the poor and oppressed including children. The Jubilee occurs every fifty years.<sup>302</sup> The "septennate" or seventh year is a time during which the land is to lie fallow and the celebration of the fiftieth year occurs after seven Sabbatical cycles.<sup>303</sup> The law regarding the jubilee was regarded with such importance that it was ascribed to the legislation on Mount Sinai (Leviticus 25: 1).<sup>304</sup> The year of Jubilee in both Jewish and Christian traditions is a time of joy, the year of remission or universal pardon. During this year, every family should recover its absent members, the land return to its former owners, the Hebrew slaves<sup>305</sup> be set free, and debts be remitted.<sup>306</sup> During the Jubilee, the land regulations of the Sabbatical year are to be observed. So too, the commandment "and you shall hallow the fiftieth year and you shall proclaim liberty throughout all the land to your inhabitants. It shall be a jubilee for you: you shall return, every one of you, to your property and every one of you to your family" (Leviticus 25:10)<sup>307</sup> indicating also the compulsory restoration of hereditary properties.<sup>308</sup> The physico-economic and socialistic theories are that "rest from labour is an

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<sup>300</sup> Michael S Northcott. "The Environment and Christian Ethics" (Cambridge: Cambridge University Press, 1996) in Nurnburger. *Prosperity, Poverty and Pollution*. P 164 It can also be used of the Sabbath rest of God, when God had looked at everything He made and behold, it was very good (Gen1-2:3)

<sup>301</sup> Dirkie Smith. University of the Western Cape "Reformed ethics and economic justice" in *Ned. Geref. Teologiese Tydskrif* 37:3. September 1996 p 441

<sup>302</sup> [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007].

<sup>303</sup> [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007]

<sup>304</sup> [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007]

<sup>305</sup> The emancipation of all Hebrew servants whose term of six years is unexpired or who refuse to leave their masters when such term of office is expired (Genesis 18:6) in [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007]

<sup>306</sup> The 'debt' is reference to the annulment of all monetary obligations between the Israelites, the creditor being legally barred from making any attempt to collect his debt (Deuteronomy 15:1). The 'shemttah' refers to money-release and 'shebi'it' referring to land release in [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007]

<sup>307</sup> All biblical references are quoted from the New Revised Standard Version (NRSV) of the Bible

<sup>308</sup> [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007]

absolute necessity for animal and vegetable life; that continuous cultivation will ruin the land”.<sup>309</sup> The law of the Sabbatical year enables the poor debtor to “start life anew on an equal footing with his neighbour”. In this way, there was no fear that the creditors would seize their future earnings. “The Jubilee year was the year of liberation of servants whose poverty had forced them into employment by others”.<sup>310</sup> It was intended to free the poor from debt during the allocated period of time, usually from autumn to autumn and was limited to the Holy Land<sup>311</sup> and was indicative of God’s compassion for the poor and oppressed. The well being of the individual then, was not limited to the spiritual dimension alone but included the socio-economic.

In order to effectively deal with the OVC crisis, it is proposed that these challenges should be given due consideration. Pope Paul VI, who describes development as “the growth of each person and the whole person,”<sup>312</sup> postulates that there is a lack of balance of development between the physical, the intellectual and the moral life of the human person.<sup>313</sup> Tri Budiardjo follows a similar line of thought by declaring that<sup>314</sup> the Bible is holistic by nature. It does not separate the spiritual and the social, the transcendental and the day to day life experience. This is particularly important as the social dimension reflects horizontal relationship with the poor. More importantly, in the parallel verses in Leviticus 19:9-10, and particularly in Deuteronomy 24:19-22, children in special circumstances are mentioned as the ones who are entitled to gather what is left in the field during the harvest along with other disadvantaged groups, aliens and widows.

When you reap your harvest in your field and forget a sheaf in the field, thou shall not go back to get it; it shall be left for the alien, the orphan and the widow, so that the Lord your God may bless you in all your undertakings. When you beat your olive trees, do

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<sup>309</sup> [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007]

<sup>310</sup> [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007]

<sup>311</sup> [http://en.wikipedia.org/wiki/Jubilee\\_Christian](http://en.wikipedia.org/wiki/Jubilee_Christian) [Accessed 27/11/2007]

<sup>312</sup> Pope Paul VI in his 1967 Encyclical Letter: “Populorum Progressio” in Laurenti C Magesa p113.

<sup>313</sup> Pope Paul VI in his 1967 Encyclical Letter: “Populorum Progressio” in Laurenti C Magesa. “pp114

<sup>314</sup> [http://www.viva.org/en/articles/god's\\_heart/Bible\\_children.pdf](http://www.viva.org/en/articles/god's_heart/Bible_children.pdf) [Accessed: 8/10/07]. Tri Budiardjo: *What the Bible says About Children: An Introduction to a Holistic Children Ministry* (Jakarta, March 22, 2002) p 23

not strip what is left; it shall be for the alien, the orphan and the widow. When you gather the grapes of your vineyard, do not glean what is left. It shall be for the alien, the orphan and the widow. Deut 24:19-21.<sup>315</sup>

This instruction reflects a glimpse of child protection in the Bible. God who specially cares for children builds in a child protection system into the religious law of His people. Thus what seems to have only religious significance also includes a dimension of child protection. In modern language maybe this is some kind of social safety net or social security, to protect children especially from physical neglect. God also stands to defend the poor and oppressed and His wrath is stirred in the context of injustice toward children. This is clearly highlighted in 1 Samuel 15:33 and reads as follows:

And Samuel said, “as your sword has made women childless, so your mother shall be childless among women,” and Samuel hewed Agag in pieces before the Lord in Gilgal.

The conflict of Samuel and Agag depicts the conflict of the righteous and the unrighteous, justice and injustice, freedom and slavery, peacemaker and tyrant. Therefore Samuel executes justice on behalf of God as the righteous executor. The background to this text is the wicked dealings of King Agag who brutally killed women and children. King Saul was instructed to destroy him but disobeyed and spared his life. The prophet Samuel goes to Saul who lies to him regarding Agag’s demise. When Saul realized that he could not lie to Samuel he brought Agag to Samuel upon Samuel’s request. Samuel speaks these words to Agag before Agag’s brutal demise at the hand of Samuel. A comparison may be drawn with the words of Jesus in Matthew 18: 6:

If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone

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<sup>315</sup> NRSV

were fastened around your neck and you were drowned in the depth of the sea.<sup>316</sup>

God stands as the defender and protector of the children (Deuteronomy 24: 17).<sup>317</sup> These texts are indicative of “a God who acts on behalf of children, especially when the suffering children raise their voice and cry to Him”.<sup>318</sup> God’s love to children is “practical, down to earth and also revolutionary and demands a transformed heart, attitude, and practice toward the children.”<sup>319</sup> A parentless generation contradicts God’s order of human government and the trans-generational promise of procreation. Psalm 145: 4 states that “one generation shall laud your works to another and shall declare your mighty acts.” Psalm 78: 4 which declares “we will not hide them from our children, we will tell to the coming generation” further highlights the desire of the people of Israel to pass on their faith to their children. “It was with great happiness that parents and the nation of Israel received their children. Grandparents in Judaism regarded their excursion into the third generation as an even greater blessing.”<sup>320</sup> The Old Testament addresses issues of the protection of the parentless. Exodus 22:22-24 reads as follows:

You shall not abuse any widow or an orphan. If you do abuse them, when they cry out to me, I will surely heed their cry; my wrath will burn, and I will kill you with the sword; your wives shall become widows and your children orphans.

In Isaiah 1: 17 and Job 29: 12 reference is specifically made to the care of the parentless. “Children are a heritage of the Lord”<sup>321</sup> and should be seen as “...young olive plants around one’s<sup>322</sup> table”.<sup>323</sup> The commandment of the Lord is also very clear saying, “You shall not abuse any widow or orphan. If you do abuse them, when they cry out to me, I will surely heed their cry; my wrath will burn, and I will kill you with the sword, and your wives shall become widows

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<sup>105</sup> NRSV Exodus 22: 22-24

<sup>317</sup> Tri Budiardjo: *What the Bible says About Children* p 26

<sup>318</sup> Tri Budiardjo: *What the Bible says About Children* p 25

<sup>319</sup> Tri Budiardjo: *What the Bible says About Children* p 26

<sup>320</sup> Eddie Prest. *Children and the Bible* p 5

<sup>321</sup> Psalm 127: 3 NIV

<sup>322</sup> Inserted ‘one’s’ in place of the text rendering ‘your’ by student.

<sup>323</sup> Psalm 128: 3 NRSV

and your children orphans” Exodus 22: 22-24. He is God who acts on behalf of children, especially when the suffering children raise their voice and cry to Him.<sup>324</sup> In keeping with their dignity, we find their rights to protection and defence. The first person to champion those rights is God himself. “Father of orphans and protector of widows is God in his holy habitation.” (Psalm 68:5). God, then, not only calls his people to dignify the smallest children, he also models this attitude through his own actions on behalf of them. He sets in place laws that are for the benefit of the poor and oppressed. One such example is that of the Jubilee Celebration.

In the context of the OVC crisis and more specifically as a direct consequence of HIV and Aids, family life is being steadily eroded and the passing on of family culture and values are constantly at risk. The Christian community potentially has an opportunity to pass on this biblical faith to the next generation because many children still move within its orbit of influence.<sup>325</sup> Having looked at significant aspects of God’s dealing with the poor and oppressed with special attention to orphans in the Old Testament, the study now attempts to more clearly understand how the mission of Christ to the Church impacts on the OVC crisis.

In discussing the mission of Jesus and the Church the underlying assumption is that “mission is not primarily an activity of the Church, but an attribute of God based on the understanding that God is a missionary God”. ‘The mission of God (*Missio Dei*) is a Latin theological term that can be translated as the ‘sending of God’. Mission is understood as being derived from the very nature of God.”<sup>326</sup> If God’s ultimate intention is the comprehensive wellbeing of His entire creation, then the target of God’s *specific concern* is any deficiency in well being found in any dimension of life.<sup>327</sup> The ministry of Jesus which incorporates healings, forgiveness, redefining the status of women and children for example are all symbolic of God’s concern.<sup>328</sup>

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<sup>324</sup> Tri Budiardjo. *What the Bible says about Children*, p 23

<sup>325</sup> Eddie Prest. *Children and the Bible* p 1

<sup>326</sup> [http://en.wikipedia.org/wiki/missio\\_dei](http://en.wikipedia.org/wiki/missio_dei) [Accessed 27/11/2007]

<sup>327</sup> Nurnburger. *Prosperity, Poverty and Pollution* p 164

<sup>328</sup> Nurnburger. *Prosperity, Poverty and Pollution* p 165



It is not the Church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the Church.<sup>329</sup> In other words, the Father, Son and Holy Spirit send the Church into the world. “The end result of such *Missio Dei* is the glorification of the Father, Son and Holy Spirit.”<sup>330</sup> The implication therefore is that the missionary congregation should be involved in the decisions which stretch from the Church into the world.<sup>331</sup> To be a Christian means to participate in the *Missio Dei*<sup>332</sup> of God’s work in the world. And this means to bear witness to the work of God in partnership with others – both within and outside the Christian community – to make our communities, our society and our world a place that is closer to God’s vision of *shalom*.<sup>333</sup> The crisis of OVC in Pietermaritzburg is indeed a challenge to both the Christian Community and larger society. Such a crisis is manifested in manifold ways.

At the very heart of the gospel of Jesus Christ and at the centre of all true prophecy is a message of hope.<sup>334</sup> The Kingdom perspective of OVC challenges parliamentary policies and the distribution of finances to OVC. Legislative policies in themselves lack the initiative and responsibility to execute the necessary outcomes. Often these policies evaporate within the structures of government, that is, from parliament to provincial and to local government. Therefore, the Christian community as custodian of the revelations of God reflects the image of Christ as the image of God (*Imago Dei*). This places compliancy demands on the Christian community to represent God’s image and transact God’s affairs on the earth. This is echoed in the prophetic utterance of the ‘boy’ Jesus as a twelve year old child emphatically declaring; “Why were you searching for me? Did you not know that I must be in my Father’s house?” in Luke 2:49. The context of this response was in the presence of the teachers in the temple. This

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<sup>329</sup> Jurgen Moltmann. *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*. (London: SCM Press, 1977) p 64

<sup>330</sup> George W. Peters. *A Biblical Theology of Missions*. (Chicago: Moody Press, 1972) p 9

<sup>331</sup> Dudley Ward. *Secular Man in Sacred Mission* (Nashville, Tennessee: Tidings, 1968) p 98

<sup>332</sup> *Missio Dei* is a Latin theological term that can be translated as the “sending of God”. Mission is understood as being derived from the very nature of God. The missionary initiative comes from God alone in [http://en.wikipedia.org/wiki/Missio\\_dei](http://en.wikipedia.org/wiki/Missio_dei) [Accessed 27/11/07]

<sup>333</sup> Steve de Gruchy. *A Theological Appreciation of the Sustainable Livelihoods Framework*. This paper was first delivered at the inaugural meeting of the Society for Urban Mission, hosted by the Institute for Urban Mission, Pretoria, South Africa. July 2004 p 1.

<sup>334</sup> [http://en.wikipedia.org/wiki/kairos\\_Christian](http://en.wikipedia.org/wiki/kairos_Christian) [Accessed 27/11/2007]

forum may be likened to the government of our day and challenges present institutions to hear and accept the 'voice of the child' which in this case resonates with the voice of God (Father's business). One is further challenged to ask the question 'what is the Father's business?' Is it not to do the will of God and is expressed as; "The Spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me to bring good news to the oppressed, to bind up the broken-hearted, to proclaim liberty to the captives and release to the prisoners; to proclaim the year of the Lord's favour".<sup>335</sup>

Jesus' deliberating with the temple authorities which represented the socio-religious institution allows the Christian community a boy's cry for freedom to engage God's will and work. This speaks to the Christian community today to realize how children and their issues can get lost within the structures of government. The plight of OVC and the relevant issues suffer the agony of being lost in the courts of government policies and procedures. Therefore one of the fundamental responsibilities of the Christian community is to guide children through the rites of passage to fulfil their destiny. Can the Christian community accept the fundamental responsibility of placing OVC as a priority on their agenda of ministry and social responsibility? It was during this stage of Jesus' life when he was being prepared to transition into adulthood. The transition and initiation of the rites of passage also place compliance demands on His parents to realize the destiny of their child.

