

**The Church's Missionary Efforts Among Domestic Workers With
Special Reference To Johannesburg West**

By

Malatsi Samuel Mofokeng

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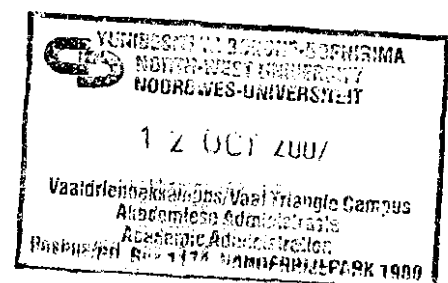
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Supervisor: Prof.T.C.Rabali

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Dedication

I dedicate this research to all men and women of South Africa who are in the domestic service.

Summary

This research deals with the role of the church in its efforts to bring the gospel to domestic workers with reference to five church denominations in Johannesburg-West namely, the Methodist, Lutheran, Roman Catholic, Anglican and the Uniting Reformed Church in Southern Africa.

Church leaders of the above mentioned church denominations used the integrated ministry by introducing programmes, projects and skills training along side the preaching of the gospel to empower domestic workers spiritually and socially. The aim is to expose especially the younger generation among domestic workers to the new technologies like the computer and information technology to make them marketable in the modern economic systems.

The work of church leaders among domestic workers in Johannesburg-West is not void of challenges. Often their conditions of employment are appalling and unbearable and they feel isolated and unprotected by the law. In spite of the challenges, the mission of the church of God has to go on as it is stated in the scriptures that the gospel of Jesus Christ has to be preached under all kinds of situations. According to scriptures it is the function of the church to bring to the attention of the relevant authorities any plight, need or injustice that may occur to domestic workers as an integral part of the larger society. Christianity, as well as other faiths, is in many respects responsible for the development, establishment, and maintenance of moral social responsibility.

The church with its available resources has the capacity to empower, inform, and expose domestic workers to literacy and counselling. Positive results could be achieved through workshops and continuous participation and interaction.

Kakaretso

Phuputso e le mekutu e etswang ke kereke ho isetsa basebeletsi ba maheising ho shebilwe dikereke tse hlano tsa Lejweleputswa Bophirima e leng, tsa Metodisi (Wesele), Lutere, Roma e Katoloki, Tjhatjhe le ya Fora Kopanyanang e Afrikeng e ka Borwa.

Baetapele ba dikereke tse boletsweng ba ile ba sebetsa e le semphatho sa thuto e momahaneng ho qapa diporograma, diprojeke tsa tlhabollo ha mmoho le ho hasa efangedi e ntlafatsang maphelo a semoya le a phedisano basebeletsing ba maheising. Sepheo e bile ho bula basebeletsi ba batjha ba maheising mahlo disebedisweng tsa theknoloji tse kang khompiutha le tlhahisolesedi ya theknoloji hore ba kgone ho fumana mesebetsi tshebetsong e ntjha ya ekonomi.

Mosebetsi ona wa baetapele ba dikereke Lejweleputswa Bophirima ho basebeletsi ba maheising o bile le diphephetso tse ngata. Hangata basebeletsi bana ba sebetsa maamong a nyarosang, a sa mamelleheng, moo ba iphumanang ba lahlilwe ba bile basa sireletswe ke molao. Kgahlanong le diphephetso tsena morero wa kereke ya Modimo o ile wa tswela pele ho ya ka polelo ya Jesu Krete hore efangedi e bolelwe maamong afe kapa afe. Ho ya ka mangolo ke mosebetsi wa kereke ho lemosa baetapele ka mahlomola, ditlhoko le tlatlapo tse fetohileng karolo ya bophelo ba letsatsi le letsatsi ba basebeletsi ba maheising le setjhaba ka kakaretso. Bokreste le ditumelo tse ding di jere boikarabelo ba ho ntlafatsa, ho theha le ho baballa mekgwa e hlomphehang ya phedisano.

Kereke e hlomelletswe ho matlafatsa, ho tsebisa le ho pepesetsa basebeletsi ba maheising lesedi la thuto le tlhabollo ya maikutlo. Ho ka folwa molemo o moholo dithupellong le dikamanong tse tswelang pakeng tsa baamehi.

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CHAPTER ONE

1. ORIENTATION

1.1 BACKGROUND

Domestic workers constitute one of the largest employment sectors in South African cities. This employment sector is considered to include gardeners, drivers employed to drive children to and from school, child minders, and care-givers of the aged, the sick, the frail or the disabled in private households. This category of workers is also one of the most exploited in society. For instance, Bruwer (1988:42) says that previously the only law that protected the farm workers and domestic workers was Workmen's Compensation Act. Furthermore Hendrikz (1988:160) also reports that in fact some laws make life even harder for farm workers and domestic workers.

Although the current democratic government has promulgated new legislation that also covers the disadvantaged persons with the intention to redress the injustices of the past, numerous problems affecting domestic workers still persists. Many domestic workers are, for an example losing their jobs because most employers find it difficult to comply with the new conditions of employment such as those concerning a minimum living wage as well as the registration of the workers with the Unemployment Insurance Fund.

Apart from the aforementioned problems, problems of domestic workers are also related to their place of origin as well as the location of their employment. For instance, Cock (1980:7) observes, with respect to domestic workers in general, that such workers are part of the urban industrial proletariat like those from the neighboring black townships e.g. New Clare; Bosmont; Western Native Township, Soweto and informal settlements. Others are migrant workers who send money to a family living in the countryside or on a white-owned farm. All these factors underline the unenviable situation of domestic workers who are trapped within a tightly woven structure of constraints; a condition of subjugation and immobility (Cock, 1980:7). An additional dimension here is that generally most domestic workers reside at the place of employment while a few commute from neighboring black townships around Johannesburg West.

It is these conditions that create a critical role for the church to play.

It is predominantly white churches in the area that have embarked on missionary efforts and evangelistic endeavours to rise to the challenges of the recurring bad situation between the poor and the rich in society. Through different approaches the church caters for the social ministry; basic education, spiritual and relief programmes to meet the needs of different groups in the area.

Church-based organizations, unions, non-governmental and community-based organizations complement the missionary efforts of churches in Johannesburg West, and accordingly also contribute towards the redress of socio-economic, social and political problems facing the disadvantaged groups such as domestic workers.

1.2 STATEMENT OF THE PROBLEM

Cock (1980:141) reports that the most typical attitude is that domestic workers are treated like children. Thus the core characteristic of the relationship is that of paternalism which involves dependence on the part of the servant and confirms the employer's sense of superiority.

This research intends to investigate the missionary efforts of churches working in the areas of Johannesburg West, with the purpose of determining how the missionary efforts and relationships between employers and their domestic workers impact upon each other.

The problem as indicated above can be probed by means of the following questions:

- How do attitudes and relationships between employers and employees affect those missionary efforts?
- What impact do missionary efforts have on the relationships between employers and domestic workers?
- What are possible methods and strategies that could be used to enhance those efforts in the new dispensation?

1.3 THE AIM OF THE RESEARCH

Considering the problem stated above, the general aim of the research project is to investigate the impact of the church's missionary efforts on the attitudes and relationships between the employers and employees, and specifically to:-

- determine the attitudes and relationships between domestic workers and their employers and how these affect the missionary efforts of the churches
- evaluate the contribution which the missionary work of the churches among the domestic workers make towards the promotion of good relations between domestic workers and their employers
- explore relevant missionary strategies that could enhance the attitudes and relationships between the domestic workers and their employers within the context the new dispensation has brought about in South Africa.

1.4 IMPORTANCE AND RELEVANCE OF THE RESEARCH

Mathi (2003) asserts that sometimes in dealing with domestic workers, it is not just the question of "I'm paying her the money, therefore everything is ok" and "We're also talking about how do we treat them as human beings, how do we treat them as employees".

Unfortunately there is very little research work that has so far been done with respect to domestic workers. The little that has been undertaken was conducted by the white middle class who had no first-hand or practical experience of the plight of domestic workers. It is important and relevant to bring about a balance by way of approaching the problems involved also from the side of those who are directly affected by the exploitation.

The importance of the research also lies in the light of the fact that it is conducted by someone outside the churches which have been involved in the missionary work concerned. Kritzinger (1991:108) therefore makes an acceptable observation when he

states: “It is outsiders and marginal figures that are in the best position to expose the contradictions and inhuman face of a particular culture”.

The new democratic government in South Africa is also working hard to change the conditions of domestic work through relevant legislation. This new context obviously has implications for those who do missionary work among domestic workers. It is therefore important to explore the new challenges that are raised by the new setup as well as the strategies the churches are developing in response to these challenges.

1.5 ASSUMPTIONS

The research is conducted on the basis of certain assumptions regarding evangelism, and the nature of domestic service.

1.5.1 Evangelism as a call to humanization

There are various ways to approach evangelism. One of these is that of understanding evangelism in terms of the needs of the world. There has to be acceptance of the fact that the church has a divine calling of ministering to the world (Conn, 1982:27). The understanding that informs this research is that as fallen human beings people not only need to be reconciled to God and to each other, but that they also have a need to be fully human again. Conn (1982:32) is therefore correct when observing that humanity has been imprisoned by man’s spiritual and moral responsibility and that evangelism announces the liberating work of God, as in Christ He fashions a new humanity. It is accordingly relevant to evaluate how evangelistic efforts contribute towards the restoration of the humanity of those they seek to reach out to and reclaim for God. Evangelistic efforts also have to be as holistic as possible in order to contribute meaningfully towards the humanization of the people they target and the society in which they operate.

1.5.2 Domestic service as an evangelistic network

A further assumption that informs this research is that domestic workers are not properly understood if they are taken as individuals in isolation from other people with whom they form a network. The domestic workers are part of families, and of ethnic groups as well as of various social clubs. For instance, many of them have ties with relatives and friends

in rural areas far away from the city. The implication of this assumption is that the missionary efforts that aim to reach the domestic workers with the Gospel can also be viewed as an indirect way of proclaiming the gospel to their networks. Greenway & Monsma (1989:114) consider this aspect to be part of a symbiosis between city and hinterland extending far beyond the realms of formal business matters. They suggest that the social ties between those who live in the city and those who are in the countryside also help to spread the new ideas, including religious ideas; and that it is not preposterous to evangelize the countryside by evangelizing the city (1989:114). This study accordingly assumes that the evangelistic efforts aimed at domestic workers in Johannesburg West, if successful, will be an effective way of spreading the gospel far beyond the domestic workers involved through the several networks that they sustain.

1.6 METHOD OF REASERCH

1.6.1 Literature review

Biblical passages and relevant literature in urban mission as well as any material that bears the subject will be surveyed in an endeavour to formulate a method or criteria which will help examine evangelic strategies and social interventions in Johannesburg West.

1.6.2 Empirical research

Greenway (1997:62) advises that after doing library research, those who want to do empirical research can begin interviewing specialists, for in-depth information. Such empirical research enables researchers to obtain important information that often has never been written or published.

The present study will accordingly involve empirical research. Consulting the relevant church and community leaders through an interview questionnaire will partly cover the empirical work involved. Other interview questionnaires will be used to conduct interviews with the targeted domestic workers. A standardized questionnaire will also be used in this regard, as a means of gathering the information required. Random sampling of respondents of the residents will be examined in each organization to determine their views on issues relating to evangelism and social relief in Johannesburg West.

1.7 DEMARCATION OF THE INVESTIGATION

The research project will restrict itself to the following list of churches working in the area:

Anglican Church; Roman Catholic Church; Methodist Church, Uniting Réformed Church in Southern Africa; and the Lutheran Church.

The churches listed above have been singled out because they are part of the community and are involved in activities such as social ministry, spiritual, relief and education programmes for different groups in Johannesburg West.

1.8 CHAPTER DIVISION

Chapter 1: Orientation

Chapter 2: Review of literature on the Church's missionary efforts among domestic workers.

Chapter 3: Design of the research instrument and empirical investigation.

Chapter 4: Summary and recommendations.

CHAPTER TWO

2. REVIEW OF LITERATURE ON DOMESTIC WORKERS.

2.1 INTRODUCTION

Studies of the conditions of employment and the missionary efforts towards domestic workers in Johannesburg West will be an incomplete task if not placed in the context of the following aspects relevant to this sector:

- 2.1.1. The relevant biblical passages from the Old and the New Testaments.
- 2.1.2. Historical background on domestic workers in South Africa.
- 2.1.3. The Church's missionary efforts towards domestic workers.
- 2.1.4. New legislation for domestic workers in South Africa.

The above-mentioned aspects will be treated in this chapter as the story of domestic workers unfolds.

2.2. RELEVANT BIBLICAL PASSAGES ON DOMESTIC WORKERS IN THE OLD AND NEW TESTAMENTS.

Biblical passages relevant to the subject on Christian ministry among domestic workers can be found in both the Old and New Testament books.

2.2.1 DOMESTIC WORK IN THE OLD TESTAMENT

2.2.1.1 Introduction

In ancient times most domestic work was done by slaves. Slaves were acquired in different ways. Some were purchased (Genesis 17:12, 13, 27; 37:36; 39:1). Others were abducted (Exodus 21:16; Deuteronomy 24:7; 21:10-14; Genesis 37:28), while others

were by restitution (Exodus 22:3) and default (2 Kings 4:1; Nehemiah 5:5). There were also in some households those who were slaves by birth (Genesis 15:3,13,27; Ecclesiastes 2:7) and those who would sell themselves because of economic reasons (Leviticus 25:39-43,47). The state would also keep slaves for national affairs (2 Samuel 12:3; 2 Chronicles 2:18; 1 Kings 9:15, 21-22). King Solomon also kept slaves for the maintenance of the temple (Numbers 3:28, 30, 47; Joshua 9:3-27; Ezra 2:58; 8:20; Nehemiah 3:26, 31).

Douglas (1962:18, 1132) and Freedman (2000:1232) point out that it was common practice among the Greeks for captives, criminals and debtors to be reduced to slavery. There is a variety of slaves in the history of Israel. Only a few of them are mentioned by name because of the prominent positions they occupied. The majority of both men and women who were drawn into slavery are not mentioned by name.

In Israel slaves were subjected to different work categories. Some were miscellaneous workers (Genesis 26:25), whilst others did specifically domestic work (Exodus 11:5; Judges 3:24; Job 31:13)

In addition, Freedman (2000:1232) asserts that the authors of the Bible assume slave ownership to be an unquestioned part of daily life, as normal as “possessing oxen, donkeys and farm equipment. This assumption reflects the perspective of the biblical writers themselves, many of whom most likely came from slaveholding orders of their respective societies”.

According to the Old Testament in ancient times slavery was not based on nationality since those who were reduced to servitude were from among the Jewish people and from the foreigners respectively (Exodus 21:2-6; Leviticus 25:39-46).

In the Old Testament it is clear that the Hebrew slaves were treated differently from foreigners and aliens (Exodus 21:1-11). They were protected by the law of Moses which allowed a Hebrew servant to serve for only six years and the seventh year be allowed to go free, except if he himself and his family love their master and do not want to leave.

There is nowhere in the Old Testament where it is explicitly mentioned that there is a difference between a female and male servant in terms of their positions in the household. The only difference was that a maidservant could also become the master’s concubine

should the legal wife be barren (Genesis 16:2-3; 30:3, 9). She is often the special property of the mistress (Genesis 16:6-9; 25:12; 30:3), at times having been given to her at marriage (Genesis 24:59; 29:24, 29).

2.2.1.2. Treatment of servants in the Old Testament

According to Deuteronomy 15:12-23, slaves were protected by the Mosaic Law which laid down rules governing their treatment. Douglas & Tenney (1987:1132) agree with this; but also observe that there were no specific laws in the Old civilization to totally prevent people to be reduced to slavery.

In Exodus 21:2-27 the Hebrew slaves were treated differently from foreigners and aliens. They were protected by the law of Moses which allowed the Hebrew servants to serve for only six years, and the seventh year be allowed to go free except if he himself and his family love their master and do not want to leave, then he would be allowed to continue his service with his former master (Exodus 21:2-27). In this regard Freedman (2000:1232), aptly states; "Although designed to curtail and perhaps even to end debts slavery, the Deuteronomic laws apparently went unheeded as debt-slavery of fellow Hebrews continued to be common throughout the biblical period"

There is a continuation of slavery throughout the Old Testament era, because the possession of slaves was not viewed as morally evil. It was a common practice (Leviticus 25:42-46) that the Israelite slaves were to come from the nations around them and they would become their property, for them and their children. Israelites were permitted to impose the punishment of slavery upon those nations who practice divination (Ezekiel 13:6-7; Isaiah 44:25).

Foreign slaves could be enslaved permanently and handed over with other family property (Leviticus 25:44-46), though they were included in the covenant of Israel through circumcision (Genesis 17:10-14, 27) and shared in the Sabbath-rest and festivals such as Passover (Exodus 12:44; 20:10; 23:12; (Deuteronomy 16:11, 14). Some of these slaves were treated well by their masters (Proverbs 31:15), and some were given as concubines to keep the lineage of the father.

Grant and Rowley (1963:925) pointed out that “under a good house-wife the maid-servant would be well taken care of.” At times she also seems to be the heir of her mistress (Proverbs 30:23). The son of the slave-concubine might inherit the property and the father’s blessing (Genesis 16:1, 21:13, 49:1), but this depended on the father’s will (Genesis 25:6).”

2.2.1.3 Domestic work during the Patriarchal Age (2000-1550 B.C).

2.2.1.3.1 Introduction

Domestic service was already in practice during the time of Abraham, Isaac, Jacob and his sons (Genesis 16:2-3; 17:12; 30:3, 12). Douglas (1962:939) asserts that “between the years 1900-1600 BC, the daily life of Patriarchs was governed by a variety of customs of long-standing and widespread usage.” The Patriarchs were therefore familiar with the practice of slavery that was widespread at their times and social environments.

2.2.1.3.2 Abraham’s servants

2.2.1.3.2.1 Eliezer

Eliezer was Abraham’s chief servant and an adopted heir before the birth of Ishmael and Isaac respectively (Genesis 15:2-3). Douglas (1962:362); Barker (1983:28) and Guthrie and Motyer (1970:95) consent that during 2000-1500 BC, the custom allowed a childless couple to adopt someone from outside as an heir and that such an adopted heir had to take second place to any subsequent first born son.

Eliezer as a chief servant (Genesis 24:2) was not only trustworthy to his master Abraham, but was also a committed religious person who feared and believed in God with all his heart (Genesis 24:12-14). He was entrusted with a greater responsibility of the continuation of Abraham’s line through Isaac (Genesis 24:2; 47:29).

2.2.1.3.2.2. Hagar

Hagar was an Egyptian slave girl in Abraham's household (Genesis 16:1). Freedman (2000:538) declares that Hagar was a Semitic, not an Egyptian name, "perhaps she was given to Abraham as a gift when he left Egypt." Grant and Rowley (1963:358), Douglas (1962:448) and Davidson (1979:86) agree that the story of Hagar representing two strands of tradition (Genesis 16 and 21) is one of competition, surrogate motherhood, ethnic conflict, class struggle, abuse, exile and triumph.

The worried childless Sarai with the passing of time developed doubt regarding God's promise and realizing that their age had so much advanced, she asked her husband Abraham to sleep with her maidservant Hagar hoping that she could build a family through her (Genesis 16:1).

