



**PASTORAL CARE TO PEOPLE STRICKEN BY  
POVERTY**

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## ACRONYMS

<b>SMMES</b>	:-	Small Medium and micro enterprises
<b>RDP</b>	:-	Reconstruction and Development Program
<b>AFDC</b>	:-	Aid to families with dependent children
<b>GEAR</b>	:-	Growth; Employment and Distribution
<b>GMAPCC</b>	:-	Greater Montreal Anti-poverty coordination committee
<b>SAPPA</b>	:-	South African Participatory poverty assessment
<b>WHO</b>	:-	World Health Organisation

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## Introduction

During 1994 elections in South Africa, everybody was full of hope and had great expectations. Unfortunately, today that hope and expectations turned into bitterness for most of South Africans. Since then, South Africa has been encountering various problems such as economic downfall which led to retrenchment of many people at work and high percentage of unemployment especially among the youth.

We all know that youth is a valuable asset for any country. They are the ones who should be charged with aspiration to excel and participate in the affairs of the world. Our country is faced with the problem of poverty. The resilience of South Africans is evidence of their determination to live beyond crises of survival. This thesis will stimulate further reflections on the important theme of social reconstruction.

Challenging all the stake holders including the government to contribute the best and the most they can in order to make South Africa a radiant centre of reference for the whole of humanity in this century and millennium. Poverty is one of the biggest social-ethical problems facing us today in South Africa. All of us are affected, not only the poor themselves, but even rich people. No one escapes the consequences of poverty. Poverty affects almost all aspects of our lives. Our security and safety are affected.

The functioning of church structures is also affected. Self confidence and self-esteem of humanity is affected. Poverty contributes to a larger or lesser extend to most other social problems we have, such as child abuse, suicides, drugs, theft etc. the time has come for all of us to take this issue seriously.

Therefore, contribution is needed from all spheres of life, in order to solve this problem.

Theological contribution is also needed. Everybody in this country must contribute to social analysis, and make a real practical contribution. People should be stimulated to think and speak about poverty. People should be helped in order for them to help themselves. The issue of poverty need team effort, so that we can tackle this monster, which affect our behaviour.



## CHAPTER ONE

### 1.1 MY OWN STORY

If you have not encounter the consequences of being poor, you have not experience and understanding of the situation of a person who was born and grew in poverty stricken situation. I'm a South African man who was born and grew in poverty situation. In this thesis, I want to share with you about my experiences of the past 37 years.

Past experiences will help us to understand life in detail and reveal the sacredness of life. For many years it was not easy for me to write about my personal observation. The time has come for me to share about my past experience.

I was born from the North-West Province in Rustenberg in the district of Mankwe (Moruleng) in the village called Legkraal. Born in a poor family, five boys and one girl. We were also living with our aunts children who were eight in number, Which resulted at the end that all the children we were fourteen in number. My mother and my aunt were both not staying with us as they were working far away in Johannesburg.

My mother was working in a suburb called Melville, while my aunt was working in Pretoria at the Walmanstal farm. Our parents were working far away, our grandmother was regarded as our mother and was the one who took care of us.

You can just imagine the situation she was facing with fourteen children and she was a pensioner getting her pension on quarterly basis, and as a result with that little money that she got from the government, she had to buy us food, pay for school fund and books etc.

She could not afford to buy us everything because of the needs at home but concentrate on basic needs only. On the other hand, our parents use to come home after a very long time.

My granny was a very strict person and hard - working too. That of course resulted in us being morally uplifted and disciplined. We had different duties to perform on daily basis at home. The thatched houses where we were living, were erected by herself, as a result we were expected to go and fetch clay soil about 350 metres away from the home with wheel-barrows so that she could work on the home.

Others have to go and fetch water from the dam, while others had to go and look after the goats, donkeys and cattle's. These were our daily chose. This reminds me of a passage of scripture which says:- "*a man have to work hard all his life in order for him to get food (Genesis 3:17)*", but even if we were experiencing such a situation, my grandmother took care of us with her pension and the little money she got from my mother, and my aunt.

I started schooling in 1972, and it is where I realized that we were poor, because we could not afford uniform, books, pocket money and so many other things which were required by school. Whenever I was asked to buy a book, it took a while.

She could not afford books, but bought food, so that we should be ok. I remember going to school with bare foot during winter time and also remembered how I used to be chased away from the classroom by a teacher, because I didn't have books. We used to pay school fund at the end of the year, but even though it was so tough I managed to pass my standard "5" at the end of 1979.

Then I moved to (Sebele Secondary School) and by then if you were from a poor family it was easy for people to recognise you, because you use one trouser, one shirt and had to wash them time and again. Most of the people were starting to change to modern situation, e.g. building modern houses, buying cars etc. Even though I came from the background of poverty and I was still in the middle of that situation, I managed to complete my standard 8 and move to a high school for standard 9 & 10.

After completing standard 10 in 1987, I intended to go and study theology at Wietseshoek; but I was unable because my minister didn't submit my application forms. Until today I don't know what went wrong. Sometimes I thought maybe it was because I was from a poor family, that life was difficult but I am not sure, but because God is a God of the poor and the rich. He saw me through these difficult times.

In 1989 I met a good Samaritan who was a minister of Hervormde kerk in SA. In our discussion we came to a point where I was telling him about my intentions to go and study theology.



This was a miracle, he took a telephone in my presence and phoned a theological institution at Hammaskraal to arrange for my studies. I started studying theology in 1990. During that time I met different people from different background and from different families, fortunately I did my theological training in a record time which was a period of five years (1990-1995).

At the end of 1994, I had completed my theological diploma certificate and immediately confirmed as proponent (*a theological student who has not been ordained*) and waited to be officially called. In February 1995 I received an invitation letter to come and work as a Minister at Saulsville (Pretoria) of which I quickly agreed. I then took my family along with me and started working as a Parish Minister on the 28 February 1995.

I thought this was the end of my problems, but it was not true. Unfortunately "A church is a none profit organisation". Poverty continue to be part of my life through those days. I started Ministry during the new democratic government in SA. Most of the people were retrenched and the church became poor because the church supported by poor people. According to these problems, the congregation was unable to pay my salary.

I came from the background of poverty, and then called to serve a poor congregation, and most of poor people in the congregation used to come to the mission house to come and ask for food, this was frustrating and a biggest challenge in my ministry.

This experience help me to realize that poverty brings frustration. I didn't loose hope for nine years, as I was straggling to help poor members of our community to survive by asking donations from different companies like "Pick and Pay" and other organisations. I served the church for nine years and still continuing till now. I have joined SAPS in order to uplift myself and to be able to assist those who are in need of help.

## 1.2 THE ORIGIN OF POVERTY

The problem of poverty dates back to the beginning of human history and yet continues to confront us on this millennium. Our Lord Jesus said "You have the poor with you always" (John 26:11) this verse is often forgotten by preachers not to talk about , or not take it too seriously. Poverty exists and some people will be poor, it is their fate.

Just the opposite appears in Deuteronomy 15:4-5 "However there should be no poor among you, for in the Land your God is giving you to possess as your God, and are careful to follow all these commands I am giving you today(Deuteronomy 15:4-5 &11).

✕Since the advent of democracy in 1994, the South African government prioritised poverty alleviation on top its agenda. South Africans still experience the pain of poverty. In the rural areas people cannot afford to buy clothes, food, pay school funds for their children, because of high percentage of unemployment. People working on the farms are also struck by poverty badly, because they earn very little income.

If you look at the conditions of their families, their salaries, their children's education it is really pathetic. In the olden days poverty was based in rural areas and on the farms, but nowadays it has also moved to urban areas. Even some of our whites are now experiencing poverty. Most of the people struck by poverty end-up coming to churches for help. This move is a challenge to pastoral care.

Hence the purpose of writing on this topic in order to explore the issue of poverty in South Africa, and try to solve what I have experienced when I grew-up. When tackling this issue of poverty we will be challenging the biggest enemy of life.

### **1.3 DEFINITION OF POVERTY**

The main question to ask is : What is poverty?

H.J.C Pieterse: has this to say about poverty: "Poverty is the condition of having little or no wealth or material possessions". While May and Govender share a different idea about poverty. They see poverty as the inability of individuals. Households or the entire communities to command sufficient resources to satisfy a socially acceptable minimum standard of living.

The world bank defines it in similar terms as "the inability to attain a minimal standard of living". Which I agree with them. The new encyclopaedia defines poverty as "the economic condition in which people lack sufficient income to obtain certain minimum levels of health services, food, housing, clothing and education generally recognized as necessary to ensure and adequate standard of living". (Funk and Wagnalts).

The above question finally explain what I experienced as a boy. I fully agree with above definitions; because I experienced the issue of poverty as a young boy at my granny's home.

One can ask : what is considered adequate? It depends on the average standard of living in a particular society. According to the concise oxford dictionary definition of poverty as: - The state of being poor, of the necessities of life.

- scarcity or lack
- Inferiority, poorness
- renunciation of the right to individual ownership of property. (Edited by R.E Allen Oxford University Press 1990)

There are various possible approaches to this problem. Each is indicative of the belief system underlying it. Each approach points to what we mean by poverty. The definition of poverty should be restricted to those living conditions where the basis means of survival are absent. Apart from this, poverty becomes relative as the breadline differs from individual to individual and even the rich never have enough (Missionalia : C.W du Toit : 1997: 292).

For some, poverty concerns not only material poverty but particularly cultural or spiritual poverty. For others, the problem does not revolve around money but around resources. Our resources will determine the degree of wealth or poverty we shall experience in future, as we struggle with the issue of poverty we are addressing main problem of the people.



The rich are doomed to conservatism because they want to hold on to what they have, where else the poor are powerless, often uneducated, restrained and not able to simultaneous population growth underscores the feeling that there are not many options open. We cannot even think of choosing between a high-road and a low-road future scenarios (C.F Sunter 1990-1996) as there are no high-road options open. Defining poverty is determined by presuppositions which vary form context to context (Alcock: 1993 : 57-74).

Definitions of individuals or of societies and of what standard of living represents poverty will always be a value judgement. Townsend highlight an interesting idea about poverty: He says " A theory of poverty necessarily depends in part on a theory of wealth. Poverty should be approached in a holistic way, which includes interfaith involvement ( Townsend: 1993:119-151).

I agree with him, because what South Africans are experiencing depends on wealth that is kept by few, majority of us became poor due to apartheid situation. We were underpaid, living far from work, and paying for our education. While the rich had free access of education. The social structure arranged by the previous government created a structure of poverty among black communities.

Poverty is not just about hunger and starvation, but it is about denial of access to opportunity and hope to certain people who are oppressed, isolated by others. According to Archbishop Ndungane: poverty is :- "Poverty can be defined in terms of income, in terms of the loss of human dignity and in new human suffering.