Jesus' forthright injunction that the disciples should refrain from constraining the children from having access to Him<sup>336</sup> challenges our interpretation of children's rights. Jesus, who is the embodiment of God, the human face of God, the incarnate One, very pointedly chastises our conventional and cultural thinking of relegating children to a second tier of citizenship. Whilst children are in and under the custodianship of parents who are rightful citizens of a country, children should be accorded all rights equal or special that allows them to be protected and

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<sup>335</sup> NRSV

<sup>336</sup> Matthew 18:5; Mk. 10:13-16; Matt. 21:15-16.

nurtured as potent individuals who can and will contribute significantly to the future development of the country.

The Christian community is not called to address children's spiritual well being only. If the vision of the Christian community regarding OVC is to only focus on their spiritual needs and limited to the children within the Christian community only, sooner or later, the Christian community will become an alien agent in the world. They will be alienated from the reality and the issues affecting children, and thus will become an ineffective witness to the Lord Jesus Christ. They will have no authority in the prophetic ministry especially on behalf of OVC. The Christian community will be a foreign entity for OVC especially those who are not affiliated to a Church yet struggling for their survival.

Jesus often taught on forgiveness,<sup>337</sup> placing value on the lives of individuals,<sup>338</sup> restoration and reconciliation,<sup>339</sup> humility,<sup>340</sup> and the cultivating of inner qualities of justice and righteousness.<sup>341</sup> 'Philosophically our rapidly secularizing society is denuding people of an absolute reference point for their thinking, personal identification and behaviour. God is being disposed of as relevant factor and the meaning of life is being reduced to what the material world can offer.'<sup>342</sup>

Jesus, in many of the New Testament texts, restores the dignity and self worth to many of the poor and marginalized during His ministry. He often used the example of children in His teachings and parables and in this way placed value on children. In Matthew 19: 14 and Luke 18: 16 Jesus gives recognition to those who wanted Him to pray for their children. He says; 'let the

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<sup>337</sup> Matthew 18: 6, 7; Mark 9: 42

<sup>338</sup> Luke 15: 1-32, John 8

<sup>339</sup> Matthew 5: 25, 26

<sup>340</sup> Luke 22: 24-34

<sup>341</sup> John 16: 8

<sup>342</sup> Eddie Prest. *Children and the Bible* p 1



little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs'.<sup>343</sup>

What does the death of Jesus mean to the Christian community regarding OVC? The mission of God to bear witness must find expression through the Christian community and involves a commitment to transformation in order to produce a just and equitable society, addressing the combination of extreme poverty with extreme inequality within the city of Pietermaritzburg.<sup>344</sup> It involves freedom from want of resources and fear of the future. Addressing the root causes of growing numbers of OVC is therefore integral to seeking and proposing solutions. The love which Jesus teaches is love for the poor and oppressed through specific acts which address their material conditions of poverty and oppression.<sup>345</sup>

Fundamental to understanding how and why the Christian community should be involved in the practical and social initiatives that address the OVC crisis is an understanding of scripture that highlights the need for such commitments. Understanding one's origin could potentially impact on issues of identity, emotional security and self worth which have long term implications to the individual, community and larger society. Such repercussions could ultimately affect the governance of the Nation as values are developed around these issues. Human nature includes issues of human dignity, existential worth, civil responsibility, social equity, political liberty and individual destiny. Understanding one's origin, as expressed in the Bible in terms of humans being created in the image of God (*Imago Dei*), guides the Christian community first in developing an understanding of themselves and second, on how to function in practical ways toward those that are hurting and are in sorrow. In this study reference is made to OVC who find themselves in this situation because of circumstances that are beyond their control. The crisis of parentless-ness leaves children unprotected and vulnerable and thereby sets the stage for hopelessness and despair. God's *Imago Dei* is the genetic establishment of the individual's person and anthropological construction. A person is a sum total of the parts, if any one is

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<sup>343</sup> NRSV

<sup>344</sup> <http://www.un.org/millennium/sg/report/summ.htm>. 00/09/11

<sup>345</sup> Perry Yoder. *Shalom* (London: Hodder and Stoughton, 1989) p 129

affected, the other supporting mechanism will also be affected in the accomplishment of their objectives and productivity. So too, the Christian community is affected when children are unprotected and vulnerable. The Christian community has the potential to embrace and nurture these children in a loving and caring atmosphere. This study argues that the gap that is left by the absence of biological family in the lives of OVC could potentially be filled through members of the Church.

The theological theme of *Imago Dei* as a revelation of God in the incarnation meaning God becoming flesh, attempts to draw legitimate attention to the image of God in humankind and particularly children. If the image of humankind is a reflection of the image of God, then the causal necessity will be for the responsibility of OVC to be the responsibility of the Christian community and other civil structures. Surprisingly, the Bible does not tell one what human beings are because they are in God's image but rather, what they are to do.<sup>346</sup> The Convention on the Rights of the Child, specifically mentions that each child has the right to a name. To give a name to a child is one form of an acknowledgment of the basic right of a child. Each child has a right to a legal name, something which began at the beginning of creation when Adam and Eve named God's creation.<sup>347</sup> Many OVC are further marginalised in our present context because they do not own birth certificates. Hence, it would seem that they do not legally exist.<sup>348</sup> The Christian community has the capacity to reach into the depths of the reality of the crisis facing OVC as it "serves God, each other and the world. Service of God has a bearing on the whole life of the congregation and therefore includes service to each other and to the world".<sup>349</sup>

Human beings are the divine product of the genius of God. The divine mandate was a procreative blessing of fruitfulness, political mandate, of dominion (lordship and authority), biological mandate of procreativity (multiplication of species), and socio-cultural mandate of cultivation of

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<sup>346</sup> David Needham. *Birthright: Christian do you know who you are.* (Oregon: Multnomah Publishers, 1979) p 14

<sup>347</sup> Genesis 1-2

<sup>348</sup> Tri Budiardjo. *What the Bible says about Children* p 33

<sup>349</sup> Christian community Order of the Uniting Reformed Christian community in Southern Africa, Article 4 in Dirkie Smith. University of the Western Cape "Reformed ethics and economic justice" in *Ned. Geref. Teologiese Tydskrif* 37:3. September 1996 p 446

*kosmos* (stewardship/caretakership and custodianship).<sup>350</sup> The *Imago Dei*, therefore, is not necessarily the physical corporeality of God; rather it is the product of existentiality that ensures the sustainability of the *kosmos*. *Imago Dei* can be viewed as a shared lordship of the *kosmos*, the created order and place (*topos*) of shared existence. Whilst Adam and Eve were created as fully functional adults, through procreation the character and virtues of God are transmitted through their children and consequently the generations that follow.

The point of convergence between the divine and the human is the intuitiveness of the human being to act in a meaningful capacity in executing social responsibility. ‘The powers of thought, imagination, and choice, plus being capable of relating to others, must be key aspects of God’s image in people’.<sup>351</sup> The horizontal nature of social cohesiveness and communal practice is exemplified by one’s innate desires to live collectively in community and simultaneously fulfil individual needs and expectations.<sup>352</sup> Many companies, banks and other business enterprises often commit their staff and finances to invest in community development as part of the company’s Corporate Social Responsibility projects. Religion, and in this context Christianity, is faith and value based and aspires towards goodness and godly disposition. In so doing it recognizes the social dignity and communal good in every human being. The *Imago Dei* therefore is the recognition that our most basic motivation is an underlying assumption that we are innately governed by the image of God.

In light of the discussion on *Imago Dei* the inhabited world is gripped by the spirit of this present world. For Paul this world system no longer has an ‘effect on him, it is a crucified issue. He is no longer concerned about the impression he makes’ (Gal. 6:14-16).<sup>353</sup> The incarnation contracts the two worlds from created past to redemptive future. In 2 Cor. 5:19 Paul underscores the facial or

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<sup>350</sup> Genesis 1: 26-28

<sup>351</sup> Needham. *Birthright* p 15

<sup>352</sup> G R Leslie, R F Larson, B L Gorman. *Introductory Sociology* (3<sup>rd</sup> Edition). (New York: Oxford University Press, 1980), p 144

<sup>353</sup> Tokunboh Adeyemo (ed.) *Africa Bible Commentary: A One-Volume Commentary written by 70 African Scholars*. (Nairobi, Kenya: Word Alive Publishers, 2006) p 1424

existential reality of God appearing in flesh through Christ validating His original created order in Adam. This is the crux of the *Imago Dei*. The human face of God in Christ is a verification and validification of the first Adam.

Theologically, holistic governance is in the domain of the authorities that be, and subsequently the mandated protocols are not dictated by racial, religious, cultural and ethnic preferences. The rainbow principle of South Africa prescribes the motivation for the care and concern of those who are economically disenfranchised. This has repercussions for the health of the poor which is further exacerbated by HIV and Aids. If the democratic principle is that the country owns the wealth, then empowerment does not only entail the distribution of economic resources to the privileged, but also to the disadvantaged and disempowered. This means coming to terms with the reality that OVC as living, human beings share common socio-political space and have access to all the political and social rights as an adult or any living being.<sup>354</sup> A child has a right to live, and a right to survive; a child has a right to access all resources that will equally empower them. From a biblical and theological perspective one is prodded to understand the direction of developing the *Imago Dei* motifs that supports OVC as a reflection of God's image (Gen. 1:26-27).

To apply this in the context of Pietermaritzburg and the issues of OVC: This governance is both the divine (spiritual) and human (secular) spheres of existence. Both entities should function in harmonious and parallel support. Although, the theological and revelatory aspect of the fundamentals of the Word of God leans to the absolute, it is the responsibility of both to ensure that the corporate governance is an experience of both spheres of existence parallel to each other. The divine constituency is the revealed opinions of God which is absolute and binding and the political constituency is the composition of rights and values that are constructed by politicians for the purposes of socio-political existence. The question that engages this discussion is a very

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<sup>354</sup> 1988 Cleveland (UK) Report on child abuse, Lord Justice Elizabeth Butler-Sloss (1933) states that 'the child is a person, not an object of concern' (The Report of Inquiry into Child Abuse in Cleveland, London, 1988, 0.245).

practical issue of examining the sustainability of OVC who do not fall within the parameters of the norms and standards of the corporate governance.

As the Christian community during the apartheid era was implored by the *Kairos* document<sup>355</sup> to participate in the political transformation of South Africa, there also needs to be a commitment to social transformation and development given the scope of the OVC crisis.

South Africa has been plunged into a crisis that is shaking the foundations and there is every indication that the crisis has only just begun and that it will deepen and become even more threatening in the months to come. It is the *Kairos* or moment of truth not only for apartheid but also for the Church.<sup>356</sup>

Although this document was written in response to the apartheid governance in South Africa, the present OVC crisis warrants a similar response. The Church needs to confront the reality of this present crisis and the impact that it has in South Africa. Following from this, the study purports that a commitment to social transformation needs to be inherent in the mindsets and faith commitments of the Christian community. “The Christian community is potentially a particularly well suited training ground for creating a new liberated mindset because of its basic assumptions,” that is “in Christ God has accepted the unacceptable.”<sup>357</sup> This thought is aptly expressed in the writings of Albert Nolan who postulates that;

Christians represent the mind of Christ which is more than just remembering what He did or copying His actions and quoting His words. Having the mind of Christ means tackling the problems of our times in the spirit in which He tackled the problems of His times. While the problems and solutions in the different contexts

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<sup>355</sup> [http://en.wikipedia.org/wiki/kairos\\_document](http://en.wikipedia.org/wiki/kairos_document) The Kairos Document (1985): A Theological Comment on the Political Crisis in South Africa in *South African Christianity* [Accessed 16/11/07]

<sup>356</sup> *The Kairos Document*

<sup>357</sup> Klaus Nurnburger. *Prosperity, Poverty and Pollution* p 240

may differ, what is of paramount importance is that we approach them with the mind of Christ in the same spirit.<sup>358</sup>

In attempting therefore to “represent the mind of Christ” in how problems are addressed in our present context, it is imperative to seek to understand the spirit in which Christ addressed the issues that He addressed in His day.

A brief restatement of this chapter is presented as a guide for the reader in recapping the salient thoughts of this chapter and in preparation for the concluding remarks. This chapter presented both a theological and theoretical response to the OVC crisis based on various biblical texts and David Korten’s Generational Framework. Both the Old Testament and New Testament texts were engaged to highlight God’s idea of protecting and caring for children, still others were engaged to express kingdom values.<sup>359</sup> The foregoing research insinuates that children are not merely inferred in scripture as part of a wider context but that they are significant, children of dignity who are created in the image and likeness of God and for a specific purpose. They are also an integral part of the redemptive and liberation process of the Gospel. To receive a child in Christ's name is to receive Christ himself.<sup>360</sup>

The needs with regard to OVC are diverse. Hence, it was acknowledged that strategies to deal with the crisis should not only be viewed in economic and developmental terms but holistically. This includes the physical, psycho-social, material, social and spiritual needs. Throughout the ministry of Jesus, there are references to children and examples of how importantly He viewed children. Further, it was identified that Jesus was the ‘human face’ or expression of God to humanity and as such provides a point of reference and a model that implores the Christian community to follow His example. In so doing, the Christian community should represent the mind of Christ in how the problems of the times are tackled. This involves participating in the

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<sup>358</sup> Albert Nolan. “What is the Gospel” in *God in S.A.: The Challenge of the Gospel*. (David Philip: Cape Town and Johannesburg. WmB. Eerdmans: Grand Rapids, Michigan. Mambo Press: Gweru CIIR: London, 1988) p 18

<sup>359</sup> These are a few of the texts in support "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. 10:15 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." (Mark 10:14-15)

<sup>360</sup> Whoever receives one such child in my name receives me" (Matt. 18:5)

*Missio Dei*, the mission of Christ in the world. All of these texts have provided invaluable resources to the Christian community in dealing with the OVC crisis.