2.2.1.4 Jacob as a domestic worker

Jacob the younger son of Isaac and Rebekah was so named because he was born grasping the heel of his older brother Esau (Genesis 25:25). Freedman (2000:666) declares that grasping the heel depicted the character of Jacob as one who strives to overcome others, particularly his brother Esau in pursuit of the firstborn blessing.

Jacob, after he had snatched his brother's firstborn blessing through the help of his mother, ran away from his brother to his uncle Laban. Laban realized his potential as a servant and he took advantage of his love for Rachel his younger daughter to trick him into serving him for fourteen years. (Genesis 29:11, 18; 27:41-45).

Jacob's payment was in kind. His wages was in the form of sheep or goats (Genesis 30:32). The fourteen years of hard work did not go pass without problems. It was during this time that Jacob realized that his uncle was using him to gain wealth. This resulted into a conflict which culminated into Jacob leaving Haran.

The conflict between Jacob and his uncle Laban was resolved by a covenant involving the God of Abraham and the God of Nahor to judge between them. Jacob took an oath in the name of the fear of his father Isaac, and they all had a sacrificial meal which sealed

their agreement. Jacob promised Laban that he will treat his daughters well (Genesis 31:45-54).

2.2.1.4.1. Jacob's domestic workers

To keep a slave or a servant was part of the many customs which most of the households had at the time. Laban, Jacob's uncle had maidservants which he gave to his daughters at their marriage as gifts of honour (Genesis 29:24; 16:1-4; 21:10; 30: 9-13; 39:17). Davidson (1979:155) states that Laban gave his slave-girl Zilpah to his daughter Leah and that "Marriage documents from Nuzi provide extra-biblical evidence for a bride being provided with a slave-girl, as a maid, as part of the marriage contract." Rachel is similarly provided with a slave-girl, Bilhah (Genesis 29:24, 29).

2.2.1.5 Egyptian bondage and domestic workers

2.2.1.5.1 The case of Joseph as a domestic worker

Joseph was the son of Jacob and Rachel whose father loved him more than all his children. He made him an ornamented robe. His brothers realized their father's favouritism and as a result they hated him. This kind of treatment by their father led them to sell him for twenty shekels of silver to the Ishmaelites who took him to Egypt and sold him to Potiphar, one of Pharaoh's officials, the captain of the guard (Genesis 37:3-5).

Joseph was one of the many young Semites who became a servant in the Egyptian household. Douglas (1962; 58) and Grant and Rowley (1963:528) affirm the fact that this happened between 1900 -1600 BC.

In Potiphar's household, the young slave proved himself to be intelligent and trustworthy that his master soon entrusted to him all the affairs of his household which prospered under Joseph's administration. But on the false accusations of Potiphar's wife, whose improper advances Joseph had rejected, he was cast into prison where he remained for two years (Genesis 39:1-23). During his imprisonment the prison keeper developed confidence in him and he committed to his charge the other prisoners. His ability to interpret dreams earned him the highest administrative position in Egypt.

2.2.1.5.2 The Cupbearer

The office of a cupbearer was a common one in the early past during the time when kingship was still regarded with high esteem among the nations. The office was very important to the King because the cupbearers took care of what the king had to eat and drink. They were trusted, and some of these cupbearers were foreigners like Nehemiah who was a cupbearer to Artaxerxes I of Persia; and we also read of a cupbearer of Pharaoh during the time of Joseph in prison, whilst King Solomon had more than one such officer (1 Kings 10:5; Nehemiah 1:11; Genesis 40:1)

Douglas (1962:283; 1987:718) concur with Bromiley (1979:562) that the office of cupbearers is of great antiquity, being mentioned in connection with the Egyptians, the Persians, the Assyrians and the Jewish rulers. The cupbearers, sometimes referred to as butlers, were required to taste food and wines before serving them as a proof that they were not poisoned (Genesis 40:1; Nehemiah 1:11). Cupbearers were often called 'pure of hands'. They would become confidantes and favorites of the king and wielded political influence. These officials were also trusted advisers who also served with several other officials as judges in cases.

2.2.1.5.3 The Baker

The position of a baker was equally important during the time of the Pharaohs (Genesis 40:1:1-3). Bakers ranked on the same level as cupbearers because they were also high officials of Pharaoh.

2.2.1.6 The Israelites oppressed in Egypt

After the death of Joseph, the Israelites continued to grow in numbers and this posed a threat to the new king of Egypt who did not know Joseph. In order to reduce their numbers, he ordered that they be dealt with shrewdly. The king was afraid that should war break out; the Israelites may put the Egyptians in danger and may fight against the Egyptians and leave the country (Exodus 1:8-22).

To reduce the fast growing numbers of the Israelites, the new king of Egypt put slave masters over the Israelites to suppress them with forced labor. Their life was made difficult with hard labor in brick and mortar and with all kinds of work in the fields. Hebrew midwives Shiphrah and Puah were commanded by the king to kill all baby boys. When the midwives let the boys live, the people were ordered to throw the Hebrew baby boys into the Nile (Exodus 1:1-22). Grant and Rowley (1963:236) affirm that it is known that parties of Semites were in Egypt in the 13th Dynasty during the reign of Amenemhet II. A tomb in the Middle Egypt depicts the visit of thirty-seven Semites. The papyrus preserves the names of seventy-seven slaves of whom forty-eight are Asiatic, some of the Semitic names being directly related to those of the patriarchal family. The same papyrus throws much light on the prison system. .

2.2.1.7 Conclusion

The Old Testament record of Israel's origin and development demonstrates that they functioned within the culture of their own time. God's self-disclosure and direction to his elect nation often accommodated existing cultural aspects. While such accommodation reflects God's way of dealing with his creation, it does not necessarily imply His ideal will. Slavery is accepted in the Old Testament as part of the world in which Israel functioned. It is not abolished but regulated.

The Egyptian case is yet another typical case where one sees two types of masters. Joseph, a man under the will of God and Sethos I, the cruellest king of his time, whose aim was to destroy and to treat the Israelites severely. As a result there is reason enough that servants needed protection. Protection could only be executed through the law of God as stated in the Covenant book.

2.2.1.8. Domestic workers and the Law in the Old Testament

2.2.1.8.1 Introduction

To the Israelites the Mosaic Law was there to regulate and not to abolish the possession of slaves. The story of a widow in (2 Kings 4:1-7) whose two sons had to be taken as slaves, confirms that servitude as a means of debt payment by labor was permitted by law in Israel (Exodus 21:1-2; Leviticus 25:39-41; Deuteronomy 15:1-11). It would appear

that the legal system in Israel was much abused (Nehemiah 5:5, 8; Amos 2:6; 8:6), even though the law limited the term of such bondage and required that those so held be treated as hired workers. Robinson (1972:38) pointed out that slavery was a recognized institution in Israel and all the neighbouring states because it was an essential part of the economy.

According to the law (Deuteronomy 15:1-13) creditors were allowed to keep slaves for six years only, and the seventh year they must be allowed to go free. The same must apply to debtors, because on the seventh year all debts were to be cancelled. The law about the Sabbath is one of those laws which is to be remembered by all (Exodus 20:8-10). The seventh day of each week has to be kept holy. No one must work on that day from the alien guarding the property, the animals that are used to perform certain duties outside, menservants and maidservants, every member of the family must rest on that day.

Phillips (1973:48) states that the jubilee, and those regulating religious festivals (Deuteronomy 14:29), point to the same social attitude, in sharp contrast, for example, to the Hammurabi's Code in which the tendency to secure the interests of the ruling classes prevails.

The law also protects those aliens who are exposed to human poaching, or forced by economic factors to sell themselves to slavery. Those who are found involved with human trafficking or caught in possession with such people must be put to death (Exodus 21:16).

2.2.1.8.2. Domestic work and the Book of the Covenant

The purpose of the book of the Covenant was to remind the People of God about all the laws set before them by God, through Moses to live according to them, to fulfill and to keep as well as to enlighten the nations about human relations (Exodus 21:1-36). In the book of Nehemiah (9:13) it is clearly stated that God came down on Mount Sinai and He spoke directly to all the people from heaven. He gave those regulations and laws that are just and right, and decrees and commands that are good. Douglas (1962:268) observed that the book of the Covenant comprises 'judgments' 'precedents' and 'statutes'. The

'judgments' take the form of case-laws: 'If a man does so-and-so, he shall pay so much.' The 'statutes' take the categorical form 'Thou shalt (not) do so-and-so.'

The commands contained in the Book of the Covenant are not confined to a particular period in the history of Israel but are for all times, past, present, future and forever. Kaiser (1983:163) confirms that these commands in the Book of the Covenant are timeless abstractions. They are given with an eye to a future event, the invasion of Canaan where the theocracy is still to be found. Oppression which is directed against spiritual obligations or personal rights is condemned by God. Kaiser (1983:163) correctly applies these laws when he states: "Magistrates, rulers, judges, employers and individuals are all challenged to desist from perpetuating such practices or else they will face the judgement of God."

2.2.1.9. Conclusion

As far as slaves in general and those in domestic work in particular are concerned, one senses that the law was an attempt at protection. The cases we have explored highlight the need for protection even for slaves in the domestic service of respectable, good and kind God-fearing people. This is part of the context that necessitated the law.

The laws by themselves could not be effective, and needed to be applied to the day-to-day life of the Israelites or slave masters without being enforced by someone who has authority from God. Humans are weak and they continuously fall into sin. They need someone with authority to remind them of their responsibilities and to keep away from sinful activities which offend others, servants and the helpless which are not condoned by God.

2.3. DOMESTIC WORK AND THE PROPHETS IN THE OLD TESTAMENT

2.3.1. Introduction

God Himself called the prophets through dreams and visions. He called them to regulate the life of his people through his laws which they had to obey and keep. God called Moses (Exodus 3:7-8); Elijah (1 Kings 18:24, 24); Samuel (1 Samuel 3:4); Isaiah (Isaiah 6:8); Jeremiah (Jeremiah 1:4-5) and Ezekiel (Ezekiel 2:1-8).

Douglas (1962:1032) states that some of the titles used to refer to prophets were “holy men of God,” ‘man of God’ or ‘servant’; one who is called, or one who calls to men in the name of God.” The prophets often received a specific and personal call from God. The initiative in making a prophet rests with God (Exodus 3:1-4).

2.3.2. The function of the Prophets

Amos warned Israel to repent and to redress social inequalities (Amos 5:12), corruption of justice and the decay of social unity in the Hebrew society. The rich showed no sense of responsibility towards the poor and were depriving them of their property (Amos 5:11). Deist (1986:41) affirms that Amos leveled his social criticism against the malpractices in the north where peasants were being forced to give up their smallholdings, their homes, and eventually sink into slavery. Peasants were exploited in various ways. In a sense the injustice being suffered by the poor was aggravated by the local authorities who were vested with authority that permitted them to decide questions of inheritance and to give judgement in matters of law. Taxes were so distributed as to make the poorer families bear the heavy contributions.

The prophets were to rebuke both the kings and the people for transgressing the laws of justice. The prophet Nathan rebuked King David for greed and murder of Uriah the Hittite from whom he took his only wife Bathsheba (2 Samuel 12:1-23). The prophet Elijah rebuked King Ahab for greed, theft and the murder of Naboth from whom he stole his vineyard (1 Kings 21:17-19). Deist (1986:140) therefore aptly adds that pre-exilic prophets directed their charges largely at the kings of Israel and Judah and at the abuses related to a monarch that had departed from Israel’s royal paradigm.

Prophets were also involved in national affairs. The high class women of Bashan who were oppressing the poor and crushing the needy are compared with the best fat cows of the area for their luxurious life-style they had at the expense of the poor (Amos 4:1-3). Amos warned that they will be taken to exile for the cruelty they were inflicting on the poor and the needy. God commanded Moses that the Israelites will have the same law with the aliens and the native-born (Leviticus 24:22).

The elements of morality and justice were also some of the focal points of the prophets. They also warned the people against oppression of the poor and the fatherless of the society. If one of their countrymen becomes poor among them and sells himself into servitude, they were not to treat him or her like a slave (Exodus 22:21; 23:9; Leviticus 19:33)

Amos is directing his criticism against Israel because of their unjust behaviour towards the poor and the needy of the country. “They sell the righteous for silver and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed” (Amos 2:6-7).

The prophets did not only transmit messages from God to the people, but they also conveyed responses from people to God (Amos 2:10-12). Prophets were raised up from among the people by God to serve as a link between God Himself and his people. (Deuteronomy 18:15-19). The prophets were the channel through which the people could communicate with their creator. They were the Nazirites dedicated to God like Samson and Samuel (1 Samuel 1:11).

2.4. CONCLUSION

It is clear from the information above that there are explicit cases of domestic service in the Old Testament; and it was done by both male and female slaves. To keep a domestic servant was not a moral evil, but it was part of the many customs of the age. Initially domestic workers were not protected by the law, but the Old Testament made it possible to change the status of a slave as property of the master to that of a human being. The Old Testament also provided rights to regulate the lives of both the master and the servant. Regulations were not left to individual masters to manipulate but God provided prophets to remind the people about the will of God and they motivated and ministered to the people about God the Creator.

2.5. DOMESTIC WORK IN THE NEW TESTAMENT

2.5.1. Introduction

In the New Testament slavery is mentioned predominantly in Paul's letters. Paul stresses reciprocal attitudes between slaves and slave-owners. He encourages slaves to obey their masters in the Lord; but at the same time he encourages the masters to provide the right things to their servants (1 Colossians 4:1; Ephesians 6:9). In trying to encourage good relations he refers to spiritual oneness (1 Corinthians 12:13; Colossians 3:11; Galatians 3:28; Acts 10:35) and those who believe in Christ are no longer slaves, but sons and better slaves (Galatians 4:7; Philemon: 16).

Laymon (1971:740) explains that "the New Testament, in contrast with the Old Testament refers to slaves and slavery as more coincidental and secondary." The Gospels refer to slaves as part of the fabric of society. The personal slave of a high priest (Matthews 26:51) is a natural part of a narrative. Incidental references to the everyday functions of slaves are numerous. Jesus frequently used slave motifs in his parables because such images were the common stock of his audiences. His mere reference to the social phenomenon neither approved nor condemned its existence. Paul's epistle to Philemon and his treatment of household codes directly addresses the issue of slavery.

Paul in the first letter to the Corinthians (1Corinthians 7:20-24) encourages Christians to remain in the situation they were before they accepted the gospel. Whether one was a slave when one was called to Christ, should not bother, but those who are able to free themselves should also do so.

2.5.2. Rhoda

Rhoda worked as a servant in the household of Mary the mother to John also called Mark. She was the first one to discover that Peter was free after his miraculous escape from prison (Acts 12:13-16). Barker (1995:1617) confirms that Rhoda was a hired servant, but in sympathy with the family and the church.

2.5.3 A servant of a pagan centurion

A Roman military officer who ranked high in his duty (Luke 7:3; Matthew 8:5-13)) showed great faith in Christ even though he says that he does not deserve the honor to have Christ in his house. Through his love for his servant as well as faith and trust in Christ, his servant was healed without any contact with Christ

2.5.4 Malchus

Malchus was one of the household servants of the high priest Caiaphas who was present at the garden of Gethsemane when Christ was arrested (John 18:10,25-27). This shows that servants in the New Testament were assigned to do different duties. In this case Malchus was deployed with the soldiers for a specific mission.

In addition Douglas (1962:775) wrote that, referring to the high priest's servant, whose ear Peter cut off when Jesus was arrested in the garden of Gethsemane (Matthews 25:51; Mark 14:47; Luke 22:50; John 18:10), "only John mentions the man's name, thus confirming his close acquaintance with the high priest Caiaphas and his household (John 18:15); and only Luke (22:51) mentions the healing of the ear."

2.6 THE LETTERS OF PAUL

2.6.1 Introduction

Paul and Peter in some of the letters they wrote to different congregations (Ephesians; Colossians; Galatians, 1 Corinthians, Philemon, three pastoral letters namely 1&2 Timothy, including the letter of 1 Peter), deal with issues concerning the institution of slavery. Though they are not advocating for the abolition of slavery (1 Corinthians 7:20-24) explicitly, they are concerned about issues like equality among Christians, obedience of slaves to their masters, promotion of unity, caring for the poor and the needy, the high goals God has for the church in its ministry and the full adequacy of Christ. They give instructions to both the slaves and masters about relations and how each should conduct himself towards the other in the Lord.

2.6.2 Obedience

Paul urges slaves to obey their earthly masters with respect, fear and sincerity of heart, just as they would obey Christ. Slaves are not only to win favour when their masters are watching them at their work, but should work like slaves of Christ doing the will of God from their hearts (Ephesians 6:5-6; Colossians 3:22; Titus 2:9). Barker (1995:1801) points out that “it might very well be that the fact of his Christian profession would expose him (the slave) to great exploitation and persecution at the hands of his pagan master or fellow-slaves; but the sense of Christ’s approval would be his reward.”

2.6.3 Class distinctions

Paul in his letters (1 Corinthians 14:34-35; Colossians 3:18; 1 Peter 3:1 and Titus 2:5), warns women to remain silent in the churches because they are by law not allowed to speak. If they want to inquire about something, they should ask their husbands at home, for it is disgraceful for a woman to speak in the church. Barker (1995:1756) concluded that “some believe that in the light of this (1 Corinthians 11:3); there is a God-ordained order that is to be the basis for administration and authority.” Women are to be in submission to their husbands both at home (Ephesians 5; 22) and in the church (1 Timothy 2:11-12), regardless of their particular culture. In Paul’s day class distinction was the order of the day, just as it is still in many quarters. In contrast Guthrie and Motyer (1970:1070) point out that “some women were perhaps calling out questions and commenting knowingly on things said in the service.” They further say that “Paul did not condemn women to complete silence in the church, for he mentions that some were able to prophesy (1 Corinthians 11:5; Acts 21:9) and this was a gift exercised in public”. Men too were told to be silent on occasions (1 Corinthians 14:28, 30). Only in quietness could the word of God be heard and absorbed.

2.6.4 Equality

To the Galatians (3:26-28), Paul teaches that they are all sons of God through faith in Jesus Christ. There is neither Jew nor Greek, slave nor free, male nor female. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.”

2.6.5 Unity

In the Letter to the Colossians (Colossians 3:11, 14-15) Paul pronounces rules for holy living to all those who belong to Christ. He reprimands those who are now Christ's subjects to refrain from their earthly desires because in Christ they are a new creation: there is no Jew or Greek, circumcised or uncircumcised, barbarian, slave or free. Paul encourages them to love each other, for it is love that binds them all together in a perfect unity. Barker (1995:1818) alerts us that Christ is all, and is in all. "Christ transcends all barriers and unifies people from all cultures, races and nations. Such distinctions are no longer significant."

2.6.6 Provision

According to (Colossians 4:1), masters must provide their slaves with what is right and fair because they know that they also have a Master in heaven. Jones, (1976:863) affirms that "the masters, on the other hand, are admonished to treat their slaves with justice and equality, knowing that they too have a heavenly Master".

2.6.7 Abolition of slavery

In 1 Corinthians 7:20-24 and; Philemon: 17, 21 Paul persuades Philemon to welcome Onesimus as a partner, not as a slave anymore. Elwell (1976:609) correctly states that Paul "neither condones slavery nor sanctions revolt against masters". According to 1 Corinthians 7:21, Paul suggests that those who were called to Jesus while in slavery, should not be troubled by the condition they find themselves in, but should they be given an opportunity to free themselves, they should do so. Guthrie and Motyer (1970:1187) conclude that "slavery was so integral a part in the social system that a direct confrontation with the state to abolish it, even if it had been possible for the Christian church to embark on such a crusade, would have resulted in nothing short of a revolution." They say Paul was no revolutionary and he believed that alleviation of the system could best come through some other ways.