There is also poverty which was created by denial of access to opportunities for advancement. Poverty has also been described as being found in those whom progress has pushed them to the periphery. Different disciplines have diverse descriptions of poverty. On the one hand, as Christians we see and experience the need of others in the community, and this has an effect on us.

Is it all possible to define poverty? what criteria do we apply? The United Nations definition of poverty is very helpful in explaining the S.A situation "The denial of opportunities and choices most basic to human development to lead a long, healthy, creative life and to enjoy a decent standard of living, freedom, dignity, self-esteem and respect from others" within this chapter on poverty, I will bring to the readers attention that within South Africa, poverty has contributed to the spread of this pandemic of crime, killings etc.

I would like to share three approaches which will help us analyse the problem of poverty based on United Nations way of dealing with the issue of poverty. The three approaches are: The first is the subsistence approach. This approach is based on an estimate of the level of income necessary to buy sufficient food to satisfy the average nutritional needs of each adult and child within a family.

The cost of food represents the basic cost of subsistence, which, when added to an allowance for basic clothing, fuel and rent, it produces an income figure below which families can be said to be living in poverty (Webster, 1996).

A second approach is called relative deprivation. Here, poverty is described as the extent to which socially accepted basic standards of diet, standards of life, facilities for recreation are not met. These peoples resources are so seriously below those commanded by the average individual or family that they are, in effect, excluded from ordinary living patterns, customs and activities.

The third approach is called the participatory approach. It is totally different approach. The purpose of such an approach to provide a more integrated understanding of poverty within the South African context. Poverty is most often understood only in terms of money, or the shortage thereof. It seeks to elicit people's own experience of poverty. The South African participatory poverty assessment (SAPPA) is such an approach and is of great assistance.

**THE MAIN OBJECTIVES OF THE SAPPA WERE:-**

- To explore local conceptions of poverty, vulnerability and relative well-being.
- To explore what the poor themselves regard as the most significant constraints.
- To provide information on dynamic dimensions of poverty and vulnerability, such as survival strategies in times of crisis. Contrary to popular belief, an interesting fact is that "well off" meant good housing, using gas or electricity and having a major household appliance such as a television or a fridge.

Being wealthy did not mean possessing a Rolls-Royce, but knowing that there is enough food for your children and owning an electric stove on which to cook.

#### **THE ESSENTIAL DETAILS OF POOR HOUSEHOLDS WERE:-**

- Alienation from the community. The poor were those isolated from the institutions of township and community. The elderly, without the care of younger family members were perceived as “poor”.
- Food insecurity. Participants regarded the inability to provide sufficient or good quality food for the family as a result of poverty. Households where children went hungry and were malnourished, were classified as poor.
- Crowded homes. Those who live in overcrowded family-household and in homes in need of maintenance were perceived to be poor. Having too many children was perceived as a poor person, but also by grandparents and other family members who had to assume responsibility for the care of these children.
- Usage of basic forms of energy. The poor lack access to safe and efficient sources of energy. In rural communities, the poor, particularly woman, walk long distance to gather firewood. The time required for this constrains their ability to engage in more productive activities. In addition, woman reported that collecting wood and water increases their vulnerability to physical and sexual assault.

- Lack of adequate paid , secure jobs. The poor perceived the lack of employment opportunities, low wages and a lack of job security as major contributing factors to their poverty.
- Fragmentation of the family. Absent fathers or children living apart from their characterized poor households. As a strategy for survival , households may be split up into several separate abodes. The female-headed families in which women who are unmarried, divorced, or widowed bear children on their own without the socio-economic assistance from men. These families are usually poverty stricken.
- Now that we have established the nature and reasons for South African poverty, we must also acknowledge that poverty is widespread. South Africa is a Country with abundant resources and mineral wealth, but yet it has one of the worlds greatest social problems between wealth and poverty. The world Bank classifies South Africa as a country in the upper middle class group but yet a large percentage is living in poverty.
- One of the primary reasons is the inequality in income. Poverty has a major influence towards life expectancy, infant mortality, and adult illiteracy. Rural people in this country cannot read. when literature is distributed about HIV/AIDS prevention, many adults cannot read, are extremely vulnerable to traditional propaganda and become victims.



#### **1.4 DESCRIPTION OF POVERTY IN SA**

Since the dawn of democracy in South Africa, poverty has become visible amongst the whole population groups, because people are migrating from rural areas to urban areas and find themselves unemployed.

It is widely accepted that unemployment and poverty are among the greatest problem facing our new democracy. According to the researches, 21.6 percent of all South Africans are employed while 50 percent of the population are rated as poor and 28.4 percent are classified as ultra-poor, honestly poverty in this country is horrific.

#### **1.5 POVERTY AND RACE**

Poverty in South Africa is not confined to one or ethnic group. It cuts across all groups, but the concentration is manifestly among black people. According to : "poverty percentages are as follows per population group:- African = 60.7, Coloured = 38.2, Indian = 5.4 and Whites = 1.0" (May and Govender 1998: 29).

According to the comment made by (Andile Nmgxitama: The star of Wednesday 28 August 2002: p.18) said 85% of South African's land is owned by 60 000 white farmer's and 50% of the entire South African population has no access to productive land and 70% of the population lives below the poverty line.

All this notwithstanding the act that the government has a constitutional duty to end poverty and expropriate land for redistributive purposes.

According to the reliable source (Klasen; 1996) the next table shows the average Household total monthly wage by race and expenditure:-

Racial Group	All South Africans	Extremely Poor	Poorest 40%	Richest
Blacks	7.57	281	397	2652
Coloured	1744	485	745	3115
Indian	3371	-	1081	5661
White	4695	-	1073	5055

Living standards are closely correlated with race in South Africa as illustrated in the above sections. While poverty is not confined to any one racial group in South Africa as shown above. It is concentrated among blacks in particular.

Many of the apartheid measures, including the extensive welfare system available to white people, the higher quality of education available to white students and the formal and informal job reservation for white workers, was specifically designed in preventing poverty among white is close to zero. On the contrary, poverty among blacks is the most disadvantaged group stands 60,7% compared to 38,2 % and 5,4% for Coloured and Indians.

## 1.6 CHILDREN AND POVERTY

The most powerful and universal motive in the world today is the desire by parents to provide a decent life for their children, preferably a better life than they themselves have experienced. Although this universal desire of parents may express itself in many different ways and through different institutions in different cultural and geographical contexts, there would not be a single country or a single group in which poverty is not present in one form or another.

Here in South Africa the children are the most affected by poverty. Hence we experience begging in our streets.

(Hans singer: shares an interesting insights about ) write as poverty:- "the human environment, the human future, does not lie only in the atmosphere, in the oceans, in our forest and fertile land. But it lies even more so in the genetics of the human race, in our intellectual inheritance or in biological terms, in the human brain. (Hans Singer: 1972:

Here again we are brought back, with a sharp jerk, to the world's children in whose brains our inheritance is enshrined. Given the differential birth rates, five out of six of the world's children are born in the development countries that are poor

If we believe; as most scientists do; that the inherent quality of people's minds is independent of race or geography, this can only mean that five - sixths of mankind's intellectual inheritance and future is enshrined in the brains and bodies of the children born in developing countries.

Now the question is: "What are their chances of fulfilling their potential? Practical none. Because of this problem of poverty, some of them will be prematurely stunted by early malnutrition or disease; some will live in environments in which their gifts are not detected and have no chance of being fully developed. Poverty brings about a loss because a country losses potential leaders of tomorrow. Here in South Africa percentages of children living in poverty situation are amazing.

**THE FOLLOWING ARE THE PERCENTAGES PER PROVINCE:-**

**Province:**

-	Western Cape	24,8	
-	Eastern Cape	77,5	
-	Northern Cape	59,2	
-	Free State	72,7	
-	Kwa-Zulu Natal	59,3	
-	North West	67,7	
-	Gauteng	20,0	
-	Mpumalanga	61,3	
-	Northern Province	60,9	(HSC Pieters; 2001:35).

Three children out of every five live in impoverished households, implying that they grow up in horrific circumstances. They are subject to all kinds of maltreatment and such as:-

- Sexual abuse
- Broken and unstable homes
- Alcohol abuse
- Exposure to violence
- Unemployed parents

Children are the future of a country and a nation but poverty nowadays is causing a lot of damage to our children. In an article written in (Sowetan Tuesday 27 May 2003) this was revealed by the University of Cape Town.



The University of Cape said that poverty, child abuse, violence and HIV/AIDS are the major challenges of our country. And as a results of these challenges in our country, something must be done to save the situation not to worsen further. There is a need for comprehensive program and adequately supports children and families living in poverty and those affected by or infected with HIV/AIDS.

The challenge is to tackle the problem at its roots. This implies tackling the problem of poverty with every ounce of strength, energy and resources that we can master. The churches should get this message and are called to provide hope and inspiration for the entire population to fulfil this task (HJC Pieterse: 2001: 36).

In recent years, South Africa children have thrust themselves into a position where they can no longer be ignored. The suffering they have endured and the courage they have displayed are an indictment of the adult world in which they have themselves, but the price they pay whether in hunger, in bad education or in detention is enormous.

No matter how good the visions for the future South Africa may be, if the people who are to inhabit that future is damaged by growing up in the warping pressures of to days society, then that future too will be warped. There is nothing more urgent in South Africa than to find ways of ensuring that all her children can grow to maturity as human beings who are whole and free (Francis Wilson & Mamphela Ramphele: 1989: 293).

There is much that is already being done, the time has come for the establishment of an organisation which focuses specifically on the problems facing children in South Africa. Such an organisation could play a very creative role in helping to articulate the needs and interest of children.

The following points were to be implemented by an organisation:-

- To focus attention on the law and upon those legal processes that infringe the rights of children.
- To monitor, expose and seek to correct anything detrimental to children.
- To create centres of concern all over the country to espouse the cause of children and to encourage the growth (UNICEF report, New York 1986).

## **1.7 EDUCATION AND POVERTY**

The radical changes to the country's education policy made by the national party after it came to power in 1948 had impact on the future of this country. The consequences of the system of the day crushed the education to zero percent especially for blacks. The education system by then contributed to poverty amongst the blacks.

Many blacks were relocated far away from a place of work, as a result a lot of money had to be used for transport. Apartheid was well planned, and it kept blacks to live from hand to mouth. The education process in South Africa was such that whites had innumerable advantages over blacks in terms of skills which were necessary to fill jobs at the upper end of the economic pyramid.

Mamphela reminds us that: "the link between education, relocation and poverty is complex, because of the difference between the consequences of a particular policy for individual, on one hand, and for society as a whole" (Francis Wilson and Mamphela Ramphele 1989: 226). Scholars suggest that one way of addressing the issue of poverty is to improved education of children, this is the way forward , and the government will also need to work on job creation so that educated students can get work.

The radical change need to happen to adults who need to attend night school and education should be harnessed in terms of a volunteer programme for example:- business studies can teach basic accounting or economic literacy courses to enhance the chances of success or even create the economic opportunity for the poor to empower themselves.

