



Acts 2:43-47 and *Ubuntu* as unique exemplars for possible ecclesial reinvigoration of white squatters of the Munsieville informal settlement: A practical theological study

S.G. Erichsen



orcid.org/0000-0002-4220-7144

Dissertation accepted in fulfillment of the requirements for the degree *Masters of Theology in Pastoral Studies* at the North-West University

Supervisor: Prof AR Brunsdon

Graduation ceremony: July 2021

Student number: 21984786

ACKNOWLEDGEMENTS

By the grace of God Almighty and the assistance He granted me through the Person of His Son Jesus Christ and the Holy Spirit, I testify that without His help, I could not have achieved the task of compiling this study.

I humbly give thanks to the staff of North-West University, Potchefstroom campus, throughout the years of my attendance, for their patience and dedication towards me as a senior student.

A special word of gratitude goes to my mentor and study leader, Professor Alfred Brunson, for his patience and perseverance to guide me through the unfamiliar path I had to walk in writing this thesis.

To Mr. Carel Saunders from Pango Camp Munsieville, thank you for your kind assistance during much of the process.

Lastly to my dear wife, Mary: As a marathon runner yourself, you know that the final lap to the finish line is the hardest. Your presence and patience provided me the courage to cross this finish line.

ABSTRACT

This study investigated Acts 2:43-47 and *Ubuntu* as unique exemplars to influence negative attitudes of white residents of Pango Camp Munsieville informal settlement towards the church.

The study rests on the assumption that communicating the Gospel not only involves preaching, but embodying the Gospel in order to set an example by which people are motivated to change. Hence the study focus on the practical implementation of the first Christians and *Ubuntu* philosophy to create a community in action, helping themselves to cope with dire living conditions. From that point the study shifts to the *koinonia* and diaconal activities simulating the lifestyle of the early Christians.

To investigate conditions and attitudes in Pango Camp, the researcher formulated the following questions:

- What are some of the attitudes of the white squatters of Munsieville regarding the Christian faith and the institutional church?
- What are some of the causes of the current situation amongst the white squatters of Munsieville and how do they relate to their attitude towards the Christian faith and the institutional church?
- What enabled the first Christians to overcome their daily challenges or struggles according to Acts 2:43-47?
- What theological and theoretical principles can be deducted from Acts 2:43-47 and *Ubuntu* that can possibly spiritually reinvigorate and reconnect the white squatters of Munsieville to the body of Christ?

As these questions also form the objectives of this study, they were answered by implementing the research model of Osmer (2008) in Chapters 2 to 5. The study ends with a conclusion and recommendation which will hopefully contribute to the praxeology of intervention in disadvantaged groups, especially in terms of their spiritual reinvigoration.

Key words:

Acts 2:43-47, white squatters, poverty, church, morality, hope, *Ubuntu*, *koinonia*, *diakonia*

DEFINITION OF KEY TERMS

Diakonia

The service of one person to another in a congregation or community (Breed & Semanya, 2015:7).

Koinonia

The communal togetherness of a group of people sharing the same interests, ideas and circumstances (Breed & Semanya, 2015:7).

Ecclesia

A community in which the teachings of Jesus form the basis of a lifestyle glorifying God through the guidance of the Holy Spirit.

Spiritual growth

The accumulation and growing manifestation of the goodness and awareness of God's presence, grace and will - resulting in adopting and implementing a moral and ethical daily life (Henri Nouwen, cited by Louw, 2005:136).

Squatter camps

Informal settlements consisting of dwellings constructed from makeshift materials, mainly corrugated iron (Marutlulle, 2017:2).

Ubuntu

An African philosophical point of view which suggest that a person is a person through active participation in a community (Van Niekerk, 2013:1).

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	II
ABSTRACT	III
DEFINITION OF KEY TERMS	IV
TABLE OF CONTENTS	V
CHAPTER 1 INTRODUCTION	1
1.1 Background	1
1.2 Contextualisation.....	1
1.3 Interest in the research.....	2
1.4 Preliminary literature study (state of the current research)	3
1.4.1 The general phenomenon of squatter camps or informal settlements in South Africa	3
1.4.2 The unique phenomenon of white squatters in South Africa	4
1.4.3 The early Christian Church as example of a hopeful alternative society through faith in Jesus Christ	4
1.4.4 Ubuntu	5
1.5 Specific gap or lacuna	6
1.6 Main research question.....	6
1.6.1 Main question	6
1.7 Aim and objectives.....	6
1.7.1 Aim of the research	6
1.7.2 Objectives	7
1.8 Research method	7
1.8.1 A Practical Theological study	7
1.8.2 Osmer’s approach to practical theological research	8
1.9 Population and sampling	11
1.9.1 Population	11
1.9.2 Sampling	11
1.10 Benefits for participants	13
1.10.1 Direct benefits to participants	13
1.10.2 Long-term benefits for participants	13
1.10.3 Goodwill permission/consent	13
1.11 Privacy and confidentiality.....	14

1.11.1 Management, storage and destruction of data	14
1.11.2 Monitoring of the research	14
1.11.3 Observation proses	14
1.11.4 Conflict of interest	14
1.12 Contribution of the study.....	15
CHAPTER 2: THE WHITE SQUATTERS OF PANGO CAMP, MUNSIEVILLE	16
2.1 Introduction	16
2.2 Theoretical framework	16
2.3 Physical living conditions	17
2.3.1. Geographic location of the Munsieville informal settlement	17
2.3.2 Housing shortage in South Africa	20
2.3.3 Pango Camp as an informal settlement	21
2.3.4 Shacks as primary dwellings in Pango camp	22
2.3.5 Current employment and sources of income	23
2.4 Spiritual discontent.....	24
2.4.1 Formal church involvement	24
2.4.2 Loss of faith	27
2.5 Psychological and physical effects of current living conditions	28
2.5.1 Mind-set of the residents of Pango Camp	28
2.5.2 Substance abuse	29
2.5.3 Individualism and selfishness	31
2.5.4 The absence of sustainable intervention programmes	32
2.5.5 Anthropologist Elize Saunders	33
2.6 Summary	33
CHAPTER 3: AN ANALYSIS OF THE EXISTENTIAL AND SPIRITUAL REALITIES OF THE WHITE SQUATTERS OF PANGO CAMP.....	35
3.1 Introduction	35
3.2 Theoretical framework	35
3.3 The historical settlement of whites in the Boer Republics.....	38
3.3.1 The Great Trek, Rinderpest and Anglo-Boer War, 1834–1902	38
3.4 Circumstances that led to the poverty and urbanisation of white South Africans	40
3.4.1 The Rebellion of 1914	40
3.4.2 Drought and the Depression	41
3.4.3 Urbanisation and its effects on moral and ethical values	41

3.4.4 The Poor White Problem	42
3.5 Consequences of unfair labour and social laws from 1948 to 1994 under the previous government.....	43
3.5.1 Political change between 1948 and 1994 that supported the welfare of whites	43
3.5.2 Labour Law changes after 1994 and the effects on white employment	44
3.5.3 The current phenomenon of squatter camps or informal settlements in South Africa	45
3.6 Intervention from church and governmental institutions in the upliftment of whites from poverty (in the past).....	47
3.6.1 The historic role of the church in relieving poverty amongst whites	47
3.6.2 A brief summary of the correlation between white poverty pre-1948 and post-1994	48
3.6.3 Spiritual and daily life separated	48
3.7 Psychological theories that may shed light on the prevalent attitude among Pango Camp residents.....	49
3.7.1 Learnt helplessness	50
3.7.2 Operant conditioning	50
3.7.3 The absence of resilience in the face of adversity	51
3.7.4 Alcohol or substance abuse	52
3.7.5 Immoral behaviour	53
3.7.6 Individualism	55
3.8 Summary	56
CHAPTER 4: SOCIO-CULTURAL HISTORICAL OVERVIEW OF ACT 2:43-47 AND <i>UBUNTU</i> AS COMMUNAL LIFESTYLES	59
4.1 Introduction	59
4.2 The faith, lifestyle and suffering of the first Christians	59
4.2.1 First Christians in Jerusalem	60
4.2.2 Early Christians in Rome	65
4.3 The philosophy of <i>Ubuntu</i>	71
4.3.1 A basic portrayal of <i>Ubuntu</i>	73
4.3.2 <i>Ubuntu</i> , poverty and dignity	75
4.3.3 Examples of the use of the <i>Ubuntu</i> philosophy in poverty alleviation	76
4.4 Summary	78
CHAPTER 5: A POSSIBLE APPROACH TO WHITE SQUATTERS OF THE MUNSIEVILLE INFORMAL SETTLEMENT AIMED AT ECCLESIAL REINVIGORATION USING ACTS 2:43-47 AND <i>UBUNTU</i> AS EXEMPLARS.....	80

5.1	Introduction	80
5.2	A possible reinvigoration model that relies on Acts 2:3-47 and <i>Ubuntu</i> as exemplars	85
5.2.1	The role of <i>Ubuntu</i> philosophy in creating spiritual awareness	86
5.2.2	Group gatherings as communication platform	88
5.2.3	Community action	91
5.2.4	Spiritual upliftment phase	93
5.2.5	Spiritual awakening phase	95
5.2.6	Separation phase where facilitator exits the community	97
5.3	Summary	99
CHAPTER 6: FINDINGS, CONCLUSION AND RECOMMENDATIONS.....		99
6.1	Findings	99
6.2	Conclusion.....	101
6.3	Recommendations	103
REFERENCES.....		104

CHAPTER 1: INTRODUCTION

1.1 Background

The focus of this study centres on the white squatters living in the Munsieville informal settlement situated near Krugersdorp in Gauteng and more specifically on their spiritual detachment from faith institutions like the church as seen in their low morale, lack of moral values and hostility towards the institutional church and religion. From a practical theological perspective, the research was interested in possible exemplars that could be employed to spiritually reinvigorate the white squatters in question to reconnect to the body of Christ. An exemplar is something that is fit to be seen as an ideal or model that can be imitated or followed. By referring to the body of Christ, this study has the Christian Church in mind, but not in the strict institutional sense of the word. In this study the church or body of Christ is also to be understood as a Christian community experiencing a communal spiritual awareness of Jesus, His teachings (Scriptures) and the guidance of the Holy Spirit as the basis of a positive lifestyle glorifying God and challenging dire living conditions. In this regard it was suspected that Acts 2:43-47 and the African notion of *Ubuntu* would provide exemplars that could serve as catalyst for spiritual reinvigoration and a recommitment to the body of Christ. This dissertation rests on observations the researcher made in Munsieville, which resonates well with the general understanding of *Ubuntu* and the willingness to share and help one another as documented in the history of the first Christians as recorded in the book of Acts. Witnessing how squatters overcame daily struggles and found hope by helping one another served as initial motivation to investigate Acts 2:43-47 and *Ubuntu* as possible ecclesial reinvigorative exemplars for the white squatters of Munsieville, as it showed promise to rekindle faith to live meaningfully in the dire circumstances of a squatter camp.

1.2 Contextualisation

The white squatters of Munsieville in Krugersdorp previously resided in Coronation Park, midtown Krugersdorp, in an unused caravan park. Their privileges included free electricity, running water and ablution facilities to which informal settlements usually don't have access. As this area was not zoned as an informal settlement, the residents eventually had to be moved to Munsieville during 2015 where tiny corrugated iron shacks were erected by the Red Ants (Greyling & Van Heerden, 2015:1).

Fourie (2015:1) reports that some of the residents did not want to move, but had no other option. During this time black squatters in the area came to their assistance in reconstructing the shacks provided by the Red Ants and even supplied some of them with mattresses. This gesture from black people practically illustrates *Ubuntu* in one of its most basic forms: helping and caring for others in the community. This unexpected goodwill made the newcomers feel that they were welcome in the community and aided their settling.

Cunliffe (2012:1) estimates that in 2012 the number of white squatters living in Coronation Park, Krugersdorp mid-town, were in the region of 248 and included 77 children. After relocating to Munsieville, this number had grown to approximately 300 people (Hunter, 2016:1). The researcher counted approximately 60 houses with an average of five souls each, on a visit during August 2018, confirming Hunter's number and also indicating that the number of white squatters remained constant over the last years. Although Pango camp, Munsieville can be regarded as a concentration of white squatters, there are also mixed households comprising people from different ethnicities.

1.3 Interest in the research

My first contact with white squatters was during 2013. I gradually became aware of a growing number of white people begging at traffic lights in Krugersdorp mid-town, near Coronation Park. Upon enquiring about their circumstances, I learnt that they were squatting in Coronation Park. I became involved by spiritually supporting them and followed their move to Munsieville.

During several visits of a pastoral nature, it became apparent that there was no formal church involvement or signs of any institutional church in the white squatter community. It was also clear that a low morale and a lack of moral values characterised the lifestyle of most of these people.

A dominant problem is the prevailing antagonism and negativity towards the church, accusing the "church" of having no empathy and questioning its purpose. As a result, these white squatters have lost sight of the wealth of hope and valuable guidelines for practical wisdom contained in Scripture and consequently, the church as the body of Christ. This antagonism has brought them into a liminal space where hopelessness abounds, having lost sight of a loving God and the power of the Christian faith (Van der Spuy, 2008:1; Hofmeyr & Kruger, 2011:1).

The researcher became interested in exploring the possibilities of reinvigorating these white-squatters to a re-commitment to the church as body of Christ, as enabler of hope and meaningful living in dire circumstances, from a practical theological perspective.

1.4 Preliminary literature study (state of the current research)

In attempting to locate the specific shortcomings in research regarding the focus area of the study, literature on four themes were consulted: the general phenomenon of squatters or informal settlements in South Africa, the specific phenomenon of white squatters as a unique strand of the general phenomenon, the early Christian church as example of a hopeful alternative society through faith in Christ and *Ubuntu* as current expression of meaningful communal living in the South African society.

1.4.1 The general phenomenon of squatter camps or informal settlements in South Africa

The Socio-Economic Rights Institute of South Africa (SERI) reports that more than 13% of black people in South Africa were living in informal housing or squatter camps during 2018 (SERI, 2018:6). Coping with the supply of adequate black housing has been problematic even before the Apartheid government of 1948-1994. Black land ownership was restricted to only 8% of total land available in South Africa by the Natives Land Act of 1913 (SERI, 2018:14).

According to Crankshaw (1993:31), squatters' shacks were originally erected in backyards in existing black townships on the Witwatersrand in the early 1970's. During the next decade, however, the first free-standing shacks clustered in an area south of Johannesburg on the farm of a certain Mr. Weiler. By 1986 approximately 300 shacks were erected on their own "stands" in three small areas: Weiler's farm, Vlakfontein and Grasmere. A radical increase to 1200 shacks occurred due to the abolishment of influx control laws in 1986 (Crankshaw, 1993:33).

Research for this study suggested that some of the unique causes of squatter camps in the Ekurhuleni Municipal district included matters such as the Apartheid government having not provided sufficient housing for the poor; the rapid black population expansion after 1994; illegal and poorly controlled immigration from neighbouring countries; urbanisation and demographic change as people moved to cities in search of employment; and failed government economic policies. The latter includes the so-called Reconstruction and Development Programme (RDP); Growth, Employment and Redistribution (GEAR) and Accelerated and Shared Growth Initiative (ASGI-SA). Other causes include municipal maladministration, corruption and economic variables such as poverty, unemployment, unaffordability

and inadequate access to housing finance as well as the lack of available or affordable land for low-cost housing. These causes are not restricted to the Witwatersrand area, but are general factors that lead people to end up in squatter camps (Marutlulle, 2017:5).

1.4.2 The unique phenomenon of white squatters in South Africa

Poverty under white people in South Africa is not a new concept, but the white squatter camps that surfaced after the fall of Apartheid can be regarded as a novel phenomenon.

Poverty among whites came about for several reasons during previous decades. Historical events like the Anglo Boer War 1899-1903 resulted in many white farmers losing their farms and livestock. The rebellion of 1914 by idealistic Afrikaans people left many in huge financial debt. Natural disasters, such as the drought and the Depression of the early 1930's, contributed to many white people losing their farms and seeking employment in the mining sector (Kannemeyer, 1984:20).

While the phenomenon of squatter camps in South Africa is historically associated with black people, a growing number of white South Africans have been forced to resort to this way of living. Dirk Herman, a trade unionist from Solidarity, postulates that the sudden increase in white poverty is due to the collapse of the exclusive support for white public occupational positions during the previous government, as many of the low-skilled and blue-collar occupations were previously reserved for whites (Evans, 2010:1).

Mabaso (2017:2) reminds that whites were placed in a position of economic, legal and socio-cultural privilege during the Apartheid era, which allowed them to have employment security often without merit. In the new dispensation, none of these governmental privileges are exclusively available to whites, which has resulted in severe economic challenges.

With a democratic government that attempts to distribute equal resources to all citizens in South Africa, with no regard to race or culture or ethnic group, the previous white-only governmental upliftment programmes disappeared (Fourie, 2006:1; De Fries, 2013:1).

1.4.3 The early Christian Church as example of a hopeful alternative society through faith in Jesus Christ

Observing the dire circumstances of white squatters in Munsieville evokes thoughts of the early Christian community as alternative to the hopelessness embodied by poverty-stricken current-day

South Africans. It begs further investigation in order to uncover how such a hopeful alternative society can be re-enacted or realised in a new context.

It is especially the focus on communal living, as described in the Bible, according to Acts 2:43-47 and also Acts 4:34-37 that called for further investigation. Lampe (2003:100) describes the social structure of the first Christians during the middle and 2nd century very much as *koinonia* and *diakonia* at work, enabling meaningful living under new and uncertain circumstances. The organisation of believers in house churches even provided for a communal fund where money was set aside to care for the sick, elderly, homeless, widows, orphans and imprisoned Christians (Lampe, 2003:100). The resultant *ecclesia* united all believers into the faith community. This expression of *ecclesia* included family members, workers, slaves and visitors, providing stability, (religious) privacy, friendships and security for its members (Meeks, 1983:76).

It was during this daily experience of *koinonia* that the early Christians found spiritual growth and motivation to overcome and endure their daily struggles amongst the Romans and heathens. This resulted in a spiritual and uplifting lifestyle and good moral behaviour (Jones, 2011:186-187).

1.4.4 Ubuntu

Breed and Semenya (2015:1) indicate that there are notable similarities between the New Testament notions of *koinonia* and *diakonia* and the African notion of *Ubuntu* as a way of living in a community. Sakupapa (2018:10) supports this view by drawing a degree of correlation between *koinonia* and the *Ubuntu* features of hospitality, fellowship and participation.