2.6.8 The Church as an historical agency

Paul, in his letter to the Corinthians (1 Corinthians 10:17; 12:12), when he teaches about the Lord's supper said that "because there is one loaf, we, who are many, are one body, for we all partake in the one loaf." The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body, so it is with Christ. Barker (1995:1752) reports that "this example (1 Corinthians 12:12) illustrates the unity and diversity of the different spiritual gifts exercised by God's people, who are all members of the one body of Christ".

Paul urged the elders of the church in Ephesus to keep watch over themselves and all the flock of which the Holy Spirit has made them overseers. He said; "be shepherds of the church of God, which he bought with his own blood." Price (1961:471) explains that Paul was concerned chiefly to proclaim the importance of "the Church as the historical agency purposed by God to reconcile man and man and to lift the spirit of man into communion with the divine."

2.7 CONCLUSION

The New Testament also refers to slavery as part of the fabric of society. With the entrance of Christian religion into the fabric of Roman society, difficult problems arose. During Paul's day, class-distinctions were the order of the day. It was just easy for Jews to call heathen nations 'dogs' because they were not children of Abraham. Gentiles too, were often guilty of similar snobbery. The Greeks were even worse than the others; Aristotle called slaves 'animated implements', and 'mere breathing tools'. But Paul taught that in Christ, all are equal. Slave owners are called upon to act in a way which befits their Christian calling. In the New Testament a Christian slave might be recognized as a leader and teacher because of his spiritual gifts and attainment. Paul seeks the religious basis for the obedience and respect which is to characterize the relationship between the master and the servant.

2.8. THE HISTORICAL BACKGROUND OF DOMESTIC WORKERS IN SOUTH AFRICA.

2.8.1. Introduction

As early as 1777 the imported slaves, Khoikoi, Coloureds, Indians, Europeans and Africans were employed as domestic servants by the settlers. Cock (1980:180) reports that domestic workers were generally paid in beads, brass-ware, articles of clothing, an ox, cows or a dozen sheep for the whole year. This system of payment can be compared with some practices of biblical times (Genesis 30:32).

2.8.2. The period of initial contact: 1770-1820

During 1792 in South Africa, servants or slaves were acquired along similar lines as those in the Old Testament (1Kings 5:13-15). Cock (1980:93) points out that there is evidence that labour relations sometimes involved “duress, including kidnapping and capturing of Xhosa children.” Xhosa prisoners were either distributed among the Boers as servants, or to be sent to the slave lodge in Cape Town.

2.8.3. Economic compulsion

The Mfecane or dispersal of the African tribes by the rising Zulu state during 1823-1828, appropriation of land by the colonists and the cattle killing of 1857 caused great starvation and left many as refugees. Survivors had to look for sustenance as labourers in the white employment. Cock (1980:200-201) observed that “the African tribes’ need was so intense that it led some to offer their children as servants in order to secure their survival.”

2.8.4. Cultural differences

The vulnerability and the cultural differences of indigenous people led them to be looked down upon by the colonists. De Gruchy (1979:177) states that “the Dutch settlers regarded the indigenous people as culturally inferior heathens destined by God to be the hewers of wood and the drawers of water for their superior masters.” In contrast, Niehaus and Villa-Vicencio (1995:62) argue that it is not so much the difference of culture, but

“the aim of the ‘white tribe’ of Africa by grabbing the lion’s share of the land, wealth, resources and power and to put their culture to dominate all others.”

The difference in culture led to a scenario where the powerful looked down upon the weak with contempt. Cock (1980:193) reports that within their structure of inequality the nature of the relationship between employer and domestic worker varied from “kindly paternalism to extreme brutality”. Both sets of attitudes and treatment involved a denial of human dignity. The most typical viewpoint was that “servants were like children and should be treated with kindness and firmness.”

2.8.5. Capitalistic attitude

Racism and ethnicity has distorted the attitude of the majority of employers towards their employees. Domestic workers are only used as tools that you dump away in a secluded place after use. Some even cleaned houses that they were not allowed to sleep in. They cook food, but they were often not allowed to sit at the table. Cock (1980:195) confirms that, during the heyday of the apartheid dispensation, whites were not allowed to accommodate black people in their homes. Those who did so did it at their own risk and would have to face the full wrath of the law. As a result, small single rooms had to be built by those who wished to have their domestic workers handy when they were needed. These quarters are built a considerable distance from the house “to show the distance and separation between the employer and the domestic worker.”

Plaatje (1982:110-111) points out that according to class legislation, no native woman in the Province of the Orange Free State could reside within a municipality (whether with or without her parents, or her husband) “unless she can produce a permit showing that she is a servant in the employ of a white person,” this permit being signed by the town clerk.

2.9 Post-apartheid era

In spite of the fact that a New Legislation for domestic workers has been promulgated by the government, appalling conditions experienced by domestic servants in the old dispensation have not yet completely changed. There is a continuous resistance on the side of some employers who do not want to comply with the new conditions of employment. One negative outcome that is manifesting itself is the vast dismissals of

employees. The main reason for dismissals is to avoid contracts and to pay servants according to the law. The employers are not happy about the protection enjoyed by the employees now. As a result one employee is often now shared by four or five employers.

In the post-apartheid era we see a high concentration of domestic workers in Johannesburg, from within and from without the country; especially from informal settlements. The Economist (1999: 79) states that “most of the servant-power is found in white parts of Johannesburg.”

Practical changes in domestic service are not yet visible. It will still take some time because designs of the past still continue. With regards to empowerment, some employers advise their employees to learn and to empower themselves with life-skills. The Economist (1997:81) reported that “though change will take some time, some madams are encouraging their maids to learn useful life-enhancing skills”.

2.10 Conclusion

Historically the conquered population was absorbed into the colonial economy, men into agricultural labour on the farms and women into domestic labour as wage labourers. Throughout the centuries domestic service was increasingly considered a low status occupation fit only for people from rural areas. There is evidence that labour relations sometimes involved duress including the kidnapping and capturing of Xhosa children. This was desirable because it secured a source of cheap and reliable labour. Domestic workers were regarded as culturally inferior. They were regarded as children who were irresponsible, secretive and unable to work without close supervision.

2.11. THE CHURCH AND DOMESTIC WORKERS

2.11.1. Introduction

Mission work in South Africa started as far back as the early days after the Dutch people had settled in the Cape colony. Missionary agencies from different continents sent missionaries to South Africa. Some of them were well intentioned; while others were imperialists who were interested in their empires than in the Kingdom of God. Verkuyl (1978:163) confirms that “throughout the history of the Christian mission, pure and

impure motives have been as mixed with each other as the clean and unclean animals of Noah's ark"

Mission work was carried out by different church denominations. The English speaking churches were in most cases Anglican, Congregational, Methodist and the Presbyterian. These churches came to South Africa during the upsurge of British imperialism, and they took sides by and large with the British government in the ensuing struggle for power in South Africa (De Gruchy 1979:86). Other prominent role players on the South African mission field were of the Baptist, Roman Catholic, Lutheran and Dutch Reformed traditions.

Different as they may be, they are all part of the church of Christ., and need each other in the struggle for justice and peace. Relationships have clearly been strained over the years, and have reached a breaking-point on several occasions in recent times. Although racial discrimination was entrenched in the Union constitution and determined much of the legislation between 1910 and 1948, it did not have an effect it manifested after 1948. Over the years, but especially since 1948, many church synods, conferences and assemblies as well as individual church leaders protested against various pieces of legislation that they considered unjust.

The churches have spoken out against the following laws: Race Classification; Group Area's Act; Education Acts; Job Reservation Act; Security Bills; Pass Laws; Migratory Labor System and Immorality and Mix Marriage Act, just to mention a few. These apartheid laws affected the deprived who happen to be black and most severely the domestic workers.

2.11.2. Missionary efforts towards domestic workers.

2.11.2.1 The church and race classification

This legislation raised rivalry, hatred, prejudice and animosity between the black and white races. Myers (1999:83) codified his experience by making reference to social Darwinism which implies that "some races are better than others". Since the majority in the English speaking churches is black, a considerable percentage is made of domestic workers. The churches protested against this law because it was going to aggravate the

already bad situation of racism between black and white people. Those who were to be mostly affected were domestic servants who experienced discrimination and prejudice on daily basis. These vulnerable men and women in the domestic service experienced first hand ethnicity at its best because they had very few options but to endure the pain and the hurt of racism. In the report (report of 1974) of the General synod of the DRC, the synod concluded that “in this imperfect world of ours there is, on the one hand, the temptation of egoism, exploitation and discrimination by the privileged against the less privileged group and, on the other hand, the temptation for the latter group not to accept responsibility for their own development” De Gruchy (1979:83) argues that the Dutch Reformed Church has come under fire from the Gereformeerde Kerken in Holland. As long ago as 1952 Dr. Ben Marais expressed the dilemma of the whites in South Africa by saying, “to maintain ourselves, but not to do it in such a way that non-whites and their aspiration will be the victim of our selfish and self-interest.”

2.11.2.2. The church and the Group Areas Act.

There has been an evolution within many churches in the manner in which segregation was viewed. Many evolved from a position of maintaining that racial separation was “scriptural”, to that of looking at it as “pragmatically necessary but not the ideal”, to even a viewpoint that considers it as being “blatantly unscriptural”. The DRC claimed, at certain moments in its history; that, in specific circumstances and under specific conditions “the New Testament makes provision for the regulation on the basis of separate development of the co-existence of various people in one country” (de Gruchy 1979:72). The history of the implementation of separate development is full of human tragedy and pain because it violates the lives of people. It has a negative impact on domestic workers. Those who together with thousands who were moved to the remote areas away from the city, are forced to leave their families behind and spend most of their time alone in the city. This situation deprive them to exercise their responsibility to their own families, instead they raise and care for the children of their employers. This situation affects them emotionally and psychologically. Kistner (1995:25) reports that “at the political level this policy of exclusion has been largely overcome in the new South Africa”. He said at this level it relied on a racial ideology and racial classification. The abolition of legalized separation and discrimination does not mean that racism has been eliminated. He says it has remained a “latent force with a destructive potential” (Kistner, 1995: 25).

2.11.2.3. The church and forced removals

The Land Act of 1913 and the subsequent legislation in 1936 was one of the cornerstones for this policy. This policy denied both the rural and the urban black population of their citizen rights in the land of their birth. These people were removed from where they have lived for generations, to places unprepared for human habitation. These people had to start every thing from scratch. Because of lack of resources, jobs, and other alternatives, both men and women were forced to go back to the city and for some men and women the only alternative was to sell their services in the domestic service. During the mass removals of the fifties through to the seventies, the churches and other Para-church organizations tried to protest, but the government had all the power on its side to execute its plans. The only thing the church could do was to pledge solidarity with the affected in a passive manner. After this phenomenon, it became difficult for the churches to freely work among the domestic workers, because the employers would look at them with contempt. Some employers would choose for their employees to which church to go on Sunday because those churches which were vocal against the apartheid were regarded as dangerous and their leaders as evil people. De Gruchy (1979:78) describes the policy as “clearly designed in the first instance to safeguard white interests, identity, privileges, land and resources”.

2.11.2.4. The church and Pass laws

The churches have spoken out against the pass laws which govern the movement of Africans and which had led to vast arrests and imprisonment over the years. The peaceful protest by PAC in Sharpeville 21 March 1960 was against the pass laws. The march to Pretoria in 1956 by women was to warn the government that the legislation was evil. After the Sharpeville event, many leaders of black political organizations were arrested and their organizations were declared illegal. The movement of domestic workers was controlled. They had to carry a pass and a permit which associates her/him with a white employer at all times. Should she or he be found without the permit, she/he would be given 72 hours to leave the city and men would in most cases be arrested or charged for vagrancy.

2.11.2.5. The church and the Native Law Amendment Bill

This Bill was promulgated in 1957. The Bill was designed to prevent multiracial worship services in the so-called white areas. The DRC adopted this bill in its report (report of 1974). Domestic workers with limited resources had to devise means of traveling every Sunday to attend a service in the township because the law of the country did not allow them to worship together with their employers. This is confusing to most of the domestic workers when it comes to the understanding of who God is. But because they had internalized the belief that was dictated to them that it is the will of God that things are what they are, as a result, they often did not entertain many questions about the status quo. De Gruchy (1979:101) alerts us to the fact that “we recognize with sadness that our churches can be, and sometimes are, accomplices in injustice. The causes of injustice are not only economic but also cultural, theological and human”. In this regard, De Gruchy (1979: 101) was correct to maintain that to view the unity of the church largely in spiritual and “invisible” terms, is to misunderstand the teaching of the New Testament, and in the end, to compromise the witness of the church as it struggles against racism and other forces that divide and separate people on the ground of culture and ethnicity.

2.11.2.6. The Church and Education

The Roman Catholic Church played a big role in the integration of church schools in this country. Unfortunately in later years the Nationalist party took the education away from the churches and it was substituted by the inferior Bantu education designed for black people only. Myers (1999:85) warns about the negative contribution the education system can have on the poor people if they are taught “to read their world and their past through the lenses of the powerful, the history makers and writers”. Christie (1985:76) states that missionaries also brought Western ideas about the place of women in society. “Basically they believed that women should be trained for domesticity- as wives, mothers, or servants.” They believed that women should not be directly involved in economic production or in politics. The education of black women was largely aimed at “socialization into domestic roles, both in their own homes and as servants in other people’s homes”. So, from early on, domestic skills were part of the girl’s curriculum, and sex discrimination was practiced. In fact, most girls went only to primary school. There were limited occupations open to women. They were taught that domestic service

was the main employment possibility, and industrial mission education prepared women for this role. Those women who did have higher education were still restricted in the work they could do. Nursing and primary school teaching were their best possibilities. In general, mission education did not treat women as equal to men, but it prepared them for subordinate roles in society.

2.11.2.7. The church and migratory labour system

The issue of migratory labour system was top on the agenda of the churches at the Cottesloe Consultation held in Johannesburg December 7 to 14, 1960. At this meeting attention was drawn to the disastrous effects of migratory labor; the low wages paid to the blacks and the inequitable system of job reservation. De Gruchy (1979:67) confirms that the NHK rejected all the resolutions taken at this meeting, supported by the conservative groups within the church, and in due course the Cape and Transvaal Synods of the DRC fell into line, thereby rejecting the role played by their own elected representatives at the Consultation. In its Synodical report (report of 1974); the DRC affirmed that migrant labour and influx control in the cities are inseparable facets of one system. It believed that if the system is abolished, there would be chaos in the labour market, followed by total economic collapse and famine in the homelands. Myers (1999:73) affirms that “the social system reinforces the powerlessness of the poor by exclusion and exploitation”. He says that the non-poor understand themselves as superior, necessary and anointed to rule. “They succumb to the temptation to play god in the lives of the poor, using religious systems, mass media, the law, government policies and people occupying positions of power.” Domestic workers are always told by their employers that they should be thankful that they are the fortunate few because at least out of thousands unemployed black people, who are hunger-stricken in the homelands they have a job to feed their children. The majority of the domestic workers have internalized these abstractions and believe what they are told by their masters as truth.

2.11.2.8. Relationships between the churches

Relationships between churches have been strained over the years because of their positions on apartheid. Van Beek (1987:19-21), asserts that we have to admit that, as corporate institutions, “most of our churches rarely live up to that image. Thus, tension, which has given rise to open conflict in many places, and is likely to continue to do so in

future.” Doctrinal differences had stifled the implementation of the resolutions taken by churches at the ecumenical level. The DRC was the major stumbling block which rendered other churches ineffective in their endeavour to redress the wrongs done to the vulnerable of this country. Since the government had veto powers, churches had no chance of putting their convictions into action. That is why some of the employers of domestic workers could deal with their servants shrewdly without any opposition. Tambo (1987:188) therefore aptly observed: “As people we know that the church that justifies the perpetuation of racism and inequality and resurrecting the concept of a civilizing mission is a colonial church. This is a church which exhorts the slave to remain on his knees and on his knees to pray for the peace and prosperity of the slave master.”

2.11.2.9. The function of the church

According to scriptures (Colossians 4:1) it is the function of the church to bring to the attention of the relevant authorities any plight, need or injustice that may occur. Among others, Pick (2003:150-151) believes that the church can play a prominent role in exerting influence upon social interaction and the development of personal and community beliefs. He further said that Christianity, as well as other faiths, is in many respects responsible for the development, establishment, and maintenance of moral social responsibility. Pick continues to argue that there are times, however, when theological differences need to be put aside in order to respond to the urgent need to prevent human suffering and provide the necessary care for those who are already afflicted. He believes that the church must play a pivotal role in developing capacities for decision making on moral issues. Tambo (1987:190) states that “the church that the oppressed of our country demand is one that openly, publicly and actively fights for the political, economic and social liberation of man, as part of the world forces engaged in the process of bringing into being a new world order for those who are discriminated against, for justice, peace and social progress.” He further warned the church not to get involved in what looked increasingly like a conspiracy to convince our people to bear their earthly tribulations patiently and submissively in the hope of a better future in the world to come.

2.12. CONCLUSION

In spite of the ever prevailing forces of darkness, by the grace of God almighty the church of Christ is still visible and growing strong day by day. Over the years it fought

for peace and justice even at the point where only individuals could stand in the name of the true church of God and speak out the message of life, justice and peace. The majority of the obedient and trustworthy servants of God suffered at the hands of the powers of this world, but the truth prevailed and the gospel of the Kingdom of God is still being proclaimed up to this day.

2.13. NEW LEGISLATION FOR DOMESTIC WORKERS IN SOUTH AFRICA

2.13.1. Introduction

Domestic service is still one of the largest sources of employment for black women and the least recognized in South Africa. It is also viewed as an institution where so-called slavery and exploitation were considered to be the dominant factors. (Cock, 1980:4) accordingly points out that “lack of educational opportunities and employment alternatives coupled with legislation restricting the movement of black workers all combined to trap black women in domestic service’

The general picture of domestic work in South Africa is one of people, mainly women, entering the domestic service not by choice, but rather as a means to alleviate poverty. (Palmer, 1992:67) confirms that “domestic workers were socially peripheral and politically powerless and took housework jobs as a resort when they failed to obtain other employment”

2.13.2 Sectoral Determination Seven for the Domestic Sector

According to the new legislation for domestic workers sector, basic Conditions of Employment Act were promulgated in December 1998. It was to make it possible for the first time to set minimum wages and working conditions for domestic workers. This Act makes provision for the Minister of Labour to establish a Sectoral Determination after being advised by the Employment Conditions Commission (ECC). In May 1999, he announced his intention to embark upon a process of setting minimum wages and conditions for both farm and domestic workers.

Relevant notices were published in the Government Gazette and members of the public were asked to give comments. In terms of the law, an investigation has to be conducted

by the Department before any form of wage setting is implemented. The report of this investigation is then given to the ECC who advises the Minister of Labour.

Sixty-four public hearings were conducted all round the country reaching out to large numbers of domestic workers and employers. One hundred and fourteen written representations were received, while at the same time two surveys were conducted reaching over 300 employers and 4 000 domestic workers. The international situation was looked at, as well as the views of contracted economists to analyse the economic impact of minimum wage setting.