Education provide the route to a better life. It is the road to economic prosperity. Since the dawn of a democratic government in South Africa the mistakes of the previous government are being rectified step by step. Each an every child in this country, has got advantages of going to school even though finance is still a problem. Nowadays children go to school with a conviction that they will have a better life.

As a result we see freedom of education being emphasized for the poor. This is happening because the primary emphasis is on providing equal opportunity for of all children.

It is clear that education is the best escape route from a life of poverty.

Education brings with it improved health, the chance of prosperity, and hope for the future.

It opens the door to a life of dignity and independence for people and countries.

Education saves lives. According to the statistics in our country, each year nearly 12 million children under 5 years die as a direct result of avoidable infections diseases associated with poverty. Education could save many of their lives, education helps people escape from poverty, because it gives people skills and empowers them to take advantage of new opportunities.

It also raises the question productivity within the country. Education gives people a voice, because it empowers people to take more control of their lives. It provides people with the self confidence to make their opinions heard. At a community level it provides the skills through which people can protect their rights.:

- To land
- Schools
- Participation in public life

Without education democracy will become an empty shell, because we will have no leaders who could lead from position of knowledge.

## 1.8 POVERTY AND GENDER

Poverty affected the community in such a way that women and children suffer a lot because they could not get education. Man left their homes to work in the cities, while children remained without guidance, and they were not able to continue with their education. By determining the gender of the heads of households one can form a picture of poverty among women.

We all know that in the olden days, a high percentage of women, especially in the rural areas were the heads of households, because their husbands were gone to work in the cities as migrant labourers. And most of these women were not educated and they were unemployed. They finally depend on their husbands. Another important aspect that affected blacks was finance. The social structure of apartheid created four different structure of payments e.g whites, Indians, Coloured and Africans.

Ours was a lowest payed group. This kept us dependent and poor. This planned action contributed to structural poverty. Hence, black empowerment program. This program seek to correct the wrongs of the past. Reformulation policies are necessary and in order to correct the past, equality is one such program undertaken by government.

And one outcome of gender oriented policy development has been identification as a need for gender skills training, first in area of employment, especially in the government the government that was corrected, was job segregation. The industry is open to both men and women.

Equal opportunity has lead people to find equal treatment at work, even though there are areas were people still find discrimination. Poverty eradication and gender equity can only be achieved through recognition of the fact that the two are complementary. More over there should be collective responsibility for man and woman implementing programmes to ensure that these critical aspects are properly articulated and operationalized.

### **1.9 POVERTY AND DISABILITY**

Disability also contributed to the issue of poverty. Eliminating world poverty is unlikely to be achieved unless the rights and needs of people with disabilities are taken into account seriously. According to the United Nations: one in 20 people has a disability( Ecumenical Disability Advocates Network. October - December 2002: 2).

Three quarters of them live in a developing country. Recent World Bank estimates that one in five of the world's poorest is a person with disability. Disability limits the access to education and employed that eventually leads to economic and social exclusion. Poor people with disabilities are caught in a vicious cycle of poverty and disability, each being both a cause and conquerors of the other.

A large proportion of disability however is preventable. Achieving the international development targets for economic; social and development is undoubtedly aimed to reduce the levels of disability in many poor countries.

However, general improvements in living conditions will not be enough. Specific steps are required not only for prevention, but also to ensure that people with disabilities are able to participate fully in the development process of life. They should obtain a fair share of the benefits and claim their rights as full and equal members of society.

The majority of people with disabilities find their situation affects their chances of going to school, working for a living enjoying life and participating as equals in social life, what really causes disability? Disability can be caused by many things such as:- complications as a result of pregnancy and childbirth and the most causes of disability are injuries from accidents of the road, at home or workplace, war and violence, birth trauma and infections diseases such as polio. Some children are often disabled as a result of malnutrition.

In turn, disability exacerbates poverty, by increasing isolation and economic strain, not just for the individual but often for the affected family as well.

Children with disabilities are more likely to die young, or be neglected, malnourished and poor. People with disabilities who often denied education especially when they are blacks in the apartheid times. They were also unable to find employment, driving them more deeply into poverty.

The results of the cycle of poverty and disability is that people with disabilities are usually amongst the poorest of the poor, and their literacy rates are considerably lower than the rest of the population.

The new government of South Africa is trying their best to consider people with disability and help eradicate poverty. A number of them are given opportunity of education, and employment in the government sector, and country wide schools for disable people have been created, and those who cannot go to school or who cannot work, are given social grants.

### **1.10 POVERTY AND SOCIAL SECURITY IN S.A**

Two authors in their book titled "uprooting poverty in S.A, report of the second Carnegie inquiry into poverty and development in South Africa predicted that corruption would loom large in South Africa" (F Wilson & Pamphlele, 1989, p271-272). The high degree of corruption bred by apartheid, they still follow us up and causes poverty.

The two authors predicted that fourteens year ago, it is happening. Since the new transition, corruption has grown rapidly in both public and private sectors. Analysts have warned that corruption is the single biggest threat to the Reconstruction and Development of South Africa. Because the above mentioned problems, Social Security is examined in depth. South Africa is known by its wealth and inequality. It consists of a small number of every wealth people and a large number of very poor people.

In a situation of inequality, people loose trust, therefore social system can play a stabilising role, and is also a mechanism for distribution of equal opportunity. The concept of social security is trying to address poverty.



It will play an important role in household income many of South African people.

The department is a right to the constitution the bill of rights in section 27:

“Everyone has the to have access to social security, including if they are unable to support themselves and their dependents, appropriate social assistance, and the state must take reasonable legislative and measures, within its available resources, to achieve the progressive realisation of these right “Many South African’s are unaware of their rights to social security. Social security payment plays an important role in the households income of many of South Africa’s poor.

### **1.11 UNEMPLOYMENT AND POVERTY**

Unemployment and poverty, has been there for many years in South Africa, but recently since the new down of democracy, poverty has become visible unemployment has gone up enormously. Unemployment, particularly short or long term, is the most savage cause of poverty, and is a disadvantage to black people. It is the cause of enormous personal and financial hardship for hundreds of thousands of people and their families.

Unemployment is not affecting a certain group of people only but it is a problem for everybody. Finances burdens are critical in the life of community. The truth of the matter is that, if people have no money to spend, local businesses will not be able to sell their products, and that could impact on the entire economy of the country. Some of overseas industry left the country at the time of apartheid and our economy was affected.

Nowadays in South Africa any person can become unemployed and become poor over night. Statistics show a high percent of blacks, people with disabilities, young people, older people who have been retrenched are most likely to be unemployable. People living in remote and rural communities also have higher rates of unemployment.

To young people, unemployment is also very high because of lack of skills.

Apartheid succeeded in under developing black people. There are some barriers that cause people not to be employed, the primary barrier is that, there are not enough jobs for those who wish to work . There are also not enough supports systems available to people seeking work. Such systems like to affordable child care and rehabilitation or support mechanisms for people with disabilities are non.

Another barrier is that people are often considered too young or too old by prospective employers, so age can also be a barrier and a problem. Industrial world does not want to employ people over the age of 55. Other barriers are related to relocation of black people in townships. The further problem is complicated by rural areas and urban area re-settlement. This caused people to like far from places employment.

Unemployment is the greatest determiner of poverty, and exclusion of the old, hence we have to fight against unemployment which is a critically part our lives. However it can be won by concentrating on providing jobs and opportunities rather than penalties or slogans (Rapper 1999). According to the findings of , statistics South Africa measured overall unemployment at 34% in October 1996 national census. This figure has probably grown since then.

There is some debate about methods of defining and calculating unemployment but even those studies that use a restrictive, rather than expansive, approach arrive at figures in excess of 20% (Census statistics S.A, 1998 Pretoria).

To determine the level of unemployment among the poor and non-poor(PSLSD STUDY, 1994: derived HJC Pieterse,2001 :38) proceeded as follows:- the unemployment rate is calculated by dividing the number of people aged 16-64 who are not working but would like to work by the number of the people in the labour force. This definition includes many people involved in part-time and micro-enterprise.

The next table shows the relationship between poverty and unemployment:-

GROUP	POOR	NON-POOR	ALL
Female	56,9	19,5	35,6
Male	53,9	10,4	25,9
Rural	55,5	16,3	40,2
Urban	55,2	13,6	23,4
all	55,4	14,3	30,3

by (HJC Pieterse, 2001,:38)

Unemployment is clearly a significant problem in South Africa. Employment opportunities is the most serious problem facing South Africa people.

Every person appeared to accept the fact that employment is not available at all.

Unemployment for women is virtually a permanent condition. There are almost no employment opportunities for them.

Youth also are the most affected by this problem and this courses a severe poverty in South Africa, for most of the South Africans are not just seeking for jobs in order for them to win the problem of unemployment, but the truth of the matter is that: " Work is not only the most significant way out of poverty, but can also provide valued social roles outside the family, including a sense of responsibility that grasp the individual.

Employment can thus offer an important sense of social inclusion and as important way of structuring one's sense of identity. Unemployment go beyond mere financial hardship and challenge both the individual and the community of which they form a part.

### **1.12 HIV/AIDS AND POVERTY**

Increasing numbers of people worldwide are falling sick, suffering physically, emotionally and spiritually and many in abandonment and desolation places. Men, women, young people and children are dying, families and communities are severely affected socially and economical by this pandemic.

The effects of HIV/AIDS are impoverishing people breaking their hearts, violating their human rights and wreaking havoc on their bodies and spirits. (Facing AIDS, 1997 ,:1). According to the finding of different organisations it is clear that poverty is one of the causes of HIV/AIDS. Nowadays poverty contribute to a high rate of infection in all the developing countries including South Africa.

Poverty is so rife to an extent that it deprives people of many important things in life such as basic education, they will be able to understand everything about this killer disease. In rural areas it is worse. The impact of poverty causes HIV/AIDS because messages of HIV prevention are not reaching people in a proper way. Campaigns targeted at changing people's behaviour are not effective because of poor conditions of life.

The problem of poverty eventually results in unemployment and this put people in a negative frame of mind. And because of that, many young girls turn to work as prostitutes in order for them to maintain themselves and their relatives. And because of their interest in making money, some did not even use condoms for their health protection. Therefore in rural areas, the results of poverty is HIV/AIDS which finally causes death.

In the report of the UN, Secretary-General Kofi Annan said:- "We will not stop the pandemic by treating it only as a disease". Effective strategies to confront it should be based on a combination of prevention, education and treatment. Success also depends on strong and committed leadership to take these strategies beyond medicine and health care and reach into community to consult and work with people they seek to assist.

HIV/AIDS accompanies poverty in all costs because it spread by poverty and produces poverty in its turn.