These similarities between the *koinonia* and *diakonia* and the practical expression of *Ubuntu* suggest that *Ubuntu* might present a valuable exemplar for a current-day expression of the early church's communal living, which may resonate well with struggling white squatters that have become antagonistic towards the institutional church. The notion of *Ubuntu* thus requires further investigation as possible expression of the Christian values of *koinonia* and *diakonia* within the context of poverty and hardship among white squatters who have lost faith in a Christian lifestyle as modelled by the early Christian church.

1.5 Specific gap or lacuna

Although a significant corpus of literature on the phenomenon of squatters in the South African context exists (Evans, 2010:1; Mabaso, 2017:2; Marutlulle, 2017:5), the preliminary literature overview did not yield research that relates the experiences of white squatters and their detachment from the church, as witnessed by the researcher during initial observations. It also seemed as though this phenomenon has not been studied from a practical theological paradigm. The study attempts to contribute to remedying this shortcoming in practical theological reflection on white squatters and provide some possibilities for addressing their detachment from the church.

1.6 Main research question

1.6.1 Main question

In light of the afore-going introduction, the main research question this study seeks to answer is: How can Acts 2:43-47 and *Ubuntu* be used to inform the possible ecclesial reinvigoration of white squatters of the Munsieville informal settlement?

Secondary questions:

- What are some of the attitudes of white squatters of Munsieville regarding the Christian faith and the institutional church?
- What are some of the causes for the current situation amongst the white squatters of Munsieville and how do they relate to their attitude towards the Christian faith and the institutional church?
- What enabled the first Christians to overcome their daily challenges or struggles according to Acts 2:43-47?
- What theological and theoretical principles could be deducted from Acts 2:43-47 and *Ubuntu* that could possibly spiritually reinvigorate and reconnect the white squatters of Munsieville to the body of Christ?

1.7 Aim and objectives

1.7.1 Aim of the research

To articulate the potential of Acts 2:43-47 and *Ubuntu* as possible reinvigorative ecclesial exemplars for white squatters of the Munsieville informal settlement

1.7.2 Objectives

- To describe the current phenomenon of white squatters in the Munsieville informal settlement and their spiritual and physical discontent with the church
- To articulate some of the reasons for the phenomenon of white squatters in the Munsieville informal settlement and their spiritual and physical discontent with the church
- To engage in a socio-cultural historical analysis of Acts 2:43-47 and a critical comparative analysis of *Ubuntu* as exemplars for possible ecclesial reinvigoration of the white squatters of the Munsieville informal settlement
- To relate the findings of the socio-cultural historical analysis of Acts 2:43-47 and analysis of *Ubuntu* to the narratives of the white squatters of Munsieville in order to indicate how Acts 2:43-47 and *Ubuntu* can be applied for possible ecclesial reinvigoration of the white squatters of the Munsieville informal settlement.

1.8 Research method

1.8.1 A Practical Theological study

According to Swinton and Mowat (2016:5), practical theology takes the human faith and experience serious and wishes to nurture an environment where the gospel can be grounded, embodied, interpreted and lived out. Practical theology can also be understood as a critical theological investigation that examines the practices of the church in correlation with the practices of the mundane world to improve the practical implementation of the gospel (Swinton & Mowat, 2016:9).

Practical theology is a sub-discipline of theology that has developed its own focus and methods. According to Heyns and Pieterse (1990:10), there are different models available for doing practical theological research. Examples include the models of Zerfass (1974), Cochrane *et al.* (1991), Muller (2005) and Osmer (2008) to name a few. All these models provide systematic means of investigating a particular phenomenon from a practical theological paradigm.

According to Osmer (2008:4), practical theology focuses on the actual living of the congregation, their interactivity with secular life and the influence it has on their faith and vice versa. He therefore suggests four questions as basis to practical theological investigation that can be used to examine any real life situation of the congregation: What is going on? Why is this going on? What ought to be going on? How might we respond?

These four questions can also be seen as four tasks of practical theological investigation. The *descriptive-empirical task* denotes a deep investigation into the current situation. *The interpretive task* is making use of scientific theories to understand the origin of situations and patterns. *The normative task* is the use of theological hermeneutical conceptions, which includes written, verbal, and nonverbal communications, to find ethical norms that will guide the researcher into formulating a suggested “good practice”. *The pragmatic task* is where the researcher merges the findings into strategies of actions appropriate for a suggested possible intervention.

It is therefore apparent that Osmer’s research method is suited to the aim of this study to identify ways to reinvigorate the commitment of white squatters who have become detached due to hardship and challenges to the body of Christ.

1.8.2 Osmer’s approach to practical theological research

The descriptive-empirical task: What is going on?

As this study is partially motivated by the observed spiritual detachment of the white squatters of Munsieville from the institutional church, it aims to provide a rich description of the physical living conditions of these squatters as well as their spiritual and mental attitude towards the church.

Osmer (2008:35) uses the term “priestly listening” as the core element during this task. He describes it as follows:

Priestly listening is, first and foremost, an activity of the entire Christian community, not just its leaders. It reflects the nature of the congregation as a fellowship in which people listen to one another as a form of mutual support, care and edification.

In order to achieve “listening” that can lead to a description of the spiritual and mental attitude of the focus group towards the church, an ethnographic approach is used. Ethnography, as a qualitative research method, places the researcher into the world and lives of the research participants. It studies

phenomena in its *in situ* settings, where the living of people actually takes place (Sangasubana, 2011:567).

Reeves *et al.* (2008:512) state that ethnography focuses on communities, cultural groups, teams or organisations to understand their unique characteristics and specific phenomena present. Its aim is to obtain a rich and holistic view of the situations, environment, circumstances, views and actions of residents' daily lives through observations and interviews as described by the researcher.

According to Sangasubana (2011:568), three ethnographic methods of data collection can be used to investigate particular contexts:

1. Archival documentary research: Relevant articles regarding the lives of the white squatters in Munsieville were investigated. This included any articles from social media, academic literature and/or government records that are stored on databases.
2. Personal observations: The research drew on the past, present and future temporary residence of the researcher in Pango camp. In this way observations regarding the lifestyle and daily activities were made possible.
3. Interviews were conducted by means of open-ended semi-structured questions. Once informed consent was obtained, the researcher employed an open-end questioning and discussion technique to stimulate the sharing of narratives. These questions aimed to generate information on the following issues (also see Appendix 1):
 - a. Former and current involvement with the institutional church
 - b. Former and current attitude towards the church
 - c. Faith in God under the dire circumstances of the squatter camp
 - d. Views regarding the role of the church in their daily lives
 - e. Changes they yearn for
 - f. The current understanding of Christian communal living and the idea of *Ubuntu*

The interpretive task: Why is it going on?

After information regarding the current situation was collected and documented, the focus shifted to the question of “why” the current situation prevailed. Osmer (2008:87) advocates that this task should be done with priestly wisdom based on the example from Scripture where King Solomon asked for wisdom and an understanding mind to govern the Lord’s people (1 Kgs. 3:5-9).

The study investigated the history of white squatters, re-occurring events, specific group characteristics, political changes, social security difficulties, ethnical and/or race specific issues that could have been part of the causes for their poverty and the resultant discontent and detachment from the church. Themes and key issues were articulated to elucidate their situation by interpreting the answers to the questions and consulting relevant literature from other sciences, such as psychology, social studies and other meta-theory relevant to this study. This investigation included the history of poor white South Africans who had been aided by the previous apartheid government. It hoped to find some of the deeper reasons for their discontent with the institutional church, egocentricity and low morale and ethical values.

The normative task: What ought to be going on?

This movement concerns the ideal situation as opposed to the perceived problems or challenges identified by the research. In the framework of this study, the lifestyle of the first Christians came to mind. Their lifestyle, as depicted in the book of Acts, seems to suggest that they led meaningful lives as a community despite many challenges, which included poverty among some. Hence a socio-cultural historical analysis of Acts 2:42-47 and the living contexts of the early Christians in Rome was conducted in order to uncover possibilities for meaningful communal life despite challenges.

In addition, the possibilities for communal living that reside in the notion of *Ubuntu* were also explored, as it resonates well with the current situation of white squatters. The meaning of *Ubuntu*, its principles, the way it is expressed and the moral and ethical values that form part of it were subsequently investigated. This investigation was aimed at uncovering some of the practical lifestyle possibilities as expression of a Spirit-driven community in the dismal context of a squatter camp. In the process it indicated that *Ubuntu* is not transformative in itself, but that it provides a framework that is expressive of the Christian lifestyle.

The pragmatic task: How might we respond?

The last movement of practical theological research, according to Osmer (2008), is concerned with an appropriate response to a given challenge. What possible theory of change could be suggested to spiritually reinvigorate the white squatters of Munsieville to re-commit to the church in light of the study of Acts 2:42-47, Acts 4:33-37 and the notion of *Ubuntu*?

This means that a theoretical framework that relies on Acts 2:43-47, 4:33-37 and *Ubuntu* and as a point of departure for an ecclesiastical lifestyle was proposed.

It would also indicate how Christian hospitality and the spirit of sharing under the guidance of the Holy Spirit could counter the mistrust and apathy of the white squatters of Munsieville towards the church.

Osmer (2008:167) refers to transformational models of cross-disciplinary dialogue between theology and other fields. Although it does not include the various disciplines in correlation with theology as fields of study in this proposal, it still opens the door between theological and non-theological disciplines to address problems faced in the basic modern-day struggles of life. The focus point is prophetic discernment, which Osmer (2008:133-135) describes as both divine disclosure, as revealed in the Scriptures, and human interpretation through practical implementation of these teachings in Scripture.

1.9 Population and sampling

1.9.1 Population

The residents of the Pango Camp of the Munsieville white squatter camp, Krugersdorp, Gauteng formed the population of the study.

1.9.2 Sampling

Sample size

Richie and Lewis (2003:83) note that sample size in qualitative methods may be relatively smaller than in quantitative research methods. In light of this, the researcher attempted to recruit between five and ten participants with which to conduct interviews.

Inclusion criteria

Only white adults residing in Pango Camp Munsieville were included in the interviews, as they had direct experience of the phenomenon under study. Observations did however include all people living in Pango Camp.

Exclusion criteria

Since the focus of the study was the detachment of white squatters from the institutional church, black and/or squatters from other races as well as children were excluded from the study, as they would not be able to provide information on the theme under investigation.

Recruitment of participants – Sampling method

Once permission was granted by the ethics committee of North-West University, participants for the interviews were recruited. Although Mr. Saunders is also a resident of the Pango Camp in Munsieville, he has distinguished himself as a well-known and respected leader who has taken an authoritative role of gatekeeper to the community. The researcher worked in close collaboration with Mr. Saunders by explaining the aim and methodology of the study to him. Mr. Saunders then identified and recruited six adults, who served as representatives of a household, male or female, and were interviewed individually.

As part of the recruitment phase, Mr. Saunders explained the aim and methodology of the research to the participants and gained their consent. Only after consent was gained, Mr. Saunders informed the researcher who the chosen participants were. The participants were interviewed individually for approximately 30 minutes and the interviews took place at a neutral place chosen by the participants.

Risks, precautions and estimated risk level

Although, the participants may be seen as vulnerable due to being economically disadvantaged, the probability, magnitude or seriousness of harm or discomfort anticipated in the research is negligible and not greater than that ordinarily encountered in daily life. This study is a qualitative study on the participants' opinions and does not include personal information, which could increase the risk level. The only foreseeable risk was one of minimal discomfort or inconvenience. The risk level was therefore deemed as minimal risk.

1.10 Benefits for participants

1.10.1 Direct benefits to participants

Apart from having the opportunity to share their narratives with the researcher, no direct benefit for the participants were anticipated. Sharing their narratives could be seen or experienced as having a *voice* in a world where rejection is so vivid.

1.10.2 Long-term benefits for participants

Long-term benefits for participants would most probably relate to developing insight into their current living conditions, attitude and mind-set towards the church, which could benefit the spiritual support offered from the faith community (*koinonia*). It could also involve the possible implementation of an alternative communal lifestyle based on the example of the lives of the first Christians in Acts 2:43-47 and the African notion of *Ubuntu*.

1.10.3 Goodwill permission/consent

According to Richie and Lewis (2003:67), research participants should be informed of the purpose of the study and the motive of the researcher and give consent before data are collected.

Informed consent (Consent, permission)

Mr, Saunders, as gatekeeper, explained the meaning of consent to the recruited participants and ensured that the informed consent forms were duly signed.

Incentives and remuneration of participants

No compensation were paid to the participants of the narrative interviews and they were reminded that their participation was voluntary.

Dissemination of study results to participants

Manuscripts of the completed study will be made available to participants after examination and all the processes of the university is completed. The researcher would then like to interact with the community and explain the findings of the study to them. The aim would be to encourage them to implement the principles of *Ubuntu* into their lives and by doing this they could experience a reviving attitude towards church as their very own congregation in Pango Camp.

1.11 Privacy and confidentiality

The identity and personal information of participants were kept confidential in the research document by means of the coding the names and responses of participants.

1.11.1 Management, storage and destruction of data

To ensure accurate reflection on the data collected during interviews, interviews were digitally recorded with the permission of participants. These digital recordings have been stored on the researcher's personal computer, which is password protected. The data will be stored for a period of five years, where-after it will be discarded.

1.11.2 Monitoring of the research

The research was monitored by the duly appointed supervisor of this study who is a full-time academic at the Faculty of Theology of the North-West University.

1.11.3 Observation proses

During the official observation process, which has actually been in progress since the researcher's first encounter with the study group in 2013, he spent much time within the community under research. Therefor the researcher lived among the people of Pango Camp in his old motorhome, parked at the neutral communal area next to Mr. Saunders' residence. The official observation process occurred directly after ethical permission was obtained.

The researcher kept a low profile, while observing the current situation, as it transpired in the present and in the context of the residents of Munsieville squatter camp. The researcher took down mental notes and did not walked around with a little notebook. Very often actions speak louder than words, therefore the researcher was greatly aware of the actual living done by the white squatters.

During the observation process, the researcher did, as with every previous visit to the area, randomly enter into informal discussions about contemporary issues. The data obtained from this observation were recorded on a voice note in privacy and used in correlation with the data from official interviews.

1.11.4 Conflict of interest

The study did not create any conflict of interest, as no tangible reward was at stake for the researcher. The researcher is also not related to any of the participants.

1.12 Contribution of the study

The study hopes to contribute new knowledge to the discourse surrounding white squatters in South Africa. More specifically, to the spiritual wellness of the white squatters indicated here. By investigating the narratives of white squatters, from a practical theological paradigm, the research attempts to relate their discontent to the alternative discourses of the first Christian congregation and the notion of *Ubuntu*, also uncovered in this study, in order to articulate possibilities for an ecclesial reinvigoration which could inform the church's ministry to this particular segment of society.

CHAPTER 2: THE WHITE SQUATTERS OF PANGO CAMP, MUNSIEVILLE

2.1 Introduction

This chapter aligns with the descriptive task of practical theological investigation. It seeks, within the framework of Osmer's (2008) approach, to provide answers to the question of what is going on in the chosen focus area of this study: the living conditions of white people in Pango Camp, Munsieville informal residential area.

The description provided in this chapter is mainly drawn from interviews conducted with residents, observations of the researcher and literature that supported some of the findings. The broad themes uncovered in this process relate to the physical living conditions of the white squatters of Pango Camp, Munsieville and how they impact on their relationship with the church, their personal faith and consequently what is described in this chapter as spiritual discontent. In this process issues such as resilience, moral and ethical values, individualism, fellowship amongst residents and general environmental issues are discussed. Existential experiences relating to being a white squatter among other ethnic groups are highlighted and their effect on their human dignity in the light of earlier life experiences. Another important aspect discussed here regards the daily coping mechanisms the participants developed, which for many have become a destructive lifestyle as it includes alcohol and drug abuse.

By providing descriptions of at least the above-mentioned aspects, the chapter sets out a descriptive framework upon which the rest of the study is built.

2.2 Theoretical framework

In light of the qualitative design of the study described in the previous chapter, six households were identified from the approximately 60 white households currently in Pango Camp. Mr. Carel Saunders, a trusted and familiar member of the community in Pango Camp, also acting as a gatekeeper to the community, recruited the participants. He randomly approached the inhabitants of Pango Camp, explained the purpose and relevance of the study and obtained written consent from them to participate in the study. Each household was represented by an adult family member of their choice. By coincidence, it turned out that three of the participants were women and three were men. All participants were between the ages of 40 and 54 years. Interviews with the participants took place

during the first week of March 2020 at a neutral meeting place next to Mr. Saunders' house. It was explained to participants that they would not be remunerated for their participation in the research and that they were at liberty to withdraw from the project at any stage. All six gave written consent to these conditions.

With the intention of obtaining data regarding the objective of this chapter, interviews were conducted guided by the following questions:

- Would you please share with me how it came about that you currently live in the Munsieville informal settlement and what it is like living here?
- What is your current involvement with the institutional church and what are some of the reasons for your discontent with religion and the church?
- Do you think it would make any difference to your life here if everybody around you were “Christians”?
- Have you ever heard about the idea of *Ubuntu* and if so, please share your understanding of it with me as well as how you imagine it would change life in the squatter camp if everybody around you practised it?
- What, if anything, do you expect from a church and your fellow man?
- Would you please share with me your biggest dream and how you plan to realise it.

The following sections documents the information gained, especially from the first two questions.

2.3 Physical living conditions

2.3.1. Geographic location of the Munsieville informal settlement

The focus of this study was on a small informal settlement, named Pango Camp, part of the bigger township of Munsieville. Munsieville is a suburb of the town Krugersdorp which forms part of the West Rand region of Gauteng and is included in the greater Mogale City Local Municipality. Krugersdorp was founded by Marthinus Pretorius in 1887 following the discovery of gold in the Witwatersrand area and served as a major town to the mining industry (Gnanapragasam, 2019:21; Mabaso, 2017:38).

The white squatters that currently reside in Pango Camp, Munsieville previously lived in Coronation Park, which is situated in the central town area of Krugersdorp, adjacent to the Millennium Primary School. Coronation Park is a municipal park and serves as a recreational space where nature can be experienced with its trees, ample birdlife and grassy areas. Several sporting facilities are available as well as a municipal caravan park. As this caravan park was not fully functional since 1996, homeless white South Africans from Krugersdorp moved in and lived there in old caravans, wooden Wendy huts, makeshift tents and self-constructed timber houses. The majority lost their employment due to a variety of reasons and could not afford formal rental accommodation. Their privileges in the caravan park included free electricity, running water and official ablution facilities to which other informal settlements usually don't have access.