A study of the Old Testament revealed that God does love and care for children and particularly the parentless. His wrath was kindled against those who mistreated children such as Agag, the king of the Amalekites.<sup>361</sup> Similarly, despite Pharaoh's attempts to destroy the male children of the Hebrews, God preserved Moses and used him to lead his people out of Egypt, which represented the land of bondage to the Israelites. Both the Old and New Testament are replete with spiritual resources indicating that the Christian community should not be moved to care for OVC based on humanitarian reasons only, but that such conviction is rooted in the theology of the Christian tradition and is therefore undergirded by a strong biblical foundation. The study then proceeded to look at how the Christian community could be pragmatically engaged in various levels of assistance to OVC by engaging David Korten's Generational Framework.

The theoretical framework identified that the Christian community has to an extent been involved in providing services to OVC. There are a number of ways in which this contribution has been made and which is described by Korten as Generations of Development. Some of the endeavours tackle the root causes of the growing numbers of OVC in Pietermaritzburg while others attempt to provide for the immediate needs of impoverished communities with the aim of preventing children from going without basic resources. Still others have been involved with empowering the community to meet their own needs having as their goal the sustainability of community initiatives.

Christian communities have also been instrumental in representing OVC at various tiers of negotiations including other civil society organizations and local government. There is however, a need for greater representation at decision and policy making bodies. Finally, the Christian community has been actively engaging informal voluntary organizations such as Sister Christian

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<sup>361</sup> 1 Samuel 15:33

communities and networks on the local, national and global front to partner in the crisis of OVC in Pietermaritzburg. Hence, one may assume that Korten's Generational framework is a relevant and appropriate theoretical tool with which to measure the Christian community's activities with regard to the OVC crisis in Pietermaritzburg. However, while the Christian community is actively engaging this framework, there is still a great need and greater potential to be more actively involved in shaping decisions that are made at government level in serving OVC. Further, fourth generation strategies should be further explored by a diversity of role players in order to maximize its benefit. This study concurs that these generations of development should not be used as distinctly different tools or apart from each other but in conjunction with each other in order to enhance services to OVC.

### **3.4 Conclusion**

In conclusion then, the following matters were brought to light. First, David Korten's Four Generations of Development were used as the theoretical framework to locate the present activity of the Christian community with regard to the OVC crisis and to motivate the Christian community's future involvement in the OVC crisis. Second, due to ongoing changes in the global context that affect children, the Christian community needs a transformed mindset to understand the OVC crisis and other factors contributing to the crisis in order to effectively deal with the OVC crisis. The Jubilee year was used to highlight God's compassion to the poor and oppressed and the special place that He affords to them. Third, the Christian community was encouraged to represent the mind and spirit of Christ as a model to determine how the OVC crisis is addressed. Fourth, the development of the "whole" child was seen to be integral in dealing with the crisis. In so doing, the mission of Christ in the world was explored. This was closely linked to children also being created in the image of God and what this means to them in the present context. Having now laid the theoretical and theological framework with regard to the OVC crisis, the ensuing chapter proceeds to an analysis of the research findings.



## **CHAPTER FOUR**

### **RESPONSE TO THE ORPHAN AND VULNERABLE CHILDREN CRISIS IN PIETERMARITZBURG**

#### **4.1 Introduction**

Having discussed the management of the OVC crisis by the South African Government and the theological resources underpinning the commitment of the Christian community in this regard, the discussion now shifts to the response of the local government and the Christian community in Pietermaritzburg. To develop the relationship that is recommended, a qualitative study has been engaged by employing a semi-structured interview approach of data collection. The interview consisted of eleven questionnaires, comprising both open and closed questions. In order to reduce bias it was necessary to obtain the opinions from an array of stakeholders involved in one way or another with OVC. Four key informants of government were interviewed, four key informants of the church and three community care workers.

Those representing government are the Deputy Director of Pietermaritzburg Social Welfare Services with fourteen years of experience in this field, a Children's Court Lawyer who deals with the placement of OVC when Social Workers complete and present their findings to the Children's Court, a Social Worker from the Pietermaritzburg Child and Family Welfare Society who pioneered the first Place of Safety for OVC in Pietermaritzburg and a Social Worker who is employed by a Faith Based Organization to run a Community Care Centre focusing specifically on OVC in Ward 34, Pietermaritzburg. Three couples, who have adopted OVC, were interviewed. These couples were chosen because of their knowledge of the procedures involved in the adoption process and also from their personal experience of interaction with the various entities involved in the process. All three of these couples are also key informants of the Christian community in Pietermaritzburg. These couples were chosen because of their knowledge and

experience from having interacted with government departments and their involvement at grassroots level. A Social Worker who works at a Church organization dealing with OVC was also interviewed. A housemother who worked at the Place of Safety and presently has her own home with two placements was interviewed. Two Community Volunteers who render services to OVC and their families were also interviewed. The research was carried out over the period June 2006 to March 2007.

## **4.2 Presentation of Findings**

The findings are presented as a descriptive, interpretive analysis of what the respondents actually reported.<sup>362</sup>

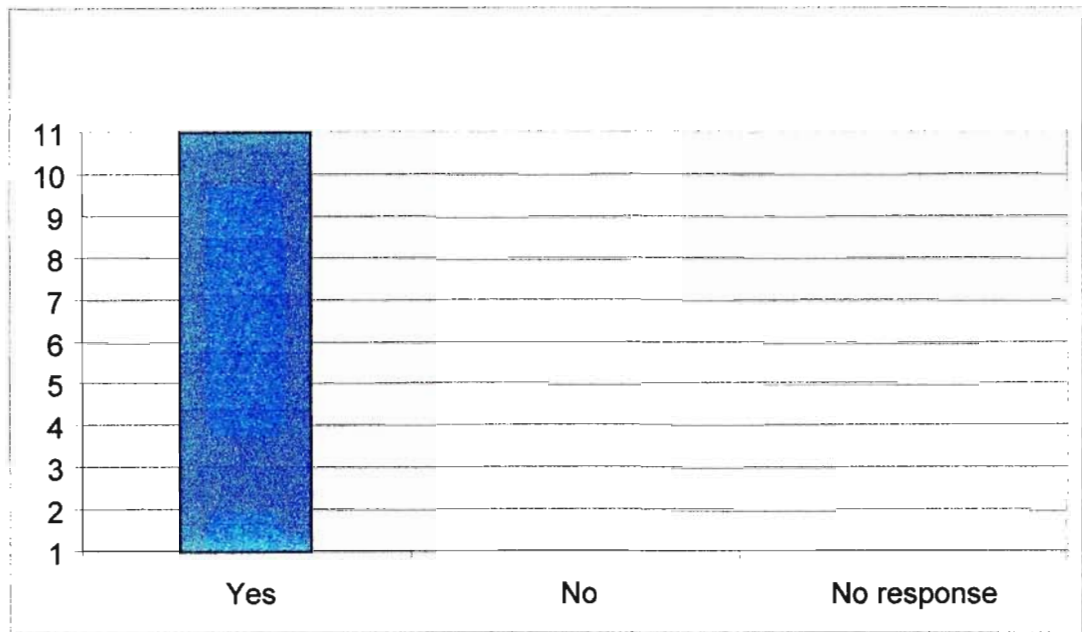
### **Question 1**

In your opinion, is there a crisis regarding orphaned and vulnerable children in Pietermaritzburg? If yes/no, how have you come to this assessment?

All 11 respondents answered in the affirmative when asked if, in the respondent's opinion, there exists a crisis regarding orphaned and vulnerable children in Pietermaritzburg. In probing as to how the respondents arrived at this opinion, it was unanimous that this opinion was adopted through observation. All respondents stated that the number of orphaned children was increasing. The observations were noted in the number of street children, the number of child headed households and the number of children going through the institutions e.g. the courts.

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<sup>362</sup> B Gillham, *Developing A Questionnaire*. (London: Continuum, 2002)

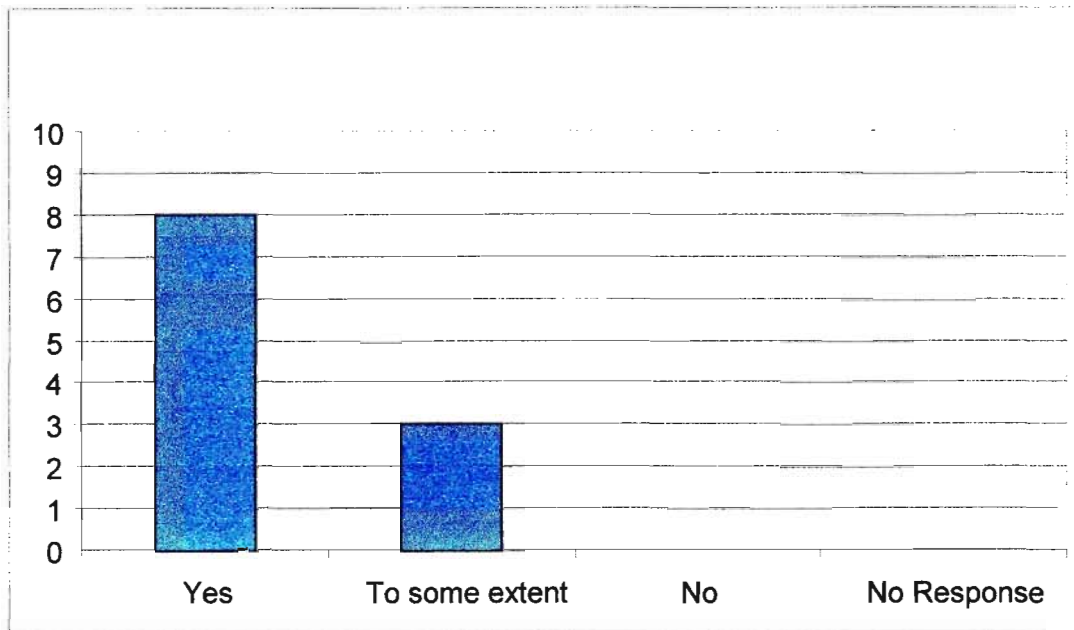


**Figure 4.1 Opinion as To Whether There Is a Crisis Regarding Orphaned and Vulnerable Children in Pietermaritzburg**

Question 2

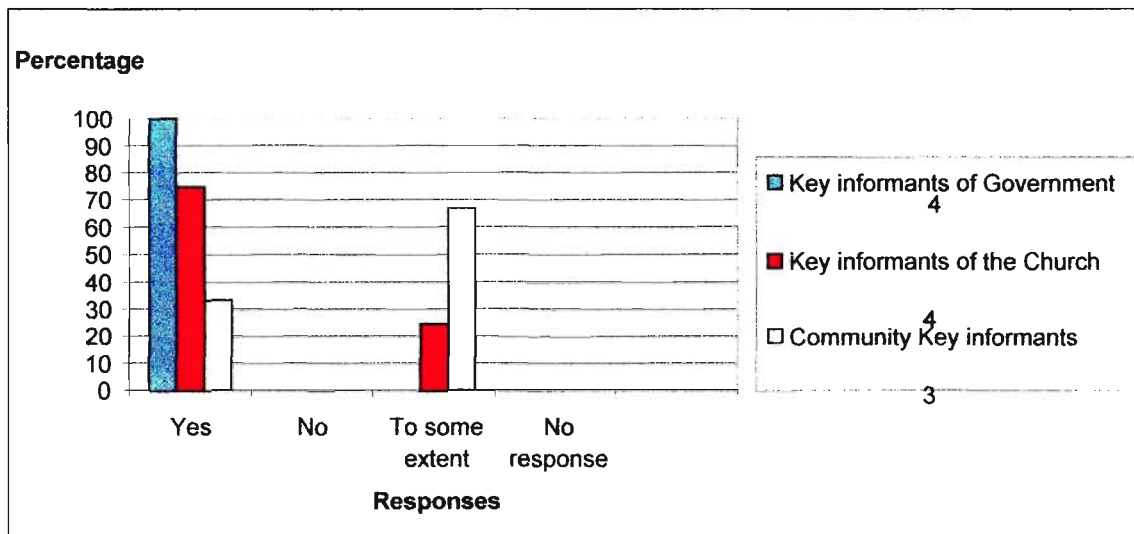
Are you familiar with the present strategies employed by local government to deal with orphaned and vulnerable children?

As reflected in Figure 4.2, 8 of the 11 respondents (73%), stated that they were familiar with the strategies employed by local government to deal with orphaned and vulnerable children. Three respondents, representing 27%, stated that they were familiar with local government strategies to an extent only. It would appear therefore that most stakeholders in the management of OVC are familiar with the strategies of local government.



**Figure 4.2 Familiarity With Present Strategies Employed By Local Government To Deal With OVC**

Figure 4.3 depicts the breakdown of the responses per category of respondents. In this analysis a more detailed picture emerges. For example, whilst all 4 (100%) of the government key informants stated that they were familiar with local government strategies to deal with OVC, only 33% of community key informants were familiar with the strategies. The interpretation therefore is that the people at the coal face of the community are not aware of local government strategies to deal with OVC. Seventy five percent of the Church key informants reported that they were familiar with the local government strategies and 25% were not.