2.13.3 Who is covered by the new legislation?

The new legislation covers all domestic workers, gardeners, drivers employed to drive children to school and persons who look after children, the aged, the sick, the frail or the disabled in a private household. Domestic workers who are employed by employment services, such as labour brokers, and domestic workers that work as independent contractors are also covered by this legislation. The new legislation seeks to address a variety of important issues which have affected this sector for a very long time:

2.13.4 Summary

The legislation tries to address the following issues:

- Formal contracts should be concluded between the employer and the domestic worker to prevent future misunderstandings and to protect the rights of both parties.
- The hours that the domestic worker works and the area in which the domestic worker works should determine the prescribed wage.
- All domestic workers must receive a salary increase of around 8% annually.
- There must be an evidential document that confirms the payment given to the employee.
- Work equipment must be provided freely during working hours.
- Domestic workers should work a maximum of forty five hours per week or 9 hours per day.
- Overtime may only be permitted or required in terms of an agreement between the employer and the domestic worker.

- If the domestic worker does not normally work on a Sundays, and Public Holidays, a double wage should be paid.
- Standby work should be agreed in writing between the parties.
- An employer must grant a domestic worker at least twenty one consecutive days annual leave per year or one day of leave for every seventeen days on which the employee worked.
- During the six months of employment a domestic worker is entitled to one day paid sick leave for every twenty six days work.
- A domestic worker should be granted at least four months consecutive months' maternity leave.
- The domestic worker is entitled to five days family responsibility leave per year.
- Domestic workers may be dismissed if specific procedures are followed.

2.13.5. Comments from unions, organizations and the public

Cosatu reported that standards currently applicable to domestic workers are generally not adhered to by certain employers. There must be an improved system of government inspections and enforcement. At present, in the vast majority of cases, domestic workers are dismissed as they age, with no retirement provisions. Cosatu thus supports the establishment of pension/provident fund for domestic workers.

One of the main arguments mustered against minimum wages is that they are projected to lead to job losses. It is difficult to accurately project the likely effects of minimum wages, and it is also difficult to distinguish realistic responses to wage increases from what are effectively employer threats to dismiss workers rather than to pay them a decent wage.

Bothma and Campher (2003:3) reported that, however, the Department pointed out that these were only rough estimates, as the model had some weaknesses. First, the accuracy of the data may be questioned. The Department itself admitted that this could lead to fewer job losses than the model implies (Department of Labour 2001a:75-78).

PLUSNEWS 14 May 2002 reported that domestic workers are particularly vulnerable. The nature of the industry has made it difficult for workers to enjoy the full benefits of the law.

The Economist (1999:7) affirms that “under apartheid, the presence in almost every prosperous white household of one or two black servants flatly contradicted the notion of racial separation. In spite of the worst racism that is displayed by some of the employers, they still entrust their own children to a black woman’s care.” This resembles the relationship between Abraham and his chief servant Eliezer to whom he entrusted all that he had, though Abraham’s relationship was related to the continuation of Abraham’s line through Isaac (Genesis 24:2).

The Economist (1999:16) declares that “the current government naturally wishes to make maid-madam contracts less feudal”. He says that too many maids are paid largely in kind; table scraps, cast-off clothes and a shack at the bottom of the garden. The Economist further raised a concern that the new labour laws and proposed racial quotas have made most firms cautious about hiring. His prediction is that many farmers lay off workers before the new laws came into effect, for fear that it would be harder later. He concludes that the same could happen to maids, “since a low wage is better than no wage, this would be a tragedy.”

On the political sphere, the Economist (1999:14) argues that the unions want no maid to be paid less than 800 rand a month for cleaning, or 1,200 rand if she also cooks and babysits. He (Economist) says that all this is in theory, but there are problems. He points out that; “First, it will be prohibitively expensive to police thousands of private homes. Secondly, if the minimum wage and other regulations are actually enforced, a lot of maids are going to lose their jobs.”

Patit and Seenarine (2004:1) relate the following report: “It’s already happening”, says Margaret Nhlapo of the Domestic Workers’ Union (DWU): “Spiteful employers are dismissing domestic workers because they do not want to abide by the law. Margaret further concludes that some employers, doubtless, are spiteful. Nhlapo’s perception is that others perhaps can no longer afford to hire a maid full-time, and are switching to contract cleaners who come once or twice a week.

Breitenbach and Peta’s (2001:30-32) view is that should employers replace their full-time service with casual domestic workers, it is important to note that this type of behaviour could lead to a different structure of employment. They believe that if full-time live-in

employment could disappear, the best alternative would be an hourly basis mode of employment in this sector.

Regarding HIV/AIDS, Chloe Hardy of the AIDS Law Project told PlusNews that according to activists and social workers, the government still has a long way to go in protecting HIV-positive domestic workers. The AIDS Law Project has noted a disturbing rise in the unfair dismissal of HIV-positive domestic workers. This is called “constructive dismissal”, where employees are harassed to such an extent that they are forced to resign. The Law is very clear that employers are not allowed to conduct testing without consent of the victims, and they are certainly not allowed to discriminate against those who are HIV-positive. But for the most part, employers of domestic workers seem to feel that this does not apply to them. Educating both employers and employees is crucial towards addressing this problem.

2.13.6 Some recommendations made regarding the legislation

Cosatu (1999:3) recommends a collaborative Programme between the Department of Labour and the local government to carry out education and publicity on the rights of domestic workers. Cosatu believes that to improve conditions of service for domestic workers, a state-regulated labour “pool/agency” for domestic workers would be an alternative. This would entail all domestic workers registering with such an agency, and employers would only be able to hire domestic workers through this agency. The agency would play an important role in ensuring that minimum wages and working conditions are met.

Breitenbach and Peta (2001:33) suggest that there should be sufficient flexibility in the supply of labour in order for the structure of employment to be altered to casual employment, leaving the domestic worker with more opportunity to sell his/her service at an increased wage and with reduced hours of service as opposed to full time live-in domestic service, which is more static. They suggest that the introduction of minimum wage should be based on the need for it by domestic workers and not the need as perceived by politicians and labour unions. In this respect, they conclude that “the objectives of job creation and the improvement of the livelihoods of domestic workers should receive priority in the determination of a given level minimum wages”.

A national minimum wage might not be desirable as current wage levels for domestic workers differ from one geographical area to the next, especially between urban and the rural locations in South Africa. This is indicative of both the ability of employment to pay a certain wage and of the wage required by domestic workers in the geographic location. Beitenbach and Peta (2001:34) therefore recommend that careful consideration be given to a geographically different minimum wage in this sector.

It was indicated in the study by Beitenbach and Peta (2001:34) that casual employment has increased vis-à-vis full-time live-in employment. And it is expected to increase further. They recommend that minimum wage should be calculated on an hourly basis instead of having a set monthly minimum wage. They conclude that “should this be the case, it would create opportunities for employers to employ casual domestic service to escape their legal obligation.”

Sector Education and Training Authorities (SETAs) were established in terms of the Skills Development Act and as from April 1 2002 were responsible for disbursement of the training levies payable to all employers. These levies are collected by the South African Revenue Service via the Department of Labour, and are to be disbursed through a management system motivated by skills requirement assessment and monitoring. Thus SETAs will ensure that the skills requirements of the sector are identified and that the adequate and appropriate skills are readily available. The SETA contributes to the improvement of sector's skills through achieving a more favorable balance between demand and supply, and ensures that education and training are provided. The Domestic Services Chamber is concerned with the training and certification of all domestic workers who work for the households of South Africa.

On 11 May, 2002 PLUSNEWS reported that Millicent Phewa discovered that her local church in Umlazi Township near Durban did not have an HIV/AIDS community support Programme, so she decided to take matters into her own hands. Millicent is now a counsellor, through Sinikithemba Programme and every Sunday she is given 10 minutes in her church (Methodist Church) to talk to the congregation about HIV/AIDS. She strongly recommends that other individuals and churches should take initiatives in their own areas.

Dancaster (2003:121) asserts that there can be no doubt that sectoral determination 7 will have far-reaching consequences for the employers of domestic workers. He recommends that for domestic workers to acquaint themselves sufficiently with the content of sectoral determination 7, inspectors of the provisions of sectoral determination be enforced through educating the employers.

On 14 August 2003 the department of labour reminded employers that domestic workers' wages must be increased by at least 8% from 1 November 2003. This means that a full-time domestic worker in a predominantly urban area should, as of November 2003 take home a minimum of R864 a month, while those in rural areas should take home at least R702 a month. The department recommends that all domestic workers, including gardeners, are entitled to the November wage increase, notwithstanding any other wage adjustment that may have taken place during the rest of the year.

2.13.7 Some concluding remarks

There is great concern from some of the members of public that projected minimum wages might lead to job losses. Some say there are many poor or middle income families who require domestic assistance, but who are unable to afford an adequately remunerated domestic worker. Improvements on wages and conditions of service will remain isolated and subject to an individual employer-employee relationship. COSATU proposes a state-regulated labour pool/agency for domestic workers. According to some people the model of Sectoral Determination has some weaknesses because the accuracy of data may be questioned. Employer participation was too low, and domestic workers are vulnerable. Some concerns are with regard to spiteful employers who have already started dismissing domestic workers because of the new legislation. There are already instances of unfair dismissals for those domestic workers who are HIV positive.

2.14. SUMMARY

Key issues from the literature

2.14.1. In the Old Testament domestic work was mostly done by slaves. To keep a slave was not a moral evil because it was part of the custom during the patriarchal age. Servants did acquire various rights, and relationships were characterized by love and

devotion. There were legal regulations which the prophets would time and again remind the people of, and this was done by way of motivating and ministering to both kings and the entire nation.

2.14.2. The New Testament continued with the ministry from where the Old Testament left off. The New Testament also refers to slavery as part of the fabric of society. During Paul's day class-distinctions were the order of the day. There was a reciprocal hatred on both side of the Jews and the Gentiles, because the Gentiles were not Abraham's children. Paul tirelessly taught that in Christ all are equal. He urged both Christian and non-Christian slave owners to act in a way which befit their calling. In the New Testament Christian slaves were recognized for their spiritual gifts and their attainment. Paul seeks the religious basis for the obedience and respect which is to characterize the relationships.

2.14.3. During the early days of colonial rule the conquered population was absorbed into the colonial economy; men into agricultural labour while their women entered into domestic service as wage labourers. It was desirable to the masters because it secured a source of cheap labour. Domestic workers were regarded as culturally inferior, heathens destined by God to be the 'hewers of wood and drawers of water' for their superior masters. Child-like qualities commonly attributed to them were irresponsibility and inability to work without close supervision.

2.14.4. Over the more than two hundred years of past South African history, from 1777-2005, domestic service has been a constantly changing pattern. It has involved slaves, San, Khoikoi, Coloureds, Indians, Europeans and African men as well as women.

2.14.5. In the history of South Africa, one culture dominates all others whilst purporting to have the interest of all at heart. Dutch settlers regarded the indigenous people as culturally inferior, heathens destined by God to be 'hewers of wood and the drawers of water' for their superior masters.

2.14.6. The missionary church, since its arrival in South Africa, had been involved in health services, education, and Gospel ministry. The only problem is that they had separate curriculums; the education of a black woman was largely aimed at making her a good domestic worker. In as much as the church has contributed in the above-mentioned

areas, most of the time it concentrated on bureaucracy and institutionalization that tend to make it removed from important priorities. For Christianity to have meaning and to gain popularity among the people it serves, they demand that it be involved openly, publicly and actively in their political, economic and social liberation.

2.14.7. The old legislation called the Native Laws Amendment Bill of 1957 made it very difficult for domestic workers to attend worship in churches in the so-called white areas. Further, whites were not allowed to accommodate black people in their houses. As a result, small single rooms had to be built by those who wished to have their domestic workers handy when they were needed. Domestic workers were not covered by law.

2.14.8. In the new legislation for domestic workers since 1996, domestic workers have been covered by the Labour Relations Act, and have now access to the CCMA where they are able to contest unfair dismissal and other unfair labour practices. They have been included in the new unemployment Insurance Law presently before Parliament. When the Conditions of Employment Act was promulgated in December 1998 it was to make it possible for the first time to set minimum wages and working conditions for domestic workers.

2.14.9. There are arguments that minimum wages are projected to lead to job losses. Some reported that domestic workers are vulnerable. The nature of their industry has made it difficult for workers to enjoy the full benefits of the law. According to social workers, the government still has a long way to go in protecting HIV-positive domestic workers. The AIDS laws Project have noted a disturbing rise in the unfair dismissal of HIV-positive domestic workers.

2.14.10. COSATU recommends that the Department of Labour looks into steps which would be needed to establish a domestic workers' agency. The agency would play an important role in ensuring that minimum wages and working conditions are adhered to by all employers.

2.14.11. Sector Education and Training Authority (SETA) was established in terms of the skills Development Act and as from April 2002 was responsible for disbursement of the training levies payable to all employers. The Domestic Service Chamber is concerned

with training and certification of all domestic workers who work for the households of South Africa.

2.15. CONCLUSION

It is very clear from the above information in this document that domestic service has always been there since biblical times. It has always been an accepted phenomenon across the nations, a custom which was part of the fabric of society.

Different organizations, unions and individuals voiced their doubts, based on the impracticality of the new legislation, and the envisaged decline of job opportunities for domestic workers.

Recommendations have been made which might help the government to review its determination for the domestic sector, but it is up to the government to respond.

CHAPTER THREE

DESIGN OF THE RESEARCH INSTRUMENT AND EMPIRICAL INVESTIGATION CONDUCTED IN JOHANNESBURG WEST

3.1 INTRODUCTION

In this chapter I intend analysing the results of the empirical research which was conducted among domestic workers belonging to five different church denominations in Johannesburg West namely; the Uniting Reformed Church in Southern Africa; Methodist Church; Anglican Church; Lutheran Church and the Roman Catholic Church.

My investigation could not discover evidence of there ever having been another previous empirical research on this theme with reference to Johannesburg West. What I am to present in this chapter are the results of a sample research conducted in Johannesburg West among domestic workers. This empirical research emanates from the discussions on different aspects relating to domestic service in the previous chapters.

I know the place very well, since I spend much time in the area working among the domestic workers. I therefore did not have to take special steps to ensure “personal

involvement” or “participation observation”. The analysis of the material accompanied by tables provide relevant information which will give a clear picture of what the churches have done and are doing currently in the area.

Considering the above, my hypothesis was initially inspired by my experiences and beliefs, to do empirical research and distribute a questionnaire to respondents and to five mainline church denominations operating in Johannesburg West to probe their position and attitudes towards domestic workers.

3.2 Quota sampling method

We study the sample in an effort to understand the population from which it was drawn. A sample is a small portion of the total set of persons that together comprise the subject of our study. De Vos (2002:199) gives the following definition: “A sample comprises the elements of the population considered for actual inclusion in the study. As such; we are interested in describing the sample not primarily as an end in itself, but rather as a means of helping us to explain some facet of the population.”

In a sample, to cite Luck and Wales (1982:223), “in the commonly used method of quota sampling, one utilizes known parameters that describe the population. The sample planner prescribes that the field workers select a sample that conforms to these parameters”. De Vos (2002:207) is accordingly in my judgment correct to define a sample as follows: “Quota samples’ main purpose is to draw a sample that is as close to a replica of the population as possible and that represents the population as such”.

Purposive sampling is also relevant to the type of a research I am pursuing because my judgement is that the type of people I am dealing with in this research are not just respondents, but they are the people affected, and are a reliable source of the life and experiences of domestic workers every day of their life. In order for me to gain a representative sampling of domestic workers whose ideas and experiences I wish to survey, I chose Johannesburg West as my location of study. This can be viewed as a subset of measurement drawn from a population in which I am interested. This is a portion of persons that together comprise the subject of my study and the requisite characteristics.

In my research I selected five churches operating in this area to which the respondents belong. I chose assistants to whom I assigned the task of covering different suburbs in the area, and a number of questionnaires to distribute among the respondents to fill or to interview on a one-to-one basis. De Vos (2002:199) states that “the nature of the research problem in which one is interested does not always permit access to the entire set of entities that comprise the population.” He estimates that it may be that the population itself is too large to study, or one may not have sufficient time or resources to do the job. He recommends that in such a case it would be possible to study only a portion of the population, or a sample.

Some of the respondents cannot read nor write, and they are scared to ask their neighbours to help them fill in the questionnaire. Some can read and write, but their standard of education does not allow them to understand some of the academic concepts. Bailey (1978:101) advises that “the researcher must also remember that, sometimes the actual number of cases from which data is collected may be fewer because of respondents who cannot be located, refuse to be interviewed, or return illegible questionnaires.” The sample size available for data analysis may vary from question to question, depending on the percentage of respondents who fail to answer each particular question.

The total number of those researched from all the five churches involved is two hundred. Each of the five assistants was assigned to distribute forty questionnaires to the church he was assigned to. Each of the five selected churches is represented in the sample proportionally on the total of respondents. One hundred and five (105) members from a total of two hundred (200) questionnaires equally distributed to churches filled in the questionnaires properly. Among the respondents were divorcees, widows, widowers, single and married persons. Their ages ranged from nineteen (19) to sixty-five (65) years old respectively.

The profiles of each of the five churches will be treated separately to show how the members from each church denomination responded proportionally.

3.3 GATHERING INFORMATION AND SAMPLING PROCESS

Once the concepts and hypothesis have been carefully formulated and a good sample drawn, the next link in the research chain is the data-collection instrument

(questionnaire). A questionnaire is generally handed to the respondent and filled in by him or her with no help from the interviewer. Luck and Wales (1982:182) explains that “the total purpose of the questionnaires may be summarized as follows:

- * Give the respondent clear comprehension of the question.
- * Induce the respondent to want to cooperate and to trust that answers will be treated confidentially.
- * Stimulate responses through greater introspection, or reference to records.
- * Identify what needs to be known in order to classify and verify the interview.

Even persons who are unable to read and write can still answer questions in an interview. Bailey (1978:182) confirms that. “Many people simply feel more confident of their speaking ability than of their writing ability.”

There are things which have to be avoided in a questionnaire if one wishes to have positive results. Luck and Wales (1982:182-183) have the following suggestions:

- * It should not induce bias, influencing the responses.
- * It should not confuse respondents in terms of what is wanted or how to respond.
- * It should not discourage responses through avoidable fatigue, inconvenience, boredom, or suspicion.

I tried to design a questionnaire according to the requirements of data processing, and which is user-friendly to the assistants. Bailey (1978:113) points out that “the key word in questionnaire construction is ‘relevance’. The word ‘relevance’ has three different facets here:

- relevance of the study’s goals;
- relevance of questions to the goals of the study; and
- relevance of the questions to the individual respondent.

In view of the sensitive nature of the topic, I took it upon myself to explain to some of the respondents I interviewed to clarify and to clear the air of suspicion and reluctance about the purpose and the intention of this research. Bailey (1978:113) affirms that “convincing the respondent that the project is worthwhile can be more effective than paying him or her money in getting him or her to respond.”

The domestic community in Johannesburg West had patient assistant researchers who tried at all costs to clarify and to explain most of the concepts which looked irrelevant and unclear. Bailey (1978:114) states that “after the respondents are convinced that the purpose of the study is relevant, they must be convinced that all the questions in the questionnaire are relevant to the stated goals of the study. Many respondents feel that they have more to lose than to gain by completing a questionnaire and so become easily frustrated by questions they consider irrelevant, ambiguous, or just plain dumb.”