South Africa are now finding it difficult to bury their dead because of financial constrains for e.g :Poverty's manifest itself in many ways:-

- lack of clean water
- poor health services
- weak immune system
- illiteracy
- ignorance
- Unemployment

The above mentioned facts, all contribute to the infection of HIV/AIDS. When people are poor they will sell their belongings in order to get food. According to the report :- "More should be done to stop the spread of the infection. That includes providing vulnerable groups, particularly poor women, with adequate information about the disease and services to prevent it". (The state of world population 2002 report)

The disease is busy wiping out the young and old generation, forcing families and communities deeper into poverty. Nowadays HIV/AIDS is the leading cause of death in South Africa. It deprives children of their education as it kills teachers and leaves educational system in shambles.

Recently, a national HIV survey was undertaken by UNAIDS and W.H.O. It's findings shows that KwaZulu-Natal, Mpumalanga and Gauteng are the e.g:- leading provinces in the pandemic for the HIV/AIDS epidemic in South Africa, about 16 548 blood samples of pregnant woman, who visited the public health facilities, were tested in October 2000.

Staggering HIV infection rates were revealed in KwaZulu-Natal where 36,2% of the pregnant woman tested HIV positive. Mpumalanga recorded the sharpest increase at 29,7%. Nationally, the estimation is that 24,5% of pregnant woman are HIV positive. Projects, extrapolated from the survey, estimate that 4,7 million people in South Africa are HIV infected. Of these, the majority are woman in their prime, 20-29 years of age.

In 1999 and the early quoter of 2000, another survey was done by UNAIDS and W.H.O. the method that they followed was to calculate the new estimates on the prevalence and incidence of HIV AIDS deaths, as well as the number of children infected through mother-to-child transmission of HIV. This survey included men and women aged 15-49, which covers people in their most sexual active years.

National sentinel surveillance of antenatal clinic attendees have been conducted in South African since 1990. HIV information is available by province.

HIV prevalence among sex workers tested in Natal increase from 50% in 1997 to 61% in 1998. Information on HIV prevalence among STD clinics patients is available from Johannesburg since 1988( Kenneth Boyd: Journal of medical ethics. 1992: vol 18). Among male STD clinic patients , HIV prevalence increased from 1% in 1988 to 1% in 1994. Among females HIV prevalence increased from 2% in 1988 to 25% in 1999. Mapping the geographical distribution of HIV sentinel sites for different population groups may assist in the interpretation of the national coverage of the HIV surveillance system and explain the differences in levels and trends of prevalence.

The UNAIDS and W.H.O working group on global HIV/AIDS and STI surveillance, in collaboration with the UNICEF/WHO Health Map Programme , have produced maps portraying the location and HIV prevalence of HIV sentinel sites in relation to population density, major urban areas and communication routes. Maps illustrate separately the most recent results from HIV sentinel surveillance in pregnant women, and in sub-populations at a higher risk of HIV infection.

HIV/AIDS is touching every corner of South African society. It knows no boundary, whether it be class, race, language or religion. Latest statistics suggest that whites have the highest percentage, refuting common thought that it is highest percentage of infection was with rural blacks.

### **1.13 GROWING POVERTY AMONG THE WHITES**

According to the findings done by: Andrew, who said that: forty-four percent of all South Africans are classified poor, with whites making up only a fraction of this figure. Less than half a percent of whites, 20 000 individuals were living in poverty in South Africa in 1993". ( Andrew Whitefield 1993:).

Previous estimates of white poverty have been much higher and this has tended to support the contention of a burgeoning poor white problem. These estimates were however, based on surveys which measured the income of households. Often fairly well-off white households that suffered a business failure or short-term income loss, and are recorded with a low income, and would hence be classified as poor.



Although the vast majority of the poor are black people, one should note the phenomenon of growing poverty among whites. To correct the inequalities of the past, the government has taken two measures:- The first is a corrective action in the public service, the second is the equity employment bill (HJC Pieterse, 2001: 40).

According to Dr A Jeffrey of the institute for Race Relations :- it is the end of the road for white males wanting to join the public service. Current corrective processes mean that many whites in government institutions especially male are retiring earlier than they had planned, some are offered packages and at the end of the day:- there is less hope for them to get other jobs. In many institutions, whites are denied promotion, the poverty among the whites is growing on daily basis. This is affecting and contributing to poverty among whites(HJC Pieterse, 2001: 40 ).

Nowadays there is a growing percentage of whites who are begging in the streets. Some of them found on the cross-roads having plackets asking for help because of joblessness.

There is also a growing number of whites males and females who have tend to be sleeping on the pavements and under the trees during the nights. A simple survey of people in one's own environment alone presents a picture of growing hardship and poverty among whites. Families collect food parcels and second hand clothing from "week en Oorleef", a voluntary organisation in Pretoria which assist the poor.

The manager of the organisation says:- that the number of Afrikaans speaking families who are dependent on charity is increasing dramatically. They have lost everything. They used to have jobs and homes, but no longer (HJC Pieterse, 2001 : 42, and Rapport, 01 February 1998).

#### **1.14 THE BIBLE AND POVERTY**

The bible teaches us about poverty and the responsibility of Christians regarding people in need. God gave the land and its abundance to his people. Everyone received his/her portion. Therefore, poverty was unnecessary. According to the Old Testament, the land on which the Israelites dwelt and made a living, belonged to God.

“ However, there should be no poor among you, for in the land your God is giving you to possess as your inheritance, he will richly bless you, if only you fully obey the Lord your God and are careful to follow all these commands I am giving you today ( Deuteronomy 15:4-5, NIV).

To protect everyone, God gave safety measures and systems for the old testament economy.

- Any Israel who sold himself/herself as a slave was set free in the seventh year. “ If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free, without paying anything” ( Exodus 21:2).

- In the seventh year when the land was allowed to rest, the yield belonged to the poor. " For six years you are to sow your fields and harvest the crops, but during the seventh year, let the land lie unploughed and unused. Then the poor among your people may get food from it, and the wild animals may eat what they leave (Exodus 23:10-11).
- No exploitation or oppression was allowed. "Do not mistreat an alien or oppress him, for you do and they cry out to me. I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword, your wives will become widows and your children fatherless.  
If you lend money to one of my people among you who is needy, do not be like a money lender, charge him no interest (Exodus 22:21-27)  
If you take your neighbour's cloak as a pledge, return it to him by sunset, because his cloak is the only covering he has for his body. What else will he sleep in ? When he cries out to me, I will hear, for I am compassionate.
- the judicature should not be turned against the poor because God himself protects the poor. The Israelites had to remember that they themselves were slaves in Egypt. "Do not oppress an alien, you yourself know how it feels to be an alien because you were aliens in Egypt (Exodus 23: 9).

God himself is the protector of the poor."If you take your neighbour cloak as a pledge, return it to him by sunset, because his cloak is the only covering he has for his body(Exodus 22:26-27).

According to the new testament: The ministry of Jesus begins with a clear mission of working with the poor. He challenges us to take side and be on the side of those who need help. The above passages clearly set a guideline of how we should work among the poor. It is a challenge to pastoral care. Jesus started his ministry by quoting from "The spirit of the Lord is on me, because he has pointed me to reach good news to the poor (Isaiah 61: 1-2 in Luke 4:18-19).

The issue of the poor is frequently raised in the Gospel of Luke. Words often used are compassion, mercy and pity. Jesus also emphasizes the responsibility towards the poor. It is very clear on Christians towards poor members in the congregation: "If you know someone who doesn't have any clothes and food, you shouldn't just say, "I hope all goes well for you. I hope you will be warm and have plenty to eat". What good is it to say this, unless you do something to help? Faith that doesn't lead us to do good deeds is all alone and dead! (James 2: 15-17).

Two other passages will suffice be helpful in exploring poverty. "If anyone has material possessions and sees his brother in need but has no pity in him, how can the Love of God be in him?" Hebrews 13:3 "Remember those in prison as if you were their fellow prisoners, and those are mistreated as if you yourselves were suffering (1John 3:17).

According to the Gospel message, although the poor are granted privileges, they are also the unfortunates who must be helped .

They are needy people whom we assist. No other text makes this so clear and emphatic as the famous passage in where the Lord describes the nature of the last judgement with which the evangelist concludes the public ministry of Jesus.

The all powerful judge considers the unfortunate as his brother, what has been done to them has also been done to him ( Mathews 25:31-46). If anything else was needed to make his understand the importance of our concern for the poor, this text provides it. But it also warns those who follow Christ to remain alert, so that they may recognise his presence at any moment and serve him by serving the poor.

This was and is the true attitude of the " poor of Yahweh", always open to meeting their Lord, even when they least expect him, in the humblest of their neighbours (Julio De Santa An: 2<sup>nd</sup> printing 19,:19). Biblically poverty is not only about material things, but a person can also be poor in spirit. Under poverty of spirit, the following three questions may be proposed for discussion:-

- Why does Christ talk about poverty of spirit? Christ show that poverty of spirit is the very basis and foundation of all other graces. The Bible says till a man be poor in spirit, he cannot mourn. Poverty of spirit is like the fire under the still. When a man sees his own defects and deformities and looks upon himself as undone, then he mourns after Christ.  
Till a man be poor in spirit, he cannot hunger and thirst after righteousness.

- The second question is: what is the different between poverty of spirit and humility. Tertullian says " none are poor in spirit but the humble".  
Tertullian seems to make humility, for when a man sees his warred of Christ, and how he lives on the alms of free grace, this makes him humble. Humility is the sweet spice that grows from poverty of spirit.
- The third question is: what is the different between poverty of spirit and self-denial? To be poor in spirit is an absolute self-denial. The self-denial parts with the world for Christ, the poor in spirit parts with himself for Christ, i.e his own righteousness. The poor in spirit sees himself nothing without Christ, the self-denial will leave himself nothing for Christ.

If poverty of spirit be so necessary, how shall I know that I am poor in spirit?

And the answer is : by the blessed effects of this poverty: which are:-

- He that is poor in spirit is weaned from himself(psalm 132:2)
- He that is poor in spirit is a Christ -admirer.
- He that is poor in spirit is ever complaining if his spiritual estate.
- He that is poor in spirit is lowly in heart.
- He that is poor in spirit is much is prayer.
- He that is poor in spirit is content to take Christ upon his own terms.

Poverty of spirit proves a cause way for blessedness. Blessed are the poor in spirit.

## 1.15 JESUS CHRIST AND POVERTY

According to the New Testament our Lord Jesus Christ fulfilled this prophecy. In him God became man and he became poor, contradicting the expectations of the mission as an earthly conqueror. As Boerman expresses it in his book (Rich man, poor man and the Bible) :- "In the person of Jesus, the poor man himself appears on the stage.

Jesus did not have a roof over his head or a bed to sleep on. There was no place where he could lay his head during his lifetime. And he ended up in the place of the skull, when all other places on earth were barred to him. His poverty was total and fundamental. Unlike tourists to developing countries he had no return ticket. He identified himself utterly with mankind" who were poor.