Since this area is not zoned to serve as an informal settlement, the residents were eventually moved during 2015 to an area adjacent to Munsieville, named Pango Camp, where tiny corrugated iron shacks were erected by the Red Ants to accommodate them (Greyling & Van Heerden, 2015:1). Pango Camp borders on the formal residential area Munsieville, close to the Delperton industrial area of Krugersdorp. During the Apartheid regime, Munsieville was as a black-only residential area, adjacent to Krugersdorp's white-only areas and form the western border of Gauteng province. Tanno (2019:1) reports that Pango Camp, Munsieville where the white squatters reside is just one of the shanty towns where poverty-stricken whites came to live post-apartheid (from 1994).

Relating their personal narratives of how they became residents of Pango camp, Participants 2, 5 and 6 indicated that they did not finish school, were not qualified for any recognised profession and therefore primarily relied on part-time work. This resulted in the struggle to acquire a sustainable income and had to settle for work as unskilled labourers, which lead to insufficient funds for house rent, levies, duties and municipal services. Hence they went to Coronation Park and erected a shack as a solution towards their housing dilemma that arose from their state of poverty.

Participant 1 was permanently employed and had a sufficient monthly income, living in a rented apartment and the family owned a motor vehicle. He was diagnosed with diabetes and was eventually retrenched. The retrenchment money didn't last long due to insufficient investments and without a supplementing income, it was soon depleted by active living expenses. They turned to family in search for a roof over their heads. Living with family from both sides of the marriage soon lost its lustre and it became too uncomfortable to stay with them. They had to search for a suitable alternative and heard

by word of mouth of the informal housing option in Coronation Park. Although his wife is still employed, they barely make ends meet and Pango Camp affords them an own living space.

Participant 3 said that prior to their residence in Pango Camp her husband was permanently employed with a well-established media house as a maintenance artisan. Changes to the labour laws regarding race quotas led to his retrenchment. When their funds ran out he couldn't find permanent employment, due to his age and the application of affirmative action implementing race quotas in the workplace as per the Employment Equity Act (55 of 1998) (South African Labour Guide, 2013:4). Some of their family already resided in Coronation Park and they also moved there. According to Leigh du Preez, the founder of the South African Family Relief Project (SAFRP), whites are losing their employment because of affirmative action (Cuddihy, 2016:1; Tanno, 2019). During the Apartheid era whites were privileged to be employed in well-established occupations and based on skin colour, not on merit (Evans, 2010:1). This has changed into a fair and just law where pro rata racial representation must be adhered to. Unfortunately the privileges that white employees enjoyed during the previous government has to be rectified by replacing some of the whites by black employees to a fair and just representation of the nation (South African Labour Guide, 2013:6).

Participant 4 indicated that he was permanently employed as a fitter at a motorcar assembling plant. They had a stable life until he started to use recreational drugs. This made his life unmanageable and he lost his employment without a retrenchment package. While using drugs, he struggled to keep a permanent position and was often laid off. They travelled from the Eastern Cape to Gauteng in search for work while living temporarily with friends. Eventually he heard of Pango Camp, where he sought refuge. He is now 54 years old and rehabilitated, but still struggling to find any employment that will provide sufficient income to support his family outside Pango Camp.

It seems then that all participants sought accommodation in an informal settlement like Pango Camp, Munsieville where no rent or taxes are to be paid, as a solution for their dire economic circumstances.

While Pango Camp provides a plot for a residential structure, informal settlements such as these do not seem to provide long-term solutions for inhabitants, especially seen in the context of general housing shortage in the country and the inadequate living conditions that are usually associated with informal settlements as a phenomenon. These challenges are further articulated in the next paragraphs by elaborating on the housing shortage in South Africa as well as the nature of informal settlements

and shacks as primary dwellings in order to underline the inherent challenges for people who have to resort to this way of living.

2.3.2 Housing shortage in South Africa

When engaging with residents of informal settlements, it is important to see this phenomenon in terms of the bigger challenge of a growing shortage of housing for the South African populace. This is linked to urbanisation that has increased rapidly since the new democratic dispensation in 1994 came about. Osman (2017:1) reports of a shortfall of one million houses in Gauteng with an influx of approximately one hundred thousand people migrating to Johannesburg yearly. Msindo (2017:6) also states that since Gauteng is the economic hub of South Africa, desperate people migrate to Gauteng in search of employment. Much frustration has developed within the community of informal settlements in reaction to the housing backlog, resulting in devastating protest actions where vandalism of municipal properties serves as outlet. Rural dwellers have also flock to the cities in hope of a better life promised by the current government. They expect houses and free basic services like electricity and running water as promised by the politicians (Marutlulle, 2017:2).

Marutlulle (2019:4-6) suggests a few reasons for the shortfall of adequate housing in the Ekurhuleni Metropolitan Municipality district, which include the following:

- An overwhelming demand for housing has resulted in shortage due to the inability of the authorities to fulfil the escalating demand. The two main reasons are population growth in South Africa, which has escalated with 45% since 1995, and illegal immigrants from Northern Africa crossing our borders to seek a better life in our cities.
- There is a shortage of available land that is suitable and safe for human habitation. In the Ekurhuleni Metropolitan Municipality district and for any other mining area where dolomite formation underlay the surface land, there is the danger of sinkholes forming should the decaying dolomite come into contact with excessive surface water.
- Adding to the problem of available land is its lack of proximity to employment opportunities and places of employment. Any new development should not cause transportation challenges to the poor and it is very important to be as close as possible to places of employment, like industrial areas. However land that complies with these criteria is not always easily accessible or affordable.

- Housing distribution seems to be the next hurdle in providing housing to the needy. Political exploitation plays a disturbing role in the selection of candidates. People with affiliation to the ruling party and candidates from outside the municipality areas are often privileged in the provision of houses.
- Corruption and fraud contribute further to the stressful situation of housing delivery. One example is a case where a construction company received R58 million without delivering a single unit.
- Many South Africans simply do not meet the financial requirements to be able to afford their own property.
- Since the current unemployment rate has escalated to almost one third of the population, it is understandable that many people will rely on alternatives to find shelter, hence the ever-increasing development of informal settlements.

2.3.3 Pango Camp as an informal settlement

Gibson *et al.* (2019:1) define informal settlements as follows:

Informal settlements are residential areas where inhabitants have no security of tenure and are often located in geographically and environmentally hazardous or undesirable areas. Various referred to as slums, shanty towns or favelas, they are indicative of poverty and inadequate living conditions, usually lack basic services and the housing may not comply with current planning and building regulations.

Informal settlements can generally be classified as self-erected housing allowed by authorities to cope with the ever-growing residential demand of the poor. Informal settlements are generally made up of makeshift shacks in a non-uniform building orientation arranged between narrow unpaved streets or walkways, hence the description informal settlement (Gibson *et al.*, 2019:1).

Marutlulle (2017:2) define informal settlements as:

Living conditions (shacks, squatter camps and slums) which lack at least one of the basic conditions of basic housing – adequate sanitation, improved water supply, durable housing or adequate living space.

Pango Camp in Munsieville conforms to these definitions, although the shacks were erected by the Red Ants to provide accommodation to the current residents. Pango Camp, like many other informal settlements, is not properly planned, designed and systematically laid out to serve as a human domiciliary area. Informal settlements, such as Pango Camp, normally have no municipal services supplied including: water and electrical, sewerage or roads and storm water drainage (Marutlulle, 2017:3). Neither are there any fire safety measures in place, such as fire hydrants. The areas where informal settlements have generally come into existence are usually geographically hazardous and unsuitable for human settlement. Many of these areas are set in locations where water flooding occurs at regular periods (Gibson *et al.*, 2019:3).

According to Tanno (2019:1), the shacks serving as primary dwellings to the white squatters in Pango Camp, Munsieville are partly constructed on an old municipal rubble dump, a sloping and rocky area on the adjacent outskirts of the Munsieville residential area. While visiting the area during the raining season, I observed that the sloping area becomes muddy and slippery after showers.

In understanding the living conditions of Munsieville residents, it is also important to note that there are only two water taps available to the 60 plus households of Pango Camp. Water has to be carried by bucket uphill over a rocky, uneven area. Sanitation conditions in Pango Camp, Munsieville are obviously unpleasant with two to three families sharing one chemical toilet. According to Gibson *et al.* (2019:3), this is also the arrangement regarding toilets in Kosovo informal settlement near Cape Town International Airport. Pango Camp residents said they lock the toilets to prevent too many people using it, as it doesn't get regularly serviced. The Mogale Municipality provided these portable toilets and service them since no sewerage connections are in place in this informal area.

Rubbish is disposed of in a steel bin supplied and emptied by the municipality, however the area has become a small rubbish dump. People search through the bin to find any useful items, such as metal, plastic, glass or any items to recycle, causing rubbish to spread on the ground. Removing litter from the terrain is not the municipal's responsibility and so the area just deteriorates further.

2.3.4 Shacks as primary dwellings in Pango camp

The shacks found in Pango Camp, Munsieville are shelters constructed from corrugated iron and poles, cardboard, plastic and other materials. These constructions leave inhabitants at the mercy of nature. In this regard all participants in the study complained of freezing temperatures inside the shacks during the winter months, scorching heat during summer and most of them leaking when it rains. The floors

of the shacks were originally approximately only 12 square meters in size, before extensions by the inhabitants. Floors are covered with old carpets, cardboard boxes or plastic sheets to counteract surface dust. As there are no formal electricity connections in Pango Camp, the shack-dwellers rely on candles or paraffin lamps for lighting purposes, which is a major fire hazard in informal settlements and especially due to the flammable or combustible materials used in their construction. The very nature of the shacks, supposed to serve as protective dwellings against the elements of nature and human crime, exposes their vulnerability. The shacks are erected very close to each other, resulting in a highly densely populated area where humans are living in deeply unsanitary and unhygienic conditions. This creates a further health hazard in which the inhabitants are vulnerable to the spreading of diseases (De Beer, 2015:4; Gibson *et al.*, 2019:3).

The majority of the shacks do not have a kitchen, hence outside fire drums or open fires serve as cooking areas. As reported by Gibson *et al.* (2019:1) and according to Participants 4 and 6, most residents have to do their cooking on outside open fires while bathing or cleansing takes place inside the shack. Bath water has to be warmed outside on the cooking fire. There are some residents that have gas stoves and some even have illegal electrical connections, obtained from the formal Munsieville housing section via an electrical cord. According to Participants 2, 3, 4 and 6, those residents of Pango Camp who require electricity can obtain this connection from a private house in Munsieville by paying a fee to the house resident of up to R600 per month. They do however have to supply their own long extension cord. The nearest shops are tuck-shops in the more formal areas.

Residents of Pango Camp, Munsieville admitted that although they are thankful for the roof over their heads, they still have the basic need of feeding themselves and therefore have to find some way of earning cash or employment.

2.3.5 Current employment and sources of income

All participants in this study agreed finding employment, as a poor white resident from Pango Camp, Munsieville, is a challenge. Most struggle to find permanent employment, resulting in them doing part-time work, such as car guards (Participants 4 and 5). They accept any other available employment on a daily basis, like garden work, without any permanent arrangements. Participants 2, 4, 5 and 6 said many of them rely on collecting scrap and recycling materials like plastic, tin and glass to generate income. Sometimes it barely puts enough food on the table and parents go without, telling their children

that they are not hungry or that they have already eaten. Participants 2 and 4 said others beg at traffic lights, a 3 to 4 kilometre walk to the nearest set of traffic lights to beg money from passing motorists.

The participants in this study suspect that their appearance as poor residents from an informal settlement is a further obstacle to them finding permanent employment. They feel that their poverty and place of residence reflect in their appearance, which has a negative impact on any employment interview. According to all participants, poverty is like a stigma clinging to your person when you enter any reception area requesting employment possibilities. One resident, the neighbour of Participant 6, said in a discussion that a receptionist once shouted down the passage in the offices that there was another “hobo” looking for a handout. “People judge us on our appearance, but don’t give us a chance to prove that we do want to work. These are just some of the humiliating realities we experience from our own people, which destroy our human dignity even further”, the resident said.

I observed and during discussions with them, many elderly couples have to survive on a government social grant meant for one person. Provision made by government to care for the elderly during the 20th century was exclusively for white people in South Africa. However in anticipation of a future democratic government this changed during 1980 to 1993, when racial discrimination was abandoned in the allocation of social grants to the elderly citizens of South Africa at the eligible age of 60 (Budlender & Lund, 2011:939/40). Participant 4 alleged that companies refuse him employment due to his age of 54, which leaves him with the predicament that he seems too old to be employed but too young to receive a government pension.

Various social grants assisting South Africans have been implemented by the government since 1994. The current social assistance grants include: the state old age pension, the disability grant, the child support grant, the care dependency grant, the war veteran's grant and the foster Care grant (Government Services, 2020:1).

According to residents of Pango Camp, it is not always sensible to them to continue their custom and culture as church-goers. Their daily struggles in making ends meet, while surviving harsh living conditions in an informal settlement, creates a spiritual discontent with God and the church which now directs the study to investigate this said phenomenon.

2.4 Spiritual discontent

2.4.1 Formal church involvement

Initial observational visits to Munsieville by the researcher revealed that there seems to be no systematic structures of any formal church involvement within the Pango Camp community. There is also only vague literature evidence of any formal church involvement. Hugo van Niekerk, a community leader, told the Citizen in 2015 that his house served as a community centre and church (Fourie, 2015:1). Since then Mr. van Niekerk's wife, Irene, passed away and he remarried. His house is now fenced off and no longer freely serves as a communal gathering place. Communal gatherings presently continue at Mr. Carel Saunders' house (Observed March 2020).

Since the inception of this study, February 2018, there is still no recognised or institutional church representing itself in any way in Pango Camp, Munsieville. The residents reported that some pastors do visit the area occasionally, offering church sermons in the form of preaching and singing, but none has continued any sustainable involvement. During an observational visit in June 2019, I noticed a local pastor conducting a church sermon in the form of singing, preaching and anointing rituals, which was attended by only 5 white and 3 black people. I recognised Participant 3 as one of those who attended that day.

During interviews all participants, except Participant 3, affirmed that they and other residents only attend these church sermons in Munsieville if food parcels or any other useful articles are offered. According to Ndinda and Hongoro (2016:111), this is also the case with residents from Vaalwater informal settlement in Limpopo province. None of the participants in this study belongs to or is currently involved with any institutional church. All of them said they did attend sermons in the past at the Nederduits Gereformeerde Kerk, Nederduits Hervormde Kerk and Gereformeerde Kerk (also known as the sister churches), Apostolic Faith Mission as well as the Old or New Apostolic denominations. They no longer attend sermons at these formal churches for reasons other than discontentment with the church, such as the distance they have to travel by foot to get to these churches in town which makes for an arduous trek, especially when it is raining. All the participants said that worn, rumpled clothing, dirty shoes from the hike on dusty sidewalks, smelling sweaty and stocky hair are but a few of the hindrances to being presentable and acceptable to the congregations of Krugersdorp. Participants also indicated that they feel ashamed to visit formal churches in Krugersdorp. They have become aware that they are judged and demeaned by church-goers living in more affluent areas.

Participants 2, 4 and 6 complained that while attending sermons at different main stream churches, they whispered about in the church: "It's the white squatters." According to the participants, they wash

their clothes as best they can and try to dress as properly as possible under the circumstances, but still they cannot compare favourably with people with a permanent income. Participant 6 said he overheard the priest in the Old Apostolic Church complaining to an elder that “his shoes look awfully dirty”. Their appearance shows that they are poor and do not have the bare necessities, such as shoe polish. Participants believed they experience rejection and social exclusion by the Christians in the church due to their poverty and residential area. Residents in general, along with all participants, complained that institutional organisations make little or no effort to assist them in any way, either spiritually or physically. Participant 4 said he is sceptical of the true meaning of church and it would seem to him that poor whites that cannot financially contribute towards the prosperity and prestige of churches are therefore unwelcome and only a burden to said institution.

Sibanda (2014:198) argues that once a group of people are stigmatised by society as abnormal, society feels they need to be reformed or rehabilitated. She debates that this is the case with poverty-stricken whites in South Africa. According to Sibanda (2014:5), white poverty is seen as shameful by middle class and wealthy whites and therefore poor whites suffer social exclusion by their own race. Residents of Pango Camp in Munsieville also experience this humiliation of social exclusion from government hospital staff who are often sluggish to assist them, have an unsympathetic and hostile attitude towards them and make them wait longer or sometimes even ignoring them (Cunliffe, 2012; Manda, 2018). Discussion with residents also attested to this.

Poor white people attempt to hide their poverty to prevent attracting negative attitudes and being stigmatised by society, according to Sibanda (2014:199), but do not always succeed. She argues that these people are blamed for bringing their poverty on themselves and accused of an unwillingness to improve their situation. Poverty and low social status are not always defined by unemployment, but often by place of residence (Sibanda, 2014:200). According to all participants in this study, this is the attitude they have experienced from congregation members in the mainstream churches.

Many residents, including all participants of the study, verbalised their resentment towards the institutional church, some blaming the “church” as the very product of apathy and without any purpose. In this way they are resisting the very principles offered as a philosophical (practical) solution that are provided by the boundless guidelines of the Bible. Paul impressed upon to the Galatians the need to bear one another’s burdens (Gal. 6:2). As Paul explains, it is the function of the church, the body of Christ, to be a congregation in unity. Paul actually called it the law of Christ, which is but one of the directional guidelines set out by the apostle. However for Christians, the most probable set of

guidelines could be suggested as the Sermon of the Mount, delivered by Jesus himself (Matt. 5-7). Most inhabitants of Pango Camp, including Participants 3 and 5, said they feel the church fails in presenting a loving God.

The interviews with participants in this study seemed to indicate that they have not been regular members of any church since childhood and have therefore not received catechism on religious matters. Consequently they are deprived of alternative interpretations of their situation and have fallen into a state of unwillingness to believe in the presence of a loving God through the institutional church (Van der Spuy, 2008; Hofmeyr & Kruger, 2011). Generally speaking the inhabitants of Pango Camp do not make a distinction between the church and God, discontent with the church thus makes them disheartened with God.

While I was delivering donations to Pango Camp in August 2018, a widow related to me that she was robbed of her purse - again - a few days after she received her South Africa Social Security Agency (SASSA) pension money. This left her with absolutely no income for the rest of the month to feed herself and her three children. She stated to me that she doesn't believe there could be a loving and just God who cares for humans living in poverty and this renders the church meaningless to her. It seems in this case that crime, poverty, low income and unemployment play an attributive role towards the general feeling of helplessness and depression that appears to intensify existing antagonism towards the church, as noted during my observational stays at Pango Camp.