Upon receiving the filled questionnaires from the respondents, I discovered that some questions were skipped, and in some instances respondents simply wrote (not applicable) suggesting that the question is either irrelevant or does not make sense to her or him. According to Bailey (1978:116) no researcher would purposely make questions ambiguous. He confirms that ambiguity is sometimes difficult to avoid, and some words are themselves vague and ambiguous. Bailey’s observance is that the meaning of some words may be known only to highly educated respondents; and such differences can present a real communication problem if the group of respondents is not homogeneous. He recommends that the best precaution is to word each question carefully and to pretest all questions before the actual study by trying them out on people of as many ages, educational levels, ethnic groups, and so on, as possible, to see if they are clear to the respondents.

In Johannesburg West the population is not homogeneous, but diverse and speaks different languages. Seven languages are spoken in this area, and the most used for communication on daily basis are Setswana, Sesotho and Zulu. These are ordinary people who do understand spoken English and Afrikaans at the work place, but they do not understand intellectual language or most of the concepts in these languages. Bailey (1978:118) advises that one problem with ambiguously worded questions, as in double-barreled questions, is that the researcher may be getting answers to what are really two or more different questions, as different respondents interpret a question in different ways. He says that “such errors are devastating to a study, for they are very difficult to detect and correct.”

In this research I also realized that as much as I tried to use simple words according to my own judgement, and suggested by a number of research methods, some of the words were

difficult for the respondents to understand because of their level of education. As a result they gave different answers on the same question.

The identification of race or ethnicity in this research was considered relevant by me, since my sample (domestic workers) is comprised of men and women from different nationalities, different areas in the country and from outside our borders.

A considerable number of questions in the questionnaire are, in my view, short and to the point; but there were questions which were not answered as expected. My discovery is that language is the major obstacle to some of the respondents. The other problem that came up was a number of questionnaires which were returned without being filled. It would not seem that when the assistant distributed the questionnaires, some people who could not read nor write received questionnaires, and were embarrassed to admit they will not be able to fill them in. Now in view of what happened, and the type of sample I am dealing with, I think there is a need for an interpreter, even if it is time consuming. As a result these people were approached as a special case, where clarification of questions by interviewers has to be considered. This problem also affected the return rate of the questionnaires from respondents. Bailey (1978:120) argues that "questions should refer to concrete and specific matters and have specific answers, if possible." He refers to questions concerning matters such as age or sex as specific.

In this research I tried to use a number of "dichotomous questions" with the aim of having specific answers, especially with questions concerning gender and age because I felt that the respondents were familiar with the appropriate response categories. About the issues of justice and happiness it is clear from the responses from different respondents that these concepts are difficult to explain adequately as expected. Some indicated that they are not sure what to say. Bailey (1978:126) reports that opinion questions are especially difficult. "The respondent often does not have an opinion because he or she has never thought about the topic." He says that respondents are concerned about appearing stupid, and must be reassured that there is no right or wrong answer.

I agree with Bailey that opinions question are the most difficult to answer. One of the questions I asked in the questionnaire was the respondents' opinion about their involvement with the labour unions and advocacy groups. The majority of respondents

(100%) indicated that they are not involved, and some said that they do not understand unionism. It is a sensitive question especially for domestic workers who over the years were forbidden by their employers to join unions. Specifically on this matter, I advised the assistants to allow respondents to express themselves, and that they should avoid biasing the respondents, because they would end up not using their own imaginations.

There are two types of questions; close-ended questions and open-ended questions usually used in questionnaires. Considering the type of people I am dealing with, as well as their level of education, I chose to use more of the close-ended questions over against the open-ended questions. The advantage of the close-ended questions is that they are often easier for respondents to answer and they merely have to choose a category, while formulating an original answer for an open-ended question can be much more difficult. Bailey (1978:124) confirms that close-ended questions make it easy for respondents who do not know the answer nor have an opinion to try to guess the appropriate answer or even to answer randomly, while open-ended questions require “superior writing skills, better ability to express one’s feelings verbally, and generally a higher educational level than do close-ended questions.” In contrast De Vos (2002:292) maintains that “one must ask truly open-ended questions. He believes that open-ended questions do not predetermine the answers and they allow room for the participants to respond in their own terms. De Vos suggests that one should ask questions that require more of an answer than “yes” and “no”.

My research questionnaire contains a mixture of close-ended questions, dichotomous questions as well as open-ended questions. The reason for this is that some information required a particular type of a question.

3.4 CONCLUSION

In my research I tried to play by the rules of the general approach of research, and I used most of the tools of professional research. I asked open-ended, close-ended and dichotomous questions and other techniques used in the modern research to reach relevant results to the topic of study.

After all the assistants submitted the questionnaires which the respondents returned, I counted a hundred and twenty-four. Of the hundred and twenty-four (62%) returned

questionnaires, only 105 qualified to be part of the sample, which is (52.5%) of the initial total intended sample for the study. Fifty per cent was considered as being enough to meet the requirements of a representative sampling.

3.5 REPORT OF RESPONSES (SEE APPENDIX 1 FOR QUESTIONNAIRE USED)

3.5.1 Biographical information

It is estimated that the total number of domestic workers ministered to by the five selected churches is around 200. A hundred and twenty four (62%) respondents filled and returned the questionnaires. Nineteen (9.5%) of the questionnaires were not properly completed. As a result only 105 (52.5%) questionnaires were properly filled in. The majority of the respondents were women, 93 (88.5%), and men numbered 12 (14.2%). The youngest person was 19 years old, while the oldest was 65 years old. The majority were in the age group between 25 and 45 years.

In terms of the marital status of the respondents, the majority 47 (44.7%) are single, followed by those who are married, 37 (35.2%), 12 (14.2%) widows and 9 (8.5%) divorced.

The ethnic profiles of the respondents are: The highest number is Southern Sotho, 20 (19%); Tswana-speaking, 14 (13.3%); and Zulu speaking, 17 (16.1%). Other respondents are: Northern Sotho 16 (15.2%), Tsonga 11 (10.4%), Venda 5 (4.7%), Xhosa 10 (9.5%), Afrikaans 1 (0.9%), and Ndebele 1 (0.9%)

The majority - 55 (52.3%) of those respondents attended school up to high school, while 38 (36.1%) had only primary education. Only 12 (11.4%) have never been exposed to any formal education.

The fact that 11.4% of those who responded never went to school, may be indicative of the reality that many of them are from the countryside, where they were not exposed to educational institutions and enough resources. The majority attended up to high school, but due to lack of resources and their poor backgrounds, they could not continue with education.

The majority of respondents - 62 (59%) travel to work every day since the advent of informal settlements around the city. Only 43 (40.9%) of the respondents indicated that they still stay on the premises with their employers.

Table 3.1

3.1.1 A. Biographical information

	Numbers	Percentage
1. What is your sex		
Female	93	88.3%
Male	12	11.4%
2. How old are you?		
Between 19-30 years	28	22.5%
Between 30-40 years	39	31.4%
Between 40-50 years	39	31.4%
Between 50-65 years	15	12%
3. Which of the following is your home language?		
S. Sotho	20	19%%
N. Sotho	16	15.2%
Tswana	14	13.3%
Zulu	17	16.1%
Tsonga	11	10.4%
Venda	5	4.7%
Xhosa	10	9.5%
Afrikaans	1	0.9%
Ndebele	1	0.9%
4. What are your education qualifications?		
Never at school	12	11.4%
Primary education	38	36.1%
High School	55	52.3%
5. What is your marital status?		
Single	47	44.7%
Married	37	35.2%
Divorced	9	8.5%
Widow	12	11.4%

3.1.2 Conditions of employment

Most of the respondents - 62 (59%) travel to work these days since the advent of informal settlements on the peripheries of the city. Only 43 (40.9%) still stay on the premises at their work place.

Among those respondents who live in, 43 (40.9%) indicated that their rooms are installed with electricity, and 21 (20%) affirmed that their rooms are also furnished.

A considerable percentage 59 (56.1%) of the respondents had no problems in having their relatives visit them at their work place. About 26 (24.7%) claim that relatives are not allowed.

There is so much work that 14% of the respondents complained that sometimes they have no time to attend to family matters and societies which are important organizations, which help them, should death strike in the family.

Only 25 (23.8%) have legal contracts of service with their employers; while 80 (76.2%) are not provided with contracts. Only 24 (22.8%) are happy with their condition of employment, while 81 (76.1%) are not happy.

Most of the respondents do not have a job description. Only 29 (27.6) have a job description according to the findings.

Table 3.2

B. Conditions of employment

	Number	Percentage
6. Do you stay in or travel?		
Stay in	43	40.9%
Travel	62	59%

7. Is your room installed with the following infrastructure? (If yes indicate)

Electricity	43	100%
Furniture	21	48.8%

8. Is your family allowed to stay with you on the premises?

Yes	3	6.9%
No	40	93%

9. Do you have a legal contract of service?

Yes	25	23.8%
No	80	76.1%

10. How many hours do you work per day/week?

9 hours per day	20	19%
45 per week	37	32.2%
More hours per week	47	44.7%

11. Do you have proper job description?

Yes	29	27,	6%
No	76	72.3%	

12. Are you happy with your work conditions?

Yes	24	22.8%
No	81	77.1%

3.1.3. Remuneration

A considerable number - 21 (20%) of those who responded are still paid less than R500 per month; but 81 (77.1%) now earn between R500.00 and R1000, 00 per month, while 13 (12.3%) are earning between R1000.00 and R1500 per month. Only 36 (34.2%) get a yearly increment from their employers; while 69 (65.7%) do not get any increment. Four (3.8%) of the respondents confirmed that their wages are accompanied by pay slips, while 101 (96.1%) do not.

Of those respondents who stay in - 4 (9.3%) indicated that their employers deduct from their wages a certain percentage for meals and accommodation, 39 (90.6%) said no. Another 28 (26.6%) indicated that they work overtime with pay, and 77 (73.3%) do unpaid overtime.

61 (58%) work on Sundays and during public holidays with extra pay; but 44 (41.9%) do it without pay.

About 23 (21.9%) do agree to stand by for family parties and some other activities with pay, while 40 (38%) do stand by without pay. Some 28 (26.6%) indicated that they are sometimes being paid in kind, and 77 (73.3%) indicated that they have not experienced such a thing.

Table 3.3

C. Remuneration

	Number	Percentage
13. How much do you earn per month? (Indicate in one of the wage levels)		
R0-R500.00	21	20%
R500-R1000.00	81	77.1%
R1000-R1500.00	13	12.3%
14. Do you get an annual salary increase (e.g. 8 %?)		
Yes	36	34.2%
No	69	65.7%
15. Is your payment accompanied by a pay slip?		
Yes	4	3.8%
No	101	96.1%
16. Are there deductions from your wages for meals and accommodation?		
Yes	4	9.3%
No	39	90.6%
17. Do you often work overtime? (E.g. in terms of the agreement)		
Yes	28	26.6%
No	77	73.3%
18. Do you sometimes work on Sundays and Public Holidays (e.g. double wage should be paid)		
Yes	61	58%
No	44	41.9%

19 Are you often asked to standby? (e. g. between 20h00 and 6h00 the following day)

Yes	23	21.9%
No	40	38%

20. Are you often paid in kind? (E.g. clothes or food)

Yes	28	26.6%
No	77	73.3%

3.1.4. Leave

Over fifty per cent of respondents 74 (70.4%) indicated that they get their paid annual leave, even though the duration of leave differs from one employer to the other. Some get two weeks, others three weeks. Only 31 (29.5%) do not get paid annual leave. About 54 (51.4%) are allowed sick leave, and 51 (48.5%) do not get it.

The majority 75 (71.4%) of women in domestic service are allowed maternity leave with pay. Unfortunately about 20 (19%) are not paid when on maternity leave.

Quite a big number -75 (71.4%) are allowed family responsibility leave with pay, and 30 (28.5%) without pay. Most respondents indicated that at least a day or two are allowed, depending on the distance of one's home.

Table 3.4

D. Leave

	Number	Percentage
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21. Do you get paid annual leave?

Yes	74	70.4%
No	31	29.5%

22. Do you get sick leave?

Yes with pay	54	51.4%
Without pay	51	48.5%

23. Do you have maternity leave?

Yes	75	71.4%
No	20	19%

24. Are you allowed family responsibility leave?

Yes with pay	75	71.4%
Without pay	30	28.5%

3.1.5. Social organizations (E.g. societies and clubs)

The most popular and important organizations among domestic workers are burial societies. The majority - 92 (87.6%) of the respondents belong to one or two burial societies, and about 15 (14.2%) also belong to clubs varying from grocery, financial stokvels and/or choirs. These societies build closer relations among them, and they learn to know each other better.

Popular empowerment projects run by different churches are sewing 23 (21.9%), literacy classes 32 (30.4%), cooking 21 (20%), catering 5 (4.9%) and AIDS awareness programme 11 (10.4%)

Table 3.5

E. Societies and clubs

	Number	Percentage
25. To which of the following organizations do you belong?		
Burial Society	92	87.6%
Clubs	15	14.2%

26. Do you have an access to the following empowerment programmes in your area?

AIDS awareness programme	11	10.4%
Literacy	32	30.4%
Cooking	21	20%
Sewing	23	21.9%
Catering	5	4.9%

3.1.6. Health

All 105 respondents (100%) indicated that they have access to hospitals, 56 (53.3%) to clinics and 9 (8.5%) to counseling. Not all the churches in the area offer counseling; as a result there are very few places which provide free counseling to domestic workers.

The respondents (100%) also indicated that that HIV/AIDS has become one of the most common diseases in the area. Some of the respondents also rated TB (31.4%) and pneumonia (12.3%) as diseases that are significantly prevalent.

Table 3.6

G. Health

	Number	Percentage
27. Do you have an access to the following health facilities?		
Clinics	56	53.3%
Hospitals	105	100%
Counseling	9	8.5%
28. Which of the following diseases are common in your area?		
HIV/AIDS	105	100%
TB	33	31.4%
Pneumonia	13	12.3%

3.1.7. Political organizations

All of the respondents (100%) indicated that they are scared to join a union, while 20 (19%) feared to join advocacy groups.

A very high percentage 84 (80%) of respondents indicated that since the new legislation came about, work conditions have been affected. About 10 (9.5%) indicated that their wages have been changed. Only 28.5% of the respondents reported that the new legislation brought about some changes in their relationships with their employers.

Discrimination, according to 93 - (88.5%) of the respondents, is still an issue, which they believe is here to stay for a longer time. About 35 (33.3%) respondents complained about abuse, which is exercised in different forms; while 9 (8.5%) are experiencing prejudice in the behaviour of some of the employers.

Most people - 69 (65.7%) have registered with the UIF, and 36 (34.2%) are not sure whether they are registered or not. With regard to their pensions, 74 (70.4%) know that their employers are saving a portion of their earnings for their retirement; but 31 (29.5%) said that it was not so in their case. Only 2 (1.9%) indicated that they do have medical aid, but the rest 103 (98%) do not have.

Table 3.7

H. Union

	Number	Percentage
29. Do you experience problems with your employer if you join the following organizations? (If it is yes, indicate which one of the two)		
There are 20 people who indicated that they have problems with both two organizations, as a result there is an extra number in this category.		
Advocacy group	20	19%
Union	105	100%

30. How does the new legislation for domestic workers affect you on the following?

There are persons who indicated that they are affected in both categories, as a result there is a higher number (19) more than the sample.

Your work conditions	84	80%
Your wages	10	9.5%
Your relationship with your employer	30	28.5%

31. Are you being affected by the following attitudes at work place?

Some of the respondents indicated that they are affected by both three categories; hence there is an extra number (25) more than the sample.

Discrimination	93	88.5%
Abuse	35	33.3%
Prejudice	9	8.5%

32. Are you registered for UIF?

Yes	69	65.7%
No not sure	36	34.2%

33. Do you have a medical aid?

Yes	2	1.9%
No	103	98%

34. Do you have a pension?

Yes	74	70.4%
No	31	29.5%

3.1.8. Religious information

The majority of respondents, 35 (33.3%), professed to be members of the URCSA; 20 (19%) claimed to be in the Roman Catholic Church; 18 (17.1%) are Methodists; while the Lutheran and the Anglican Churches had each 16 (15.2%) among the respondents.

All 105 (100%) respondents indicated that they have pastors. 60 (57.1%) of the respondents indicated that they also have 'elders' among their spiritual leaders.

All the respondents (100%) indicated that the church is still playing a good role in their lives. Only 5 (4.7%) indicated that the church prays for them during times of crisis at work.

Table 3.8

H. Religious information

	Number	Percentage
35. To which of the following church denominations do you belong?		
URCSA	35	33.3%

RCC	20	19%
Methodist	18	17.1%
Lutheran	16	15.2%
Anglican	16	15.2%

36. Do you have the following spiritual leaders taking care of you in the area?

Ministers	105	100%
Elders	60	57.1%

37. Is the church your source of strength?

Yes	105	100%
No	00	0%

38. Does the church intervene when you experience a crisis at work place?

Yes	5	4.7%
No	100	95.2%

3.2. RESPONSE FROM THE CHURCH LEADERS (APPENDIX II)

3.2.1 Introduction

The work of the four churches among domestic workers in Johannesburg West can be traced back to the 1920s when the white churches were establishing themselves in the area.

After the establishment of many black townships around Johannesburg, many domestic workers had however to travel to the surrounding black townships for church services. This became more common when the segregation laws were implemented during the 1950s and 1960s. During the mid-sixties some of the employers who wanted to have their domestic workers handy when they needed them, agreed to offer their garages to be used for church services. From that time onwards, organized ministry among domestic workers started in the area.

3.2.2 Methods to present the gospel to domestic workers.

In presenting the gospel the church leaders used the following methods:

3.2.2.1 Pastoral care and house visits

Giving instruction on the care of souls and meeting members at home for purposes of exercising oversight over the faith of members.

3.2.2.2 Revivals

Special worship services are organized to try to encourage and to bring back to those who left the church or who stopped attending services for one reason or the other.

3.2.2.3 Conferences

Consultations are arranged to discuss problems pertaining to one's faith and doctrinal matters.

3.2.2.4 Young women's league

A Young Women's League is an organization within the church formed specifically for the newly wed to discuss mainly their role in the church and their personal problems based on Scriptures.

3.2.2.5 MBB

This was initially a mixed organization catering for senior young people beyond the youth club within the Uniting Reformed Church in Southern Africa. It was formed with a purpose of giving the young people a platform in the church to express their faith by way of confession, preaching and prayer. There is a problem for many who participate in the MBB activities as they tend to find it difficult to outgrow the organization because they enjoy its activities more than those of the other organizations within the church.

3.2.2.6 Choirs

A choir is part of the church appropriated to the singing in the church during the service.

3.2.2.7 Camps

Camps within the religious context are gatherings held in an open air, organized specifically for the strategic actions which the church has to embark on in the future.

3.2.2.8 Crusades

A Crusade is a popular method of reaching out to get new members into the church. It is also used as an expedition under the banner of the cross to recover the lost souls.

3.2.3 Activities employed for the spiritual growth of domestic workers

To equip domestic workers spiritually the churches provide the following:

3.2.3.1 Laity-Training Programme

This is to equip one to serve under vows and to be constantly obedient to his or her calling in the churches.

3.2.3.2 Funeral leadership

Some members are trained to conduct brief ceremonies which are held before the body is buried or cremated in a special furnace.