There are even moments in his life when his dependancies so great that he himself cannot go on carrying his own cross. And he died, naked, on a gibbet (Matthew 8:20, Luke 9:58).

Our Lord lived a life of poverty, owing nothing he used a boat a pulpit, grave was borrowed so that he may be buried. He identified himself fully with poor people. The care of the early Christian confession was this message: that in Christ God became man as a servant and as one of the poor that he died as an outcast of society on our behalf and whilst we were yet God's enemies, and that he was raised from the dead as our brother.

## CHAPTER TWO

To develop a journey of pastoral-care amongst people stricken by poverty, requires that we first locate that world within the longer world of Christian faith and tradition.

Pastoral-care as we know it today did not spring forth out of the shallow soil of recent experience. Rather it has a long history. In my methodology. I am going to use Gerkin's methodology. In order to understand Pastoral-care and the problems of people stricken by poverty, we need to be able to listen to their stories what poverty has caused them.

As we listen to their stories, we also need to hear how they are treated, how they are humiliated, and about the abuse that has violated and negated their human dignity. And I believe that God's desire in every moment of pain, humiliation and suffering, is to decrease its intensity. The victims of poverty whom I have met, are asking deep theological questions. The following questions will help us understand that Pastoral-care is an answer to what they are asking.

The following questions were asked by most of the people stricken by poverty trying to understand their suffering relation to God.

- (a) where is the hope in God of love and power, when so many Christians are stricken by poverty?
- (b) maybe there is no God?
- (c) why is God allowing all this to happen to the people of faith?
- (d) is God for the rich only?

The above Questions, and many more that are asked, raise theological issues that cannot be over looked when working with people stricken by poverty, especially in the church.



Their questions challenges the pastoral counsellor to explore with victims of poverty a relevant theology that will address their problems. Now Gerkins in his method of shepherding provide a model of working with the poor. A shepherd guides the flock and care for them when they go astray. This motif is most clearly captured in the imagery of Psalm: 23.

Here the Lord God is depicted as the good shepherd who leads the people in paths of righteousness, restores the souls of people, and walks with the people among their enemies, and even into the valley of the shadow of death. The carryover of that imagery from the care of God to the care to be provided by the human leaders of the community is not made explicit in the psalm, and evidence is lacking that the shepherd model ever attained a place of significance equal to those of the prophetic, the priestly, and the wise (Gerkins , 1997. 27).

The above quotation clearly set a guide-line of how ministers should work among the poor. Due to the point that in their capacity, they have been anointed by God to be the shepherds of God's flock. They are the ones who can recognise those families who are stricken by poverty. The shepherding image takes its place as a primary grounding image for ministry today. Even during the time of Jesus, this model of shepherding was used to look after the members of the church in Jerusalem.

This is clearly stated in the bible, whereby the widows and poor people were given food on daily basis by the disciples. "So, the Twelve gathered all the disciples together and said, it would not be right for us to neglect the ministry of the word of God in order to wait on tables.

Brothers, choose seven men from among you who are known to be full of the spirit and wisdom. We will turn this responsibility over to them, and will give our attention to prayer and the ministry of the word (Acts : 2-4, NIV). From early Christian times to the present, the image of the pastoral leader as the “shepherd of the flock” has persisted as a prototypical image applied to both pastors and ecclesiastical leaders of the institutional church (Gerkins, 1997. 27).

## **2.1 THE CHURCH AND THE POOR IN BIBLICAL PERSPECTIVE**

During the time of Moses with the Israelites in the wilderness there was this message The wildness experience also help us understand the continuing work of Gerkins. “There will never be any poor among you if only you obey the Lord your God by carefully keeping these commandments which I lay upon you this day,(Deuteronomy 15:4). Paul also mentioned something to the church in Corinth, “ for you know how generous our Lord Jesus Christ has been: he was rich yet for your sake he became poor so that through this poverty you might become rich (2 Corinthians 8:9).

The Bible is full of references reference about riches and poverty, i.e, those who are wealthy and those who are poor. The concordance will show, these references express different attitudes and understandings, for example that poverty is caused by idleness(Proverbs 6:11, 28.19) and that wealth is a sign of virtue and God’s blessings(Psalm 1).

Therefore to choose any particular text is to raise the question, why this one rather than that? this in turn calls for study of the historical contexts in which the relevant passages have their origin.

We shall therefore inquire into the background of the texts quoted above which are, I believe, crucial to a biblical-theological understanding of poverty as unacceptable in the sight of God and the Christian obligation to view the issue of poverty from the perspective of the victims-whose situation our Lord has shared and wants us to share.

## **2.2 POVERTY AND THE PEOPLE OF ISRAEL IN CANAAN**

As long as the Israelites were a wandering people, the issue of poverty was unknown among them. They suffered Lordship but whatever they Lord, in scarcity or abundance, was shared by all members of the extended family. It was only after they had settled in the promised land , during the thirteenth century B.C , and because engaged in the thirteenth century, agriculture that patterns of poverty to emerge.

During the earliest period of Christian history, the care of the nascent tradition by which Christians were identified was influenced by the anticipation of the immanent and cataclysmic Parousia, the arrival of the risen Lord and the ushering in of God's kingdom. The care of the community of Christians involved concern for the purity of the congregation in a non-Christian, pagan culture.

Individuals were to be assisted in sustaining their faith and right behaviour in anticipation of that great event, which was expected to occur in their lifetime. Sustaining the faith at both communal and individual levels thus the major mode of pastoral care practice by leaders of the faithful community (Charles V.Gerkin: 1997).

### **2.3 JESUS CHRIST THE SERVANT**

According to the New Testament our Lord Jesus Christ fulfilled this prophecy. In him God became man and one with poor, contradiction the expectations of the messiah as an earthly conqueror. As Boerma further explore the idea in his book , Rich Man, Poor Man-and the Bible:- "In the person of Jesus, the poor man himself appears on the stage. Jesus did not have a roof over his head or a bed to sleep on. There was no place for him to be born in (Luke 2:7), no place where he could lay his head during his lifetime and he ended up in the place of the skull, when all other places on earth were barred to him.

His poverty was totally and fundamental. Unlike tourists to developing countries he had no return ticket. He identified himself utterly with mankind. There are even moments in his life when his dependence is so great that he himself cannot go on carrying his own cross. And he dies, naked, on a gibbet. Only his grave is with the rich,(Boerma, 1979: 49).

### **2.4 Theology for the people stricken by poverty**

The aim of theology is to put into order the meaning of God's activity in the world, so that the community stricken by poverty will come to realize that for them to live a harmonious life is not only consistent with the gospel, but is the gospel of Jesus Christ, the liberator of the sufferer.

In fact, theology stops being a theology of the gospel when it fails to identify with those who are suffering. The people stricken by poverty should have faith and also accept Jesus as their liberator. It is God who accepts them fully as they are.

Gerkin pointed out that Pastoral care involves not only the care of individual and families, but also the care of the community itself. He went further by saying:- Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christians as well as its individual members.

Pastoral response to requests and questions from people stricken by poverty needs to be undergirded by and expressive of a clearly understood theology of the church and of ministry. Such a theology can provide a critical check both on the validity of requests made to the church, and on the appropriateness or inappropriateness of a given pastoral response. In order for the church to help people stricken by poverty, we need to work out a program that will assist members in need of assistance.

If we do so, Gerkins pointed out that: "Theology will become real and relevant for members of the congregation as it is related to the concrete realities of the people in the congregation".

## **2.5 CHRISTIAN RESPONSIBILITY**

The question that arises that what can and should churches and Christians do to overcome the root causes of poverty and impoverishment ?

We have spoken about God's concern for the poor and unprotected people in Israel's calling in this regard. We have also noted God's intervention becoming in Christ one of the poor, taking upon himself the reality and consequences of our rebellion against God. This unlimited love of God is not a right we can demand:- it is undeserved gift.

There is a difference between love and justice. Love can never be enforced by means of laws, rules and constitutions: justice constitutes a right that can be demanded and must be secured, albeit in different ways in different political, economic and cultural contexts and taking account of changes and shifts in power structures.

Laws can and should be shaped in such a way as to facilitate and serve love and mutual acceptance of people in human relationships, and to protect the well being of all members of society, and Christians must concern themselves with this. However, the success of laws in ensuring the well-being of all members of society depends not only on the suitability of such laws and the degree to which they can be enforced, but on the public and particularly on their respect for human life and human dignity. Such respect and concern cannot be enforced by laws, it depends on the religious and ethical convictions that prevail in society.

## **2.6 GUIDELINES FOR CHRISTIAN INVOLVEMENT**

On the basis of the biblical-theological perspective already developed it is possible to suggest, however tentatively, some criteria and guidelines for Christian involvement in political and economic issues and the struggle for justice:-

1. Christians may not separate their worship service and their confession of Christ from involvement in the concern for political and economic justice, as if the one is religious and the other secular.
2. By virtue of their Lord having become one of the poor and indeed one with them, Christians are bound to understand poverty and the experiences of poor people from the perspective of the poor.

3. The degree to which a political and economic order takes account of the needs of the powerless and marginalised people and allows to share in decision making indicates how just it is.
4. Confidence in Christ's presence in the fellowship of believers words off the pessimism that paralyses and prevents action against the evil forces in society.
5. Belief in Christ's final victory sustains the convictions that social, political and economical involvement will not be in vain.
6. Legality can never be an ultimate ethical principle. Laws must be morally justifiable if they are to promote the well-being of the whole human community and protect meaningful human life.
7. The biblical understanding of sin enables us to recognise as not only personal but as extended in political and economic structures, and to combat structural injustice on the basis of Christian faith,(M. Nash,47).

## **CHAPTER THREE**

### **CAUSES OF POVERTY IN SOUTH AFRICA**

#### **3.1 APARTHEID**

The roots of South Africa's current poverty and of the ongoing process of impoverishment, go deep into the past. But analysis shows that more recent developments, particularly those that have accompanied the emergence of the country's apartheid policies since the National Party came to power 1948, have also contributed substantially to the problem.

We would argue that, seen in its historic perspective, the election of the National Party in 1948 marked not so much a turning-point in South Africa history as the intensification of a process which has been going on for three hundreds. Some of the peculiarities of South Africa's industrial revolution such as the land laws (Francis Wilson & Mamphela Ramphele 1989, 204).

#### **3.2 CONSEQUENCES OF APARTHEID**

The apartheid policy which became statutorily entrenched after 1948 caused a tremendous poverty among the black population of South Africa. During those times the government passed many acts which were in favour of whites and side-line the blacks. In 1950 the parliament for the day passed what was called the "Group Areas Act", which was amended in 1957 and also in 1967.

This act made the lives of black very difficult and it caused poverty for them.

The next act was the population 'Registration Act (30 of 1950). And with this Act everybody was compelled to be classified according to race or colour.



And this Act also caused poverty for blacks. Time to time the government of the day passed different Act which brought more and more oppression and poverty among the blacks.