A resident, who wished to remain anonymous, mentioned in a conversation that a certain self-declared pastor who visited them in the past told him it is not financially viable to conduct church sermons at Pango Camp for the white residents. It seems that the residents do not appreciate the need nor have the capability to financially support a self-appointed pastor and this is likely to be one of the reasons for resentment of the institutional church. All participants indicated their reluctance to give money to visiting pastors since these pastors do not represent a "registered church" and therefore are unable to offer assistance to the needy. According to Marias and Visser (2008:157), these mushroom churches with self-appointed pastors are common in informal settlements.

Participants 2 and 5 declared that they would accept church intervention in Pango Camp, but only in the form of assistance towards a better life elsewhere. Participant 1 and 3 said they don't want anything from church, as they don't believe the church can do anything to relieve their situation.

2.4.2 Loss of faith

Many of the residents openly verbalised their growing lack of faith that God is involved in their daily lives and struggles to survive. Despite praying and trusting for many years, their living conditions haven't improved in any way. Participant 5 expressed her scepticism in the presence and care of a just and fair God, saying God doesn't care about justice and the wellbeing of humans. Her eldest son has been an accomplice in four serious crimes and therefore received the maximum prison sentence. She said that God should have just punished him for theft and not a murder he did not commit. She said it's like losing your child permanently to the grave, while he is still alive. To further complicate matters she has no means of transport or the financial means to visit him.

According to Participants 2, 4, 5 and 6, some residents have given up believing in God and others simply lack the will to believe any longer that God intervenes in their daily life. Participants said this is due to their daily struggle under dreadful circumstances in the squatter camp, where lack of or poor sanitation and running water, unemployment, dirt and rocky roads, the sloping terrain on which their shacks are constructed and drug and alcohol abuse are constant reminders of their prolonged misery. They feel that people who believe in an Almighty God should not be treated like this by God and that God should rescue them from Pango Camp and provide them with better living conditions.

2.5 Psychological and physical effects of current living conditions

2.5.1 Mind-set of the residents of Pango Camp

I observed the presence of a low morale amongst many of the residents of Pango Camp, which seems to contribute towards diminished moral and ethical values. I have witnessed a young, beautiful, athletically built white woman of 21 years associating with alleged drug dealers and from the testimony of a resident who wished to be anonymous, she and some other white girls stay with these dealers solely for financial gain.

I have also observed that an attributive factor towards low morals and self-value seems to be the absence of personal self-care. Many residents hardly wash themselves and wear the same clothes for days, which have become ragged and dirty. Some said they wait for donations of clothes to replace their dirty clothes, which they simply throw away on the rubbish dump. It appears that many don't bother to go to the trouble of washing at all. Many young children were noticed playing on the rubble dumps getting dirty, their parents unconcerned about their hygiene or cleanliness.

General personal hygiene seems to not be a priority, as many residents don't bother to exercise socially acceptable oral hygiene. Rotten and unclean teeth are noticeable in many residents. Some women don't brush their hair nor tend to their fingernails. Their hands and feet are visibly dirty from going without washing for days.

As noticed from observations in Pango Camp, it seems that low morals are also intensified and dominated by the dire conditions associated with poverty. Most of the residents are unemployed, forcing them to beg at traffic lights as a possible source of income. De Fries (2013:1) reports of a man shouted from his luxurious white BMW, wearing dark sun glasses, at a woman begging at a set of traffic lights: "Stupid people should not breed." This was said in reaction to the woman's plea on a piece of cardboard that she has small children to feed and therefore needs financial assistance. This is yet another example of the humiliation that adds to their low self-esteem. Participants 3 and 5 said many of them have reached a mental rock bottom where they just don't care anymore about ethical and moral values, adding that people have lost their resilience and human dignity in the informal settlement. Participants of this study are of the view that this mental state is unlikely to change without any form of welfare, church, religious or spiritual involvement in their lives. Participants 1, 2, 3, 4 and 5 said the biggest dream would be to get out of the Camp back into middle class society with stable employment and solid house. Participant 3 said her dream for her children is to study and avoid ever being in the same awful situation of unemployment and poverty. Participant 4 simply longs for employment to feed his family properly, even if they have to stay at the camp. Participants said they have lost their trust in people who visit them, promising employment and help, but then fail to keep these promises and yet they claim to be Christians.

Cunliffe (2012:1) reports on the obvious mistrust and pessimistic attitude that these residents have developed towards outsiders offering donations and religious motivation. He explains that residents have become like emotionless mannequins in a shopfront of white poverty to the media who seek to exploit their circumstances just to find that one award-winning story or photograph. The lack of moral values causes even further humiliation to these people and it is noticeable from their lifestyle how they have become willing to accept a life of "anything goes to get what's needed".

2.5.2 Substance abuse

According to Mbandlwa and Dorasamy (2020:3) and Charlton (2016:1), many of the inhabitants of informal settlements abuse substances, such as alcohol and illegal drugs, to cope with their tumultuous

circumstances. It seems that most of the residents of Pango Camp have also fallen into survival mode by relying on different substances as coping mechanism. In some cases they blame their substance abuse on the previous government that failed them (Charlton, 2016:4).

Many perform sexual favours to support their addictions financially, according to residents who wish to remain anonymous, while others turn to criminal activities. Participant 3 revealed that many of those who abuse alcohol and drugs would sell the charity products handed out to them by good Samaritans visiting the area.

One resident explained that substance abuse arose to cope with the precarious, difficult and unhealthy living conditions. Participant 5 attributed her dependence on alcohol to the emotional pain and humiliation of having her son jailed for life. Participant 4 admitted that drug abuse was the main cause of him being unemployed and subsequently ending up in Pango Camp, Munsieville. Since he has refrained from drug abuse, he suffers from depression. Many residents said living circumstances forced them to use alcohol and drugs in Pango Camp. All participants said that most people in the camp would say they are Christians, but the way they drink and behave themselves is in conflict with Christian values. Participant 3 declared that if all inhabitants of Pango Camp were true Christians, life would be completely different. Then people would help one another in need and there would be praise and worship every weekend instead of drunkenness. She said it would be an example to the other people in Munsieville.

As observed and confirmed by all the participants, alcohol consumption is very much the order of the day. Alcohol is freely available in the formal residential areas close to Pango Camp, although these mostly illegal outlets charge more than legally registered liquor stores. Alcohol consumption and the higher price tag increase the poverty level of the white squatters even further. It is known among participants that a female in Pango Camp brews home-made beer and sells it to the residents. She also pays fifty cents for an empty two litre plastic cool drink container, leading to children collecting these containers for money.

Alcohol consumption plays an active role in causing aggression in individuals not otherwise known for aggressive behaviour. According to Kasson *et al.* (2008:28, 413) and Weiten (2014:220), alcohol abuse plays a destructive role in the behaviour of people. All the participants the residents indicated that they consume alcohol in their own homes and not at social events, as no social events take place in Pango Camp. Hugo van Niekerk, a prominent resident of Pango Camp and previously Coronation

Park, considers alcohol and drug abuse a contributing factor towards domestic violence amongst the residents (Mail & Guardian, 2010).

Alcohol consumption is also indicated by Kassin *et al.* (2008:28,413) and Weiten, (2014:220) as a contributing factor in the decline of moral and ethical values. This, unfortunately, also seems to be the case in Pango Camp, as I observed during the periods of time I spent there.

Alcohol abuse among female residents furthermore opens the door for the potential manifestation of foetal alcohol syndrome, as is often the case in socially challenged areas like informal settlements (De Vries *et al.*, 2015:2). Alcohol abuse during pregnancy has a devastating effect on the unborn child who ingests alcohol via the umbilical cord. Since the liver of the foetus is not yet able to metabolise alcohol to the extent that it becomes harmless, it then settles directly in the organs of the unborn child with the most harm done to the brain. This leads to the disorder known as foetal alcohol syndrome. This disorder is incurable, as it causes permanent brain damage that results in learning difficulties, lack of rational judgement and other complications for the child in later life. The unborn child is therefore deprived of the basic human right to live a normal life (Kolb & Whishaw, 2009:708-709).

The current lifestyle of excessive use of street drugs, alcohol and marijuana in Pango Camp has a possible long-term effect on the residents' mental health, which could affect their moral, ethical and religious behaviour. During observational stays with the residents, I noticed definite signs of anxiety, depression and the struggle to separate reality from fiction by some residents. According to Weiten (2014:618), schizophrenic disorders can be directly related to changes in the chemical activity of the neurotransmitters of the brain. Degenhardt, Hall and McGrath (cited by Weiten, 2014:618) suggest from research that the use of marijuana during adolescence may precipitate schizophrenia in those youngsters who would be genetically inclined to this disorder. Studies also suggest that the use of marijuana doubles the risk of psychotic disturbance in humans (Weiten, 2014:618). Prenatal malnutrition is also indicated, in another study, to play a contributing role in the onset of schizophrenia. Malnutrition and drug abuse very often coexist among people in poverty and will enhance the onset of mental disorders like schizophrenia (Weiten, 2014:619).

The above information seems to be an indication of how the distressing effects of menacing conditions in a squatter camp, in conjunction with a lifestyle where alcohol and drug abuse are the norm, will possibly have a persisting negative effect on restoring moral, ethical and religious values.

2.5.3 Individualism and selfishness

During the interviews all the participants pointed out that selfishness and hypocrisy amongst the residents tend to worsen the difficult circumstances in the squatter camp. Participants agreed that struggling to survive in harsh living conditions has made them selfish and unwilling to share any resources. The question as to whether it would be better in the settlement if everyone were Christians offered up a variety of responses. One of the main sentiments was that even those who call themselves Christians in the Camp don't attend church sermons. "And they are the biggest hypocrites of all of us," said Participant 4. They claim not to have any when someone asks for food or contraband. Participant 6 declared that since he now has permanent employment as a cleaner, he shares meals with some neighbours. According to him, this is the way it would be if all were true Christians. Other participants said they tend to avoid suffering neighbours or those unwilling to provide for themselves, since they have hardly enough for their own.

Kassin *et al.* (2008:264), Cunliffe (2012:1) and Weiten (2014:515) indicate that Westerners are more inclined to live an individualist lifestyle, characterised by competitiveness and selfishness, in contrast to the more communitive African lifestyle. Perhaps this is one of the greatest hurdles at this stage: the self-centred, individualistic paradigm of white Westerners, the very factor that separates each person from developing a sense of unity with each other. The egotistical presence of such spiritual anarchy (or towards the much conceptualised idea thereof) leaves the circumstantial-exiled squatter to the perils that result from their own aversion to the search for a solution already provided in the body of Christ. The example of the early Christians came to mind. They found their strength and perseverance in the body of Christ and even multiplied in numbers, while being persecuted by the Romans (Thornton, 2016:1).

2.5.4 The absence of sustainable intervention programmes

Another challenge noticed during observational visits, is the absence of evidence of any sustainable intervention programmes, whether therapeutic, spiritual, religious or feasible welfare projects. Some residents indicated that there are private welfare organisations, such as the South African Family Relief Project (SAFRP), a local charity organisation that assists poor people with their basic needs. Leigh du Preez, the founder of SAFRP, also mentioned the assistance offered by a few church congregations from time to time in the form of once-off food parcels (Tanno, 2019:1). Still the mental and spiritual needs of these people are not being fulfilled and this is deemed to be the fundamental core from where moral and ethical values should redevelop. It was however clear during recent (January 2021) visits

that there are still no sustainable official religious systems in place, nor any spiritual upliftment programmes initiated by the residents or outsiders.

2.5.5 Anthropologist Elize Saunders

For the sake of clarity, the work of Carel and Elize Saunders must be reported. Elize Saunders provides a daily meal to many children of Pango Camp and adjacent houses. Elize started off by working with another lady called Charmaine who was concerned over the welfare of children in poverty. Soon after they commenced this goodwill action, donations came in from disclosed and undisclosed supporters. During a visit in March 2020 I observed that Elize daily feeds approximately 145 children of all races. Since the initial stages of the Covid-19 pandemic and subsequent national lockdown, this number has doubled.

Efforts like these testify to the fact that an informal settlement such as Pango Camp is not bereft of all hope and that there are efforts made to uplift and support the most vulnerable in such a community.

2.6 Summary

Residents of Pango Camp, Munsieville face several challenges just to survive. The structures they call home are merely corrugated iron shacks without solid flooring. Tough weather conditions make it really unpleasant: during summer it is scorching hot and in winter it is freezing cold. With no official ablutions, personal sanitation becomes a luxury. Putting food on the table drives them to the streets, where some are fortunate to find employment as car guards while others would beg at traffic lights. Drug and alcohol abuse reigns in many households and worsen their poverty. Some resort to more immoral ways of surviving and some even turn to criminal activity. As there are very little interest under even just a few residents in any known religion, more so the body of Christ as a unifying and guiding agent, low moral and ethical values are observed to be ever present. Most of the residents have a hostile attitude towards religion and church. Surviving dire conditions have made them selfish and unwilling to assist others; it is mostly every man for himself.

Observing these living conditions and listening to their attitudes towards the church and its members, makes it obvious that there must be a very deep and generational background to the underlying problems of poverty, immorality, hostile attitudes towards God and church, drug and alcohol abuse and selfishness. This requires delving deeply into all the sources for the onset and persisting agents

that cause the mentioned phenomenon. Throughout the next chapter the possible causes are investigated and examined.

CHAPTER 3: AN ANALYSIS OF THE EXISTENTIAL AND SPIRITUAL REALITIES OF THE WHITE SQUATTERS OF PANGO CAMP

3.1 Introduction

This chapter aligns with the second movement of Osmer (2008), namely the interpretive task of practical theological investigation. With information regarding the current situation collected and documented, the focus of this chapter shifts to the question of why the current situation is prevailing in order to suggest alternatives that may offer the most viable solutions to the current challenges experienced by the community under investigation. Osmer (2008:87) suggests that this task should be executed with priestly wisdom as illustrated in 1 Kings 3:5-9, where King Solomon asked for wisdom and an understanding mind to govern the Lord's people. Accordingly, the objective of this chapter is a hermeneutic consideration of the findings of the previous chapter, relating to the existential realities and conditions reported and observed among the white squatters of Pango Camp, Munsieville informal settlement: their physical living conditions, spiritual discontent with church and religion as well as the psychological and physical effects of current living conditions.

3.2 Theoretical framework

One of the major historical changes that would have a direct impact on the lives of many white South Africans came about in 1994 with the country's transition to democracy. Policies and legislation such as affirmative action, equity law and black economic empowerment were implemented to address historical imbalances. This included privileges white South Africans enjoyed in the labour and socio-economic markets. In the wake of the eradication of privilege based on ethnicity many whites were left unemployed and subsequently faced economic difficulties, such as affordable housing, which forced many to relocate in search of employment and turn to the informal housing sector to prevent homelessness.

Henceforth this chapter focuses on the living conditions of white South Africans residing in informal settlements and the challenges they face regarding adapting to residential conditions, traditions, religious attitudes, employment and poverty.

In order to analyse these topics, Osmer's (2008) second movement would be applicable to serve as a theoretical map guiding the study towards an understanding of why the conditions as documented in Chapter 2 persist. Osmer (2008:82) urges that such analyses should be carried out with "sagely wisdom". He suggests three qualities of sagely wisdom, namely: thoughtfulness, theoretical interpretations and wise judgement.

Cambridge Dictionary online describes thoughtfulness as follows:

The state of thinking carefully about something.

The quality of being kind and thinking about other people's needs.

The quality of thinking carefully about how to do something so that it is effective.

Osmer (2008:82) explains the basis of thoughtfulness as follows: "People are considerate in the way they treat others and are insightful about everyday matters."

The data obtained and documented in Chapter 2 were therefore approached with empathy and the themes that presented with thoughtfulness. This was done in an attempt to produce meaningful suggestions that may come to relieve the circumstances in which squatters live.

Osmer defines theoretical interpretation as "the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations and episodes."

Osmer (2008:83) deems human reason an approximation of the truth, but not the truth itself. He says we construct theories from a certain perspective or position to obtain knowledge of a complex and multidimensional phenomenon. He further explains that human knowledge is fallible and the only absolute truth is with God as the Creator of all. Therefore in the search for theories offering an interpretation of the situation the study follows the canonical guidelines in the Bible that explain many situations that might be similar to contemporary events.

Wise judgement Osmer (2008:84) describes as follows:

It is the capacity it interpreted episodes, situations and contexts in three interrelated ways: 1. Recognition of the relevant particulars of specific events and circumstances. 2. Discernment of the moral ends at stake. 3. Determination of the most effective means to achieve these ends in light of constraints and possibilities of a particular time and place.

While executing the interpretive task from Osmer (2008), two important principles need to be upheld.

- Place yourself in the shoes of the residents of Pango Camp. Understand and have empathy with them as if you live in Pango Camp, but attempt to maintain objectivity.
- In a practical theological study of this nature, the use of meta-theory is from a theological perspective. When drawing from theories to explain a phenomenon, I should do so within Christian ethical guidelines.

As this chapter sought to find answers to the question “why is this going on”, certain themes or secondary questions needed to be recognised. These included: Why are these whites living in Pango Camp mired in poverty, expressing little interest in church, living with low moral and ethical values, misusing alcohol and street drugs and demonstrating selfishness?

The following aspects thus formed part of the analytical map I followed in an attempt to come to a deeper understanding of the current situation in Pango Camp.

- The historical settlement of white South Africans in the two Boer Republics, namely Orange Free State and Transvaal, during the 19th century
- The circumstances that led to poverty and urbanisation of white South Africans, including political and religious influences from Great Britain
- The consequences of unfair labour and social laws from 1948 to 1994 under the previous government regarding occupational reservation, separate schools, churches and residential areas for white people and the civil liberties they exclusively enjoyed
- The intervention from church and governmental institutions in the upliftment of white people from poverty
- The current discontent of residents in Pango Camp with the institutional church.
- The psychological theories that may shed light on the prevalent attitude of Pango Camp residents

3.3 The historical settlement of whites in the Boer Republics

3.3.1 The Great Trek, Rinderpest and Anglo-Boer War, 1834–1902

The history of white South Africans began with the instruction of the Dutch East India Company (DEIC)/VOC in 1649 to the directors of the VOC to establish a refreshment station at the Cape of Good Hope. A handful of Dutchmen arrived on 6 April 1652 at what is now known as Table Bay to construct a fort, cultivate a vegetable garden and fruit trees and breed domestic animals. This was done to supply Dutch trade ships with fresh food midway on their long journeys and to provide care to the seamen who contracted diseases, such as scurvy (Davenport & Saunders, 2000:51, 58; De Villiers, 2012:27; Oliver & Oliver, 2017:4). However the rule of the Dutch was brought to an end in June 1795 when a British fleet invaded the Cape of Good Hope (De Villiers, 2012:48; Oliver & Oliver, 2017:5). As the country-based farmers of the Cape colony were of strict Calvinistic religious orientation and rulers of their own destiny, they soon opposed the new British rule and decided to move inland.