3.2.3.3 Lay involvement / spiritual care

Some members are trained and put in charge of fellow church members. Such members often are allocated wards to take care of within the bounds of the church.

3.2.3.4 Counseling

During the consultation or the counseling session, the pastor advises the counselee on the basis of the word of God in order to clarify the issues that affect church members.

3.2.3.5 Conflict management

Forums had been created in some churches where conflict management is offered to be able to handle differences that may occur among congregants.

3.2.3.6 Bible reader's classes

In some churches especially the Roman Catholic Church it is important to have well trained Bible Readers. These readers often read texts selected by the presiding preacher during the service.

3.2.4 Projects and programs that the churches use to minister to domestic workers community.

The following are programmes and projects run by different churches to empower domestic workers with information and skills that would make them ultimately marketable.

3.2.4.1 HIV/AIDS Awareness Programme

Through HIV/AIDS programs domestic workers are informed and are made conscious about the devastating pandemic and how to deal with it.

3.2.4.2 Home Base Care

In Home Base Care domestic workers are taught how to take charge for those who are infected or affected by a variety of infectious diseases like HIV/AIDS.

3.2.4.3 Literacy classes

As it has been indicated on page 55 above, only 55 (52.3%) of the domestic workers that responded have attended high School, 38 (36.1%) have attended only primary school, while 12 (11.4%) never went to school. This is the reason that churches have embarked on this programme to teach those who were less fortunate to can read and write.

3.2.4.4 Computer training

A computer is an important modern technology which is well known to every South African because it is widely used at work place, on the road and in most of the households. Computers have the ability to solve a far greater variety of complicated problems faster and they have the capacity to store a lot of information even to process it quicker. Those with computer skills can easily get a better job. Some churches accordingly are making an effort to raise the computer literacy levels of domestic workers.

3.2.4.5 First Aid

First Aid is an important skill especially for domestic workers who are always looking after children. It provides skills which enables one to give an immediate care to a situation of an accident should it arise. Some churches are therefore training domestic workers in first aid so as to enable them to respond appropriately in case of a sudden illness or an emergency situation.

3.2.4.6 Needlework and Sewing

Some churches use needlework and sewing classes to enhance the skills of domestic workers in the area. The classes are often lead by persons who are able to pray and read Bible passages with those that attend. Many domestic workers participate in such classes because they consider needlework and sewing skills as having the potential to help them save money or earn extra money and even to can knit clothes for family members while at work.

3.2.4.7 Beadwork

Beadwork can also bring in some extra cash to those who are industrious with their hands.

3.2.4.8 Handmade greeting cards

Those who are artistic can earn some money by making invitation cards, message cards as well as programmes. Those with computer skills may find it easy and faster. Some churches are helping domestic workers discover and improve their art in this regard.

3.2.4.9 Tourism

Those who are still young in the domestic service, and are still enthusiastic to learn about their towns, their cities, and the landmarks of their country and to improve their qualifications; this is an opportunity that may change their lives. Fontainebleau Community Church (NGK) offers domestic workers access to this field.

3.2.4.10 Leadership development

Leadership development is a versatile skill which could be applied in all spheres of life. At church, at home and in the community where one live. The churches that were surveyed offer many leadership development events for those in domestic work.

3.2.5 Problems encountered by the ministers in their ministry among domestic workers.

Ministers indicated that most domestic workers did not welcome the idea of home visits even though they did not say it openly, because they did not want any infringement of their privacy.

It is clear that all churches suffered at the hands of apartheid. There are problems with facilities and most church services for domestic workers take place late in the afternoons.

Some employers do not allow male visitors on their premises. In case of death the

minister has to pray with the bereaved in his car.

The language became a problem too, because domestic workers come from different places all over the country and even outside the country's borders.

Since domestic workers are a mobile community, it is not easy to have constant members or a stable congregation.

Because of the nature of their work it is not easy to get them together at one place; the availability of domestic workers is largely determined and controlled by their employers. Church leaders find it difficult sometimes because there are some employers who are reluctant to release church members to attend the services. Some domestic workers find it difficult to participate in church activities because there is no clear job description at their work place. Sometimes it becomes easy when both the employer and the employee belong to the same church denomination.

There is also a problem of double membership among domestic workers. They always complain when they have to pay their church dues because they feel it is unfair that they should pay double, because they also have to contribute at home from where they come. Some defect to other church denominations through the influence of intimate friends or marriage. Some choose to come on certain weeks because of the distance from where they stay.

Another difficulty is a place of worship. Garage services are not comfortable and tend to be ineffective because of lack of facilities like chairs and tables and the people will always be cramped and there is not enough ventilation.

It is difficult to get domestic workers involved in church projects, and to make them feel that they belong because they are not always available.

Church leaders acknowledge the problems domestic workers are experiencing, and the conditions under which they work. They said that, in spite of the problems faced by domestic workers, there is spiritual growth; more members are joining the church, and there is growing enthusiasm among domestic workers to stand up and do things on their own.

3.2.6 Treatment by employers

Employers would often want to do things their own way regardless of how the employee feels. Ministers indicated that most employers are not driven by the fear of God when it comes to the treatment of their domestic workers. They treat their employees in accordance with expectations of the government.

Many employers, even those that are Christians, do not see the value of following biblical principles for the work place or for their relationships with their employees. It would therefore be a good thing for the Christian churches to always remind Christian employers and employees about the imperative of Christian conduct at work. The relationship between the employer and the employee should not be considered as one in which God is not interested. Many Christian employers, for instance, still treat their employees in a way that does not befit their calling. Those who ill-treat their employees disregard the image of God.

3.2.7 The function of the church among domestic workers.

The ministers came up with the following functions of the church

The church must approach communities in a holistic way, if it fails, then the churches will lose important aspects of the Christian faith. God ministers to all our needs, hence the church has to minister to all spheres of our people's lives.

The church leaders who were surveyed unanimously agreed that it is important to have new legislation because it addresses the issues of justice. All ministers indicated that the churches would support any legislation that promotes justice and righteousness.

All the ministers also agreed that the church has to teach people that HIV/AIDS does not destroy the image of God in the affected person; but that the principle of compassion and unconditional love should be put into practice when employees are affected by such a disease.

3.3. Conclusion

It is apparent from the responses of different church leaders that all churches were affected by discrimination, and that this was to some extent a hindrance to the proclamation of the gospel of Christ.

All church leaders agree that the church has to approach the domestic service community in a holistic manner.

Regarding the new legislation for domestic workers, church leaders indicated that the churches they represent will support legislation that promotes justice and righteousness.

3.4 PROFILES OF DIFFERENT CHURCH DENOMINATIONS

3.4.1 Introduction

The profiles to be presented here pertain to the following church denominations:

The Uniting Reformed Church in Southern Africa; Methodist Church; Roman Catholic Church; Lutheran Church and the Anglican Church respectively. Members from the above-mentioned church denominations filled in the questionnaire (appendix 1)

3.4.1.1 UNITING REFORMED CHURCH IN SOUTHERN AFRICA.

3.4.1.1.1 Introduction

The mission work which started in 1925 was initially directed specifically at mine workers in and around Johannesburg. With the development of the city, there was a need to include domestic workers in the programme.

The first church representatives appointed to work in Johannesburg West area were the following:

Ministers: Rev. FS. Malan; Rev. J. Botha; Rev. Labuschagne.

Evangelists: Amos Sedikwane; Robert Mojapelo and Josiah Nyathi.

Church elders: B.Ntshabele, M.Makhubo, S. Tshisale and S.Malgas.

Later in the fifties the first black minister joined, in the name of the late Rev George Mothupi.

3.4.1.1.2 Garage services

There was no place where domestic workers' services could be conducted. The DRC claimed then that because of cultural differences it would be difficult to have a combined church service. They (DRC) also said that it is easy for a group of the same culture and customs to pray together because they can express themselves better in their own language. Buti (1982:19) states that "the decision of the (DRC) Synod of 1957 altered the

missionary policy of one church for both Black and White to a principle of separate churches for different racial groups.”

In the beginning some white members of the Dutch Reformed Church made their garages available for domestic church services. Later some DRC congregations followed by opening their storerooms, Sunday school rooms, vestries, and conference centers and church halls for domestic workers church services.

Different methods were used to get new members and to encourage old members to attend church services. Revivals, camps, crusades, prayer meetings, workshops and home visits were embarked on, and in some instances employers who belong to the DRC congregations would encourage their servants to actively participate in church activities.

3.4.1.1.3 Problems

The language was a big problem because the members involved were from different places with different cultural backgrounds. It took an effort for the interpreters to reach everyone with the message because translating to just one language was not enough. It later became easier when more ministers started to learn languages of other ethnic groups.

In terms of attendance, it has not always been easy, because not all employers would allow their domestic workers to attend services or to allow prayer meetings on their premises. Some ministers reported that some employers were so hard that even when a domestic worker had lost a loved one, the minister would be denied access to the premises, and they would have to do a prayer of condolence in a car in the street.

The current church leaders associated with the URCSA work among domestic workers around Johannesburg West indicated that, since the domestic workers community is marked by a variety of problems, it is not easy for the church to address all problems as the church; but that there is a need for relevant professionals to attend to problems like those relating to unfair labour practices.

Some ministers indicated that it is even difficult for the church to encourage members to join the unions, because at the end it might cause a lot of problems for them (domestic workers). The reason is that even the new legislation has not yet taken effect to assure

domestic workers real protection. The church leaders encourage them, rather, to join societies in order to interact and to help each other during difficult times.

3.4.1.1.4 Empowerment

During the course of time some DRC white congregations saw a need to empower domestic workers with skills relevant to their kind of work.

During the seventies, for example, the Melville and Linden DRC congregations conducted literacy classes, beadwork, First Aid and sewing classes. Fontainebleau congregation followed the example in the mid-seventies by starting literacy classes, which developed over the years into an established school, which is now called Lesedi School. From the school prospectus it is indicated that the school has been expanded and incorporated within the Adult Basic Education and Training. (ABET), offering level 1 and level 2 literacy training within the National Qualification Framework (NQF).

There is also a job creation programme that includes computer training, tourism, leadership development, beadwork, needlework and handmade greeting cards. Most of the students are domestic workers, especially the younger generation that were forced by circumstances to discontinue their studies and to take to domestic work.

Fontainebleau Community Church (DRC) as it is now called, also provides domestic workers and the public with counseling conducted by Ev. Josiah Nyathi.

There are a small percentage of domestic workers coming from neighbouring countries that have become members of the URCSA work among domestic workers around Johannesburg West. Most of these are from Lesotho and Botswana.

Table 3.2

A. Biographical information

	Number	Percentage
1. What is your sex?		
Female	33	94.2%

Male	2	5.7%
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2. How old are you? (Indicate your age in one of the following age levels)

19-30 years	13	37.1%
30-40 years	10	28.5%
40-50 years	12	34.2%
50-60 years	0	.0%

3. Which of the following is your home language?

Sesotho	13	37.1%
Setswana	7	20%
Sepedi	6	17.1%
Zulu	6	17.1%
Venda	1	2.8%
Tsonga	1	2.8%
Afrikaans	1	2.8%

4. What are your highest education qualifications?

Primary Education	13	37.1%
High School	20	57.1%
Never been to school	2	5.7%

5. What is your marital status?

Single	20	57.1%
Married	10	28.5%
Divorced	3	8.5%
Widow	2	5.7%
Widower	0	.0%

B. Conditions of employment

6. Do you stay in or travel to work daily?

Stay in	15	42.8%
Travel	20	57.1%

7. Is your room installed with the following?

Electricity	35	100%
Furniture	6	17.1%

8. Is your family allowed to stay with you on the premises?

Yes	23	65.7%
No	12	34.2%

9. Do you have a legal contract of service?

Yes	12	34.2%
No	23	65.7%

10. How many hours do you work per day/week?

9 hours per day	11	31.4%
45 hours per week	10	28.5%
More than 45 hours per week	14	40%

11. Do you have a proper job description?

Yes	5	14.2%
No	30	73.4%

12. Are you happy with your work conditions?

Yes	9	25.7%
No	26	74.2%

C. Remuneration

13. How much do you earn per month?

R0-R500.00	12	34.2%
R500.00-1000.00	20	57.1%
R1000.00-1500.00	3	8.5%

14. Do you receive an annual salary increase?

Yes	8	22.8%
No	27	77.1%

15. Is your payment accompanied by pay slip?

Yes	4	11.4%
No	31	88.5%

16. Are there deductions from your wages for the following? (E.g. meals and accommodation)

Meals	17	48.5%
Accommodation	4	11.4%
No	5	14.2%

17. Do you often work overtime?

Yes	11	31.4%
-----	----	-------

No	24	68.5%
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18. Do you often work on Sundays and public holidays?

Yes	24	68.5%
No	11	31.4%

19. Are you often asked to be on standby?

Yes	10	28.5%
No	25	71.4%

20. Are you often paid in kind?

Yes	11	31.4%
No	24	68.5%

D. Leave

21. Do you get a paid annual leave?

Yes	20	57.1%
No	15	42.8%

22. Do you get sick leave with pay?

Yes	12	34.2%
No	23	65.7%

23. How long do you take for maternity leave? (Paid or unpaid)

Yes	30	90.9%
No	3	9%

24. Are you allowed family responsibility leave with pay?

Yes	25	71.4%
No	10	28.5%

E. Societies

25. Which of the following social organizations do you take part in?

Burial Societies	22	62.8%
Clubs	13	37.1%

26. Do you have access to the following empowerment programs in your area?

Catering	3	8.5%
Cooking	12	34.2%
Sewing	10	28.5%
Literacy	7	20%
No	8	22.8%

G. Health

27. Do you have access to the following health facilities?

Hospitals	35	100%
Clinics	17	48.5%
Counseling	5	14.2%

28. Which of the following are the commonly known diseases in this area?

HIV/AIDS	35	100%
TB	10	28.5%
Pneumonia	5	14.2%

29. Are there any awareness programmes conducted in this area?

AIDS Awareness	6	17.1%
First Aid	3	8.5%
No	28	80%

30. Do you have a medical aid?

Yes	2	5.7%
No	33	94.2%

H. Political organizations

31. Do you experience problems if you join the following organizations?

Unions	35	100%
Advocacy groups	4	11.4%
No	3	8.5%

32. Does the new legislation affect you work conditions and your wages?

Yes	20	57.1%
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No	12	34.2%
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33. Are you affected by the following attitudes?

Discrimination	24	68.5%
Abuse	11	31.4%
Prejudice	7	20%

34. Are you registered for UIF?

Yes	24	68.5%
No	11	31.4%

35. Do you have a pension?

Yes	25	71.4%
No	10	28.5%

I. Religious information

36. To which church denomination do you belong?

URCSA	35	100%
RCC		
Methodist		
Lutheran		
Anglican		

37. Do you have the following spiritual leaders?

Pastor	35	100%
Elder	20	57.1%

38. Is the church your source of strength?

Yes	35	100%
No	0	.0%

39. Does the church intervene during the time of crisis at your workplace?

Yes	0	.0%
No	35	100%

3.4.2 METHODIST CHURCH

3.4.2.1 Introduction

The church was established in this area in 1930. Most operations were done from the Central Methodist Church in the city centre and from the one in Albert Street respectively.

Black members were initially not allowed in the same service with white members. The church had to abide by the law of the government of the Separate Amenities Act. Most members of the domestic service used to travel to the neighboring townships for services. The major reason for separation was different cultural backgrounds.

3.4.2.2 Place of worship

In the seventies the church started to open church halls for domestic workers to worship on Sunday afternoons.

About 95% of the members who attend the domestic workers church services, it was reported by Rev Ntelekoa, are from outside Johannesburg, and about 5% are from neighbouring townships. He also reported that a considerable number of those who attend the services are from the rural areas, and virtually come from all over the country.

Rev T Ntelekoa of Ferndale in Randburg indicated that there are still separate services conducted in some congregations in the area; that is, services conducted at different times. He reported that the first service is for the white “conservatives”, the second service is for the “liberals” who include the black middle class; and the afternoon service is for domestic workers and other black people. This is indicative of the fact that cultural differences still exist.

3.4.2.3 Methods of presenting the gospel

The greatest tool the church uses to increase membership is by organizing revivals, music choirs and to invite interested people to join from the public. There are workshops conducted among domestic workers to inform and to educate them about the new changes and new programmes embarked upon by the entire church.

3.4.2.4 Projects

There is an AIDS awareness programme that is run by Rev Jimmy D Palos director of HIV and AIDS Task Force for the entire Methodist Church in Johannesburg. The church is also involved in hospices in the area.

3.4.2.5 Problems

Some employers do make their servants work on Sundays which eventually causes them to miss church services. Visits are allowed by some employers but prayer meetings are not allowed on some premises.

Some members do complain among themselves about bad treatment by certain employers, and sometimes informal reports do reach some church stewards, but no follow-ups are made by the church to try and address this situation.

The members are not discouraged as such to join unions, but it is an individual's choice to fight for his/her rights. The church tries to make people aware of their human rights

3.4.2.6 Visits

Rev .T. Tshabalala of the Methodist Church Bryanston indicated that a minister visits these sub-stations for Holy Communion, confirmations, and baptism quarterly.

3.4.2.7 Achievements

The church has achieved much on spiritual growth and people are starting to develop trust in the church. Out of the 40 questionnaires which were allocated to the Methodist Church, only 18 were properly filled. Sixteen were women, and two were men. In terms of age categories only 3 are between 19-30 years, 6 are between 30-40 years, 5 are between 40-50 years, and 4 are between 50-60 years.

Table 3.3

A. Biographical information

	Number	Percentage
1. What is your sex?		
Male	2	11.1%

Female	16	88.8%
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2. How old are you?

19-30 Years	3	16.6%
30-40 Years	6	33.3%
40-50 Years	5	27.7%
50-60 Years	4	22.2%

3. Which of the following are your home languages?

Sesotho	4	22.2%
Setswana	1	5.5%
Sepedi	2	11.1%
Zulu	5	27.7%
Xhosa	5	27.7%
Venda	0	0%
Tsonga	1	5.5%
Afrikaans	0	0%

4. What are your highest education qualifications?

Primary Education	7	38.8%
High School	8	44.4%
Never been to school	3	16.6%

5. What is your marital status?

Single	2	11.1%
Married	9	50%
Widow	5	27.7%
Widower	0	0%
Divorced	2	11.1%

B. Conditions of employment

6. Do you stay in or travel to work daily?

Stay in	6	33.3%
Stay out	12	66.6%

7. Is your room installed with the following?

Electricity	6	100%
Furniture	4	66.6%

8. Is your family allowed to stay with you (visit) on the premises?

Yes	16	88.8%
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No	2	11.1%
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9. Do you have a contract of service?

Yes	3	16.6%
No	15	83.3%

10. How many hours do you work per day/week?

9 hours per day	2	11.1%
45 hours per week	2	11.1%
More than 45 hours per week	14	77.7%

11. Do you have a proper job description?

Yes	6	33.3%
No	12	66.6%

12. Are you happy with your work conditions?

Yes	4	22.2%
No	14	77.7%

C. Remuneration

13. How much do you earn per month?

R0-500.00	2	11.1%
R500.00-800.00	14	77.7%
R1000.00-1500.00	2	11.1%

14. Do you receive an annual salary increase? (eg 8% according to the Act)

Yes	8	44.4%
No	10	55.5%

15. Is your payment accompanied by a pay slip?

Yes	0	0%
No	18	100%

16. Are there deductions from your wages for the following? (Meals and accommodation)

Yes	4	22.2%
No	14	77.7%

17. Do you often work overtime?

Yes	7	38.8%
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No	11	61.1%
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18. Do you often work on Sundays and public holidays?