The following are the discriminatory laws created by apartheid :

- GROUP AREAS ACT (Act No.41 of 1950):  
According to "Group Areas Act, No 41 of 1950", it was practically impossible for black people to migrate from rural area to the cities where the jobs were. They were condemned to a subsistence economy in remote rural communities. Those who were lucky, were segregated in townships and they were built small houses. They had no opportunity to advance themselves in society , hence poverty was their daily life.
- POPULATION REGISTRATION ACT (Act No. 30 of 1950)  
This Act enabled the government to implement the above mentioned Act. And this new Act compelled everybody to be classified according to race or colour, hence "Apartheid".
- BANTU EDUCATION ACT:(1953)  
Before the Act was passed in Parliament in 1953, education for blacks was provided mainly by churches. And it was a good education. In terms of the Bantu Education Act, the apartheid government took over education system and implemented the one that denied the blacks a lot of knowledge. The state of black education retarded and disadvantaged blacks in regard to knowledge and vocational training.
- NATIVE CONSTRUCTION WORKERS ACT: (Act No 27 of 1951)  
This law prohibited the employment of blacks in skilled jobs.

It also created the mechanism to reserve jobs for whites.

- BLACK LABOUR REGISTRATION ACT(Act No. 48 of 1953)(Hjc Pieterse 2001: 48)

This Act prohibited black people from establishing trade unions and as a result they were powerless in the workplace.

All the above mentioned Acts passed by the apartheid government are the main causes of poverty in South Africa especially for the black population (HJC Pieterse, 2001: 46-48).

### **3.3 ECONOMIC SANCTIONS**

Even if the black majority of South Africa were oppressed by the government of the day. One of the mechanism used by liberation movements in the struggle against apartheid was economic sanctions and boycott of buying in white shops, because it made them rich while others remained poor. Even if it paralysed the economy of South Africa and the black majority were the ones who were encountering more poverty, it was the only peaceful method to be used. Because of economic sanctions against South Africa, unemployment, economic growth declined drastically.

As a results more and more poverty became visible in South Africa, especially the black population. Economic sanctions is one of the causes of poverty even though it helped in bringing liberation. The hope was that companies were going to come back and rebuild the nation.

### 3.4 GLOBALIZATION

GLOBALIZATION is the act of making something global, worldwide, in scope and application. In the secular world, this process of making something worldwide often refers to the spread of economic and cultural realities generally associated with the capitalist, free-market forces of the industrialized (*Max L. Stockhouse: 1991, 202*).

Globalization of the economic and cultural realities has both positive and negative effects. The worlds people have never been so closely connected and interdependent , because of globalization. There is truly a global village in which the fluctuations of economic market have a direct impact on both the deal makers and the pensioner. Asia and Russia are the two examples (Douglas : 1993:203).

The church is not divorced from these process of globalization. The Christian community today is more global than it has ever been before. We need to consider the economic realities of globalization and the church. The church is non-profit organisation. There are two groups of people within the church, those who are economically strong and those who are poor. And those who are poor, poverty causes broken relationships and isolate them. It also causes division among those who seek to help. It discourages, it stifles hope and it fans the flames of despair, but the church is the place where poor should get love and overcome despair and rekindle hope for poor people.

*GLOBALIZATION* can also be one of the cause of poverty. In other instances globalization exacerbates the inequalities between the nations.

Poor countries find themselves unable to compete on an equal footing with and children are going to be affected. Because each an every cent he / she is going to have will be used for gambling. And as result that particular person will be unable to satisfy other responsibilities of his / her family. Gambling is also one of the cause of poverty. The poor participate in it with the hope of getting rich. The more they participate the more they loose. Nowadays lotto is also affecting the poor badly.

If we consider poverty in South Africa and its causes from the perspective and experiences of the people concerned we will recognise that although laziness: for example:- contributes to the plight of certain individuals it does explain why so many people in the rural areas are so poor. Nor can we simply blame the drought and lack of natural resources in rural areas. The root cause of poverty in South Africa generally and of the rural poverty with which we are concerned in this region is failure in human relationships.

Failure to expressed political and economic system that enable the wealthy people or groups of society to become more wealthy and causes the poor to become poorer.

The system I am talking about is in the above paragraph, is clearly reflected in the new constitutional dispensation offers some kind of power shoring to other ethnic groups in South Africa whereas the black majority are under the oppression of poverty. Other factors that are contributing to the cause of poverty is drugs, corruption and retrenchment.

These factors are affecting the economy of this country severely.

The other following factors are also the major cause of poverty:-

- Unemployment and low wages paid by employers
- The rates banks charge for loans and for the purchase of good like furniture.
- Lack of knowledge of how to make life meaningful and lack of skills to generate income.
- Having big families also cause poverty.
- Poor communication.
- Illiteracy and ignorance
- Haziness, recklessness in spending, lack of discipline in spending and failure to save from income.
- Isolation and lack of infrastructure like roads, schools etc.
- Conflicts, social dislocation and wars.
- Government actions and waste especially state functions and upkeep of expensive, government.
- Buildings and lifestyles of government officials.
- Demands made by the church and ministers in the form of contributions and pledges.
- Disobedience to God, lack of faith and not tithing.
- Inadequate access to productive resources and assets .
- Lack of decision making power.
- HIV / AIDS
- Natural calamities e.g earthquakes, floods, drought and other.

## **CHAPTER FOUR**

### **AIMS ,OBJECTIVES AND STRATEGIES FOR ERADICATING POVERTY**

The main purpose of this thesis is to investigate the impact of poverty on different racial group in South Africa, and so to suggest strategies in line with the overall objectives and aims of all government structures, communities and the church to achieve goals and better life for future generations in South Africa.

What motivated me to embark in this research, was my own 35 years historical experience and my experience as a Minister of a congregation for nine years.

With my experience, I encountered many problems due to poverty. Many church members are poverty stricken, to an extend that , their children cannot even go to school because they don't have school uniforms, pocket monies, money for transport etc. some of the families sleep without food. And as a result of the situation, members cannot pay their pledges and contributions to the church. Members who are poverty stricken need to be assisted by the church. Assisting members of the church is a major mode of pastoral care practice

I've experienced poverty as a child in the past and I've seen people suffering because of poverty in my congregation and also in the community where I live. As a result with this thesis, I'm trying to respond to the needs of all South Africans who are faced with this problem. In this book, (Lee Harris: points out that; "the better approach to motivation is to respond to the needs of people).

He went on by saying: "True leaders take seriously the needs of their followers and in turn the needs of the society and larger world"( Lee Harris; Effective church leadership) the aim of this thesis is to suggest strategies which can be used by church leaders; government structures, and community leaders to help all the people affected and infected by the problem of poverty.

The greatest challenge facing South Africa today is to achieve people centred sustainable development; particularly amongst that portion of the South African population which was denied access to productive resources by the apartheid system.

There are needs to be addressed in our community. As a church our aim is to eradicate poverty and empower our community members to do things for themselves. The challenge to eliminate poverty does not belong to government alone; but to the whole community as a whole.

Thus partnership amongst government, non-government organisations, private sector and civil society are needed to address the structural causes of poverty and inequality in the world. It is therefore the goal of the church in partnership with civil society to promote social deferment and eradication of poverty in a sustainable manner.

#### **4.1 VISION**

My vision is development and empowerment of poor people. With this vision of development and empower all the stake-holders will make a difference in all communities.

The vision I'm talking about should place the needs and aspirations of people at the centre of the empowerment and development process. It recognizes that economic growth that does not translate into the upliftment in the standards of living for everyone is socially, politically, economically and environmentally unsustainable.

I strongly believe that development and empowerment must be about improvement of human well-being (Spiritually, physically, emotionally, economically etc), removal of hunger, disease and ignorance and production employment for all citizens of South Africa. The main goal is to end poverty and unemployment in a way that can be productively sustained over future generations.

The church of today need to go back and learn from the early church in the book of Acts. When you study the book of Acts carefully you will find that the early church was a teaching. The early church was a sharing church, it was a church which was involved in reaching others.

- 4.1.1** In this chapter, I will also discuss about the strategies for eradicating poverty. The strategies for eradicating poverty will be fitted with strategies which address their respective requirement ; namely: resources,
- individual and institutional interventions respectively. In this context , under resource deficiency intervention, and the following will be discussed:
  - education and training



- entrepreneurial opportunities
- Redistribution of resources and
- infrastructure development

And under individual deficiency intervention only the poor's standard of living will be discussed and lastly, the following will also be discussed:-

- government involvement
- the competent economy
- full employment
- community re-utilization programmes
- social security programme and
- the address of inequality

#### **4.2 INTERVENTION STRATEGIES**

I believe that "The lord is close to the broken hearted and saves those who are crushed in spirit (Psalm 34:18)". People do from time to time encounter problems that call for the church to intervene. Although the church may not be seen as a social service agency, it has a major role to play in the development and empowerment of the people of its country.

The church provides through teaching and preaching an environment for people to grow spiritually. However, helping people should also include a step-by-step support network that will lead to a lifestyle of wholeness. It is a pity that the church in South Africa differ on this issue of reaching and helping the poor. Some would argue that the church should serve only the poor and have nothing whatsoever to do with the rich. Others would respond by saying that the gospel and its message is for all and we cannot abandon the rich.

Albert Nolan believes that:- "the option for the poor is not a choice about the recipients of the gospel message to whom we must preach the gospel, it is a matter of what gospel we preach to anyone at all.

It is concerned with the content of the gospel message itself. As Christmas we are called to share the good news with everybody. The gospel remains good news to mankind, rich and poor. All we need is to be relevant, contextual and prophetic.

**4.2.1** Most people who have poor educational and training background, have a probability of being poor. This is because education has an advance of promoting self-supporting in communities, and without it, communities become dependent and apathetic (Capito, 1995: 15)."If poverty was a result of too many individuals being ill-prepared and unqualified for the demands of the job market, the obvious solution to the problem was to improve their educational skills"(Kelso (1994L: 49).

Government through its institutions should make sure that the poor receive adequate education and training which is job-related and will enable them to secure good paying jobs. In South Africa, government has introduced the Adult Basic Education and training which enable the government departments to establish public centres wherein the previous disadvantaged groups are afforded an opportunity to education and training.

These centres are funded by the government in accordance with the stipulation of section 21(1) which promulgates that “the member of the executive Council must from money appropriated for this purpose by the provincial legislature fund public adult basic education and training on a fair, equitable and transparent basis. :this process makes it possible to the disadvantaged groups, thereby reducing the high levels of illiteracy.

#### **4.2.2 ENTREPRENEURIAL OPPORTUNITIES**

There should be the opportunities for small and medium entrepreneurial in order to enable the poor to climb the ladder and get out of poverty. The entrepreneurial opportunities are “ well -developed and systematically administered welfare programmes, in conjunction with government policies which actively assist in keeping down unemployment, reduce poverty levels (Giddens, 1993: 247).