**Figure 4.3 Break-down of Responses to Question 2 by Category of Respondents**

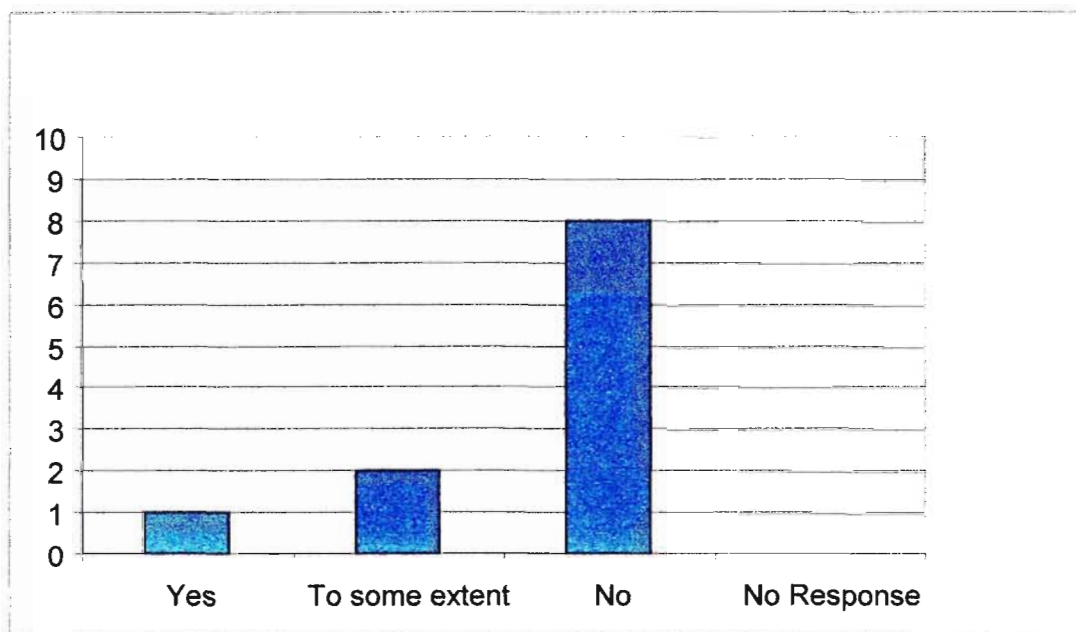
### Question 3

Are the strategies employed by local government meeting the needs of the orphaned and vulnerable children realistically and holistically?

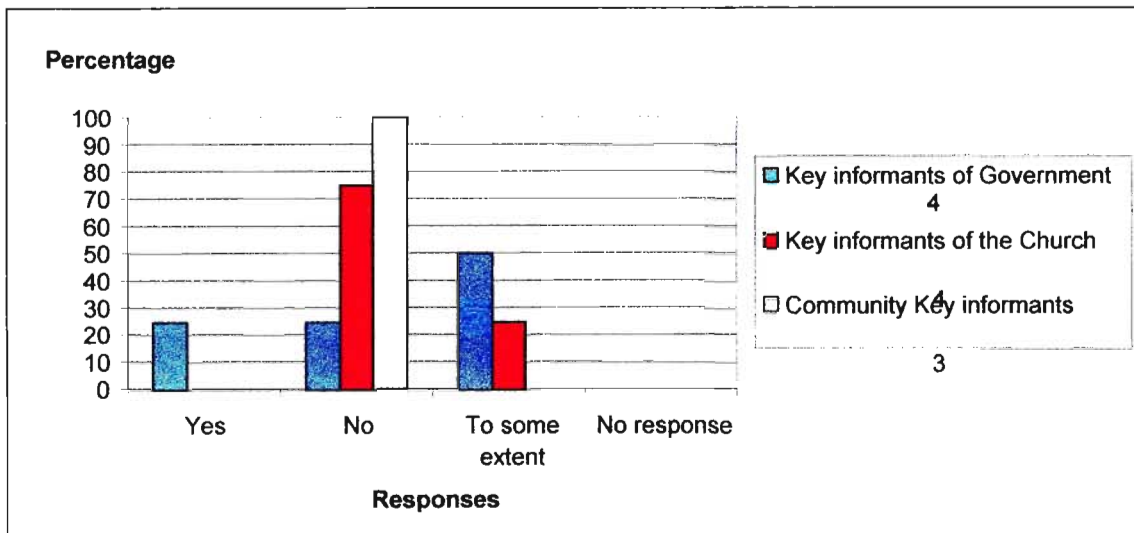
Whilst most respondents are familiar with the strategies of local government to deal with the issue of OVC in Pietermaritzburg as depicted in Figure 2.2, the vast majority are of the opinion that the present strategies by government are not meeting the needs of OVC realistically and holistically. As reflected in Figure 4.4, only one respondent answered in the affirmative and two respondents reported that the local government strategies were effective to an extent only. Eight respondents reported that in their opinion local government strategies were not effective. A ‘blame shift’ phenomenon was noted in the substantiation comments of the respondents. For example the courts seem to blame the social workers for the delays, whilst the social worker seems to blame the Department of Home Affairs and the courts. It appears therefore that the various agencies that are involved with OVC are working in silos and slowing service delivery.

In the breakdown of responses, per category of respondents, as shown in Figure 4.5, 50% of government key informants are of the opinion that the strategies of the local government are meeting the needs of OVC to some extent only. Twenty five percent believe that the local governments strategies are meeting the needs of the OVC realistically and holistically whilst and equal percentage of respondents disagree totally.

Seventy five percent of the Church key informants are of the opinion that the strategies of the local government are not meeting the needs of the OVCs and 25% believe that local government strategies are meeting the OVC needs to some extent. All community key informants (100%) stated that local government strategies are not meeting the needs of OVCs realistically and holistically.



**Figure 4.4 Opinion on Whether Local Government Strategies are Meeting the Needs of OVC Realistically and Holistically.**

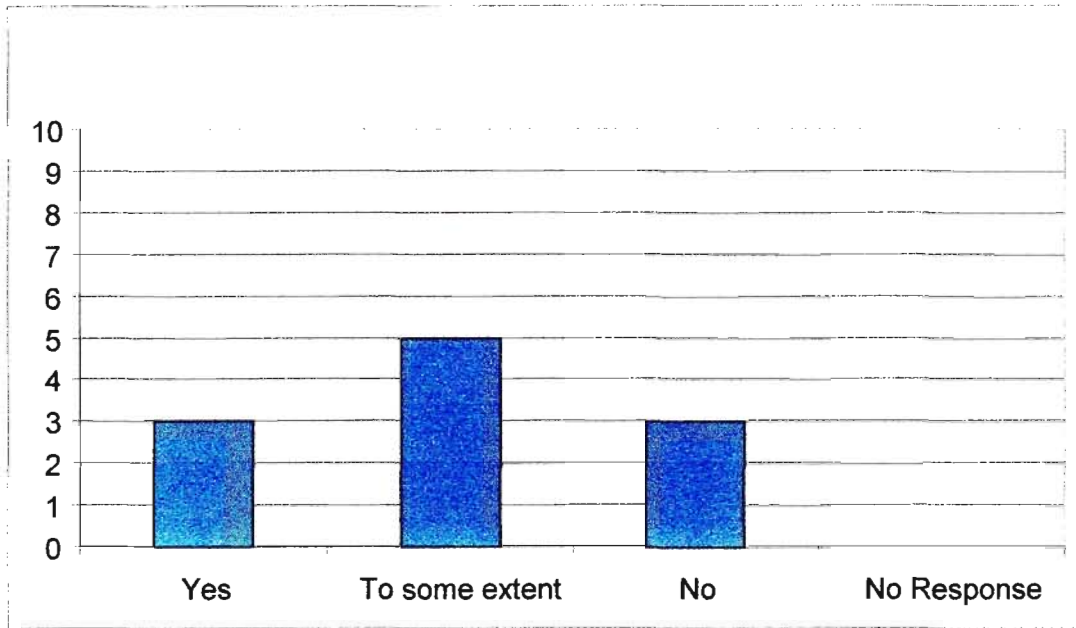


**Figure 4.5 Breakdown of Responses to Question 3 by Category of Respondents**

#### Question 4

Do you consider the present strategies by local government to be effective and sustainable?

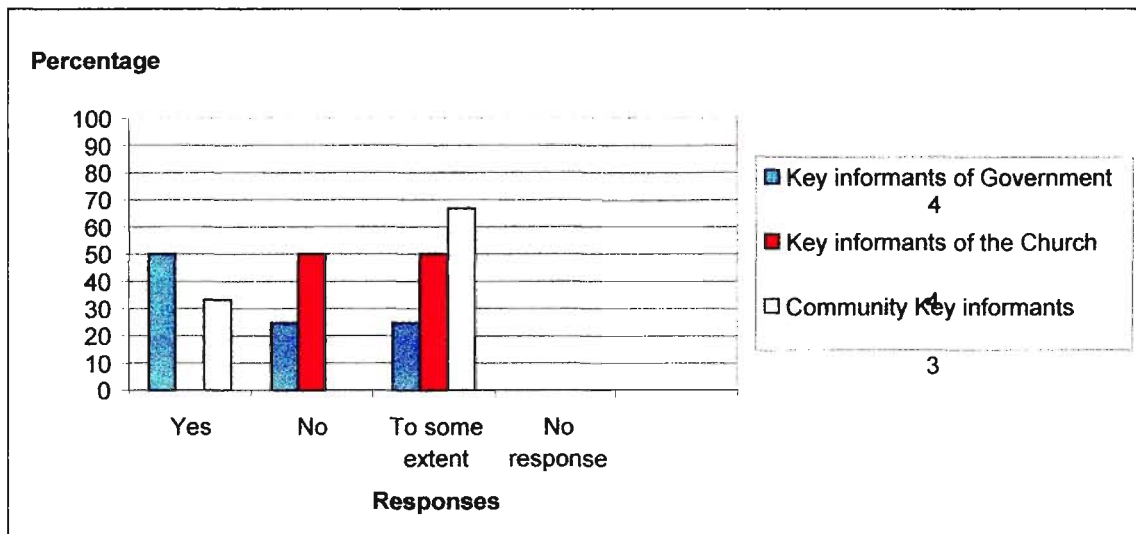
When asked if the respondents thought that the present strategies of the government were effective and sustainable, three respondents reported yes to the question. An equal number of respondents reported that in their opinion the strategies were not effective and sustainable. Notably the largest number of respondents (five) felt that the strategies were effective and sustainable to some extent only.



**Figure 4.6 Opinion on Whether Local Government Strategies are Effective and Sustainable**

In the analysis of the responses per category of respondents as reflected in Figure 4.7 it is found again that the responses of government key informants are not consistent with any of the response options. Fifty percent believe that local government strategies are effective and sustainable whilst the remainder is equally divided between negative responses and ‘to some extent only’. None of the Church key informants believe that the local government strategies are effective and sustainable. The Church key informants are equally split between the opinions that local government strategies are either not effective or sustainable or are effective and sustainable to some extent only. One community representative (33%) agreed that local government strategies were effective and sustainable whilst 66% responded by stating that local government strategies were effective and sustainable to some extent only.



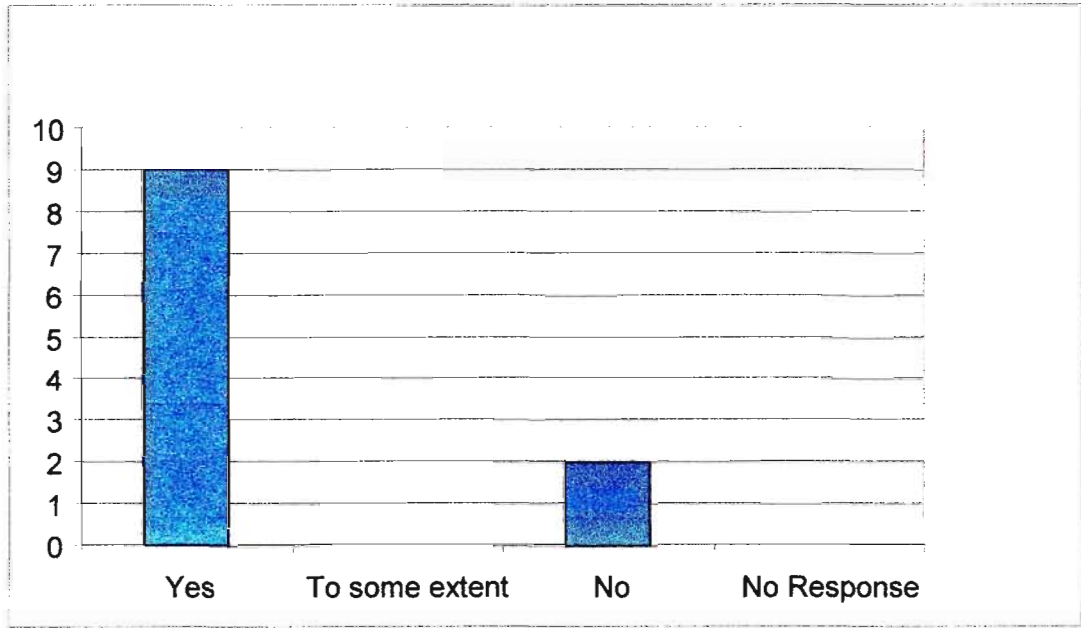


**Figure 4.7 Break-down of Responses to Question 4 by Category of Respondents**

**Question 5**

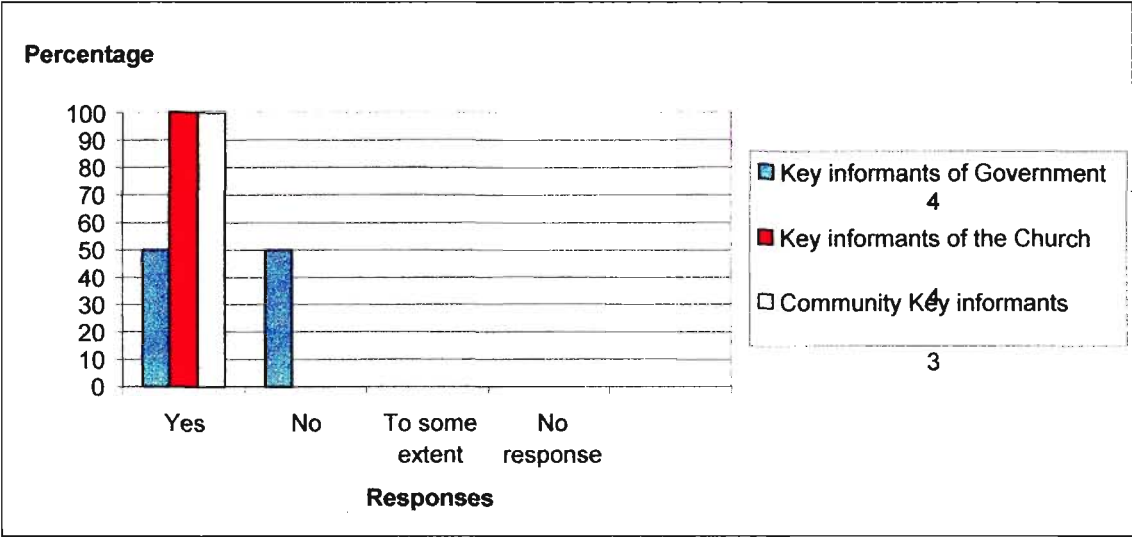
Are you familiar with the present strategies employed by the Church in Pietermaritzburg to deal with orphaned and vulnerable children?