Yes	10	55.5%
No	8	44.4%

19. Are you often asked to standby?

Yes	3	50%
No	3	50%

20. Are you often paid in kind?

Yes	4	22.2%
No	14	77.7%

D. Leave

21. Do you get a paid annual leave?

Yes	13	72.2%
No	5	27.7%

22. Do you get sick leave with pay?

Yes	8	44.4%
No	10	55.5%

23. Do you have maternity leave with pay?

Yes	12	75%
No	4	25%

24. Are you allowed a family responsibility day with pay?

Yes	9	50%
No	9	50%

E. Societies

25. Which of the following social organizations do you take part in?

Burial Societies	18	100%
Clubs	0	0%

F. Empowerment

26. Do you have an access to the following empowerment programmes in your area?

Catering	0	0%
Cooking	3	16.6%

Sewing	5	27.7%
Literacy	10	55.5%
Non	4	22.2%

G. Health

27. Do you have an access to the following health facilities?

Hospitals	18	100%
Clinics	10	55.5%

28. Which of the following diseases are common in your area?

HIV/AIDS	18	100%
TB	3	16.6%
Pneumonia	2	11.1%

29. Are there workshops or awareness programs conducted in this area?

AIDS Awareness	0	0%
First Aid	0	0%
Non	18	100%

30. Do you have a medical Aid?

Yes	0	0%
No	18	100%

H. Political organizations

31. Do you experience problems if you join the following organizations?

Unions	18	100%
Advocacy groups	5	27.7%

32. Does the new legislation affect you work conditions and your wages?

Yes	18	100%
No	0	0%

33. Are you affected by the following attitudes at work place?

Discrimination	11	61.1%
Abuse	6	33.3%
Prejudice	1	5.5%

34. Are you registered for UIF?

Yes	13	72.2%
No	5	27.7%

35. Do you have pension?

Yes	12	66.6%
No	6	33.3%

I. Religious information

36. To which church denomination do you belong?

URCSA
RCC

METHODIST LUTHERAN ANGLICAN	18	100%
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37. Do you have the following spiritual leaders?

Pastor	18	100%
Elder	10	55.5%

38. Is the church your source of strength?

Yes	18	100%
No	0	0%

39. Does the church intervene during the time of crisis?

Yes	3	16.6%
No	15	83.3%

3.4.3 LUTHERAN CHURCH

3.4.3.1 Introduction

The church was established in the area of Johannesburg West in 1929 and organized ministry among domestic workers has been going on for twenty years now.

Rev Janet Cope a minister in the Lutheran Church North Cliff Randburg reported that there were no services for domestic workers in the area before seventies. Members in the domestic service used to attend church services in the townships.

3.4.3.2 Place of worship

Initially when the Lutheran Church started with its work among domestic workers, a very small number of domestic workers used to be accommodated in one of the adjacent buildings on the church premises; and ministers from the townships appointed by the presiding bishop would come to minister to them. They were served Holy Communion once in a quarter and those with problems related to the church, would have to meet the minister responsible per special arrangements.

It was only eighties that a certain group of domestic workers met in the church hall in the afternoon for services. The number grew gradually and today most of the members do not go to the townships anymore. Sunday services are conducted on the premises in the church building every weekend.

3.4.3.3 Methods of presenting the gospel

The church used house visits, conferences, and outreach programs to get new members into the fold.

3.4.3.4 Projects

There are projects run by the church such as sewing, literacy classes, upliftment, Scripture learning and lay training. There is Home Base Care training and HIV/AIDS awareness campaigns which include church members, domestic workers and the public at large.

Formal education has been going on for over 20 years now. The church also provides preaching courses and a laity-training programme.

There are initiatives which are a joint venture between the black and white congregations to empower members of the domestic service community.

3.4.3.5 Problems

Rev Janet Cope of the Lutheran Church North Cliff in Randburg reported that the church knows of cases of unfair dismissals and those who are made to take HIV tests without their permission, but it is difficult for the church to address unfair labour practices

because those are legal issues which need people who specialize in such issues. The task of the church is to advise when it is appropriate.

She also reported that there is a small number who participate in Sunday services who are church members in the Lutheran Churches of neighbouring countries.

The 16 respondents who completed the questionnaire properly are 4 males and 12 females. In terms of age categories 4 (25%) are between 19-30 years, 5 (31.2%) are between 30-40; 7 (43.7%) are between 40-50 years.

Table 3.4

A. Biographical information

	Number	Percentage
1. What is your sex?		
Male	4	25%
Female	12	75%
2. How old are you?		
19-30	4	25%
30-40	5	31.2%
40-50	7	43.7%
50-60	0	0%
3. Which of the following are your home languages?		
Sesotho	1	31.2%
Setswana	1	6.2%
Sepedi	6	12.5%
Zulu	3	18.7%
Tsonga	5	31.2%
4. What are your highest education qualifications?		
Primary Education	4	25%
High School	10	62.5%
Never been to school	2	12.5%
5. What is your marital status?		
Single	10	62.5%

Married	4	25%
Divorced	1	6.2%
Widow	1	6.2%
Widower	0	0%

B. Conditions of employment

6. Do you stay in or travel to work daily?

Stay	6	37.5%
Travel	10	62.5%

7. Is your room installed with the following?

Electricity	6	100%
Furniture	4	66.6%

8. Is your family allowed to stay with you on the premises?

Yes	12	75%
No	4	25%

9. Do you have a contract of service?

Yes	4	25%
No	12	75%

10. How many hours do you work per day/week?

9 hours per day	2	12.5%
45 hours per week	10	62.5%
More than 45 hours per week	4	25%

11. Do you have a proper job description?

Yes	5	31.2%
No	11	68.7%

12. Are you happy with your work conditions?

Yes	5	31.2%
No	11	68.7%

C. Remuneration

13. How much do you earn per month?

R0-500.00	1	6.2%
R500.00-800.00	13	81.2%
R1000.00-1500.00	2	12.5%

14. Do you receive an annual salary increase? (eg 8% according to the Act)

Yes	7	43.7%
No	9	56.2%

15. Is your payment accompanied by a pay slip?

Yes	0	0%
No	16	100%

16. Are there deductions from your wages for the following? (Meals and accommodation)

Yes	2	12.5%
No	14	87.5%

17. Do you often work overtime?

Yes	5	31.2%
No	11	68.7%

18. Do you often work on Sundays and public holidays?

Yes	12	75%
No	4	25%

19. Are you often asked to standby? (eg between 20h00 and 6h00 the following day)

Yes	4	66.6%
No	2	33.3%

20. Are you often paid in kind?

Yes	3	18.7%
No	13	81.2%

D.Leave

21. Do you get a paid annual leave?

Yes	14	87.5%
No	2	12.5 %

22. Do you get sick leave with pay/no pay?

Yes	10	62.5%
No	6	37.5%

23. Do you have maternity leave with pay?

Yes	10	83.3%
No	2	16.6%

24. Are you allowed family responsible leave with pay?

Yes	10	62.5%
No	6	37.5%

E. Societies

25. Which of the following social organizations do you take part in?

Burial Societies	16	100%
Clubs	1	6.2%

F. Empowerment

26. Do you have an access to the following empowerment programmes in your area?

Catering	0	0%
Cooking	0	0%
Sewing	0	0%
Literacy	4	25%
None	12	75%

G. Health

27. Do you have an access to the following health facilities?

Hospitals	16	100%
Clinics	9	56.2%

28. Which of the following diseases are common in your area?

HIV/AIDS	16	100%
TB	4	25%
Pneumonia	3	18.7%

29. Are there awareness programmes conducted in your area?

AIDS Awareness	4	25%
First Aid	1	6.2%
None	11	68.7%

30. Do you have a medical aid?

Yes	1	6.2%
No	15	93.7%

H. Political organizations

31. Do you experience problems if you join the following organizations?

Unions	16	100%
Advocacy groups	5	31.2%

32. Does the new legislation affect your work conditions and your wages?

Yes	13	81.2%
No	3	18.7%

33. Are you being affected by the following attitudes at work place?

Discrimination	13	81.2%
Abuse	7	43.7%
Prejudice	0	0%

34. Are you registered for UIF?

Yes	10	62.5%
No	6	37.5%

35. Do you have a pension?

Yes	14	87.5%
No	2	12.5%

I. Religious information

36. To which church denomination do you belong?

URCSA		
RCC		
Methodist		
Lutheran	16	100%
Anglican		

37. Do you have the following spiritual leaders?

Pastor	16	100%
Elder	12	75%

38. Is the church your source of strength?

Yes	16	100%
No	0	0%

39. Does the church intervene during the time of crisis?

Yes	1	6.2%
No	15	93%

3.4.4 ROMAN CATHOLIC CHURCH

3.4.4.1 *Introduction*

The Roman Catholic Church started with its work among domestic workers in Johannesburg West in 1920; the work done from the Braamfontein congregation.

Later during the fifties Father Kimonos and Sammy Ndebele were appointed to take care of Johannesburg West to conduct the following services among domestic workers:

- * Training of leadership
- * Readers
- * Funeral leadership
- * Lay involvement and spiritual care
- * To serve the Eucharist.

3.4.4.2 *Place of worship*

According to Father Kimonos, over the years black members have been attending separately in the townships where cultural differences are not a problem. It is only in the eighties that members in the domestic service began to use more often the conference halls in the church for their separate services in the afternoons. The church has appointed fathers who look after the needs of domestic workers in the area.

The fathers reported that the church has no problem to have a combined service for all members irrespective of colour and culture. But because morning services are not suitable for domestic workers, arrangements have been made to have their special service in the afternoons. It has been reported that domestic workers themselves feel more comfortable to have a service of their own.

RCC members from outside Johannesburg, who come to the area in search of better opportunities, join the services because their dioceses often encourage them to look for the church on arrival in Johannesburg.

3.4.4.3 Programmes and activities

There are special cases which are attended to by the father responsible for the area per appointment. Issues like counselling, confessions, marriages and conflicts. There is no direct involvement in HIV/AIDS programmes as yet.

3.4.4.4 Intervention

Members do not usually bring reports of bad treatment to church. Intervention, which the church does, is always spiritual. The Fathers affirmed that the government's new legislation for domestic workers is going to improve the life of domestic workers.

3.4.4.5 Spiritual growth

More people from the domestic sector attend services, and this is understood as indicative of the fact that more people are growing spiritually. There are a considerable number of members from the neighbouring countries who have joined the church since the advent of the new dispensation.

Proportionally the members from the Roman Catholic Church who filled in the questionnaire are as follows:

20 (50%) of the (40) questionnaires allocated to the RCC were properly filled in. 18 (90%) are women, and 2 (10%) are men. The other 20 (50%) questionnaires were not filled in correctly and had to be excluded from the sample. In terms of age categories 7 (35%) are aged between 19-30 years, 8 (40%) are between 30-40 years and 5 (25%) are between 40-50 years.

Table 3.5

A. Biographical information

	Numbers	Percentage
1. What is your sex?		
Male	2	10%
Female	18	90%
2. How old are you?		

19-30 years	7	35%
30-40 years	8	40%
40-50 years	5	25%
50-60 years		

3. Which of the following is your home language?

Sesotho	4	20%
Setswana	2	10%
Sepedi	3	15%
Zulu	1	5%
Xhosa	3	15%
Venda	4	20%
Tsonga	3	15%

4. What are your highest education qualifications?

Primary Education	8	40%
High School	8	40%
Never been to school	4	20%

5. What is your marital status?

Single	9	45%
Married	9	45%
Divorced	1	5%
Widow	1	5%

B. Conditions of employment

6. Do you stay in or travel to work daily?

Stay in	12	60%
Travel	8	40%

7. Is your room installed with the following?

Electricity	12	100%
Furniture	4	33.3%

8. Is your family allowed to stay with you on the premises?

Yes	6	50%
No	6	50%

9. Do you have a contract of service?

Yes	4	40%
No	16	80%

10. How many hours do you work per day/week?

9 hours per day	2	10%
45 hours per week	12	60%
More than 45 hours per week	6	30%

11. Do you have a proper job description?

Yes	8	40%
No	12	60%

12. Are you happy with your work conditions?

Yes	4	20%
No	16	80%

C. Remuneration

13. How much do you earn per month? (Indicate in one of the following wage levels)

R0-500.00	2	10%
R500.00-800.00	14	70%
R1000.00-1500.00	4	20%

14. Do you receive an annual salary increase? (Eg 8% according to the Act)

Yes	8	40%
No	12	60%

15. Is your payment accompanied by a pay slip?

Yes	0	0%
No	20	100%

16. Are there deductions from your wages for the following? (Meals and accommodation)

Yes	7	35%
No	13	65%

17. Do you often work overtime?

Yes	2	10%
No	18	90%

18. Do you often work on Sundays and public holidays?

Yes	9	45%
No	11	55%

19. Are you often asked to be on standby?

Yes	3	25%
No	9	75%

20. Are you often paid in kind?

Yes	7	35%
No	13	65%

D. Leave

21. Do you get a paid annual leave?

Yes	15	75%
No	5	25%

22. Do you get sick leave with pay?

Yes	14	70%
No	6	30%

23. Do you have maternity leave with pay?

Yes	13	72.2%
No	5	27.7%

24. Are you allowed family responsible leave with pay?

Yes	16	80%
No	4	20%

E. Societies or Clubs

25. Which of the following social organizations do you take part in?

Burial Societies	20	100%
Clubs	0	0%

F. Empowerment

26. Do you have an access to the following empowerment programs in your area?

Catering	2	10%
Cooking	6	30%

Sewing	8	40%
Literacy	11	55%

G. Health

27. Do you have an access to the following health facilities?

Hospitals	20	100%
Clinics	11	55%
Counselling	1	5%

28. Which of the following diseases are common in your area?

HIV/AIDS	20	100%
TB	7	35%
Pneumonia	1	5%

29. Do you have an access to awareness programmes in your area?

AIDS Awareness	0	0%
First Aid	0	0%

30. Do you have a medical aid?

Yes	0	0%
No	20	100%

H. Political organizations

31. Do you experience problems if you join the following organizations?

Unions	20	100%
Advocacy groups	5	25%

32. Does the new legislation affect you work conditions and your wages?

Yes	12	60%
No	8	40%

33. Are you being affected by the following attitudes at work place?

Discrimination	20	100%
Abuse	6	30%
Prejudice	0	0%

34. Are you registered for UIF?

Yes	13	65%
No	7	35%

35. Do you have a pension?

Yes	12	60%
No	8	40%

I. Religious information

36. To which of the following church denominations do you belong?

URCSA		
RCC	20	100%
METHODIST		
LUTHERAN		
ANGLICAN		

37. Do you have the following spiritual leaders?

Pastor	20	100%
Elder	10	50%

38. Is the church your source of strength?

Yes	20	100%
No	0	0%

39. Does the church intervene during the time of crisis?

Yes	2	10%
No	18	90%

3.4.5 ANGLICAN

3.4.5.1 Introduction

The Anglican Church was established in the area ninety years ago (1915), but only in the sixties did the church start to reach out to domestic workers. The Anglican Church is not an exception when it being affected by the separate development policies of the former government.

Domestic workers did not have a place to worship in the area. Cultural differences and the language problem also affected them. To cater for the domestic workers, bishops had to allocate black fathers and catechists to catechise the new members into the church.

3.4.5.2 Place of worship

Father Steven Morewa of the Anglican Church "ST Andrews" in Craig hall Park indicated that most members in the domestic sector attend services in the townships.

These days more and more domestic workers attend the afternoon services in the conference room. There are black fathers who are appointed to service these members. They have their mass and those who have problems make arrangements with the father for counselling.

3.4.5.3 Methods of presenting the gospel

The methods used by the church to get new members to join are pastoral care and home visits.

Announcements are always made at every meeting for those members who may need counselling if they experience spiritual or personal problems. At the counselling sessions members report work-related problems and other problems they experience in their daily life in general, and all the problems raised are prayed for.

3.4.5.4 Intervention

The only intervention done by the church is to counsel members who come and confess their problems.

The church does not encourage people to join unions or any advocacy group, but it encourages members to report criminal cases to relevant structures which will deal with matters of abuse in a professional way.

In response to the question about the new legislation for domestic workers, the fathers indicated in the questionnaire that the Anglican Church would support any legislation that will promote righteousness and justice. The church tries to support members to grow spiritually and to trust God.

The fathers also indicated that they do have a few members from the neighbouring countries who attend their church services for domestic workers during their stay in this country.

Proportionally, those who filled the questionnaire correctly are 16 (40%) of 40 questionnaires allocated. 14 (35%) are women, and 2 (6.2%) are men. Their ages are as

follows; 10 (62.5%) are between 19-30 years, 5 (31.2%) are between 30-40, and 1 (6.2%) is between 50-60 years.

Table 3.6

A. Biographical Information

	Number	Percentage
1. What is your sex?		
Male	2	12.5%
Female	14	87.5%
2. How old are you?		
19-30 years	10	62.5%
30-40 years	5	31.2%
40-50 years	0	0%
50-60 years	1	6.2%
3. Which of the following are your home languages?		
Sesotho	4	25%
Setswana	3	18.7%
Sepedi	3	18.7%
Zulu	2	12.5%
Xhosa	2	12.5%
Swati	1	6.2%
Tsonga	1	6.2%
4. What are your highest education qualifications?		
Primary Education	6	37.5%
High School	9	56.2%
Never been to school	1	6.2%
5. What is your marital status?		
Single	6	37.5%
Married	5	31.2%
Divorced	2	12.5%
Widow	3	18.7%

B. Conditions of employment

6. Do you stay in or travel to work daily?

Stay in	4	25%
Travel	12	75%

7. Is your room installed with the following?

Electricity	4	100%
Furnished	1	25%

8. Is your family allowed to stay with you on the premises?

Yes	2	50%
No	2	50%

9. Do you have a contract of service?

Yes	2	12.5%
No	14	87.5%

10. How many hours do you work per day/week?

9 hours per day	4	25%
45 hours per week	1	6.2%
More than 45 hours per week	11	68.7%

11. Do you have a proper job description?

Yes	5	31.2%
No	11	68.7%

12. Are you happy with your work conditions?

Yes	2	12.5%
No	14	87.5%

C. Remuneration

13. How much do you earn per month? (Indicate on the following wage levels)

R0-500.00	4	25%
R500.00-800.00	10	62.5%
R1000.00-1500.00	2	12.5%

14. Do you have an annual salary increase (eg 8% according to the Labour Act?)

Yes	5	31.2%
No	11	68.7%

15. Is your payment accompanied by a pay slip?

Yes	0	0%
No	16	100%

16. Are there deductions from your wages for the following? (Meals and accommodation)

Yes	1	6.2%
No	15	93.7%

17. Do you often work overtime?

Yes	3	18.7%
No	13	81.2%

18. Do you often work on Sundays and public holidays?

Yes	6	37.5%
No	10	62.5%

19. Are you often asked to be on standby (between 20h00 and 6h00 the following day)?

Yes	3	75%
No	1	25%

20. Are you often paid in kind?

With clothing	3	18.7%
With food	2	12.5%
No	11	68.7%

D. Leave

21. Do you get a paid annual leave?

Yes	12	75%
No	4	25%

22. Do you get sick leave with pay?

Yes	10	62.5%
No	6	37.5%

23. Do you have maternity leave with pay?

Yes	10	71.4%
No	4	28.5%

24. Are you allowed a family responsible day with pay?

Yes	15	93.7%
No	1	6.2%

E. Societies

25. Which of the following social organizations do you take part in?

Burial Societies	16	100%
Clubs	1	6.2%

F. Empowerment

26. Do you have an access to the following empowerment programs in your area?

Catering	0	0%
Cooking	0	0%
Sewing	0	0%
Literacy	0	0%
None	16	100%

G. Health

27. Do you have an access to the following health facilities?

Hospitals	16	100%
Clinics	9	56.2%
Counseling	3	18.7%

28. Which of the following diseases are common in your area?

HIV/AIDS	16	100%
TB	9	56.2%
Pneumonia	2	12.5%

29. Do you have an access to the following awareness programmes in your area?

AIDS Awareness	1	6.2%
First Aid	0	0%
None	15	93.7%

30. Do you have a medical aid?

Yes	1	6.2%
No	15	93.7%

H. Political organizations

31. Do you experience problems if you join the following organizations?

Unions	16	100%
Advocacy groups	1	6.2%

32. Does the new legislation affect the following? (If yes, explain how)

Work conditions	7	43.7%
Your wages	16	41.6%

33. Are you being affected by the following attitudes at work place?

Discrimination	14	87.5%
Abuse	6	37.5%
Prejudice	1	6.2%

34. Are you registered for UIF?

Yes	9	31.6%
No	12	75%

35. Do you have a pension?

Yes	11	68.7%
No	5	31.2%

I. Religious information

36. To which of the following church denominations do you belong?

URCSA		
RCC		
METHODIST		
LUTHERAN		
ANGLICAN	16	100%

37. Do you have the following spiritual leaders?

Pastor	16	100%
Elder	8	50%
Evangelists	2	12.5%

38. Is the church your source of your strength?

Yes	16	100%
No	0	0%

39. Does the church intervene during the time of crisis?

Yes	4	25%
No	12	75%

CHAPTER FOUR

Summary and Recommendations.