In South African context, Rogerson and Vaughan views SMMES as key instruments for attaining several different objectives black empowerment, employment generation, income distribution and the enhancement of competitiveness, particularly of small-scale manufacturing operations. SMMES, ensures the increased job opportunities for individuals, groups and or organizations. SMMES need support from government and non-governmental organisations in order to sustain, this is included in a statement which says : “ Small, Medium and Micro Enterprises also stand to benefit in line with the government `s stipulation that partners from the emerging sectors must be included in all tender contracts “ (Enterprise; 1998: 40).

As from a South African perspective, Parks Mankahlane noted that: the SMMES are incapable of operating and reducing poverty when he commented that “ we are not going to create employment for the underclass by launching big Stalinist parastals.

The tragedy in this country is the people do not have the experience and expertise required to run small businesses (Haffajee, 2000 : 36).

#### **4.2.3 REDISTRIBUTION OF RESOURCES**

The poverty and Inequality report(RIP) has suggested that the most effective tool to fight poverty is to uproot the forces which were brought by the vicious circle of poverty in South Africa and channelling income, wealth and opportunities to people( May(2000:7). According to the Act, government tendering contracts will be awarded to the previously disadvantaged communities.

Poverty alleviation policy programme should be designed in such a manner that they will assist communities to escape the stress of poverty whilst at the same time without fostering the cycle of dependency on the part of communities.

Programmes which are within the context of the reconstruction and development programme (RDP) are well designed to redistribution resources to the marginalised communities. An example of these programmes, is the preferential procurement policy framework Act No 5 of 2000.

#### **4.2.4 INFRA-STRUCTURAL DEVELOPMENT**

The effective way of eliminating poverty is through the infra-structural development. Infra-structural development is a process of establishing the community based organization, education and training community members, the procurement employing consultants for infra-structural construction and monitoring and evaluation of the programme. When on infra-structural is constructed, there are many activities which take place, which involve communities participation.

The most effective strategy for involving individuals towards development is through citizen participation. " The strategy of citizen participation is aimed at redistributing decisions-making power between agencies and clients"(Terrel 1993: 133).

Government should develop many infra-structures such as building, roads, dams, environmental and sanitation to communities. In South Africa, this has been attributed to the local government organisations which are the municipal infra-structure Investment Framework, which "sets basic policy guidelines for investment in infra-structure for water, sanitation, roads, stormwater, energy and solid-waste removal in disadvantaged areas(Stavrou: 2000: 143).

When infra-structure is being developed, more manpower is needed for it creates labour and job opportunity. This will mean that in communities where these infra-structures are developed, more people will be employed and trained thereby increasing their chance of joining future workforce.

#### **4.2.5 STRATEGIES FOR ELIMINATING POVERTY THROUGH ADDRESSING INSTITUTIONAL DEFICIENCY**

In this section, I'm going to discuss strategies of eliminating poverty through addressing the institutional deficiency. This approach suggests that, poverty can be eliminated only through the institutional change, this meaning the introduction standard of living of communities.

##### **4.2.5.1 GOVERNMENT'S INVOLVEMENT**

Government is the hope for the elimination of poverty in the society. A process that government should follow in eliminating poverty, " if the government is making progress in fighting poverty, we need to ask the following:-

- What are the objectives of the government
- What are resources available to low-income individuals should be counted in determining whether they fall above or below the poverty line"(Kelso(1994:15).

The weapons which were used during the President Lyndon Johnson's war on poverty as "were tax cut, manpower training programs such as CETA, educational programs such as Head Start, and increased welfare payment"(Smelser (1995: 197).

An example of an institutional change was contributed by Gilbert, Specht and Terrell (1993:46) who explains that before 1981 the social service provisions in the United States of America were established under different titles, such as old age assistance, Aid to Blind, and Aid to Permanently and Totally Disabled.

This approach was less effective and called for institutional (policy) change and all the four titles were combined into one most effective programme, namely, the Social Service Block Grant.

There are programmes which government could introduce in order to eliminate poverty. Government intervention can indeed solve poverty. Giddens (1993: 247) admits of this possibility when mentioning that " some societies do exist- such as Sweden In which subsistence poverty has been almost completely eliminated".

#### **4.2.5.2 COMPETENT ECONOMY**

The Government should facilitate the competent economy." If the economy turned sour, it would be harder for individual to work their way out of poverty. We need a healthy economy that can successfully generate an ample supply of jobs"(Kelso (1994: 205).

Poverty In South Africa is severe and it will stay for more years than government has anticipated . "Unemployed and poverty in South Africa are structural, and in our apartheid past has a great deal to do with it. Local labour, which is largely unskilled, faces a decline in job opportunities as the economy becomes more service and knowledge based. Government should correct their economic policies in order to wage war against poverty (Gumede (2001:16).

As an example, enterprise (1998: 52) notes that the South African government has adopted the Growth, Employment and Distribution (GEAR) strategy in order to create 400 000 non-agricultural new jobs a year.

The Gear will be able to do this through the development of the special development Initiative and the Small, Medium and Micro Enterprises(SMMES). This was intended to open the doors of business “to those previously excluded by the apartheid system and to enable them to access such opportunities” (Enterprise, 1998: 52).

A wobble economy is able to reduce poverty, but unfortunately the GEAR in South Africa heavily criticized by the wing within the ANC and its alliance, the SACP and COSATU.

#### **4.2.5.3 FULL EMPLOYMENT**

Poor people cannot escape poverty if they are not fully employed.

Permanent employment has except monthly income, other benefits such as unemployment insurance, workman’s compensation, pension, leave gratuities, maternity leave, housing and car subsidy, and other fringe benefits. Poverty is closely related to unemployment, as supported by Sullivan and Thompson (1994: 179-180) who suggest it could be eliminated through full employment which is “ a situation in which everyone or nearly everyone who wants to work can find a job”(Sullivan and Thompson 1994: 179-180) .

And Lauer(1992: 206) believes “ poverty would cease to exist (or radically reduced) if it were possible for a substantial segment of deprived to join the ranks of the gainfully employed “ Poverty alleviation programmes which have strategies for reducing unemployment are as important as those that are economic in nature. Government should therefore introduce public policies which have the aim of combatting unemployment.



#### **4.2.5.4 COMMUNITY REVITALIZATION PROGRAMMES**

Community revitalization programmes are known as the community development programmes in South Africa, Aigner, Flora, Tirmizi and Wilcox (1999) indicate that although the social-economic structure of the rural areas in USA was changing, poverty problem was in the increase.

They suggested a solution to poverty as the revitalization of the poor communities through the involvement of the members to actively participate in community based programmes. They have noted that " by including persons from remote areas and women, people whom previous development projects may have left out, sites open lines of communication and develop relationships across space (Aigner, Flora, Tirmizi, and Wilcox, 1999:18). May (2000: 6) propose for the active involvement of the poor in programmes that are developed to empower them.

Unless the poor themselves do something about their circumstances, the reduction of poverty will become unrealistic. In South Africa, the RDP was reported to have quite a number of programmes which are designed for the community based development. One of these programmes is the Poverty Relief Programme (PRP).

#### **4.2.5.5 SOCIAL SECURITY PROGRAMMES**

The government must ensure that the poor are assisted through the provision of some forms of grants. Haddad and Zeller ( 1997: 12.5) write that “ Social Security Programmes comprise policy and programme instruments, public works, school feeding , social funds, small-scale credit and emergency feeding programmes which are designed to reduce or prevent poverty.

“ The cash transfers approach gone public assistance grants to individual who may have satisfied eligibility credence for low income, disability, or old age ( Aigner, Flora ,Tirmizi and Wilcox, 1999: 14).

Delivering social security programmes to communities is a governmental obligation because failure to do so poses more risk to it was argued by Tosi(1996: 168) who contends that more of a problem than the extent of current exclusion would suggest :- the population at risk is much larger than that already excluded”.

Public assistance programmes are a must for developed government.

Individuals, groups and organizations representing those who receive the public assistance should be given an opportunity to represent them. Active involvement of the poor in articulating their needs and how they should be addressed was highlighted by kruzynski and Stragge (1999: 328) when they explain how the Greater Montreal Anti-Poverty-Co-ordinating Committee (GMAPCC) came into being and operated.

This committee is the development of the citizenship for the poor entails “ the assertion that there should be basic income entitlement for the poor and that they had a right to speak on their own behalf and have some control over the services that touched their lives (Kruzynski: 1999: 328).

#### **4.3 GOVERNMENT’S MANDATE TO ADDRESS POVERTY**

The white paper on local government indicate that within the South African context, local government, like all other levels of government, has a development role to play. Top on the agenda is the eradication of poverty and inequality. The role of local government is clearly defined in the constitution with the objectives of local government defined as follows:-

- provision of democratic and accountable government for local communities.
- provision of services to communities in a sustainable manner.
- promotion of social and economic development
- involvement of communities in the matters of local government.

And as a result, the success of local government in this regard will depend on a number of factors. Firstly, it will be determined by the nature of the policies and programmes. Secondly: it will depend on the capacity of local governments to manage the interlocking inter-government dimensions that constitute the environment within which local economic development and poverty alleviation strategies have to be applied.

#### **4.4 LOCAL ECONOMIC DEVELOPMENT AND THE NATIONAL ANTI-POVERTY STRATEGY**

The government anti-poverty strategy was first articulated in the white paper on the reconstruction and development Programme. It proposed several dimensions that must be addressed to achieve the transformation of the South African society. The minister of finance rearticulated this multi focal approach to the eradication of poverty in the 1998 medium term budget policy statement.

He stated that the main pillars of the country's anti-poverty strategy consists of the following:-

- meeting the basic needs of the people.
- accelerating the basic for sustained economic growth, development and job creation.
- development human resources.
- ensuring the safety and security of citizens
- transforming the organs of government to reflect the deferment and people centred nature of the democratic state.

#### **4.5 POPULATIONS AND DEVELOPMENT**

Today, there are two school of thought on the effect of population growth on economic development: one school argues that high population growth have a negative effect on development, while others argue that there is positive or no relationship between population growth and economic development.

The former argument originates from the writings of Thomas Malthus.

Malthus (Adepoju, 1994) warned of the danger that the human race would breed itself into a crisis situation in which the finite physical resources of the earth would no longer be able to support the world's ever growing human population. He "Malthus" put forward a theory of the relationship between population and economic growth, the role of population as a principal cause of poverty. His basic propositions are:-

- Population is necessarily limited by means of subsistence.
- Population invariably increases while the means of subsistence decreases.
- the checks and counter checks that will depress the superior power of populations and keep its effects at a level within the means of subsistence are all resolvable into moral restraint. (Adepoju, 1994).