As depicted in Figure 4.8, nine respondents reported that they were familiar with the strategies employed by the Church in Pietermaritzburg to deal with orphaned and vulnerable children. Only two of the respondents reported in the negative.



**Figure 4.8 Familiarity with Present Church Strategies in Pietermaritzburg to Deal with OVC**

Figure 4.9 depicts the breakdown of responses per category of respondents. All of the respondents representing the Church and the community key informants reported that they were familiar with the Church strategies. Government key informants were equally split between a 'yes' and 'no' response.

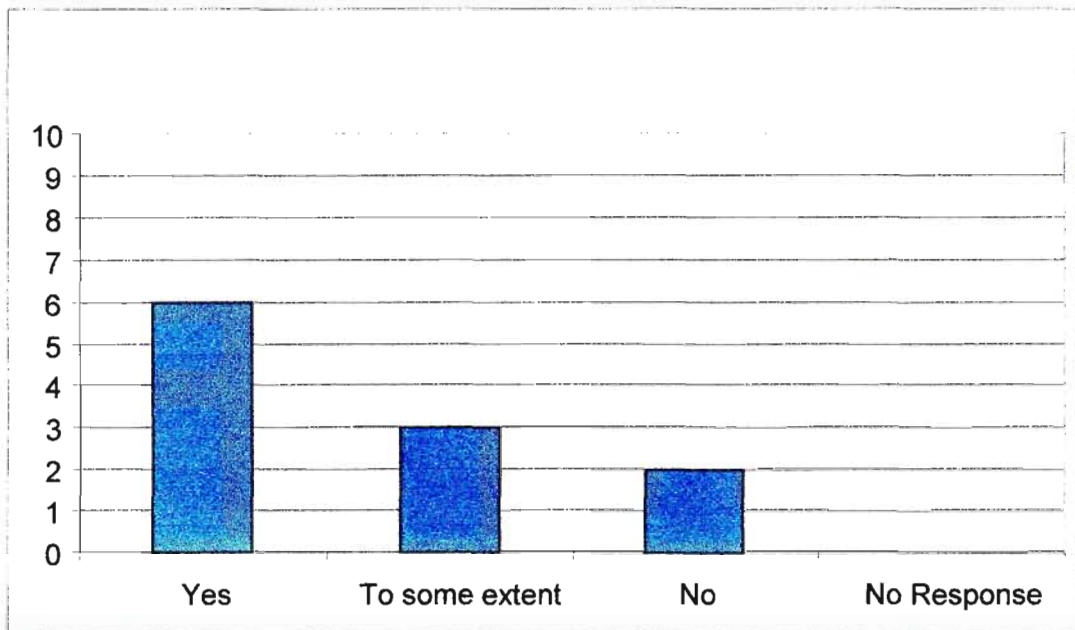


**Figure 4.9 Breakdown of Responses to Question 5 by Category of Respondents**

Question 6

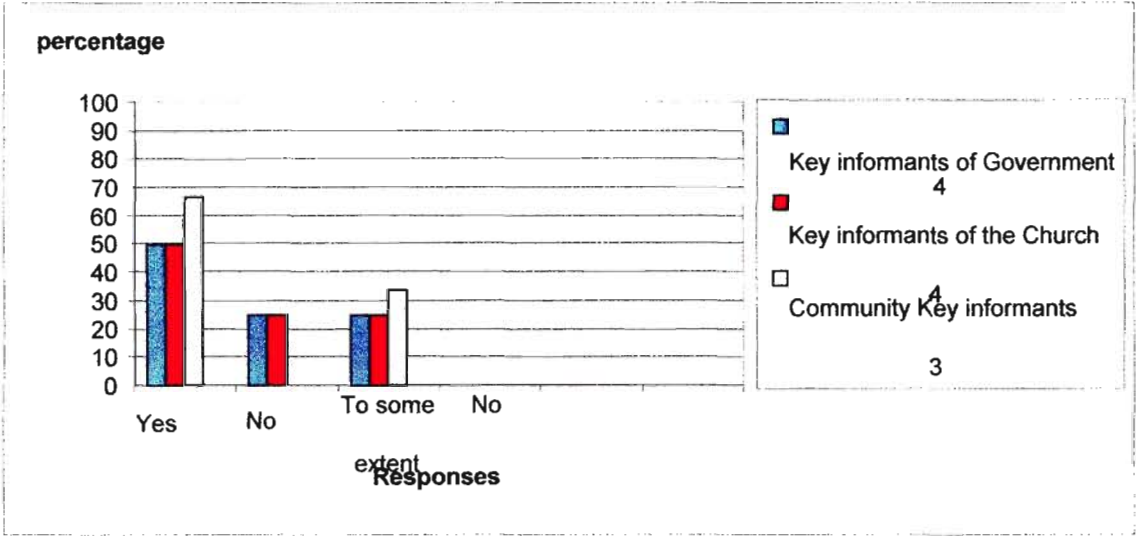
Are the strategies employed by the Church in Pietermaritzburg meeting the needs of the children realistically and holistically?

Figure 4.10 indicates that the majority of respondents (6) felt that the strategies employed by the Church are meeting the needs of orphaned and vulnerable children realistically and holistically. Three of the respondents reported that the strategies of the Church are effective and sustainable to an extent only. Two respondents reported that the Church's strategies are not realistically and holistically meeting the needs of the OVC.



**Figure 4.10 Opinion on Whether Church Strategies are Meeting the Needs of OVC Realistically and Holistically**

In the breakdown of responses to question 6 as depicted in Figure 4.11, it can be seen that the majority of government key informants (50%) are of the opinion that the strategies deployed by the Church in Pietermaritzburg were meeting the needs of OVC realistically and holistically. The remainder is equally split between a negative response and the response 'to some extent'. A similar response is noted from the key informants of the Church where it is noted that 50% of the respondents are of the opinion that the Church is meeting the needs of OVC realistically and holistically whilst the remaining 50% is equally divided between the opinions that the strategies of the Church are either not meeting the needs of OVC realistically and holistically or that the Church is meeting the needs of OVC to some extent only. Sixty six percent of the community key informants are of the opinion that the strategies employed by the Church are meeting the needs of OVC realistically and holistically. Thirty three percent are of the opinion that the strategies employed by the Church are meeting the needs of OVC to an extent only.

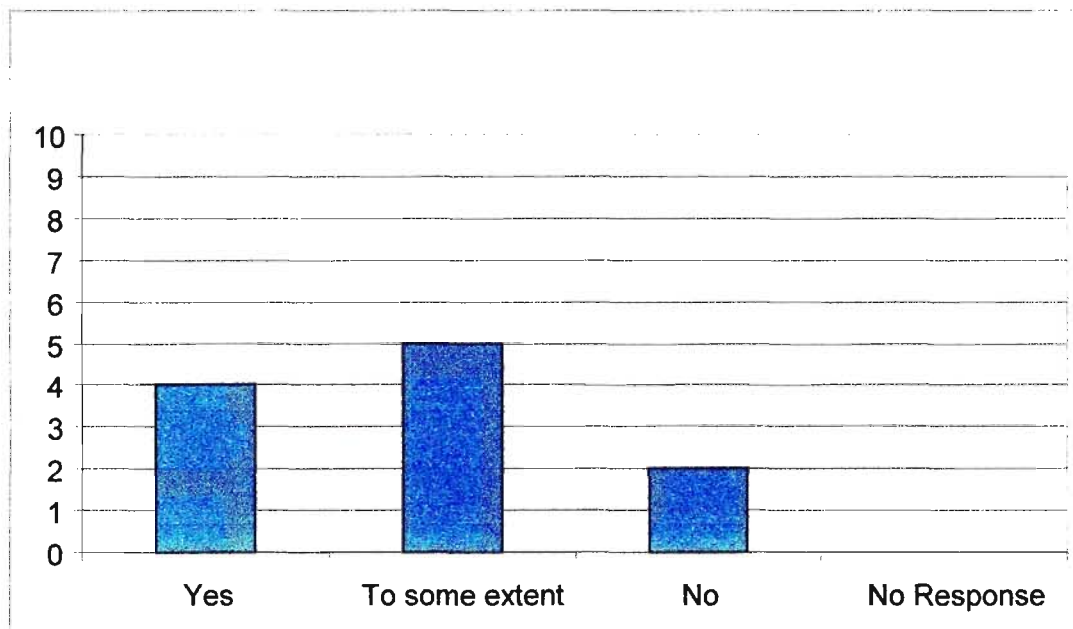


**Figure 4.11 Break-down of Responses to Question 6 by Category of Respondents**

### Question 7

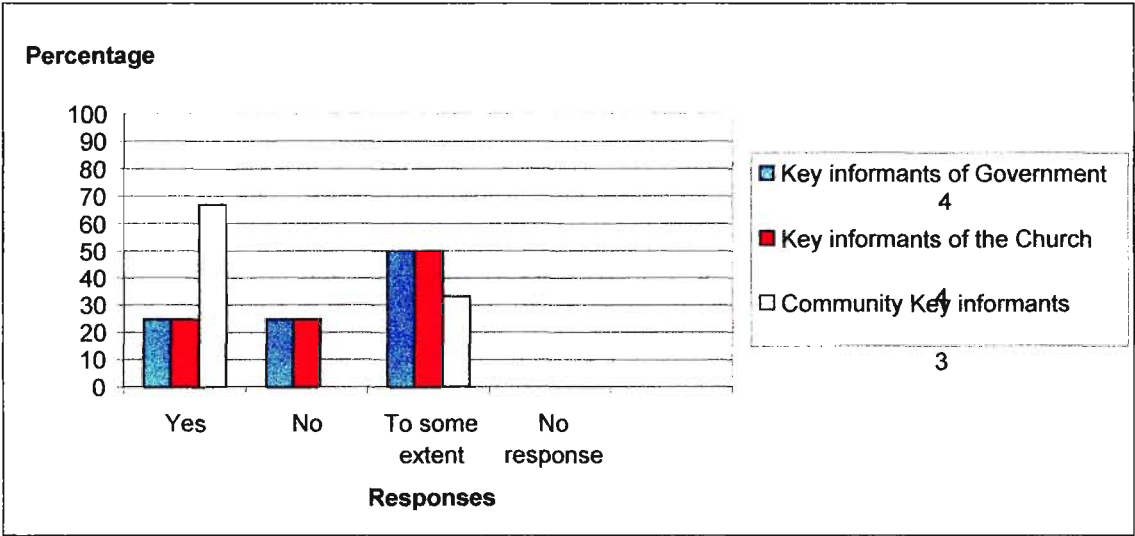
Do you consider the present strategies by the Church in Pietermaritzburg to be effective and sustainable?

When asked if the present strategies by the Church were effective and sustainable, the majority of respondents (5) reported that, in their opinion, that the strategies are effective and sustainable to an extent only. Four of the respondents reported that the Church's strategies were effective and sustainable and two respondents reported that in their opinion the Church's strategies were not effective and sustainable.



**Figure 4.12 Opinion on Whether the Church Strategies are Effective and Sustainable**

In the analysis of the responses per category of respondents as shown in Figure 4.13, the opinions of the key informants of the Church and the key informants of government were found to be similar. The majority (50%) in each category are of the opinion that the strategies of the Church are effective and sustainable to some extent only. Twenty five percent in each category were of the opinion that the strategies of the Church were effective and sustainable and the other 25% in each category believe that the strategies of the Church are not effective and sustainable. The community key informants appear to have more confidence in the strategies of the Church with 66% reporting that in their opinion the strategies offered by the Church are effective and sustainable.

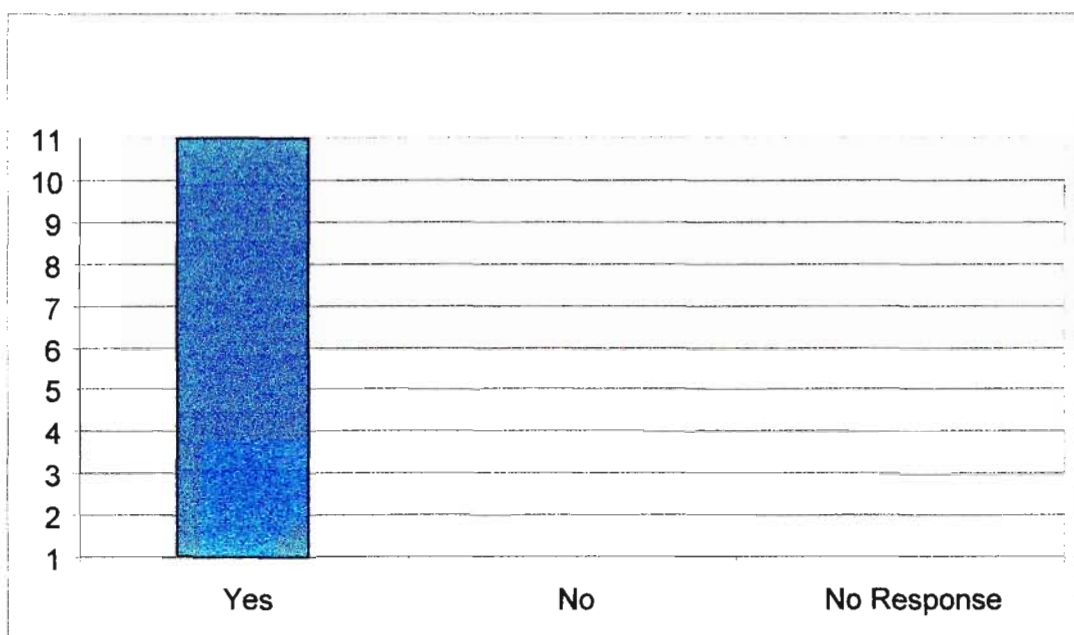


**Figure 4.13 Break-down of Responses to Question 7 by Category of Respondents**

Question 8

Do you think that the Church and local government in Pietermaritzburg should work together to deal with orphaned and vulnerable children?