4.1 INTRODUCTION

In the previous chapter I reported the responses of domestic workers and their spiritual leaders in Johannesburg West. I paid attention to the procedures, programmes and projects that the churches have in place to address the situation of domestic workers. An attempt was also made to interpret implications and results of the new legislation for domestic workers. In this chapter the main objective is to draw conclusions and make recommendations.

4.2 Summary

4.2.1 What the study has achieved

No other study was ever done about the missionary work targeting domestic workers in Johannesburg West. Accordingly this study tried to tackle an area of research that needed attention. The research itself is therefore considered as an achievement because something has now been done on the topic.

The study confirmed that both the Old and the New Testaments alluded to the fact that domestic workers have always been vulnerable, open to abuse and exploitation, and that they are accordingly a category of people that needed God's law to protect them. God has provided the law to protect them against the possible bad treatment by their masters (Deuteronomy 15:16; 10:19; 23:15-16; Colossians 4:1).

4.2.2 The current situation in the light of responses.

In the light of responses, I discovered and got a picture of what the situation is for domestic workers in Johannesburg West. Presently their situation has been improved in terms of the availability and the access they have to health services. Small scale

initiatives of empowerment from the side of churches in the area, together with the government's new policy which protects domestic workers' rights, has added value to their lives.

Some of the domestic workers - 93 (88.5%) still experience discrimination, 35 (33.3%) abuse and 9 (8.5%) prejudice. Unfair labour practice, especially to those who are infected with HIV/AIDS is rife. Many, 105 (100%) in the case of those surveyed, are still scared to join any union and 20 (19%) an advocacy group of their choice for fear of losing their jobs. A considerable number - 81(77.1%) indicated that they are not happy about their conditions of employment. Some employers are still ignoring the new legislation because only 25 (23.8%) have contracts and the majority - 80 (76.1%) have no contracts. As a result a considerable number of domestic workers work for two or three employers at the same time to make ends meet. From about 37 (32.2%) of the domestic workers' wages, deductions are made for food and accommodation which was not the case in the past. The majority - 75 (71.4%) from the sample have the perception that they would be allowed maternity leave with pay, the others 20 (19%) without pay. The majority - 76 (72.3%) are without a specific job description, only 29 (27.6%) have. About 47 (44.7%) work more hours per day, and only 20 (19%) work normal hours according to the new legislation.

4.2.3 What I learned from the weaknesses and the strengths of this work.

First of all if we consider the weaknesses of the work, one discovered that in the empirical research process there were some shortcomings which happened erroneously and not purposely. The questionnaire, according to the reports from research assistants, was a bit difficult to understand especially to those with a lower level of education. As a result some of them could not fill in the questionnaire properly because they did not understand some of the questions. .

I also discovered that even some of those who attended the higher school classes struggled to understand certain words and some concepts were somehow ambiguous to them. This resulted in them skipping some questions. Various languages are spoken by domestic workers in the area, and this diversity was also a contributing factor which caused some assistants to struggle in their interviews.

The positive side is that the minimum number of respondents that was deemed necessary for the study to succeed was secured. In spite of the weaknesses and challenges

associated with the study, the research was useful and I now have more insights about the domestic workers and the work of the churches among them.

4.2.4 The relationship between the employer and employee and its effects on the missionary work in the post-apartheid era

The paternalistic attitude which over the years dominated relationships between the employers and the employees is still continuing in the post-apartheid era, irrespective of the fact that the New Legislation for domestic workers had been promulgated. Domestic workers cannot change this attitude on their own without the support of the church, the government and the employers themselves. Change can only come if the employers who are in the position of power need it, or if both the employer and the employee are both committed to the process of change. Myers (1999:120) suggests that “to move toward a better human future we must encourage and develop relationships that work, relationships that are just, peaceful and harmonious”.

If this state of affairs continues without any changes in the relationship between the employer and the employee, this will impact negatively on the missionary work in the post-apartheid era. This is a great challenge to the churches doing mission work in this area.

The new legislation is also a factor the churches have to consider because some of the respondents indicated in their responses that the legislation brought mixed feelings among certain employers, and some even indicated that relationships have been affected. It is not going to take churches a great effort to try and convince domestic workers that the church is on their side and it is supporting them in their plight.

My view is, now that there is a new government in place, and everybody is entitled to freedom of speech, the domestic workers will expect the church to put into practice the justice they preach every Sunday.

4.2.5. Aspects which still need further study

The following are some of the issues which I feel the church has to focus more on in the future, because in the light of the research conducted among the domestic workers people there is not much that has been done regarding the following.

(a) The church and HIV/AIDS status of domestic workers.

HIV/AIDS as indicated by various respondents (100%) on (page 87) is one of the most common diseases in the area. This disease deprives dependants of their only source of income which are these women and men working in the domestic service.

(b) The church and the empowerment of domestic workers.

Projects like literacy, cooking, and sewing are old projects which had been offered to domestic workers by churches but not in a large scale. I deem it necessary that if more of such programmes can be accessed with other work-related skills with the support from the government and community organizations, it would improve the lives of domestic workers and at the same time to make them marketable to the larger economic realm.

(c) The church and the freedom of domestic workers.

The church is faced with a big challenge of making domestic workers aware that they have rights, and they are protected by the law to freely speak their mind within their rights, and to strive for their independence, and to be able to make their own choices as human beings and as adults.

4.3 Strategies to be considered effective for work among the sector of domestic workers.

4.3.1 More exposure to literacy

The more domestic workers become literate, will add value to their potential for the alternative jobs, but at the same time it will benefit them spiritually because they will be able to read the bible on their own and will understand better their relationship with Christ.

4.3.2 Counselling

Counseling is one of the strategies if used effectively, positive results could be achieved because in the counselling sessions one gets to know a person better, and closer.

4.3.3 Workshops

More workshops could be one of the strategies which the churches could use to have more participation in issues that commonly affect everybody in the domestic sector.

QUESTIONNAIRE

APPENDIX I

M.A (BIBLICAL STUDIES)-RESEACH PROJECT

The questionnaire is aimed at obtaining the results or the fruits of the missionary efforts towards domestic workers and the general background of this sector, the socio-economic and cultural circumstances relating to the objective of this study.

Questionnaire number. _____/_____

A. BIOGRAPHICAL INFORMATION

1. What is your sex?

Male _____

Female _____

2. How old are you? (Indicate your age in one of the following age levels.)

19-30 years _____

30-40 years _____

40-50 years _____

50-60 years _____

3. Which of the following is your home language?

Sesotho _____

Sepedi _____

Zulu _____

Tswana _____

Venda

Tsonga _____

Afrikaans _____

Shona _____

Xhosa _____

Swati

4. What are your highest education qualifications?

Only _____ primary
education _____

High _____ school _____

Was _____ never _____ at
school _____

5. What is your marital status?

Single _____

Married _____

Divorced _____

Widow _____

Widower _____

B. Conditions of employment

6. Do you stay in or you travel to work daily?

Yes _____

No _____

7. Is your room installed with the following?

Electricity _____

Furniture _____

8. Is your family allowed to stay with you on the premises?

Husband _____

Children _____

Relatives _____

Friends _____

9. Do you have a contract of service?

Yes _____

No _____

10. How many hours do you work per day/week (e.g. maximum of 45 ordinary hours per week or 9 hours per day according to the Labour Act?) Indicate on the following:

9 hours per day -----

45 hours per week-----

More hours _____

11. Do you have a proper job description?

Yes _____

No _____

12. Are you happy with your work conditions?

Yes _____

No _____

C. Remuneration

13. How much do you earn per month? (Indicate in one of the following wage levels)

R0-R500.00 _____

R500-R1000.00 _____

R1000-R1500.00 _____

14. Is your payment accompanied by a pay slip?

Yes

No

15. Are there deductions from your wages for the following? (e.g. for meals provided during working hours, or accommodation) indicate which of the following:

Yes (meals and/or accommodation)

No

16. Do you have an annual salary increase (e.g. 8% according to the Labour Act?)

Yes

No

17. Are you often paid in kind?

Old clothes _____

Food _____

D. Leave

18. Do you often work overtime (e.g. in terms of the agreement?)

Yes _____ with _____ pay

No

19. Do you often work on Sundays and public holidays (e.g. double wage should be paid in terms of the Labour Act)

Yes

No

If yes, do you get the following?

Double payment _____

Ordinary payment _____

20. Are you often asked to be on standby (e.g. between 20h00 and 6h00 the following day)?

Yes

No _____
If yes, do you get extra pay for the time spent?
Extra payment _____
Ordinary payment per hour _____

21 Do you get paid annual leave (e.g. 21 consecutive days annual leave per year or 1 day of leave for every 17 days on which the employee worked according to the Domestic Workers Act?)

If yes, how long?

2 weeks _____

3 weeks _____

22. Do you get sick leave with pay? (E.g. 1 day paid sick leave for every 26 days worked according to the Act)

Yes _____

No _____

23. Do you get maternity leave with pay? (E.g. paid or unpaid-4 consecutive months' maternity leave according to the Act)

One month	Paid	Unpaid
Two months	Paid	Unpaid
Three months	Paid	Unpaid
Four months	Paid	Unpaid

24. Are you allowed family responsibility leave with pay? (E.g. a worker who works at least 4 days a week for the same employer- is entitled to 5 days family responsibility leave per year according to the Labour Act)

Yes _____

No _____

E. Social organizations

25. Which of the following social organizations do you take part in?

Burial Societies _____

Clubs-----

F. Empowerment

26. Do you have an access to the following empowerment programs in your area?

Literacy _____
AIDS Awareness _____
Home Based Care _____
Sewing _____
Cooking _____
Other _____

G. Health

27. Do you have an access to the following health facilities?

Clinics _____
Hospitals _____
Counselling _____

28. Which of the following diseases are common in this area?

HIV/AIDS _____
TB _____
Pneumonia _____
Other _____

H. Political organizations

29. Do you experience problems if you join the following organizations?

Advocacy group _____
Union _____

30. How does the new legislation for domestic workers affect you on the following?

Your work conditions _____
Your wages _____
Your relationship with your employer _____

31. Are you being affected by the following attitudes at work place?

Abuse _____
Discrimination _____
Prejudice _____

32. Are you registered for UIF?

Yes _____

No _____

33. Do you have medical aid?

Yes _____

No _____

35. Do you have a pension?

Yes _____

No _____

I. Religious Information

36. To which of the following church denominations do you belong?

URCSA _____

RCC _____

Anglican _____

Methodist _____

Lutheran _____

36 Do you have the following spiritual leaders taking care of you in this area?

Pastor _____

Elder _____

Deacon _____

37. Is the church your source of strength?

Yes

No

38. Does the church intervene during the time of crisis?

Yes

No

APPENDIX II

QUESTIONNAIRE

THE MINISTER/PASTOR/BISHOP OF THE CHURCH

1. Pastor, how long have you been working in this area?

2. When was the church established here?

3. Where do you conduct your services?

Church _____ hall

Garage _____

Hall _____

Other _____

4. What methods did you use to present the gospel to domestic workers?

Revivals _____

Home visits _____

Through employers _____

Other -----

5. Did you have problems with some of the employers regarding the following situations?

5.1 Time to participate in church activities?

Yes _____

No _____

5.2 Visits and prayer meetings on premises?

Yes _____

No _____

6. Do you receive lots of reports about bad treatment of some employers?

Yes _____

No _____

If yes (can you explain)?

7. Which of the following programs is the church running to empower domestic workers?

Literacy _____

Sewing _____

Cooking _____

Other _____

8. How does the church intervene in a situation of crisis between the employer and the employee? (explain)

9. Does the church discourage domestic workers from joining unions or advocacy groups? (explain)

10. What is the feeling of the church about the new legislation for domestic workers? (explain)

11. How much has the church achieved in terms of the following:

11.1 Spiritual growth _____

11.2 Trust in the church _____

12. There are reports about dismissals for those domestic workers who are HIV positive, (what is the church's reaction on this)?

12. Do you have members from the following countries?

12.1 Lesotho

12.2 Botswana

12.3 Swaziland

12.4 Mozambique

APPENDIX III

Summary of Sectoral Determination Seven: Domestic Worker Sector

The following is a summary of the new Act on Employment Conditions of Domestic Workers in South Africa.

2.7.2.2 Written particulars of employment

Although an employer is not forced to give a formal contract of service to its domestic worker, it is obliged to provide the domestic worker with written particulars of employment. It is however in the interest of both the employer and the domestic worker that a formal contract be concluded to prevent future misunderstandings and to protect the rights of both parties.

2.7.2.3. Minimum wage setting

Domestic workers must be paid for every hour or part of an hour that they have worked. The hours that the domestic worker works and the area in which the domestic worker works determine the prescribed wage.

2.7.2.4. Annual salary increase

All domestic workers must receive a salary increase of 8% on 1 November 2003 and 1 November 2004.

2.7.2.5. Pay slip

Payment can be made in cash, by cheque or direct deposit into a bank account designated by the domestic worker.

2.7.2.6. Deductions

No deductions may be made for meals provided during working time, clothing or work equipment. Deductions made for accommodation may not be more than 10% of the total wage and only on condition that the room is weatherproof and in a good condition, the room has at least one window and a door that can be locked, the room fitted with a toilet, a bath/shower or the worker has access to another bathroom.

2.7.2.7. Working hours

Domestic workers are allowed to work a maximum of 45 ordinary hours per week or 9 hours per day for a work week of 5 days or 8 hours per day for work week of more than 5 days a week.

2.7.2.8. Overtime

Overtime may only be permitted or required in terms of an agreement between the employer and the domestic worker. Overtime is calculated at one and a half times the domestic worker's normal cash wage.

2.7.2.9. Work on Sunday and Public Holidays

If the domestic worker does not normally work on a Sunday a double wage should be paid. If the domestic worker normally works on a Sunday a wage calculated at one and a half times the normal wage should be paid. Work done on a public holiday should be compensated at double the domestic worker's normal wage.

2.7.2.10. Standby

A domestic worker may be expected to be on standby between 20h00 and 06h00 the following day. Standby work should be agreed in writing between the parties. The

payment for standby work is R20 per shift, unless the hours of standby are more than 3 hours in which case overtime payment would apply.

2.7.2.11. Paid annual leave

An employer must grant a domestic worker at least 21 consecutive days annual leave per year or 1 day of leave for every 17 days on which the employee worked or 1 hour of leave for 17 hours that the domestic worker worked. If the domestic worker has worked for longer than 4 months the accumulated leave entitlement should be paid out on termination of service.

2.7.2.12. Sick leave

During the 6 months of employment a domestic worker is entitled to 1 day paid sick leave for every 26 days work. Thereafter, the number of paid sick leave days should be equal to the number of days the domestic worker would normally work during a period of 6 weeks.

2.7.2.13. Maternity leaves

Maternity leave may be either paid or unpaid. A domestic worker should be granted at least 4 months consecutive months' maternity leave. Maternity leave may commence at any time from 4 weeks before the expected date of birth, unless otherwise agreed or on a date from which a medical practitioner or midwife has certified that it is necessary for the domestic worker to commence with maternity leave.

2.7.2.14. Family responsibility leave

Family responsibility leave applies to a domestic worker who has been in employment for longer than 4 months and who works for at least 4 days a week for the same employer. The domestic worker is entitled to 5 days family responsibility leave per year that may be taken when the domestic worker's child is born or sick, in the event of the death of the domestic worker's spouse or life partner, or the domestic worker's parent, adoptive parent, grandparent, child, adopted child, or sibling. The employer may require reasonable proof for leave granted as family responsibility leave.

2.7.2.15. Dismissal of a domestic worker

Domestic workers may be dismissed on certain grounds and in accordance with a specific procedure. It is advisable that employers seek professional help before dismissing a domestic worker to ensure that the dismissal is fair. An employer who unfairly dismisses a domestic worker may end up paying a substantial amount to the dismissed worker.

Cosatu (Proposal 1999:1) reported that standards currently applicable to domestic workers are generally not adhered to. This situation needs to be improved through a combination of making domestic workers more aware of their rights so that every worker becomes a monitor; union organization, and an improved system of government inspections and enforcement.

More resources from the Department of Labour should be allocated to this. Legislative or other changes may be required to facilitate the access of labour inspectors and union organizers to workplaces, even where these are private homes. Treating domestic workers differently to other workers subordinates the rights of workers to those of property owners.

Cosatu (Proposal 1999:2) recommends a collaborative programme between the Department of Labour and the local government to carry out education and publicity on the rights of domestic worker. Furthermore, the Department should conduct a study focusing on the harmonization between different institutions (existing and envisaged) which will be involved in the regulation and financial management of the domestic sector, as well as the institutionalization of collective bargaining in the sector.

At present, in the vast majority of cases domestic workers who have put in decades of service either retire or are dismissed as they age, with no retirement provisions other than inadequate public pensions. The failure of private employer to provide for their domestic workers' retirement amounts to a cross-subsidization of these employers by the rest of society.

Cosatu thus supports the establishment of pension/provident fund for domestic workers. There would be need for state supervision of these funds. Contribution from both employer and employees should be mandatory, and the added expense of these contributions to workers also needs to be taken into account in the setting of their minimum wage levels. The effective running of such funds would need to be part of a comprehensive system of registering domestic workers and regulating the sector as a whole. State regulation of a medical aid scheme for domestic workers should also be investigated.

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