During 1834–1835 between 10 000 and 15 000 people, who became known as the “Voortrekkers”, engaged in the “Groot Trek” leaving the Cape colony to venture into the vast, empty, unknown north (Visagie, 2012:115; Van Jaarsveld, 1971:124). The reasons for leaving the Cape Colony include: restriction of or disrespect for their culture and religion, seeking self-determination, replacing the indigenous Dutch language with English, escaping British laws and policies, constant clashes between the Boers and the Xhosa, the abolition of slavery and so forth (De Klerk, 2009:662; Visagie, 2012:102–109). By 1854 they had settled in what was then known as the two “Boer Republics” of the “Orange Free State” and “Transvaal”, with a sturdy economy sustained by agricultural development (Davenport & Saunders, 2000:112; Grobler, 2012:134; Oliver & Oliver, 2017:4; Kannemeyer, 1984:16).

Towards the end of the 18th century, in 1866, diamonds were discovered in the Northern Cape near to where the Vaal and the Orange rivers converge, as well as in Kimberley (Van Jaarsveld, 1971:162; Visser, 2012:161) and gold in 1886 in Transvaal (Muller, 1968:249; Visser, 2012:164). The idea of diamonds and the wealth it promised caught the attention of the British rulers of the Cape and Natal Colonies. Soon the first war, known as the First Freedom War between Britain and a handful of Afrikaner settlers, broke out in 1880–1881. The British underestimated the resistance of these settlers and had to abort their attempt to invade the settlers’ land and the associated promise of wealth (Kannemeyer, 1984:42; Pretorius, 2012:208).

During 1896-1897 a severe case of rinderpest from North Africa infected South Africa. This pandemic caused farmers to lose a third of their cattle in the Cape and half of their herds in Transvaal. It was an extreme economical blow to many farmers who became “bywoners”, staying on as workers on the farms they had to sell to survive (Fourie, 2006:11). According to Giliomee (2012:272), these were direct descendants of the “Voortrekkers”.

Only a few years later, on 11 October 1899, the Anglo Boer War, known as the Second Freedom War, broke out with devastating consequences for the Boers. The British summoned all their administrative protectorates, countries and boroughs which included Canada, Scotland and Ireland against the Boers. A mighty force of 448 725 soldiers rose up against a handful of approximately 52,000 Boers during this war, which lasted from 1899 to 1902 (Davenport & Saunders, 2000:223; Pretorius, 2012:209, 210). The British eventually resorted to the scorched earth tactic, a cruel strategy of destroying Boer farms to end agricultural production and food supply to the Boer soldiers (Pretorius, 2012:216). Approximately 90% of all homesteads in the Free State were burned down, while crops and farming equipment were also destroyed. In Transvaal 80% of all cattle, 75% of horses and 73% of sheep were killed (Fourie, 2006:11-12). Women and children were captured and taken to concentration camps, where approximately 27 927 died (Pretorius, 2012:218). When the Boers finally couldn't bear the onslaught of the British on their families, they surrendered in 1902. As many as 15 000 farmers lost their farms and more than 30 000 farms were completely burnt down as a result of the destructive “scorched earth technique” employed by the British (Davenport & Saunders, 2000:226; Fourie, 2006:12; Pretorius, 2012:216).

Devastated by the loss of land, many had to seek work in the cities as labourers without any formal education or labour skills (Fourie, 2006:12; Van Jaarsveld, 1971:209). Others sought employment as farmworkers (“bywoners”) on those farms still operative and financially capable (Kannemeyer, 1984:82; Pretorius, 2012:167).

While it was Commander Kitchener who won the war by destroying the heart of the economy, the task of rebuilding the destroyed agricultural units was in the hands of commander Milner. Farms were rebuilt and Milner assisted a number of white South Africans to reoccupy their land (Kannemeyer, 1984:77; Davenport & Saunders, 2000:234). The British provided £3 million immediately and later another £5 million to assist farmers with rebuilding their farms (Gaily, 1972:174; Muller, 1968:325). It is worth noting that the assistance to relieve the poverty brought about by the devastating war came

from the very same source that caused it. These white South Africans did not have the resources or the financial means to rebuild their own farms without help from the British government (Gaily, 1972:174; Kannemeyer, 1984:77; Pretorius, 2012:245).

Farming, mostly destroyed by the war, was the economic heartbeat of the South African population before industrialisation and the discovery of minerals and precious metals became a contributing factor to the calamity of white poverty (Verhoef, 2012:178) in that the British inability to control the world's richest mineral wealth discovered in a seemingly desolated country was amongst the main reasons that sparked the Anglo-Boer War (Pretorius, 2012:204; Kannemeyer, 1984:43). The irony lay in the fact that the detection of wealth laid the foundations of poverty in the land for those who worked it. According to Pretorius (2012:225), the poor white problem originated directly after the war as a result of the cruel war tactics of the British commanders to humiliate the Boers, destroy their livelihood and property and break them down psychologically.

3.4 Circumstances that led to the poverty and urbanisation of white South Africans

3.4.1 The Rebellion of 1914

The rebellion of 1914 was yet another historical event that caused poverty under a group of white South Africans, a part of a divided nation still seeking self-determination from the British rule. During the outbreak of the First World War, an optimistic group of white South Africans attempted to overpower the British rule in South Africa by means of civil revolt. The unsuccessful outcome left many of the partakers with huge financial fines of up to £2000 each, others with jail sentences and some were executed (Pretorius, 2012:257; Kannemeyer, 1984:79). Various national movements came into existence amongst white South Africans, uplifting the society from poverty and the financial burden from the unsuccessful rebellion. The "Helpmekaar" movement had a welfare orientation as a fundraising organisation to financially assist the white rebels with these extreme fines. This movement saved approximately 11 000 South Africans who took part in the rebellion from absolute poverty and released them from the heavy fines imposed by the courts (Davenport & Saunders, 2000:285, 334; Pretorius, 2012:257). According to Ehlers (2011:4), the Helpmekaar funding scheme was one of the most successful charity interventions in the history of South Africa to rescue white people from poverty.

On 5 June 1918 the “Afrikaner Broederbond” was established in Johannesburg, which was then the epicentre of the poor white problem in South Africa. This was initially a non-political organisation aimed at the upliftment and economic empowerment of white South Africans (Pretorius, 2012:264). Although the organisation was originally started with the good intention to uplift white South Africans and was driven by religious undertones, they also had a political agenda aimed at protecting the occupations of white people in the mining sector (Kannemeyer, 1984:79; Kriel, 2010:7; Pretorius, 2012:264). Above all, this was yet another example of outside intervention to rescue white South Africans from poverty and aid them in regaining their dignity.

3.4.2 Drought and the Depression

Another event that contributed to poverty amongst white South Africans was the Depression of 1929-1932 and the drought of 1933-1934, which led to financial crises for many farmers (Davenport & Saunders, 2000:317). Throughout the Depression the maize and cotton prices dropped to such an extent that many farmers went bankrupt. Those who financially survived the Depression were troubled by the severe drought. Most of them did not have the resources to overcome the severe circumstances and also had to seek employment in the cities as unskilled labourers (Verhoef, 2012:181; Kannemeyer, 1984:81; Pretorius, 2012:167; Van Jaarsveld, 1971:313). Again, welfare movements, such as Helpmekaar, and governmental institutions brought relief from poverty to the white people and uplifted them to restore their dignity.

With the above tragedies in mind, the interest now shifts to the urbanisation of white South Africans from rural areas to the cities, the change in their morality and social involvement with the church.

3.4.3 Urbanisation and its effects on moral and ethical values

Many of the poor whites who lost their farms, where they had practiced a self-sustainable lifestyle, because of the Anglo Boer War, the drought and the Depression moved to the cities, hoping to find relief from poverty. Being poorly educated and in many cases illiterate, they were employed as ordinary labours and paid a basic salary (Kannemeyer, 1984:84; Pretorius, 2012:166). These pioneers had only their Bibles, hymn-books and some minor educational books to promote literacy (Kannemeyer, 1984:43; Van Jaarsveld, 1971:155). Their primary education was based on religion and membership of the church (Fourie, 2006:11; Muller, 1968:155).

Soon they had to adjust to new settings within the cities. The high ethical values previously practised by the farming communities were shortly to disappear within their new lifestyles. They adapted to a contemporary lifestyle where their primary concern was to secure their day-to-day existence without too much thought to morality. It was not long before different social levels were established among whites in the cities, which led to segregation between the uneducated working class and the educated middle or upper class (Kannemeyer, 1984:265; Pretorius, 2012:268).

3.4.4 The Poor White Problem

According to Bottomley, (2016:79) Kepler, the president of the Carnegie Foundation, visited South Africa in 1928 to investigate the poor white problem. They found that many poor whites who had moved to the cities ended up living in slums on the outskirts of the cities. Their dwellings were makeshift shacks in the field that shared land with the black townships (Kannemeyer, 1984:84; Pretorius, 2012:174).

Whites were then removed by the white-only government from black townships where they resided in poverty and relocated to low-cost municipal residential areas (Parnell & Mabin, 1995:45). Kepler then suggested humanitarian aid in the form of a philanthropic project to uplift poor whites from these dire circumstances (Bottomley, 2016:79).

The Carnegie Report compiled towards the end of 1927 witnessed low moral and ethical values arising under the poor whites living in shanty towns or rural areas during 1920–1930. Although the Commissioners found that not all poor whites were pauperised and sunk to complete helplessness, the following traits were observed:

... a part of the poor white class is characterised by one or more of such qualities as improvidence and irresponsibility, untruthfulness and lack of a sense of duty, a feeling of inferiority and lack of self-respect, ignorance and credulity, a lack of industry and ambition, and unsettledness of mode of life. Some show evidence of poor social heredity (especially of home training and discipline), are of poor intelligence or suffer from some physical infirmity, or have failings of character, such as tendencies to intemperance or crime (Seekings, 2006:520).

Reverend J.R. Albertyn and associates from the Dutch Reformed Church found in their investigation that a care-free, happy-go-lucky attitude exists under the poor whites along with thriftlessness, dishonesty, a lack of any sense of duty, a lack of self-respect, irresponsibility, hostility to discipline

and order, ignorance and credulity, insolence, laziness, untidiness and dependence (Seekings, 2006:521).

However, according to Giliomee (2012:267), poverty under whites was not the result of their own weaknesses, but was caused by economic and social circumstances which they had no control over. Bottomley (2016:78) supports this argument and refers to the effect that the post-war depressions of 1906-1908 and that of 1919 and finally the Great Depression of 1930 had on the welfare of white South Africans, leaving as many as 300 000 of them absolutely indigent.

3.5 Consequences of unfair labour and social laws from 1948 to 1994 under the previous government

3.5.1 Political change between 1948 and 1994 that supported the welfare of whites

The political landscape changed dramatically in South Africa during 1948, which had severe social, political and industrial repercussions for many years (Bhoola, 2002:7; Davenport & Saunders, 2000:370). Under the National Party, solely made up of white leaders, a system of Apartheid was implemented. Under this rule white people were given much more opportunities than any other cultures or race groups. Industries were established and employment with protected salaries in specific areas was reserved for whites (Davenport & Saunders, 2000:372; Kannemeyer, 1984:84; Mariotti, 2012:110; Murry, 2010:10; Pretorius, 2012:300). Some suggest that this minority government created exclusive employment for white South Africans to eradicate poverty amongst whites (Sibanda, 2014:3). Bottomley (2016:79) refers to the Apartheid System as an “anti-poverty program” for white South Africans.

According to South African History Online (1914-2018), the fundamental problem of current white poverty is the direct aftermath of the “master race philosophy” of the white-only government between 1948 and 1994. This history webpage terms the dependence-forming privileges implemented by government a “parasitism” that has made it difficult for whites to adjust to the current economic and social situation in the country. Sibanda (2014:2) found that many social nets were created to uplift whites from poverty through welfare programmes. She said during the Apartheid era, poverty under whites was seen as shameful and this shame had to be suppressed by government and social networks. She and Hofmeyr (2012:400) also suggest that the church and government acted as surrogate mothers to poor whites, constantly protecting them from poverty. As early as 1916 the Nederduits

Gereformeerde Kerk initiated a programme to reverse or protect white people from poverty by providing sheltered employment in the mining sector, the railway and governmental structures such as the police force (Davenport & Saunders, 2000:334). Kannemeyer (1984:84) states that this unstressed income and comfortable lifestyle of white people caused this group to become citizens who relied on a government that protected them and ensured employment to all levels of society.

The above brief overview established the historical existence of poverty amongst white South Africans. A major characteristic of the emergence of poverty amongst white South Africans is that intervention was made from outside sources in order to alleviate poverty and restore the dignity of sufferers.

3.5.2 Labour Law changes after 1994 and the effects on white employment

As poverty has its roots in the availability and quality of employment, we need to take a brief look at the history of employment laws in South Africa prior to 1994. Bhoola (2002:5) and Verhoef (2012:178) confirm that the economy in South Africa was largely dependent on agriculture prior to the discovery of diamonds and gold in South Africa in the late 1800s. Bhoola (2002:6) states that labour relations were regulated on the basis of the “master and servant” principle, as per the Master and Servants Act (15 of 1856). This meant that the employer could employ anyone at a remuneration fixed by him-/herself and could also terminate the employment at any time.

According to Evans (2010:1), in the Christian Science monitor, Dirk Herman from the Solidariteit Trade Union observed that many low-skilled and blue-collar occupations were reserved for whites during the Apartheid era. As this resulted in an unfair and unjust labour market, new labour laws were implemented after 1995 to rectify it (Archibong & Adejum, 2013:15; Joubert, 2012:540). However new employment laws alone were not enough to rectify the unjust labour practices of the past, hence so-called “affirmative action” was embedded in the new Employment Equity Act (55 of 1998) to turn the situation around and to address inequality in the labour market. In some cases, this resulted in the retrenchment of whites and quotas to employ a balanced representation of the different races in South Africa (Bhoola, 2002:20; Government Gazette, 1998:10; Pretorius, 2012:541).

Due to affirmative action a white person cannot be employed if there is an unbalanced representation of races on a proportional basis in a certain work environment. According to this principle, the proportion that a race represents in the country according to a census should be represented in the

labour market. Therefore a racial quota is implemented to ensure a proportional representation of the residents in South Africa (Cuddihy, 2016:1; Giliomee, 2012:381). It also means that a white person cannot be promoted if whites are over-represented in a specific workplace (Furness, 2018:1). Archibong and Adejum (2013:16) state that although affirmative action was implemented to help the disadvantaged, it is at the expense of white people in South Africa and many experienced professionals are being lost to the labour market in South Africa. Tanno (2019:3) reports that although black economic empowerment (BEE) legislation meant to uplift and promote black business, it has left many white firms with less opportunity than before. She also relates that a study done in 2006 showed that more than 1 million white South Africans left the country between 1995 and 2005, partially due to fewer opportunities for whites, which resulted in a “brain drain” and the loss of technical knowledge for South Africa.

According to Dirk Herman, the increase in poverty amongst whites is directly related to the loss of government support in the reservation of public sector employment (Evans, 2010:1). Evans (2010:1) and Pretorius (2012:541) suggest that transformation in the labour market became one directional and currently favours black South Africans, causing many whites to live below the breadline. Inevitably this has affected the ability of many white households to procure rented middleclass accommodation. This brings the matter of informal settlements into view, as this became the solution to many impoverished white South Africans in terms of accommodation.

3.5.3 The current phenomenon of squatter camps or informal settlements in South Africa

According to Maslow (cited by Weiten, 2014:487), humans are driven by motives which are organised into a hierarchy of needs. He describes the most basic needs as physiological welfare followed by safety and security, the third as belonging and love, the fourth as esteem needs, the fifth as cognitive needs and finally the aesthetic need. In other words the first three needs would be the urge of man to have food, shelter and a life in a community. All people need to feed and clothe themselves for which they require a means of income. Given the high unemployment rate in South Africa, makes it understandable that many people can only manage a day-to-day existence, yet they still need shelter from the weather and to keep them safe. People migrate to cities as they anticipate a better life, which includes prosperity in the form of employment opportunities and house ownership, as promised by political parties during elections. This migration burdens the supply of adequate housing and employment by government and the private sector (Marutlulle, 2017:4; Verster, 2012:71).

Coping with the supply of adequate low-cost housing has been problematic since before the National Party government of 1948-1994. Factors that exacerbated the black housing problem were the restricting of black landownership to only 8% of total land available in South Africa by the Natives Land Act of 1913 (Davenport & Saunders, 2000:623; SERI, 2018:14). Prior to 1995 black housing was also restricted in and around cities by the Apartheid regime by means of the Influx Control Act (68 of 1945), which was abolished in 1986 (Marutlulle, 2017:2). Black housing was in general poorly addressed prior to 1995, while cities were racially divided (Osman, 2017:1). Osman also reports that black people were forced to live far from economic development and therefore a spontaneous development of backyard shacks or single rooms started to see the light.

The current government employs several schemes or programmes to address the shortage of housing to the poor, the unemployed and the low-income groups in South Africa. The most commonly known housing programme is based on the Reconstruction and Development Programme of 1994 (RDP). This became a conversational term for free, subsidised houses provided by the government. Government claims to be quite successful in supplying houses and claims to have built over 3 million residential apartments since 1995 (Osman, 2017:1). However, there are complications in supplying adequate housing and therefore many people in poverty are still deprived of any form of official accommodation. According to Statistics South Africa (Stats SA, 2020), the South African population has increased with 18 million, from 41 million in 1995 to 59 million people at present. To actually comply with the increase in population, approximately double the amount of houses should have been built by now. Hence the only option left to citizens are to spontaneously construct informal structures along with others in the same predicament, resulting in the clustering of desperate homeless citizens in informal settlements or squatter camps. Marutlulle (2017:2) ascribes these self-developed settlements to the lack of proper low-income housing and high influx from rural areas to urban areas. According to the Socio-Economic Rights Institute of South Africa (SERI), more than 13% of black and approximately 1% of white people in South Africa were already living in informal settlements during 2018 (SERI, 2018:6).