As depicted in Figure 4.14, all 11 respondents agreed that the Church and local government should work together to deal with orphaned and vulnerable children.



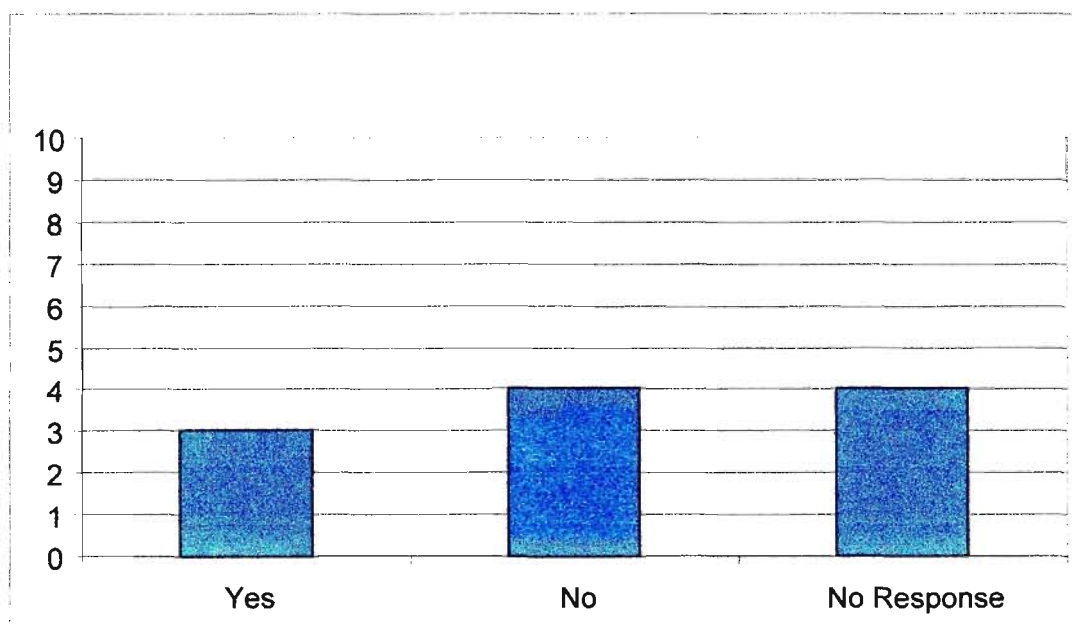
**Figure 4.14 Opinions on whether the Church and local government should work together to deal with orphaned and vulnerable children**



### Question 9

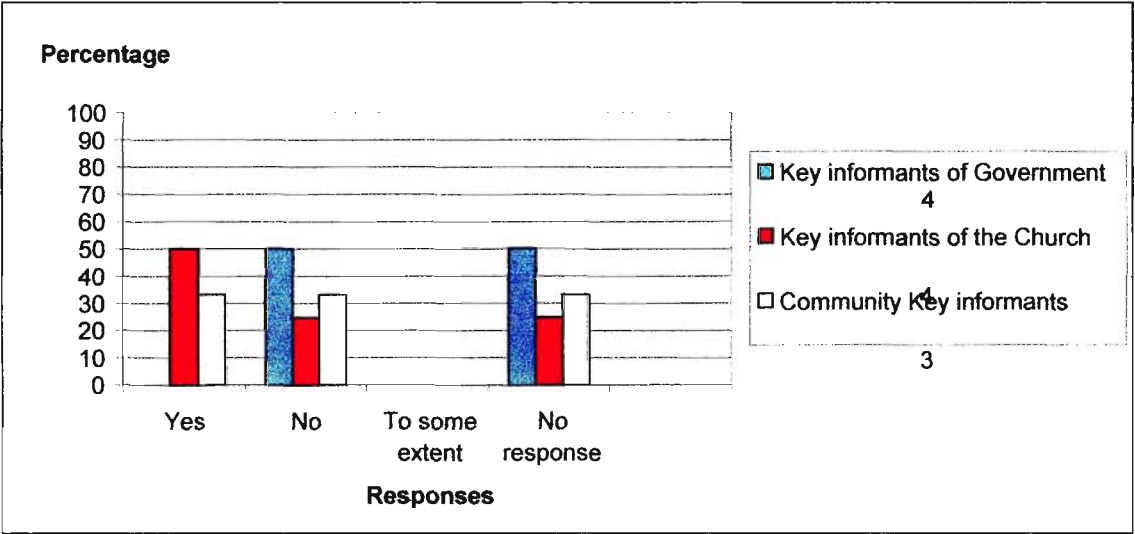
In your opinion, are there areas of responsibility in the care of orphaned and vulnerable children that are mutually exclusive, that is, areas of responsibility that belong to either local government or the Church?

In terms of areas of responsibilities belonging exclusively either to the Church or to local government, 4 respondents reported that in their opinion there were no areas that are mutually exclusive. An equal number provided no response to the question. Three respondents answered that in their opinion there were areas on mutual exclusivity. The interview did not probe as to what these areas were.



**Figure 4.15 Opinions On Whether There Are Areas Of Responsibility That Are Mutually Exclusive**

From the analysis of responses to question 9 as reflected in Figure 4.16 there appears to be no strong opinion held by any of the categories of respondents. Notably however, none of the key informants of the government were of the opinion that there are areas of responsibility that are mutually exclusive i.e. areas of responsibility that they belong to either the Church or to government but not to both. The majority of Church key informants on the other hand (50%) are of the opinion that there are areas of mutual exclusivity. The questionnaire did not probe what these areas were but it can be assumed that these are the aspects of spiritual provision which government is unable to provide. Thirty three percent of the community key informants answered in the affirmative and an equal 33% answered in the negative when the question of mutual exclusivity was posed to them. The remaining provided no response to the question.

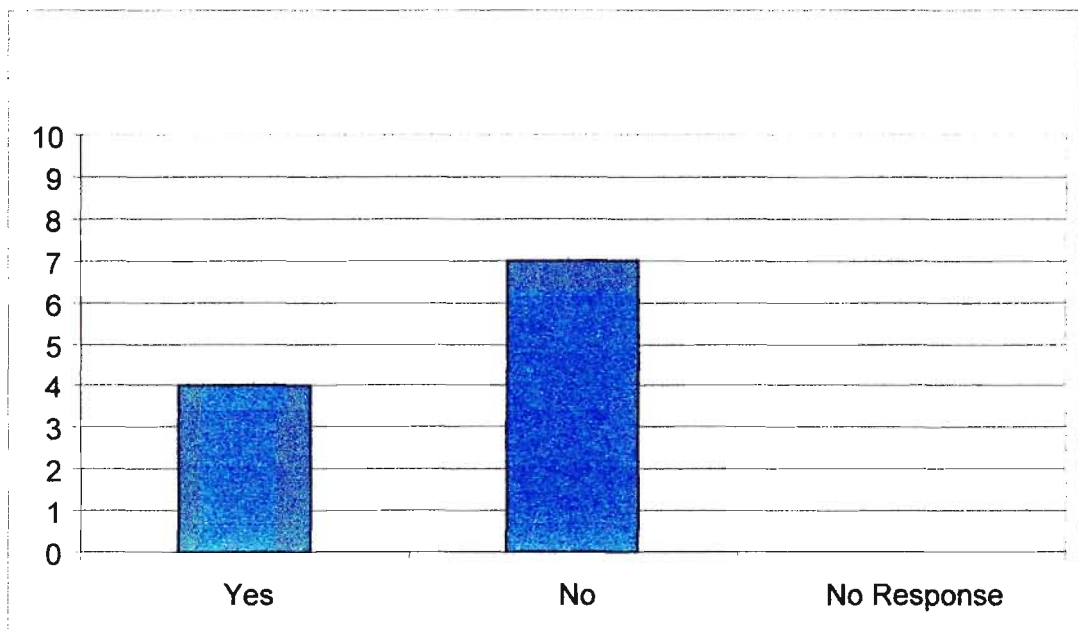


**Figure 4.16 Break-down of Responses to Question 9 by Category of Respondents**

### Question 10

Do you think that there may be reluctance, either perceived or real, on the part of local government to partner with the Church?

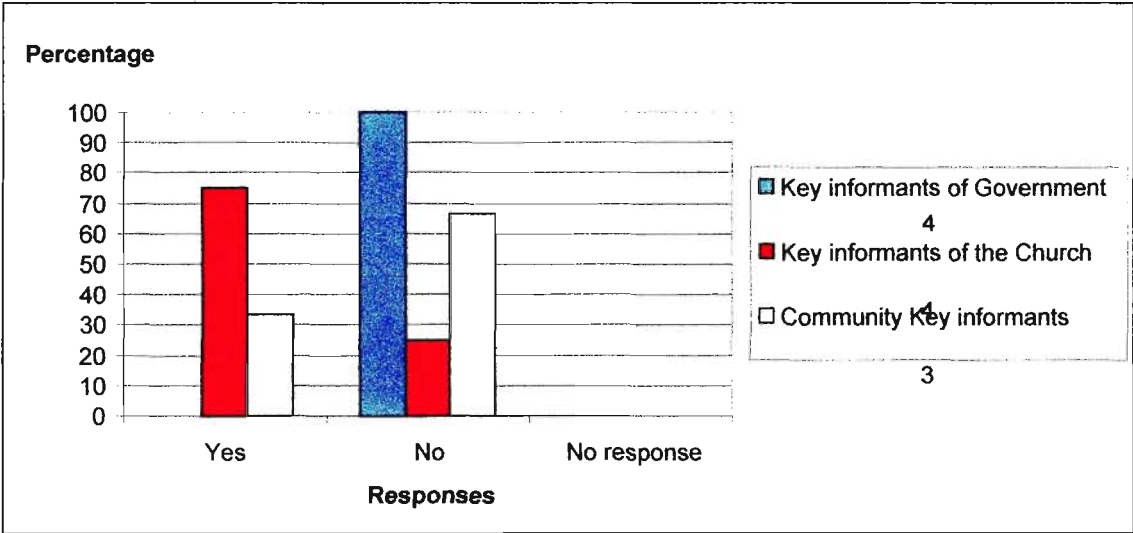
Four respondents, as shown in Figure 4.17, felt that there is reluctance on the part of local government to partner with the Church. Seven respondents reported that there is no reluctance, perceived or real, on the part of local government to partner with the Church in dealing with the OVC crisis.



**Figure 4.17 Opinion as To Whether There May Be Reluctance On The Part Of the Local Government to Partner with the Church**

The analysis of the responses to question 10 as depicted in Figure 4.18 reveals vastly differing opinions especially between key informants of the Church and key informants of government. Seventy five percent of the Church key informants are of the opinion that there is reluctance on

the part of local government to partner with the Church in dealing with the OVC crisis. All of the key informants of government (100%) on the other hand, together with 66% of the community key informants, believe that there is no reluctance on the part of local government to partner with the Church. In total 63% of all respondents are of the opinion that there is no reluctance on the part of government to partner with the Church indicating that in fact there may be a willingness on the part of government to form strategic partnerships with the Church in addressing the OVC crisis.