#### **4.6 CHALLENGES AND RESPONSIBILITIES**

Apartheid had a great effect on the lives of the people in South Africa, especially the blacks. Now it is said to be gone. If that is true, then its effects left terrible scars on many people. Some will perhaps be able to cure themselves from these effects but others will never. For many people, removal of apartheid was just the erasure of the words from the papers. To them it will never be a reality.

Some people have paid expensive prices for the struggle against the injustices and oppression. They have lost their beloved family members and their properties. It is unimaginable that any government can compensate such people.

It is also a fact that the government will not just remove people from the “jungles” and put them in towns where life is better realized. This is not for everyone but those who can afford it. People have already begun to empower themselves to do this(i.e. by urbanization) but there are no jobs for them to afford the town life, the squatter camps are growing up like mushrooms instead of seeing the housing situations improving.

In other words, even in this new era, people are still hungry. In the midst of such a world, torn and disrupted and feverishly seeking a way out of its troubles, the Christian church stands and fulfil its task. The church is the one that knows more about the love of God for his human beings. This means that it should be the one to show God’s love by even demonstrating it in the world. The church has been fighting for the liberation of people from the oppression of the so-called white minority.

This means that, through the assistance of the church, the people had to get their right of citizenship in their country. But after emancipation, there is always a great deal of responsibility. Once people are set free, there is also a danger that may do things that are against the will of God.

This means, therefore, that our freedom should go along with responsibility and new challenges. What we need in our country is a “responsible citizenship” (Botman 1993). It is important, therefore, that a church should become a place where members will feel responsible and enjoy staying in it. It must create that type of atmosphere which will also attract other people from the world. If the world can accommodate people better than the church now, they will leave the church and go into the world.

#### **4.7 EMPOWERING THE POOR AND NEEDY**

Community development programme should aim at empowering the poor, so that they might improve their physical quality of life. They are to be able to acquire the ability to solve their own problems and establish a relationship with the Lord. Any ministry which does not enable the poor to directly deal with their own problems will not really deal with their overwhelming needs.

We also have to bear in mind that implements or machines may also drive out simpler local methods. If the implements are a success, they may cause unemployment among the manual workers. Material poverty refers to poverty in a social economic context.

Therefore the Diaconia as the ministry of the Christian church has to become a ministry of sharing, healing and reconciliation. It has constantly to challenge the self-centred structures. To be for the poor and against poverty is the only correct way to approach the social-economic problems of the poor. But love for the poor must not be a paternalistic. The poor are to be truly loved.

The real challenge for the community worker is to listen to the poor and understand the language of poverty. One must bear in mind that poverty has developed into a culture of its own with its own psychology, reactions, and its own language. This is also an influence on understanding the reality of life.

#### **4.8 TRANSFORMATION**

Poverty is a culture of silence and to speak out is the first step away from acceptance and defeat.

Speaking out means to start formulating and organising your mind in the direction of solution. Transformation must respect and restore human values. If human dignity is not restored, developmental projects will never bring the difference. Transformation as way of development must restore lifestyle of the community. The grass roots people must participate in the whole process of transformation. If the grass roots are not yet ready, they should not be pushed into programme.

Remember that transformation is a slow process. Transformation is not an event but it is a process that starts with the art of listening and willingness to learn from others. Those who are to be working in community development programmes are to commit themselves to stay for a longer period.

The quick fixed method does not work. Stay long with the poor and needy in order to transform their mind-set. Transformation is only taking place if trust is developed between people. Each part must accept ownership of the process. Trust brings responsibility and accountability.

## **CHAPTER FIVE**

### **5. The role of the church**

In the past, different South African churches looked at the task of the church from different angles. Some saw the church as the body whose task is only to proclaim the word of God and nothing more, while other churches saw proclamation as something to be done in action, and therefore started to engage deeply in what I call " external diakonia" ( i.e service to the world).



It is important to have the type of theology that will be relevant to the needs of the people, theology that liberate people to stand on their own. Almost all churches committed their lives to becoming the so-called "churches for the poor" by practising an external diakonia. This wasn't only done in the form of giving material needs as such, but in fighting against the injustices experienced by the poor through the then illegitimate government.

In those days there was a general feeling of the importance by those who were struggling to affirm their dignity as creatures of God, hence , "loving your neighbour as you love yourself". This became the central essence of being a church.

Eddie Bruwer in his book "Baggers can be choosers" Pointed-out that -: " therefore , the church must always put the role of the poor first within the church, the poor should be part of decision making in the congregation. In doing so, the church can only gain in simplicity and service and come closer to the image of a community gathering around a cross. (Eddie Bruwer:1994:62).

I affirm what Eddie is saying in the above statement for it addresses the issue of the poor and their dignity. He then continues:- " the foundation of strong and secure community is, at least according to Christian understanding to be found among the poor. If there is security for the poor, then there is hope for the community at large . The aim of the church should be to share the burden of risk and to provide support to the community of the poor (Eddie Bruwer: 1994,63).



This concept will finally address the issue of why poor people resort to crime, in order to address the problem of crime malfunction of society, the church should venture into co-operation programmes in destitute communities, programmes in which the church participates with the poor, fund raising money for those projects and to act as trustee as they guide the poor.

The role of the church is to empower the community of believers to become an example to the larger community, for an example, it has been pointed-out in the book of Acts: "All the believes continual together in close fellowship and shored their belongings with one another. They would sell their property and possessions, and despise the money among all, according to what each one needed "(Holy Bible; good news ; Acts2 :44-45).

The duty of the church is to move away from power towards servant-hood. It must choose to be faithful in discipling of God's children. Pieterse suggested that the role of the church is to inspire and motivate the poor to find the vision and hope to ameliorate their own situation and this to collaborate in God's work of liberation(HJC Pieterse:2001:115). I therefore agree with him because the role of the church, we would not have succeeded. Another role which should be played by the church is:- "Listening".

In this process of listening to the poor, and respecting their human dignity and pride, members of the church for the poor who want to become involved in helping the church of the poor must first have to enter into a partnership with the latter.

This entails creating a forum in which the congregations wishing to offer assistance reach an agreement of co-operation on an equal footing with churches in local poor communities. The church for the poor, led by the church of the poor, will then listen to the people so as to get to understand them and their needs (Bruwer: 1996: 43).

HJC Pieterse pointed-out an important statement of theology that :- "Preaching alone is not enough to bring liberation from poverty . Sermons have to be prophetic to instil awareness, inspire congregation and motivate them to engage actively in community development through project in poor communities (HJC Pieterse: 2001: 118). The church has got a role to play in the fight against poverty and its injustices. The churches are to co-operative more closely and realize their potential to be a powerful global alliance against poverty.

Advocacy is stressed but not to the exclusion of projects and programmes. The church need to practice what they teach. Local congregations are places where ideals can be realized, in life and worship as they address social problems. The church needs to have a clear input and contribution to the people stricken by poverty. It needs to plays a part in shaping the future of all people to the advantage of all citizens and towards an accountable, responsible and responsive society.

For the church to be successful, on its role toward the problem of poverty, needs to join and unite in action both poor and rich people. Our common witness and faith as Christians must result in united action to the problem of poverty.

Michael Taylor pointed out that: "The church are the world's largest non-governmental organizations in terms of members, and in many spheres the most influential. Christians all over the world are both political constituents and consumers.

Some Christians individuals and many churches are also indirect shareholders of corporations, making them a direct part in the enormous exchange of economic resources between rich and poor. In addition to the churches special role in issues of values, all these factors serve to make the ecumenical community a vital part in mobilising and advocating for changes in structures and policies to make enterprises agents and tools for narrowing the gap between wealthy and poor (Michael Taylor: 2003: 61).

I concur with the above statement that the church should therefore challenge the rich to participate in the social injustices that were wasted by businesses that has cheated the poor in low payments.

The church as the role player amongst people who are stricken by poverty, should be experienced as follows:-

- place of orientation, where questions about the meaning and goal of human life and that of society can be kept alive by Christian faith.
- place of truth and realistic view of human being, where fears, failure and guilt do not have to be concealed because there is constant forgiveness and a new beginning for Christ's sake.
- place of conversion and renewal where people change, notice the needs of others and set aside old ways of behaviour.
- place of solidarity and love of the neighbour, where mutual responsibility is

affirmed and practised a among and for one another.

- place of freedom, for discovering that freedom and bonds, self-fulfilment and commitment are not opposites but condition one another, and that this reciprocal relationship is important for a good life.
- place of hope, for seeking meaningful ways of organizing life together in society and looking beyond the present in this quest.
- Michael Taylor also pointed-out that “ Churches are also privileged sites for social and cultural change. The celebration of life: solidarity, and restoration in the face of pain, suffering, solitude, or poverty can take on a profoundly aesthetic and ritualistic character.
- more than an escape from problems this can be a way of building hope and activating the disposition to personal and collective effects to overcome poverty.

The church may also encourage the well-to-do among their members to help as many poor people they can so as to bring the modern church close to the Nature of the new Testament church where they had all their things in common such that there was no one in need (Michael Taylor, 2003: 67).

- According to Dorothy B. Lee of the Presbyterian church in USA pointed out that: “More than 1.2 billion people survive on less than one dollar a day and another 1.3 billion scrape out a living on less than two dollars a day.

While the government needs to put more funding into development needs to put more funding into development, as Christian we must closely re-examine our individual and congregational responsibilities to the poor” (contact no 173 April -June 2001 ,20). She continues on telling how should the church play its role on the problem of poverty. The following are the proposals of Dorothy B.Lee:-

- that the church should engage in advocacy effects such as the World Health Organisation’s massive effect against the diseases of poverty and to increase related funding.
- that the church should encourage its members to become involved in advocacy effect of fund-raising.
- if the church can take parts on such effects, at the end of the day, the church will make a significant difference in the life of majority people living in the worlds poorest communities.

These will provide on opportunity to demonstrate Christian concern and determination, as a community bonded by the love of God and God’s people, to improve the living conditions particularly of the poor and well-being for all human beings.

- in conclusion, the church need to take part in fighting poverty. Christians, as congregations, have it in their power to make a difference in supporting and walking with their fellow brothers and sisters who live in poor countries and are working to improve their lives.

These are vital imputes suggested by different people as a way forward of addressing the injuries of the global world. If they would finally restore human dignity among the poor which will finally liberate the rich to become human.

## **Conclusion**

In conclusion; I would like to point-out some important aspects concerning people stricken by :-

- The church should also concentrate on educating members on how to catch a fish.
- That the church should provide a climate of love; acceptance and support for those who are stricken.
- That the church should reflect together on the theological basis for their response to the challenges posed on poverty.
- That the church should engage itself together with other sectors at large to support their own members and community at large against poverty.
- That the church should preach good news of Jesus Christ to all people and to all nations. The people are to accept Jesus Christ as their Lord.

Our prayer as Church is that the Lord bless us together in our search; to better grasp his love for his creation to know him as the source of everlasting life. Let him guide us as his church to become more willing to share our bread and skills with others and continue his mission to the world.



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