While the phenomenon of informal settlements in South Africa is historically associated with black people, a growing number of white South Africans are now being forced to resort to this way of living. As the church played an extensive role in relieving white poverty in the past, it is important to take a brief look at institutional intervention in the past.

3.6 Intervention from church and governmental institutions in the upliftment of whites from poverty (in the past)

3.6.1 The historic role of the church in relieving poverty amongst whites

According to Lidzén (cited by Van der Westhuizen & Swart, 2015:732), the institutional church was the key role player in the delivery of welfare services to the poor, sick and needy worldwide, with no difference in South Africa. Van der Westhuizen and Swart (2015:732) point out that the Dutch Reformed Church (DRC) was the first religious institution in South Africa that officially recognised the “poor white problem” in 1886. However it should also be noted that the National Party government and the DRC functioned in close cooperation during their rule (1948–1994). Decisions taken regarding care given to poor whites by the DRC was politically influenced by the government until 1994 (Van der Westhuizen & Swart, 2015:732). According to Lidzén (cited by Van der Westhuizen & Swart, (2015:732), the combination of government and church acted like a surrogate family to accommodate poor whites. Van der Westhuizen (2013:4) indicates that the institutional church contributed largely in the relief of white poverty supplying humanitarian aid.

According to Seekings (2006:515), South Africa used approximately 20% of its public expenditure budget to fund welfare by the late 1930’s, especially to care and uplift white and coloured people. This was motivated by the first Carnegie Report published in 1932. As stated by Seekings (2006:515) and Pretorius (2012:408), prior to 1924 it was mostly the role of the church to provide poverty relief to the whites and mainly in rural areas. However, much funding still came from the government, as church and state collaborated in the upliftment of poor whites (Seekings, 2006:516).

These days financial assistance to the poor comes mostly from the government treasury department. According to the South African National Treasury (2019:13), social grants given to the elderly, war veterans, children and people with disabilities constitute 94.8% (R567.3 billion) of the department’s budget allocation over the medium term to the social assistance programme. It is also expected to increase at an average annual rate of 7.6%, from R162.9 billion in 2018/19 to R202.9 billion in 2021/22 (South African National Treasury Department, 2019:389).

Van der Westhuizen (2013:1) asserts that not all people receiving financial assistance escape from poverty, only those who show the ability to be resilient and work hard to regain their financial independence. However, people receiving social assistance may quickly become dependent thereon and make no effort to regain financial freedom.

3.6.2 A brief summary of the correlation between white poverty pre-1948 and post-1994

The historic events mentioned above most probably played an important role in creating poverty amongst white South Africans. It also seems these events not only created a new socio-economic reality, but led to an attitude to life that is characterised by a lowering of moral standards and ethical values. In response to the reality of poverty, government and the religious sector launched different programmes to relieve poverty, provide economic aid, and indirectly restore the dignity of many of those affected by poverty.

After 1994, white South Africans for the first time experienced a dispensation that did not favour them exclusively in terms of poverty relief. They themselves now had to fight poverty like the millions of other South Africans with very little government aid and even less from the religious sector as the DRC's influence diminished in tandem with earlier white influence.

From the earliest contact between the researcher and the people living in Munsieville it seemed that the poor face their daily challenges without spiritual and religious resolve – as they have lost touch with the church as institution and the faith community in a supporting and guiding role.

3.6.3 Spiritual and daily life separated

Marais and Visser (2008:156) note that separation of spiritual and daily (practical) life is not attributing towards the holistic well-being of a person. They indicate how life in an informal settlement in general creates stress to the residents, as many suffer from unemployment, poverty, humiliation and poor health due to their living circumstances. It might be concluded from Marais and Visser's findings that the effort to cope with the dire living conditions in Pango Camp, Munsieville absorbs so much energy from the residents that they become reluctant to incorporate any spiritual programmes into their daily struggles. Marais and Visser (2008:157) indicate how many churches focus only on membership and Sunday worship, leaving the physical and material facilities of the church dormant for the rest of the week. Marais and Visser are of the opinion that these facilities could be employed and developed into a faith-based community development programme. However, in the case of Pango Camp, it has to be remembered that most residents have lost their faith and show a hostile attitude to religion and church, necessitating a slightly different approach.

Whitehead and Bergeman (2012:1, 3) of the Department of Psychology at the University of Notre Dame investigated the relationship between stress, resulting from contemporary life, and the level of

spirituality people maintain. According to their study it is especially older people who benefit from the coping abilities spiritual experiences offer to life's daily struggles. People in chronic pain who seek a daily spiritual experience also tend to cope much better than those who do not, whether it takes the form of religion or just finding the presence of God in nature around them.

Mbiti (1975:233-234) also indicates how missionary Christianity failed to support the traditional African view that religion should actually be a daily lifestyle and that Westerners promote a separate spiritual and contemporary life. He mentions that missionary Christianity is seen as a set of rules to be observed in order to reach the next life. Sermons that consist of a once-a-week religious performance for an hour or two, comprising of singing and listening to a speech, do not provide holistic fulfilment of human spiritual needs. Mbiti says this leaves Africans to exist in a spiritual vacuum for the rest of the week. As Mbiti and Marais and Visser indicate, separation of spiritual and contemporary life leads to a lifestyle dominated by practical living issues. The set of rules Mbiti refers to is supposed to be the moral and ethical values about which the church should educate their members. However when church and everyday life are separated, these morals are only observed on Sundays and the rest of the week is given over to contemporary norms.

Observations in Pango Camp, Munsieville revealed the lack of morality among some of the residents, or perhaps most of them, which corresponds to the findings of the Carnegie reporters and Reverend Albertyn. Participants to this study confirmed these observations, mentioning that many residents of Pango Camp lack the motivation to live according to the burden, as they see it, of ethical or moral standards. They admit that they have adopted a careless lifestyle towards bystanders, especially outsiders. It's just a matter of daily survival to them and it could be suggested that history is now repeating itself regarding white poverty in South Africa. However, the low moral standards observed amongst residents of Munsieville cannot only be ascribed to the severing of the spiritual and physical. It must also be recognised that poverty can have adverse psychological effects on its victims.

3.7 Psychological theories that may shed light on the prevalent attitude among Pango Camp residents

There seems to be a number of theories from a psychological perspective that may contribute to a better understanding of the behaviour of persons trapped in poverty. This section will reflect on the behavioural characteristics within the community of Pango Camp in terms of a selection of psychological theories.

3.7.1 Learnt helplessness

According to Martin Seligman (cited by Meyer *et al.*, 2014:314; Weiten, 2014:564), learnt helplessness establishes itself in the thought patterns of humans when they are challenged by limitations. In such circumstances people can be overwhelmed by thoughts of helplessness and become convinced that they will not be able to improve or change their circumstances. A good analogy would be that of a horse that is tied up to keep it from running away. Once the horse learns it is chained, it accepts this state of helplessness as unchangeable. Consequently, the same horse can then be tied to a chair and it will not move, even though it can easily break free. Seligman also suggests (cited by Egan, 2015:307; Kassin *et al.*, 2008:522) that depression normally co-present with learnt helplessness, which further strengthens feelings of helplessness. Seligman in fact sees depression as a form of learnt helplessness.

Therefore humans in difficult environmental situations, which they accept they have no control over, such as being captured and kept in concentration camps or forced by circumstance to live in squatter camps (Munsieville), learn to be helpless towards their environment and become willing to accept their fate. They believe that the environment controls them and their wellbeing and that they are unable to change the situation. This might well be the case with those residents Participants 3 and 5 referred to as having reached a mental rock bottom and accepted their fate to be poor and feel helpless about it, believing their rescue should come from an external or institutional source.

However alternative situations may occur when some become content not to change their circumstances or the environment they live in, once they have learnt they can survive this way. It may seem unnecessary to them to do anything to control the situation and feel comfortable with their state, because someone else will take care of them. In this case it might well be, because in the past they have been taken care of by the previous government, religious institutions, welfare organisations and good Samaritans: They therefore don't need to find a solution to their current situation.

3.7.2 Operant conditioning

Skinner (cited by Corey, 2013:229; Weiten, 2014:235) has shown that living beings can be positively or negatively conditioned if their behaviour is rewarded in some way. A pleasant experience from certain behaviour strengthens the urge to continue this behaviour and by the same token a negative or bad experience from this behaviour will lead to avoidance of such behaviour. Skinner uses the term reinforcement to explain reoccurring responses in favour of the consequences of their behaviour. In

the case of humans behaviour will be strengthened or discouraged when it is rewarded with a pleasant or unpleasant experience or personal gain or loss. It could be concluded that a negative experience while seeking employment and then being humiliated, as per the testimonies of some, would condition residents of Pango Camp, Munsieville that looking for work is a bad experience. The same could be said of their recent and past experiences attending church in Krugersdorp. As per participants' testimonies, they have had unpleasant experiences and felt humiliated by the working and upper class attending the same sermon. This may then be one of the possible causes of their antagonism towards the institutional church. According to Skinner it, can be deduced that they are likely to avoid church or seeking formal employment.

In the same sense humans in poverty will experience a pleasant feeling when good Samaritans, government or religious and welfare institutions supply them with the means to survive. They will then embrace this feeling and not bother to find ways to fulfil their basic needs for food, clothing or money. Further conditioning might occur when churches deliver food parcels to homes, so that they don't find it necessary to attend church to get food parcels. As such they miss out on the opportunity to discover the living bread provided by God the Father in His son Jesus (John 6:35). Consequently the habit of waiting on others to supply them with the daily means to survive will be established among them and might lead to the belief that they do not really need God as the ultimate Provider.

3.7.3 The absence of resilience in the face of adversity

According to the Oxford English Dictionary (2006:875), the noun resilient stems from the Latin *resiliens* which means "to rebound, recoil or spring back to previous position". A resilient person would be someone who has the mental and physical ability to recover from trauma or misfortune, depression or an illness to a state prior to the traumatic event. Being in a difficult situation, a resilient person demonstrates the ability to find ways to re-establish his or her state of wellbeing and therefore cope with the trauma the situation caused (Egan, 2015:310).

In light of the discussion about learnt helplessness and operant conditioning, it is likely that a non-resilient person will be challenged to cope with poverty and provide means of survival for themselves and their families. According to many residents of Pango Camp, they are tired of trying to fight poverty and have now adjusted and accepted their fate and the depraved experiences placed upon them in the daily battle for food and have become dependent on outside help.

As alcohol is ever-present in the community of Pango Camp, influencing their resilience and moral and ethical values, the next section will briefly focus on its effects in the Munsieville community.

3.7.4 Alcohol or substance abuse

Worldwide alcohol abuse has proven a historical health risk among people in terms of the range of non-communicable and infectious diseases, mental health problems and harm from external causes, such as injuries and violence. Criminal activities are also well connected to alcohol abuse (World Health Organization, 2018:134).

In recent years alcohol producers shifted their focus from high-income countries to low- and middle-income countries. According to a report prepared for the South African Department of Trade and Industry, as much as 80% of SAB products are actually consumed in the informal and unlicensed market (Walls, Cook, Matzopoulos *et al.*, 2020:2-4). The report further states that South Africa has lately been targeted by alcohol producers as the gateway to the rest of Africa. Contributing factors are the low rates of drinking among some population groups, its connectedness globally and regionally and a large percentage of the population falling within the low- and middle-income group. Women are specifically targeted by presenting alcohol consumption as an expression of their equality in status, freedom and independence. Low-income groups in South Africa consume on average more alcohol and spend a greater proportion of their household income on alcohol than high-income groups. They also experience more alcohol-related harm than higher income groups (World Health Organization, 2018:40).

According to the World Health Organization (2018:124), the poor in South Africa suffer from higher rates of alcohol-related injuries and morality issues, which are compounded by ineffectual health and social systems. South Africans are also the highest consumers of alcohol with the riskiest patterns on the African continent. The World Health Organization (2011:15) reports that South Africa correlates with countries like Kazakhstan, Mexico, the Russian Federation and Ukraine, where high patterns of drinking scores are recorded with likely the most risky behaviour. Homebrew alcoholic drinks are very common among low-income groups in South Africa, which are very often not safe for human consumption and add to the health risk of the consumers (World Health Organization, 2018:14).

According to Chartier *et al.* (2017: 447), the environment in which people live can be associated with alcohol abuse. Elements that influence abusive alcohol behaviour include community or societal

factors such as the general average alcohol consumption of residents, their drinking habits, alcohol availability and their level of morale. Social network factors include peer relationships and family circumstances, including childhood abuse or neglect. The contexts in which individuals are embedded (including: peer groups, organisations, physical and social spaces, and the broader culture which form part of the conceptualisation of the environment) influence alcohol abuse by the residents of such environment. The World Health Organization (2018:38) reports that environmental conditions can create a fertile breeding ground for the excessive use of alcohol and will have such an influence on the residents that alcohol abuse and the associated crime become the norm.

According to Moleko (2016:260), alcohol is the most popular drug in South Africa's informal settlements. It is freely available in illegal outlets and can be brewed in any home. She states that substance abuse is a way to escape from poverty and include high-risk groups such as sex workers, the youth and women in general living in harsh conditions.

Sibanda (2014:122) found during an interview with residents of West Bank informal settlement, East London that alcohol abuse in informal settlements is the order of the day. She said that according to residents it provides an escape from reality to loiterers around and frustrated by not finding employment.

According to Kassin *et al.* (2008:413), alcohol consumption has a direct influence on the inhibitions of humans, leading to decreased moral and ethical values. This guides the study to investigate negative moral behaviour as a contributing factor to the lack of spirituality in the lives of the residents of Pango Camp, Munsieville.

3.7.5 Immoral behaviour

Oxford English dictionary (2006:340) defines *ethics* as the moral principles that govern a person's behaviour or the conducting of an activity. The behaviour of white squatters in informal settlements regarding morality falls within the scope of this study and it is therefore necessary to explain the moral downfall in context of informal settlements.

Vallentyne (2007:22) explains morality as an indication of how the world should be according to what we consider as good and normal, opposing what is evil and bad. In the sense of goodness it would refer to an act that results in good consequences to the benefit of the environment and/or life in general. As

activities such as sexual misbehaviour in the context of morality, play an important role in the teachings of the Bible, we will take a brief look at it.

Punzo (2007:278) refers to sexual intercourse between a man and a woman as the most intimate act, as they are sharing a very sensitive part of their bodies with one another. He states that sex is not simply a merger of organs, but as intimate as a total physical union of two selves. According to Genesis 2:24, a man and a woman unite into one being during the sexual act. Van Wyk (2001:7) deems irresponsible sexuality or the act of casual sex as an important factor in the collapse in moral values. God indeed commanded humans to reproduce and fill the earth, Van Wyk states, but He certainly did not mean to pollute it by engaging in the sexual act purely for pleasure. He also proclaimed that the free availability of contraception, the general propagation of free sex, the escalation of homosexuality and child molesting bring forth a minefield of moral issues. Brison (2007:380) adds that a devastating development from this is the evil of pornography as a moral destructive factor in modern society, as it is freely available on the Internet and easy accessible for even young children.

The disturbing consequences of sexual immorality feature prominently in Scripture. Chapters 19 to 21 of Judges describe how thousands of good men defending morality lost their lives and how the tribe of Benjamin was almost destroyed by one immoral incident. Another example from Scripture is that of King David, who in a moment of weakness destroyed a marriage and ordered the death of Uriah, the husband of Bathsheba with whom he committed adultery (2 Sam. 11). Paul rebukes the Corinthians regarding their sexual immorality, referring to a man living in sin with his stepmother (1 Cor. 5:1). Throughout the rest of Chapter 5 of the letter to the Corinthians, Paul warns them about the devastating consequences of sexual sins and even telling them not to mingle with such people. The shocking truth is that Paul warns the Corinthians that sexual immorality will deprive them of the kingdom of God (Cor. 6:9-10).

Adding alcohol to the mix sees the lack of morality resulting therefrom exhibit itself clearly in sexual crime and immoral sexual pleasure. Sexual pleasure illustrates the selfish hedonism of an irresponsible and immoral lifestyle, according to Van Wyk (2001:17). Alcohol abuse and immoral sexual pleasure may also result in the birth of children who will have to suffer the lifelong effects foetal alcohol syndrome (FAS), as described in Chapter 2.

Criminality from alcohol abuse has a progressive role in sexual crimes committed and shows in the following statistics. In South Africa 41,583 rape cases were reported to the police in 2018/19, an

average of 114 incidences of rape daily. The definition of rape is very broad, as reported in the Citizen online on 12.9.2019:

South Africa's legal definition of rape is broad. It includes the oral, anal or vaginal penetration of a person (male or female) with a genital organ, anal or vaginal penetration with any object and the penetration of a person's mouth with the genital organs of an animal. The institute of Security studies warned that this figure could be much more and seen as an "accurate measure of either the extent or trend of this crime (Citizen online, 2019).

Van Wyk (2001:9) avers that man's negative morality towards his ecology refers to a destructive attitude to nature reflected in water and air pollution, dumping of sewerage, ext. into the sea and general strewing of litter in residential areas. Driving past informal settlements in South Africa shows the irresponsible dumping of domestic rubbish, lack of sewerage facilities and air pollution. It is common to notice young children playing among the rubbish and rubble, seeking toys or even food as hunger is an inherent part of poverty. These children grow up with the perception that filth and rubbish are the norm, not learning the ethical behaviour required for safe and healthy environmental conditions. Although these circumstances could be traced to municipal mismanagement or political incompetence, the fact that we as humans act recklessly towards the very source of our existence, God's nature, shows our immorality towards our environment.

As individualism that leads to selfishness and the tendency to only fend for oneself manifests itself also among residents of Pango Camp, the next section will focus on this tendency.

3.7.6 Individualism

Weiten (2014:497) defines individualism and collectiveness as follows:

Individualism involves putting personal goals ahead of group goals and defining ones identity in terms of personal attribute rather than group membership.

Collectiveness involves putting group goals ahead of personal goals and defining ones identity in terms of the group one belongs to.

As noted amongst the white residents in Pango Camp, Munsieville, individualism presents itself as a strong personality trait in general. According to Louw (2014:23), Meyer *et al.* (2014:506) and Weiten (2014:497), different cultures have recognisably distinct personality traits and as with Westerners,

individualism stands out. Weiten and Meyer assert that Westerners taught their children to be independent, self-contained and to be an autonomous entity. According to this, Westerners view themselves as unique individuals separate from others. This does not apply to other cultures, such as Easterners or sub-Saharan Africans. Easterners and sub-Saharan Africans view the individual as part of a community and the relationship the individual has with others is their focal point (Louw, 2017:153).