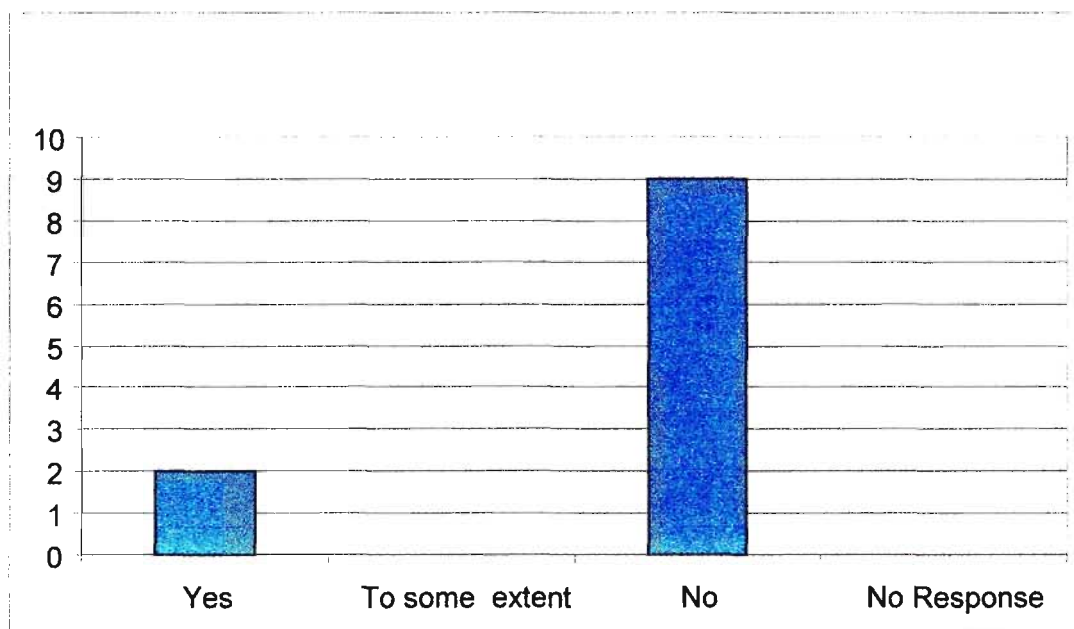


**Figure 4.18 Break-down of Responses to Question 10 by Category of Respondents**

Question 11

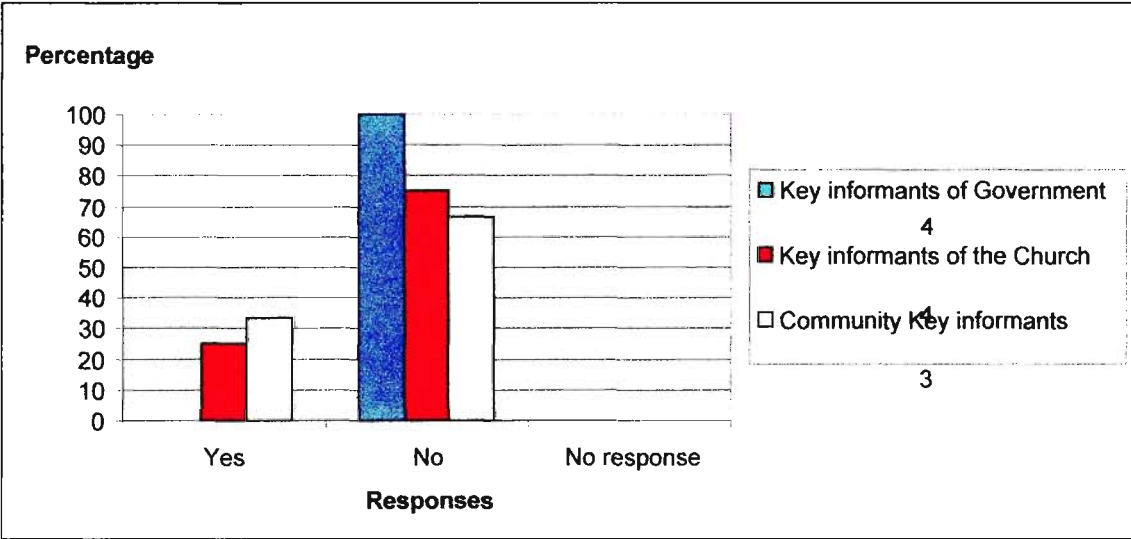
Do you think that there may be reluctance, either perceived or real, on the part of the Church to partner with local government?

Nine respondents, as shown in Figure 4.19, reported that in their opinion there is no reluctance on the part of the Church to partner with local government in dealing with the OVC crisis. Only 2 respondents reported that in their opinion there is reluctance, either perceived or real, on the part of the Church to partner with local government.



**Figure 4.19 Opinion as to whether There May be Reluctance on the Part of the Church to Partner with Local Government**

In the break-down of the responses to question 11 as depicted in Figure 4.20 all of the government key informants reported that in their opinion there is no reluctance on the part of the Church to partner with local government. Amongst the key informants of the Church however, 25% of the respondents were of the opinion that the Church is reluctant to partner with local government. Amongst the community key informants, 66% of the respondents were of the opinion that there is no reluctance on the part of the Church to partner with local government.



**Figure 4.20 Break-down of Responses to Question 11 by Category of Respondents**

### 4.3 Analysis of Findings

This section attempts to draw together a number of the issues raised by the study. There has been some consistency in the research on the OVC crisis regarding the role of the Christian community, government and interviewee responses. There is unanimity in the opinions and experiences of FBOs, civil society organizations, social workers, community care workers, foster and adoptive parents and local government departments, that there is a crisis of OVC in Pietermaritzburg. Hence, one may conclude that the challenges facing the Christian community presently are the challenges facing humankind as a whole.<sup>363</sup>

The greater percentage of government key informants that were interviewed stated that they were familiar with local government strategies to deal with OVC, whereas only a third of community key informants and three quarters of the Church key informants were familiar with these strategies. The interpretation therefore is that the people at the coal face of the community are not fully aware of local government strategies to deal with OVC. These results could provide a means of better understanding the nature of the relationship between the Christian community and government with regard to OVC. It would appear that the lack of knowledge on the part of community key informants and the Christian community; for whatever reason, could possibly hinder access to the available government services and resources.

Following this, three quarters of the Church key informants, all of the community key informants and a percentage of government key informants are of the opinion that the strategies of the local government are not meeting the needs of OVC realistically and holistically. There is a degree of tension between government and other role players in this regard. It would appear therefore, that the affected communities may not have sufficient information regarding government strategies in the management of the OVC crisis. And therefore do not access these services. Alternatively, it is possible that the shortage of financial and human resources in government departments, has

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<sup>363</sup> Klaus Nurnburger. *Prosperity, Poverty and Pollution* p 16

impacted on service delivery. It is hoped that by identifying this tension, positive outcomes could emerge.

The respondents from the Church and the community key informants reported that they were familiar with the strategies of the Christian community in the OVC crisis, whereas government key informants were equally split between a 'yes' and 'no' response. It would seem that there is a greater awareness of what the Christian community is doing in managing the OVC crisis in Pietermaritzburg rather than that of government. A possible reason for this is that the Christian community as with other NGOs, CBOs and FBOs is involved with people at grassroots level through the ongoing services that are provided. Local government departments, however address certain needs that are often administratively inclined and under stringent bureaucratic control. While government has to some extent empowered the aforementioned organizations to carry out services at grassroots level, there needs to be a greater understanding of how these organizations function. Of significance is that government should identify these organizations as giving voices to the voiceless and to avoid treating them with suspicion and mistrust.

The responses to the questionnaire suggest that the majority of the Church and government key informants are of the opinion that the strategies of the Church are effective and sustainable to some extent only. The theoretical framework presented in chapter two has identified this as a limitation in the response of the Christian community to the OVC crisis. There is congruence amongst the key role players in this regard. Following from the responses it is suggested that the Christian community familiarizes itself with the available resources that government has for OVC and how to access these resources for the benefit of the community. Further, the responses to the questionnaire seem to suggest that the Christian community should present their endeavours as a unified organization rather than in a fragmented way. In so doing, the problem of unnecessary duplication of services may be avoided and community services may work towards complementing each other. This could potentially enhance direct services to OVC in Pietermaritzburg.



The community key informants appear to have more confidence in the strategies of the Church with two thirds reporting that in their opinion the strategies offered by the Church are effective and sustainable. One possible explanation is that the Church is more accessible to the community key informants than local government departments are. Alternatively these results could be that the venue of the practical demonstration of assistance such as feeding and the distribution of food parcels, etc. is often at the Church or Community Centres. It is possibly this accessibility to the immediate needs of the community being met by the Church that could support the opinions of the community key informants. The Christian community agrees that it needs to be more actively engaged in dealing with the OVC crisis from its part. The theoretical framework has identified the Christian community as being involved in various levels of developmental assistance to OVC. However, there has to be more active engagement that goes beyond 'welfare and charity measures' and toward more long term strategies that would 'look beyond the individual community and seek changes in the specific policies and institutions at local, national and global level'.<sup>364</sup>

When asked whether there were areas of mutual exclusivity, notably none of the key informants of the government were of the opinion that there are areas of responsibility that are mutually exclusive i.e. areas of responsibility that belong to either the Church or to government but not to both. The majority of Church key informants on the other hand are of the opinion that there are areas of mutual exclusivity. This response then is in keeping with the objectives of the study one of which is to identify the limitations of both the Christian community and government with regards to OVC in Pietermaritzburg. As the questionnaire did not probe what these areas were, it may be assumed that these are the aspects of spiritual provision which government is unable to provide. It would seem that this is consistent with the motivation by the Christian community to focus on the holistic development of OVC which would include the spiritual, social, technological, economic and political.

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<sup>364</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 120

Seventy five percent of the Church key informants are of the opinion that there is reluctance on the part of local government to partner with the Church in dealing with the OVC crisis. All of the key informants of government on the other hand, together with a third of the community key informants, believe that there is no reluctance on the part of local government to partner with the Church. In total sixty three percent of all respondents are of the opinion that there is no reluctance on the part of government to partner with the Church indicating that in fact there may be a willingness on the part of government to form strategic partnerships with the Church in addressing the OVC crisis. This is keeping with the study as was previously discussed. The local government strategy to involve like minded organizations and people to represent the community at ward council level is such an example. A further example that was referred to was that of the DoSW acknowledgement of the need to partner with other organizations such as FBOs and other civil society organizations and other government departments and to provide financial and technical support where and when possible. An example of such support is the provision of financial support toward start up costs for Drop – in Centres and a budget toward the social worker salary and food costs for the Centre.<sup>365</sup> However, there are stringent criteria and accountability structures that should be adhered to. Workshops are hosted by the DoSW to ensure that proper technical and administrative requirements are met.

The government key informants reported that in their opinion there is no reluctance on the part of the Church to partner with local government. Amongst the key informants of the Church however, twenty five percent of the respondents were of the opinion that the Church is reluctant to partner with local government. Amongst the community key informants, two thirds of the respondents were of the opinion that there is no reluctance on the part of the Church to partner with local government. Hence, the majority of the respondents were of the opinion that there is no reluctance on the part of the Church to partner with local government and vice versa. These opinions are integral to the main objective of the study which is that there needs to be a relationship between the government and Christian community in order to meet the needs of OVC effectively and in a sustainable manner.

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<sup>365</sup> Department of Social Development in *Guidelines for Establishing Child Care Forums* p 7

#### 4.4 Conclusion

In the light of the aforementioned study, Korten's Generational framework has provided a useful framework for assessing the extent of the involvement of the Christian community in the OVC crisis. This study therefore reiterates the importance of this framework in presenting a way forward in the OVC crisis. Such insights may have important implications for formulating a way forward in terms of how government and the Church could potentially develop synergistic relationships to improve the strategies and services to OVC in Pietermaritzburg. From the interviewees responses there seems to be the acknowledgement of the need for government and the Christian community to form a partnership in dealing with the present OVC crisis. This study proceeded to introduce the idea of VOs. These organizations should ideally be supported by the Church and state as they are not limited by policies and structures and provide an ideal forum for advocacy on behalf of the beneficiaries which in this case would be OVC. Further, through the power of ideas, values and communication links<sup>366</sup>, VOs could serve to connect people and things at all levels. This would include government, FBOs and civil society across cultural, religious and geographical boundaries.

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<sup>366</sup> Korten. *Getting to the 21<sup>st</sup> Century* p 127

## **CHAPTER FIVE**

### **FUTURE ROLE OF THE CHRISTIAN COMMUNITY IN THE ORPHAN AND VULNERABLE CHILDREN CRISIS**

#### **5.1 Summary of Study**

The study commenced by identifying that there is a crisis of OVC in South Africa. Three primary contributory factors were identified as apartheid, poverty and HIV and Aids. The combination of these three factors has directly impacted on the OVC crisis. Orphan numbers were expected to peak between 2006 and 2010 with South Africa having experienced a sharp rise in orphan numbers in recent years. The apartheid government had propagated gross human rights injustices resulting in the adept poverty of the majority. Migratory labour, for example, had resulted in the separation of families and promoted homosexuality, rape and prostitution as a result of spouses spending long periods away from home. Migrants were identified as being both vulnerable to HIV and Aids infection and as contributing to its spread. Many of those infected were from impoverished backgrounds and therefore are unable to access treatment timeously let alone purchase medication. Poverty contributed to exacerbating the OVC crisis.

The management role of government in the OVC crisis was acknowledged and explored. There are several government departments such as Department of Health, Education and Social Welfare that identify like minded FBOs, NGOs and CBOs with the aim of forming partnerships to enhance services to OVC and the affected families and communities. While it is agreed that there are numerous strategies in place to cater for OVC, government has itself acknowledged the need for other key role players to become more integrally involved in managing the crisis. During a meeting on 7<sup>th</sup> October 2003 at the Diakonia Council of Churches in Durban, the Minister of Welfare and Development, Zola Skweyiya, states that 'government is unable to solve

the problems of poverty and unemployment, unless the churches assist'.<sup>367</sup> There are several challenges that government faces. These include financial and human resources and child-headed households. In the light of these challenges, government has called on FBOs, CBOs, NGOs and other civil society organizations to partner with government in dealing with the OVC crisis. Having outlined the scope of the crisis and the management role of government, the study proceeded to outline the theological and theoretical resources that could be utilized in dealing with the OVC crisis.

The study next proceeded to explore various theological themes. It was ascertained that God does care for the poor and oppressed. This was evident in the Jubilee and entrenched by certain Laws which protected and provided for the widow and the orphan. The Old Testament texts highlighted God as becoming grieved when there was neglect of orphans. The mission of God was visibly expressed in the ministry of Jesus. The mission of the Christian community was identified as being a part of a larger mission, the mission of God. God the Father, Jesus the Son and the Holy Spirit mandated the church to go into the world to participate in this mission. The life and ministry of Jesus was explored and revealed significant milestones which are integral to the holistic development of all children. These provide a yardstick against which one could measure the development of OVC and also propose what is needed for the holistic development of OVC. Having then presented the Christian community as caring for OVC based on both humanitarian reasons and also as a biblical mandate, emphasis was placed on the need for the Christian community to become involved in dealing with the OVC crisis. Children were identified as being created in the image of God and as such should be accorded rights equal to this status. The importance of family was highlighted. In the absence of biological family, it was noted that the Christian community through the fellowship of the Church could potentially provide such an environment of caring and nurturing of OVC. By incorporating the strategies proposed by Korten's Four Generations of Development, it is possible that the Christian community has the capacity to mobilize network partners locally, nationally and globally to explore and access resources for the benefit of OVC. However, the task is too big for the

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<sup>367</sup> Daniela Gennrich. *The Church in an HIV+World* p 21

Christian community to handle on its own and therefore needs to partner with other organizations such as government and other key role players who are integrally involved with the OVC crisis.

David Korten's Four Generational Framework was engaged as an appropriate framework particularly useful for the Christian community in dealing with the OVC crisis. This chapter examined various levels of development in which the Christian community could be involved. These ranges from meeting the immediate visible needs of the poor to empowering individuals and communities by acquiring skills that would enable them to better meet their own needs. The next level of development included involvement in decision and policy making bodies that decide on services rendered to OVC and finally on the mobilization of mass movements that could be involved in lobbying and advocacy. This chapter concluded that while it is imperative to meet short term visible needs, these measures are not necessarily sustainable and would therefore require other more long term methods of assistance. The Christian community is challenged to become more integrally involved in representing those at grassroots in forums where they would not usually be represented. In so doing the Christian community could potentially bridge the gap between decision and policy making bodies and the beneficiaries. This section concluded that the fourth generation of development which engages voluntary organizations is an appropriate way forward for the Christian community as there is strength in the vast network of sister Churches that could become involved in sharing resources. This model encourages the Christian community and the Churches they represent to work together in their attempts to serve and empower OVC and those affected by their plight. It encourages solidarity across the nations and a sense of commitment to the cause.

## **5.2 The Development Challenge Facing the Christian Community**

The theological concepts that have been presented in this study provide a basis in terms of a way forward for the Christian community in dealing with the OVC crisis. The *Imago Dei* brings to the attention of the Christian community that their responsibility is not only to people in the church but for the purposes of this study, to all who fall into the category of OVC. As such OVC

are also beneficiaries of the rights and privileges that are ascribed to such a status. Old Testament studies reveal that God is on the side of the destitute, the poor and the wronged and that He longs to bring about true peace and justice in a world of injustice. Chapter three of the study has indicated the significant place in society that God ascribes to children. Further, laws were built in for child protection and provision. As a way of entrenching such justice, the Jubilee was instated. In both the Jewish and Christian tradition it was celebrated as a year of remission and universal pardon. In this way, the poor were afforded an opportunity to recover from their debts. Having explored these theological thoughts, what follows is not meant to be a ‘utopian’ ideal but rather a practical way forward in terms of the OVC crisis. The study has argued that the Christian community in Pietermaritzburg does have a responsibility in the OVC crisis. Hence, one of the initial responsibilities of the Christian community would be to increase its knowledge base of the OVC crisis and educate those within its ambit of influence. Further, there needs to be an acknowledgement that the Christian community does have an integral role to play in the OVC crisis and should not presume that other organizations are doing enough or deny its responsibilities.

David Bosch describes the Christian community (Church) as ‘the community of believers, gathered by divine election, calling, new birth, and conversion, which lives in commune with the Triune God, is granted the forgiveness of sins, and is sent to serve the world in solidarity with all mankind’.<sup>368</sup> This statement clearly distinguishes the work of the Christian community to that of other organizations that are involved in managing the OVC crisis. The *Missio Dei* of God to the community of believers acknowledges that the Christian community is ‘sent’ into the world by a divine calling for the purpose of accomplishing a set purpose. The embodiment of what it means to be Christian is represented by the life and teaching of Jesus. The teaching of Jesus encourages the Christian community that to be human is to participate in the mission of God to the world. Hence the work of the Christian community emulates the life and work of Jesus in the world. The Holy Spirit has been given to those who follow after Jesus to empower them in the fulfilment of the Christian community’s mandate in the world. This is further entrenched by Jesus in Acts 1: 8 which reads as follows; ‘But you will receive power when the Holy Spirit has

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<sup>368</sup> David, J Bosch. *Witness to the World* (Atlanta: John Knox Press, 1980) p 222

come upon you; and you will be my witnesses...'<sup>369</sup> Being witnesses to Jesus in the world does not necessarily mean proselytizing those who are being helped. Rather, its objectives are encapsulated in the following text (Luke 4: 18):

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.<sup>370</sup>

The inference is that like Jesus addressed the needs of His day so too is the Christian community called to address current crises such as the OVC crisis. Jesus gave to the Christian community a message of transformation that would include the holistic needs of individuals and communities. Hence, the Christian community should be immersed in bringing transformation to OVC through their commitment to community transformation. This should not only focus on doing things for them but include strengthening the capacity of people to meet their own needs with the hope of a better future.

How then is it possible to accomplish the aforementioned? 'Without a substantial understanding of who children are as people and who they are in relation to God, to adults and to society at large, an enduring quality response will hardly be a reality'.<sup>371</sup> The outcome of this study on the OVC crisis has revealed that the Christian community has been involved to some extent in dealing with the OVC crisis in Pietermaritzburg. However, much of this work has focused on meeting the immediate visible needs of OVC and issues around them. This kind of help is what Korten describes as first and second generation development strategies. He argues that such assistance is temporary and often does not make a long term sustainable impact on the individuals and communities in question. Further, follow up and monitoring of second generation self-help projects would require organizations to train staff to understand the details of the projects that they would be monitoring. This places financial and human resource demands on the organization. This study has revealed that the Christian community in Pietermaritzburg is actively involved in the OVC crisis at these two levels of development. This has been borne out

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<sup>369</sup> NRSV

<sup>370</sup> NRSV

<sup>371</sup> Zeferino Teka. *Theologising Contextually*



in the work of a number of churches and community Centres in the city. However, there is need for the Christian community to become more actively engaged in decision and policy making bodies that could potentially recommend more long term sustained development strategies to enhance holistic services to OVC.

Korten postulates that there is need for the Christian community to be involved in third generation development strategies. These generations of development challenge Christian communities to move beyond welfare-type and community based responses to engage governments and professional development agencies and to influence policies on an equal footing.<sup>372</sup> Such engagement would call for the Christian community to place people who have the knowledge and skills to negotiate at this level as the formulation of policies can only be approved at government level. Due to the ongoing escalation of OVC figures, strategies to combat the crisis are constantly being formulated as existing ones are being re-evaluated. In order to function at this level of development the impact and the extent of the crisis will need to be investigated. Further, present strategies will need to be evaluated to ascertain their effectiveness or otherwise. Such preparation may call for dialogue with government and other key role-players in the OVC crisis to avoid 're-inventing the wheel'. In-depth research and studies regarding the kind of policies, services, constraints and challenges that confront the government, NGOs, CBOs and FBOs will need to be conducted so that appropriate action may be taken. As was discussed in Chapter three, the Christian community could be involved at the level of Ward Committees and other key forums representing OVC in the city of Pietermaritzburg as a starting point.

In order to function at this level, the Christian community would need a transformation of mindset that would favour the Christian community's involvement in social transformation. There has to be a move away from viewing such involvement with suspicion. The Christian community would therefore need to re-engage or revisit its commitment to the poor and oppressed. As was argued in Chapter three, special mention is made in the Bible of restoring dignity to the poor and of affording children a place of recognition. One of the focus points

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<sup>372</sup> Swart and Venter. *NGOs, Christian communities and Fourth Generation People Centred Development Strategies*. P 450

should include systems that would prioritize OVC and discover ways to determine what is in their best interest. This may call for dialogue with OVC. However, such engagement would need to be carefully thought out. Those who represent OVC at policy making forums would need to represent the voices of the people they work with at grassroots level. In this way, an overtly top-down development approach is avoided. The ideal is for people at grassroots to inform decisions that are made about them at the level of policy making bodies. In the case of OVC, caregivers, foster parents, educators and volunteers are perhaps those most closely associated with the challenges faced by the children. Forums should be created to engage them in dialogue as a means of hearing their views on such issues.

However, as Korten aptly suggests, third generation development strategies represent a politics of “limited space”. As this study has identified in Chapter two, government is itself confronted with several challenges. Among those that were identified were the financial and human resource challenges that place constraints on service delivery. The Christian community however represents ‘a politics of ideas, which brings about change by the power of values, transformed relationships and community’.<sup>373</sup> This leads to the proposition of Korten’s fourth generation of development. While there are a diversity of challenges that are experienced at this level of development, there also exists the potential for greater mobilization of resources.

The fourth generation of development is described as a ‘People’s Movement’. This calls for the activation of Voluntary Organizations (VOs). These VOs are committed to achieving people-centred development on a global scale. The mere name defines organizations that are not bound by legally defined systems, structures and stringent bureaucratic measures. It is at this level of development that the Christian community could potentially function at its optimum. The Christian community could mobilize its vast network of sister churches locally, nationally and globally to become involved in the OVC crisis. Resources could include the spiritual, financial and physical. In most cases the assistance that is rendered is voluntary and held together by shared values toward a social vision. Further, VOs provide a strong base for advocacy and lobbying. Through such action decisions by government regarding OVC could be addressed. Similarly, civic leaders, political leaders, FBOs, NGOs and CBOs could submit

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<sup>373</sup> Korten. *Getting to the 21<sup>st</sup> Century* p120

recommendations to government such as the need for an acceleration of services to OVC. This could potentially reduce long delays in awaiting birth certificates, death certificates and social grants needs. Government may need to review the present stringent administrative and bureaucratic structures to make these services more easily accessible and to minimize the long waiting periods for these documents. Further, creating a database of OVC initiatives and networking to harness these resources with the singular attention of drawing the government and responsible parastatals into robust and engaging arguments of social concerns regarding OVC.

The Christian community is suitably placed to work with people at grassroots level. Through networking with formal and informal organisations such as NGOs, CBOs, FBOs and VO they could potentially form a powerful representation of the needs of people at grassroots level. At this level of development there is no power struggle as these organizations work toward a common purpose; that is driven by a shared vision to better the lives of OVC. 'The Christian community should work to create a social climate where certain virtues could enhance the quest for the good and well-being of others.'<sup>374</sup> 'The *Imago Dei* unites individuals with God and creates a community.'<sup>375</sup> Unity is important in any attempt to achieve holistic, sustainable impact for the benefit of the less fortunate and disadvantaged in society. This was identified as a challenge to the Christian community in the research findings. Churches should not re-invent the wheel but try to work together to maximize their effectiveness. Instead of each church having its own little project, the churches should assess what interventions are really needed with regard to the crisis and find ways of working together. Each church should work at specific projects.<sup>376</sup> Ideally, churches should have a coordinated joint effort to avoid overlaps.<sup>377</sup> Of note was the reluctance of government to partner with the Christian community to an extent. This was due to different churches duplicating services. Should churches be knowledgeable of the work of others in the community, they could possibly work more effectively. They have the capacity to not only focus on alleviating the symptoms of the problems of OVC but also engaging the root causes of the problems.

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<sup>374</sup> Elias K. Bongmba. *Facing A Pandemic* p 171

<sup>375</sup> Elias K. Bongmba. *Facing A Pandemic* p 52

<sup>376</sup> Interview with Social Workers Rob and Debbie Ngu-untin who have also adopted a child and are actively involved with Project Gateway. Interview was held at the RivLife Community Centre in Cinderella Park, Pietermaritzburg on the 16 August 2006

<sup>377</sup> Laurensia Rabe

In the light of chapter two of the study the two key challenges that emerged were that of financial and human resources constraints. This was further entrenched by the interviewee responses in chapter four. The outcome of these challenges impacts on the most vulnerable groups of society. For the purposes of this study, OVC are the most affected by these constraints. The Christian community could mobilize resources to supplement that of government. This includes volunteer assistance for example, during holiday periods or a conscientious commitment by sister organizations to render services. Where finances are implicated these resources go directly to OVC rather than into government funds and are managed by the organization. This calls for the Christian community and other likeminded organizations to be administratively efficient in ensuring that resources are directed to the needy communities and to build in systems of accountability. A strategic training and development program can be initiated to equip and empower these volunteer cohorts in leadership, management and administrative skills consistent with operating OVC programs. Workshops are an effective way of making people aware of the OVC crisis and more of these needs to be conducted in Pietermaritzburg. Through networking with other organizations, these services could be identified. Among other organizations, the CINDI network creates forums for different types of training when funding is accessed and resources permit. Those organizations that are on their database are encouraged to participate often at no cost to the organization.

What then are some of the practical ways in which the Christian community could be involved in dealing with the OVC crisis? Through the voluntary sector, support can be rendered to foster care homes and other care facilities for OVC as was mentioned in chapter two. Government has acknowledged that there is a shortage of trained caregivers. Support systems can be put in place to assist caregivers and in this way motivate them to continue the work that they do. There are a number of ways in which such assistance could be rendered. Community-care Centres are a daily service and is a non-residential facility for OVC. Volunteers could be mobilized to assist in numerous ways. Meals have to be prepared daily for the children. Unemployed community members could take turns to assist at the facility in the preparation of meals, supervision of serving the meals to the children and cleaning up. Retired school teachers could volunteer their professional service in the supervision of homework for a few hours when they are available.

During play, educational games and sports skills could be shared with OVC. Professional nurses could assist in Centres that host Primary Health Care Centres and Voluntary Counselling and Testing as is applicable to OVC. Life skills co-coordinators could conduct workshops on pertinent issues dealing with children. Qualified counsellors in consultation could similarly assist the social worker by offering their services on a regular basis to children who require such aid. Prayers and Bible studies could be offered as a means of providing hope especially to children who are facing difficulty and agree to such help. As was previously discussed the Christian community in fulfilling the *Missio Dei* in the world is empowered by the Holy Spirit which allows for the possibility of the juxtaposition of the divine and the human.

Further, the life and ministry of Jesus was one of hope, reconciliation, liberation and love. This involved addressing the unjust systems and structures of His day which is the equivalent of present day governments and institution. Similarly, the work of the Christian community should move beyond meeting the immediate visible needs of OVC to representing them at policy and decision making bodies that would contribute to the transformation of systems and structures for more sustained impact. As OVC figures continue to escalate, there exists the temptation to feel as though the attempts to deal with the crisis is in vain. However, one needs to remember that

for God, every life is precious, and therefore every life that is affected positively by our contribution counts. Therefore, each of our small actions count.<sup>378</sup>

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<sup>378</sup> Daniela Gennrich. *The Church in an HIV+ World* p 72

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