Kassin *et al.* (2008:17) defines culture as: “A system of enduring meanings, beliefs, values, assumptions, institutions and practices shared by a large group of people and transmitted from one generation to the next.”

This means the behaviour of people belonging to a particular culture group will be shaped according to their cultural heritage (Kassin *et al.*, 2008:216; Weiten, 2014:24, 499). Semanya and Mokwena (2016:73) refer to culture as dynamic and ever-changing according to circumstances, environment and interaction with others as a group, adopting new ways to believe or disbelieve in religion, norms and behaviours.

Culture also develops in social and political contexts and continues to form throughout generations, as with children born into the living conditions of an informal settlement such as Pango Camp, Munsieville. A cultural trait like individualism and competitiveness visible in Pango Camp, Munsieville, can therefore be strengthened throughout generations, with a negative effect, if that’s the cultivated norm of surviving these specific demographic conditions.

Most psychologists agree that heredity and environment meld together to shape behaviour, therefore the conditions that one has to survive in will play a vital role in how your behaviour and interpretation of self-support will be shaped (Kassin *et al.*, 2008:535; Weiten, 2014:26). This might enlighten the selfish individualistic behaviour of most white residents in Pango Camp, Munsieville, worsening their daily struggle to survive and inability to form an *ecclesia* in Christ.

3.8 Summary

It can be noted that external causes such as the Anglo-Boer War, rinderpest, rebellion against the government of the day, severe drought and an economic depression created poverty under a certain group of white South Africans in the past. We saw that a large group of unschooled and illiterate white

South Africans had no option but to seek employment as ordinary labourers in the cities, mostly in the mines and industries. It was also described how several poverty relief programmes initiated by government and the church took care of white poverty in the past. These relief actions were so extensive that these organisations did almost everything to uplift the poor white people from humiliating circumstances, supplying housing and creating employment opportunities without merit, purely based on race.

Although the current situation of white poverty differs somewhat from that under the previous government, it does seem that it could be the result of a prolonged protection and support of whites under the Apartheid rule. With the newly democratic government, these privileges that whites had exclusively enjoy does not exist anymore.

This study focuses on the recently developed poverty in the form of white squatter camps, which came into existence since the democratic elections in 1994. By losing their employment and struggling with proper accommodation, most of the participants in this study had to turn to family members for help. It is understandable that already struggling families could not bear the financial burden of supporting two households. The participants had to leave and search for affordable housing, which the squatter camp offered. These poverty-stricken whites of Pango Camp, Munsieville and many other informal residential areas are the first generation since 1994 to sink below the breadline and are forced to seek residence in the informal housing sector. Their children are now being born into this situation and are being conditioned to accept life in squatter camps as a white South African, without church or a congregation in Christ, as their “normal”. Their circumstances are also exacerbated by psychological factors such as helplessness, conditioning, individualism, alcohol and drug abuse and immorality.

Without any spiritual upliftment and maintenance that the body of Christ offers, moral and ethical values well may decline, as it is the role of the church to provide spiritual direction. As there are currently no sustainable spiritual guidance present under the residents of Pango Camp, Munsieville, their circumstances seem to provide a rich breeding ground for developing a mental state of helplessness that is being strengthened or reinforced by conditioning due to humiliating events. It could well be suggested that a group of white South Africans that has been taken care of in the past by government, welfare and religious institutions failed to develop the resilience for difficult situations and would rather blame their misfortune on the very same institutions that took care of them in the past.

White people in poverty came a long way in South African history and could be the result of any or a combination of the abovementioned factors. However, they have to find ways to uplift themselves from their ever-worsening living conditions, but more than ever, to regain their faith in God. Therefore possible exemplars have to be suggested that will reinvigorate their faith in the body of Christ as their daily source of hope. The next chapter investigates ways to establish this.

CHAPTER 4: SOCIO-CULTURAL HISTORICAL OVERVIEW OF ACTS 2:43-47 AND *UBUNTU* AS COMMUNAL LIFESTYLES

4.1 Introduction

The third movement of Osmer is concerned with finding an alternative as resolution to the challenges or problems identified by the research during the previous chapters. Osmer (2008:131) refers to three lines of interpretation or seeking solutions to an incident, problem or a challenge: Firstly, theological interpretation using theological (Biblical) concepts to interpret the situations, episodes and contexts. Secondly, by adhering to high moral standards and ethical norms to guide ones practice. Thirdly, to use teamwork or group discussions, while finding alternative solutions to the challenges or problems.

The aim of this chapter is to investigate the early Christians in reference to Acts 2:43-47 and *Ubuntu* as possible reinvigorative ecclesial exemplars for white squatters of the Munsieville informal settlement. Therefore a socio-cultural historical investigation into the lifestyle of the early Christians was conducted into Acts 2:43-47. The impact of their faith on how they gave expression to the church or *ecclesia* and their suffering while being prosecuted, were examined. *Ubuntu* was also explored, with a focus on its origin, basic principles and how it could possibly assist people who have to deal with poverty on a daily basis. In relation to this, the notion of self-sustaining communities came to mind in order to see how Acts 2:43-47 and *Ubuntu* could serve as possible reinvigorative *ecclesial* exemplars for the residents of Munsieville.

4.2 The faith, lifestyle and suffering of the first Christians

Jesus was born during the reign of Augustus Caesar in Rome, 27BC to 14AD, probably between the years 6 to 4BC, when Augustus called for census in Judea (Adair, 2008:82; De Villiers & Van Henten, 2012:112; Kruger *et al*, 2010:190; Jones 2011:11). However it was under the Emperor Tiberius that Jesus began his ministry to set the basic principles of the modern church. Jesus fulfilled His final task on the cross under the rule of Pontius Pilatus in the His mid-30's, obeying the will of God by sacrificing Himself as the final offer (De Villiers & Van Henten, 2012:78; Gal. 1:4; Kruger *et al.*, 2010:192; Schnabel, 2016:178). Jesus then transformed the Old Testament "church" into the New Testament

church as what He described as “ecclesia” (Matt. 16:18). According to Matthew 16:16–18, Jesus said to Peter that upon his faith and testimony regarding Jesus as the saviour Son of God, a new congregation would be founded (Adair, 2008:95). Jesus used the Greek word *ecclesia*, which is commonly translated as “church”. Hence the early Christians used the term *ecclesia* to describe their communities, their gatherings and lifestyle (Adair, 2008:373/4; Jones, 2011:111). However the first reference to these early followers of “the way” (Acts 19:9), as Christians, according to Acts 11:26, define them as a religious group living a distinctive lifestyle visible in their behaviour and unity, as noted in Acts 2:43–47. This was the new congregation Saul hounded, starting with the execution of Stephen (Acts 7:59), before his conversion to Christianity (Gal. 1:23; Tucker & Baker, 2014:132).

4.2.1 First Christians in Jerusalem

To understand the context of the first Christians in Jerusalem the term *ecclesia* was explored to comprehend their lifestyle in terms of Acts 2:43–47. Several New Testament Greek dictionaries define *ecclesia* as follows:

Louw and Nida (BibleWorks 9, 2013) define it in the Greek–English lexicon of the New Testament as follows:

evkkhlsi, a, aj, h

1. *Assembly* regularly convened for political purposes Ac 19:39; meeting generally 19:32, 40.
2. Congregation, assembly of the Israelites Ac 7:38; Hb 2:12.
3. the Christian church or *congregation*: as a church meeting 1 Cor 11:18; 14:4f; 3 J 6; as a *group of Christians living in one place* Mt 18:17; Ac 5:11; Ro 16:1, 5; 1 Cor 1:2; Gal 1:22; 1 Th 1:1; Phlm 2; as the church universal, *to which all believers belong* Mt 16:18; Ac 9:31; 1 Cor 12:28 ; Eph 1:22; 3:10. Church of God or Christ 1 Cor 10:32; 1 Th 2:14; Ro 16:16. [Ecclesiastical] [pg 60]

According to Louw and Nida (2013), *ecclesia* describes an assembly or a congregation of people who believe in Jesus, living in one place, but also a universal body including all believers.

Thayer (BibleWorks 9, 2013) in turn explains *ecclesia* as follows in the Greek–English lexicon of the New Testament:

evkklhsi,^a is used even by Christ while on earth of the *company of his adherents* in any city or village: Matt. 18:17. bb. the whole *body of Christians* scattered throughout the earth; collectively, all who *worship and honour God and Christ* in whatever place they may be: Matt. 16:18 (where perhaps the Evangelist employs *th,n evkklhsi,an* although Christ may have said *th,n basilei,an mou*); 1 Cor. 12:28; Eph. 1:22; 3:10; 5:23ff,27,29,32; Phil. 3:6; Col. 1:18,24; with the genitive of the possessor: *tou/ kuri,ou*, Acts 20:28 (R Tr marginal reading WH *tou/ Qeou/*); *tou/ Qeou/*, Gal. 1:13; 1 Cor. 15:9; 1 Tim. 3:15. cc. the name is transferred to the assembly of *faithful Christians already dead and received into heaven*: Heb. 12:23 (on this passage see in “avpogra,fw, b.” and “prwto,tokoj,” at the end). (In general, see Trench, sec. 1, and B. D. under the word Church, especially American edition; and for patristic usage Sophocles' Lexicon, under the word.)

Thayer's Greek – English lexicon of the New Testament (2013) refers to *ecclesia* as the followers of Jesus, those who honour God through Jesus and even those already in heaven.

Gingrich (BibleWorks 9, 2013) defines it in the Greek New Testament lexicon as follows:

the Christian church or *congregation*: as a *church meeting* 1 Cor 11:18; 14:4f; 3 J 6; as a *group of Christians living in one place* Mt 18:17; Ac 5:11; Ro 16:1, 5; 1 Cor 1:2; Gal 1:22; 1 Th 1:1; Phlm 2; as *the church universal*, to which *all believers belong* Mt 16:18; Ac 9:31; 1 Cor 12:28; Eph 1:22; 3:10. *Church of God or Christ* 1 Cor 10:32; 1 Th 2:14; Ro 16:16. [Ecclesiastical] [pg 60]

Gingrich Greek NT lexicon (2013) describes *ecclesia* as a congregation of all people believing in God and Jesus, but also those living in one place [together].

From the above the term *ecclesia* can be understood as a congregation of people who has the basis of their faith in God, through the grace of Jesus, which means Christians living together as well as all believers across the world as a new congregation established by Jesus.

According to Lampe (2003:373/4), *ecclesia* was understood as *house-church communities* that practice their religious lives and evening gatherings in different areas upon invitation of the host of the house where the gathering took place. This expression of *ecclesia* included family members, workers, slaves and visitors and provided stability, (religious) privacy, friendships and security for its members.

Ecclesia may therefore be seen as the social structure within which the historical Christians experienced their contemporary and spiritual life. Flemming's (2005:130) and Trebilco's (2013:33) description of this social structure of the early Christians during the middle and 2nd century correlates

very much with *koinonia* and *diakonia* at work, enabling meaningful living under uncertain and dire circumstances. Each assembly would not only share meals with the poor or needy, they also collected funds to support poorer congregations (Keener, 2012:1022; Lampe, 2003:101).

According to Acts 2:43-47 and 4:32-37, the first Christians shared all their resources. Some even sold their possessions and brought it to the disciples to distribute among the needy, no one among them thus lacked for anything (Bock, 2007:146; Lampe, 2003:93, 100, 124, 125, 127; Schnabel, 2012:180). They enjoyed a daily communion of sharing the body of Christ in breaking bread and constantly grew in numbers. According to Luke 3:11, Jesus promoted the sharing of extra food and clothes with those who do not have these resources. Paul wrote to the Ephesians that even thieves should find a respectable income to share with those in need (Eph. 4:28) and to Timothy that the wealthy should enjoy their wealth, but share with the needy as an expression of their appreciation for the grace of God they received (1 Tim. 6:17). Paul advised the Corinthians (2 Cor. 8:10-15) that they should share in fairness according to what they have to create a balanced and fair distribution of living needs of the congregation (Lampe, 2003:27, 369). However no one should be burdened to take care of those not willing to create or contribute any living means to others (2 Cor. 8:13).

The disciples performed many wonders and signs, according to Acts 2:43, gaining the respect of the congregation. By receiving the Holy Spirit, Paul added, they also received the ability to perform these wonders and signs (Acts 3:4; 4:9; 5:16; 8:7; 9:34; 9:34; 10:38; 28:8-9). Bock (2007:151) refers to “word and deed” as the terms that described Jesus activity in a community to indicate His authority. Hence the word *fear* in verse 43 refers to the respect the community gained when they witnessed the word and deeds of the apostles (Petersen, 2009:162). Bock (2007:152) suggests that God acted through His Son Jesus to establish a new way of congregation and that He proceeded with this work through the apostles, explaining that these mighty works of God were proof to the congregation of the approaching “day of the Lord”. According to Schnabel (2012:180), these wonders and miracles performed by the apostles were proof from God that Jesus is the promised Messiah from the Old Testament and strengthened their faith and involvement in the new congregation.

According to Acts 2:44 and verse 45, the congregation was unanimous and united in their faith. They shared all they had amongst them. Bock (2007:153) and Petersen (2009:159) describe this unity as the product of their faith in the preached Word and as compassionate love they shared, reflected in the communal sharing of their resources. Verse 45 states that they even sold their belongings to provide

in everybody's needs. Bock does however indicate that not all possessions were sold at once, but as the need to support others arose.

Verse 46 testifies how they shared a daily meal between them and gathered not only in the synagogue, but at each other's houses. Bock (2007:153) clarifies that the daily sharing as "day-to-day" activity could be understood as a "one day at a time" activity to cope with daily life as well.

As the congregation started to grow, they praised God joyfully and with great appreciation for their internal fellowship, intimacy and engagement with each other as a community (Bock, 2007:153). Verse 47 then tells us that the official church in Jerusalem started to prosecute them as they grew in numbers.

Bock (2007:149), Petersen (2009:160) and Schnabel (2012:175) summarise the ecclesiastical community life according to Act 2:43-47 in two basic groupings with four key terms: 1. apostolic teaching and fellowship, 2. communal breaking of bread and prayer as explain below.

The disciples of Jesus played a significant role in the early church by teaching the new congregation how Jesus had fulfilled the prophecy of the Old Testament as the expected Messiah and had become the new way of salvation (Arnold, 2016:60; Petersen, 2009:165). According to Bock (2007:147), these teachings with reference to Acts 5:28 and especially as Jesus instructed the disciples in Matthew 28:19–20, are mostly based on ethical values grounded in the central promise God had given in Jesus. This centred around the sharing of a new lifestyle, which Jesus promoted to His disciples and instructed them to carry forward (Bock, 2007:150; Petersen, 2009:160). Jones (2011:186-187) and Alikin (2010:193) agree that the communal lifestyle taught to the early Christians resulted in their spiritual upliftment, which stimulated and enhanced good moral behaviour and ethical values amongst the community.

The term of fellowship, described as *koinonia* in the New Testament, is referred to by Arnold (2016:60) as the time the new congregation spent together while discussing the teachings of the disciples, supporting each other morally and generally enjoy their new communal lifestyle. According to Bock (2007:150) and Alikin (2010:9), this fellowship was often used as the bonding and togetherness of the new congregation like in a marriage, sharing life at all levels. Petersen (2009:160) refers to this sharing as the practical expression of their faith in Christ, resulting in the experience of a united relationship of the members of the community. The fellowship of the community is thus characterised by moral

support amongst members, shared activities and shared materialistic resources and a general spirit of generosity.

Bock (2007:151), Petersen (2009:161) and Schnabel (2012:6) explain that the communal breaking of bread refers to the sharing of daily communal meals, which would be the evening meal and usually the only meal of the day. Hence the breaking could refer to the absolute giving of resources as an intimate interaction and acceptance off others without expecting anything in return. Sharing a daily meal also indicates the togetherness in the provision of the most basic needs in humanity. As with prayer, Bock, Petersen and Schnabel also describe it as the seeking of God's direction in the lives of the community, not to be manipulated by feelings or intuitional rules, but by actively submitting themselves to the Lord's direction: to love God and their neighbours as they would love themselves.

Petersen (2009:159) and Schnabel (2012:175) indicate how the Spirit acted by creating the congregation from the flow of the above four elements that formed the cornerstones of their new lives, namely the apostolic teachings, fellowship, communal breaking of bread and prayer. Petersen and Schnabel also refer to this passage as a description of a community recognised by their unity, joy, peace and praising God, created by the Spirit of God. Petersen (2009:158) understands this community in reference to Luke to be in union, which could serve as a model showing what is possible when people are bound together in faith, understanding its implications and experiencing its blessings. In verse 41 we read of the addition of many, as much as 3 000 souls to the new church, which clearly indicates the work of the Holy Spirit amongst the people.

The remarkable resilience behind the great sufferings that the early Christians had to endure can be attributed to the exertions of the Holy Spirit, as well as their strength to endure the consequences of their proclamation and teaching the gospel. This was proof to them that the power of Jesus was within them as well (Matt. 3:11; Mark 1:8, 13:11; Luke 3:16, 12:12; John 20:22; Acts 1:2, 1:8, 2:4, 7:58-60; Kruger *et al.*, 2010:197).

With the fierce attack on Christians when the church arose in Jerusalem after Jesus' ascension into heaven and the stoning of Stephen (Acts 7:59), led by Saul (Adair, 2008:97; Gal. 1:13), the church spread to Caesarea, Antioch and Damascus (Kruger *et al.*, 2010:197). By 40AD it reached Rome, Athens, the cities of Galatia, Thessalonica and Philippi. Congregations had been established in the cities of Corinth, Ephesus and by 50AD in the Mediterranean islands (Jones, 2011:11). The Christians

lived in the backstreets of these bustling cities, where they attained a foothold as the church (Jones, 2011:11; Lampe, 2003:64).

For the sake of this study the living conditions of the early Christians as foreigners residing in poverty in Rome, the expression of their faith in their lifestyle and their persecution were explored.

4.2.2 Early Christians in Rome

Scripture and literature make it clear that the early Christians pooled their resources to the benefit of the congregation to cope with poverty, hunger and unemployment to the extent that some even sold their belongings and donated the proceeds to the congregation (Acts 2:44, 4:32; Barclay, 2019:4; Lampe, 2003:27, 369). Early Christians shared burdens and benefits, tended to the widows and the sick in the community as well as shared meals regularly (Acts 2:45; Häkkinen, 2016:1; Lampe, 2003:93, 100, 124, 125, 127). Upon arrival in Rome they practiced the same lifestyle as embedded in their faith and hope in Jesus.

Rome was commonly known as the biggest city in the New Testament world. Even before the birth of Jesus, Rome had over a million residents, which is a remarkable statistic compared to London that only reached this mark in the 18th century. Rome, filled with immense wealth, was seen by the Roman Empire as the centre of the world. It was not only the domicile of the emperor, but all trade routes centred in the city like the epicentre of a spider web (Adair, 2008:120; Jones, 2011:14).

During the year 62BC, Roman General Pompey brought many Jews to Rome from Jerusalem and by the 1st century after Christ there were nearly 20 000 permanent Jewish residents in Rome (Arnold, 2016:54). A large number of the Christians in Rome were foreigners, did not have Roman citizenship and the minority were of Jewish origin (Adair, 2008:107; Lampe, 2003:83).

Most of the early Christians seem to have lived in poverty and many were from the poorest classes, some of whom were slaves as 16–20% of the population of Rome consisted of slaves (Adair, 2008:120; Jones, 2011:67; Lampe, 2003:85). The two main areas in Rome where the Christians came to reside were Trastevere and the Appian Way outside the Porta Capena (Lampe, 2003:xiv). According to Jones (2011:15), the poor resided in makeshift homes in the overcrowded ghettos and backstreets of a densely populated Rome. These houses were mostly constructed from combustible materials and fires were a regular occurrence in these areas. As the streets were only 3 meters wide, horse carts could not pass

one another and impeded assistance from the city's fire brigade, which had to carry buckets and ladders by hand (Jones, 2011:19).

Trastevere and the area around Porta Capena where the Christians resided were the densest parts of Rome and buildings were very close together. This was also swampland and was known as the residential area of the poorest residents of Rome (Lampe, 2003:xiv). Although the Romans were known for their effective sanitation services, the reality of the poorer areas were open ditches that ran down the middle of narrow streets. Household waste and pots from night urine were nonchalantly emptied in these furrows. The wealthy retreated during summer months to their country residences due to the stench from this open sewerage system and to avoid the threat of disease. Life seems to have been hard for the urban dwellers in the 1st century as living conditions were rudimentary in harsh environments and with little hygiene and sanitation (Jones, 2011:19; Lampe, 2003: xiv).

The majority of the early Christians were unskilled labourers, earning a daily wage from odd tasks or as construction helpers on new building sites. As early Christians did not enjoy proper employment, wages were low, but they could provide a daily meal to their family (Jones, 2011:60; Lampe, 2003:98). There were some who had small businesses as craftsmen or artisans, such as Aquila and Priscilla, making tools or repairing tents and could provide employment to fellow Christians as helpers or assistants (Act 18:1-3).

Women also contributed to the living expenses of their families by doing craftwork, spinning, weaving, sewing and dyeing clothes. Others were mid-wives, nurses or personal attendances (domestic workers) of the wealthy. Some in desperation had to work as dancers, singers or bar ladies (Jones, 2011:61). However many women from the noble class became Christians and contributed royally towards the welfare of the poorer members of their congregation (Lampe, 2003:119). Many early Christians were illiterate, unable to read or write, therefore their regular gatherings also served as an educational experience promoting their faith and lifestyle (Lampe, 2003:100; Jones, 2011:128). The communal lifestyle of the early Christians also meant that the home was the place where children were educated, the poor could find a meal, the sick and elderly were cared for and handwork were done (Alihin, 2010:99).

The early Christians were so dedicated to the welfare of all Christians in the community where they lived that some would sell themselves into slavery and donate the proceeds to feed fellow Christians (Lampe, 3002:85). Part of their dignity was to work with their hands enabling them to earn enough to

provide in their own needs as well as the needs of others (1 Thess. 4:11-12). Not all Christians were poor and members of the lower social classes, some were wealthy and had a good income, which allowed them to share with those in need as a community of Christ (Lampe, 2003:125). According to Keener (2012:1030), this communal sharing of resources was unconditional, voluntary and was never forced or expected.

Structure of the early church in Rome

The early Christians did not meet in dedicated buildings that we currently refer to as “churches”, they met at the homes or places they stayed (Alikin, 2010:57; Jones, 2011:46, 65; Keener, 2012:1030; 1 Cor. 16:19; Rom 16:3-5). They had to meet in the privacy of their houses to prevent hostility and persecution from the Romans (Alikin, 2010:57, 80; Schnabel, 2018:537). They assembled in a different house every evening after work where they shared a meal, for some the only of the day, and took part in positive discussions regarding their religious and everyday life (Alikin, 2010:96; Keener, 2012:1030).

The communal meal does not correlate with the current practise of a small piece of bread and a sip of wine as representation of the body and blood of Christ. However, it was a proper meal they shared where they not only ate together, but also offered mutual support to each other (Alikin, 2010:94; Jones, 2011:113, 186). Paul even reminded some of the Corinthians that they should behave at the daily meal and not overindulge themselves (Trebilco, 2013:31). The principle of communal life motivated those who earned well to bring more food to the meal in order to provide for those with no income that day (1 Cor. 11:20-22).

As Jesus directed His disciples not to bestow any title upon anybody in Matthew 23:8, they used terms such as brother and sister (Trebilco, 2013:37). This was a direct indication of the unity and communal love they shared with fellow Christians (Alikin, 2010:92, 96). Consequently no one amongst the early Christians claimed a title like pastor or priest like the Roman cults had, because everyone had an opportunity to speak in the symposium-style discussions taking place at the meetings (Alikin, 2010:19; 1 Cor. 14:1-20). Paul advised the women in the congregation not to speak at the meetings, but rather direct their questions and input to their husbands at home. According to 1 Corinthians 14:35, Paul said it would be a shame for women to speak at the meetings. Perhaps Paul held on to some Old Testament traditions regarding the role of men and women and this might be his motivation. Another explanation

for his advice could be to keep the meetings orderly and discussions brief to allow every representative of a household an opportunity to partake.

The congregations or *ecclesia* were self-governing, self-supporting, self-propagating and self-disciplined and thus functioned completely according to the efforts by the congregation in the community, without any institutional status. Therefore a church or *ecclesia* did not refer to a place of worship, but rather a body of people in a personal relationship with Christ and each other (Keener, 2012:1038). According to Schnabel (2012:536) and Hebrews 10:32, these meetings would remind them to sustain their faith through suffering and also give the congregation the opportunity to discuss contemporary issues they had to deal with in daily life. (This might give an indication of modern self-help group empowerment.)

The shared resources not only provided for everybody's needs in the community, but extended to those not able to contribute. As their practical lifestyle represented a small welfare state, they kept a communal money box where funds were deposited to care for the sick, elderly, homeless, widows, orphans and jailed Christians (Keener, 2012:1022; Lampe, 2003:100). From the lifestyle of the early Christians, as described above, it is clear that *ecclesia* was a daily experience of *koinonia* and *diakonia* in which they found spiritual growth and motivation to overcome and endure their daily struggles amongst the Romans and heathens (Alikin, 2010:89; Schnabel, 2018:536).

Persecution of early Christians in Rome

Early Christians in Rome had to practice their faith, according to Jones (2011:166) and Alikin (2010:23), while adultery and mystic cults reigned in Rome. The sacrificing of large animals for the sake of good luck and in acknowledgement of the emperor as god were among the practices that were in absolute conflict with the Christian faith and with which these Christians refused to comply (Thornton, 2016:34).

The Roman senate declared Julius Caesar to be a god and such was the case with his adopted son Augustus. The Roman state held the highest religious authority. The state was their religion and no other religion, such as Christianity, was allowed as the Romans believed that they were chosen by the gods to rule the world (De Villiers & Van Henten, 2012:112).

All over Rome shrines, temples and statues of gods were visible (Acts 17:22-23). It took only a humble offence, such as failing to burn incense to Caesar's image, to result in the death penalty of Christians

(Kruger *et al.*, 2010:198; Schnabel, 2018:80). The general accusation against Christians was that they did not believe in a god, because they did not keep any household gods, led to the heathens accused them of being atheists (Adair, 2008:127). As Christians had no household gods, which would show them to be trustworthy traders, they lost income and trade and were even assaulted by suspicious neighbours (Jones, 2011: 177). The Christians were also accused of sex orgies and cannibalism due to their promotion of *agape*, brotherly love, and their sharing of the communal meal, celebrating the body and blood of Jesus (Adair, 2008:127; Alikin, 2010:102; Thornton, 2016:36).

Soon Nero, the emperor of Rome from 54-68AD, found ways to punish them and literally made their lives hell. He was a cruel and bloodthirsty ruler who did not hesitate to kill members of his own family (Malik, 2020:31).

During 64BC a destructive fire broke out in the Circus Maximus area and lasted for nine days destroying three of the 14 districts of Rome and damaged seven more. This gave Nero an excuse to accuse the Christians of being responsible for arson and expelled them from Rome. Many historians suggest arson by Nero himself (Adair, 2008:95; Lampe, 2003:47; Malik, 2020:31).

According to Malik (2020:31) and Adair (2008:96), Nero's cruelty to Christians originated from his hatred for their highly ethical lifestyle, which opposed his own. Thornton (2016:36) states that many false rumours were spread regarding their faith and gatherings that resulted in cruelty against the early Christians. The ordinary people of Rome shared Nero's hostility to foreigners that lived in poverty and this was the case against the early Christians. Although they spoke Greek, they were still humiliated and persecuted for being Christians by ordinary Romans or non-Christians and the state (Adair, 2008:96). Nero's cruelty to Christians included being forced to appear in animal skins to become prey to wild predators in an arena, being nailed to crosses and being burned alive on fire stacks (Adair, 2008:96; Lampe, 2003:82; Thornton, 2016:36).

From 68 to 161AD a general persecution of the Christians took place at the leisure of the Roman Empire. According to Adair (2008:98) and Schnabel (2018:544), Paul and Peter suffered martyrdom in Rome under Nero in 63AD. Peter however asked to be crucified head down, as he did not feel worthy to be crucified like Jesus (Adair, 2008:95; Kruger, *et al.*, 2010:197; Thornton, 2016:33). Ignatius (67-110AD) was trampled by wild beasts in the arena of Rome and Polycarp, the last scholar taught directly by the apostles, was brought into the amphitheatre of Smyrna and burned alive while

praising God (Adair, 2008:133). Justin Martyr (100-166AD) was scourged and beheaded with six others in Rome while praising Jesus Christ as his saviour (Adair, 2008:110).

Marcus Aurelius, Emperor of Rome from 161 to 180AD, ordered a decree that anyone accused and found Christians guilty of any offence could confiscate the property of such Christians. *Maiestas*, translated as “treason” and seen as the violating of Augustus’s legislation on association or public gatherings by Christians, was the most plausible charge on which Christians was convicted (Schnabel, 2018:537).

It is clear that the early Christians lived in very difficult contextual circumstances where their struggles not only consisted of being foreigners living in poverty, but also having to endure persecution and death as a result of their faith in Jesus Christ.

Coping with these malignant circumstances

Ecclesia meant unity in one goal to the early Christians: to glorify God with their life through their faith in Jesus as the Son of God. As indicated by the direct encouraging and warning of Paul to the Corinthians (1 Cor. 5:9-13), Christians should live in the world but not like the world. In other words Christians should live a pure live to the glory and by the grace of God, clearly different from the secular citizen of Rome (Fleming, 2005:126).

It has to be realised that the foundation and functioning of these congregations were the work of the Holy Spirit, as the people willingly seek God and His Kingdom on earth. However, in a brief overview it is apparent that some prominent factors dominate the results of the investigation of *ecclesia*, or the operation of the congregations, which are the following:

1. Regular religious community gatherings where discussions in a symposium-like style took place, meals were shared and the upliftment of moral and ethical values were promoted
2. The practical implementation of charity actions that were planned during these group discussions and how they were performed in the daily lives of the congregation, referencing the concepts of *koinonia* and *diakonia* as seen above.
3. The voluntary and non-institutional nature of these congregations

It is evident that they practiced *ecclesia* through works of *diakonia*, i.e. to serve one another and to share in order to provide in basic needs, and in *koinonia*, i.e. to be united in the presence of the Holy Spirit and to be guided by the Holy Spirit to endure their life glorifying God. Peter (1 Pet. 2:11-17) and Paul (Rom. 13:3-4; Gal. 6:10) urged Christians not to bow their heads in shame, but rather be proud and live a life of high ethical and moral standards, doing good works in their communities. The emphasis of a Christian lifestyle fell on acts of goodwill to all people. As Christians promoted a peaceful life, they opposed violence and strove to be temperate and overcome evil with good (Jones, 2011:92).

4.3 The philosophy of *Ubuntu*

Although Africa is the second largest continent in the world, it contains only 10% of the total population of the world. During pre-colonial times, Sub-Saharan Africa was inhabited by black people of diverse ethnic groupings and with very distinct physical characteristics, from tall with a dark complexion to small, short and light complexion. Nevertheless, all these different ethnic groups share one common feature: the philosophy of *Ubuntu*, which is still visible in the lives of the descendants of pre-colonial Africans (Middleton *et al.*, 2020:8).

Defining Africans in modern-day terms might be difficult, however, since Africans can be regarded as a distinctive group of people that differentiate themselves through values, culture and religion (Brunsdon, 2019:2).

Determine the origins of *Ubuntu* that established itself amongst the various ethnic groupings of people of the sub-Sahara region of Africa, is impossible as no historic written records regarding their religion, history or philosophies were kept. The only records available are those from studies that were compiled by anthropologists, philosophers and theologians (Meyer *et al.*, 2008:535). Traditions and knowledge regarding *Ubuntu* were verbally transferred from one generation to another by the elders in the community. *Ubuntu* can thus be regarded as a philosophy and way of living that was passed on between generations and not only told by one generation to the next, but also shown in practice (Falola & Fleming, 2011:2; Magezi, 2018:2)

Ubuntu presents itself as a way of life focused on the collective well-being of a community (Brunsdon, 2019:2; Louw, 2014:32; Magezi, 2020:2). According to Meyer *et al.* (2008:541), the African perspective of a person and the world we inhabit is embedded in a holistic and anthropocentric

ontology that indicates that humans form a unity with the cosmos. Hence Holdstock (2000:162) in Meyer *et al.* (2008:541) define holism from an African perspective as follows:

In Africa holism is a lived experience. The belief that everything belongs together is directly translated in actualities in daily living. There is infinite respect for the invisible thread that binds all things together.”

Meyer *et al.* (2008:541-546) and Le Grange (2015:306) explain the three cosmic orders in their meaning and practical implementation that influences African behaviour as the macro, meso and micro cosmos.

The macro cosmos (Meyer *et al.*, 2008:541-546; Le Grange, 2015:306)

This refers to the domain in which a supreme being is encountered and from where all life is generated. In this realm the ancestors of man serve only as the intervening mediums between the supreme being and humans. In African daily life these ancestors are practically more important than the god of their understanding, as they form an inherent part of the daily life of humans, their struggles to survive and their welfare (Louw, 2014:27). According to Mbiti (1990:2), Africans live their religion to such extent that wherever they go their religion is present, whether they are at work at their crops, at leisure at a beer party or at a funeral. They do however distinguish between their understanding of the spiritual and physical, worldly and sacred and religion and non-religion concepts. Traditional religion does not primarily involve the individual, as Christianity promotes a personal relationship with God through His Son Jesus. The African view considers religion as a community and cultural matter involving the forefathers, a supreme being, divine and evil spirits and the after live (Brunsdon, 2019:2).

The meso cosmos (Meyer *et al.*, 2008:541-546; Le Grange, 2015:306)

This level can be described as a no man’s land, since it forms the imaginary or spiritual realm where the ancestors, evil spirits and sorcerers exist. It contains all natural physical realities (forest, trees and rivers) as well as the living realities (animals and humans). Since the ancestors as mediators live in this realm, it is where the fate of humans is determined. This is the level where supernatural beings and powers manipulate the personal behaviour of humans.

The micro cosmos (Meyer *et al.*, 2008:541-546; Le Grange, 2015:306)

In this earthly domain the individuals live as a community and practice their collective existence, controlled and influenced by the macro and meso cosmos. This collective existence refers to the term *Ubuntu* as an interaction between the members of the community. *Ubuntu* in the micro-cosmos rests on the survival of the community and its unity with nature. The basic principles therefore centre around values such as co-operation, interdependence and collective responsibility. From a psychological perspective these values of communality, group orientation and agreement are in conflict with Western modalities such as individualism, uniqueness and difference. *Ubuntu* as a self-concept would rather define *I*, as *we* or *us* (Meyer *et al.*, 2008:541-546; Le Grange, 2015:306).

4.3.1 A basic portrayal of *Ubuntu*

According to Corder (2001:48), translations from a few different languages explain the basic meaning of *Ubuntu*: in Xhosa it is “a person is a person through other persons”, in Pedi it is “man is a man through others” and in Zulu it is “a person depends on others to be a person”.

Put simply, one could argue that the *Ubuntu* philosophy can be understood as: “I am because you are and you are because we are”. The basic principle of *Ubuntu* is therefore that a person can only reach his full potential when he is part of a community (Le Grange, 2015:304). Therefore the survival of a person depends on the survival of the community (Bolden, 2014:4; Stuit, 2016:214). More so, the welfare of any one person depends on the welfare of the community as a whole. *Ubuntu* thus opposes individualism, mostly found in Western culture, where a person is responsible for his own actualisation towards wellbeing. *Ubuntu* is more in line with collectivism where the individual is concerned with the common good of the community. As *Ubuntu* forms the core of African existence and being human, it touches on all spheres of life for Africans, including the religious aspect. *Ubuntu* in African traditional religion refers to the continuous connectedness with the afterlife and spiritual beings as the intermediaries who direct and assist humans with everyday life on earth. Therefore the wellbeing of a person not only depends on the unity of the living community, but also on obedience to their ancestors in the spiritual community (Corder, 2003:48; Louw, 2016:27). Communalism derived from *Ubuntu* can thus be described as a philosophy that views humanity in terms of collective existence and inter-subjectivity, serving as the basis for supportiveness, cooperation, collaboration and solidarity.

According to Metz (2016:99-100), the *Ubuntu* philosophy contains elements that not only resonate well with Africans, but has the potential to address a universal audience. As the maxim says “a person is a person through others”, it typically implies that one lives in harmony with others and synchronised

with others a person lives in communion. However one has to keep one's own identity and dignity, as a person is still one of the many building blocks of a family or a community. Hence the dignity of the individual, the wellbeing and the sharing of resources all contribute to the well-being of the family or community that a person belongs to. Letseka and Venter (2012:2) describes *Ubuntu* as the source of values such as altruism, kindness, generosity, compassion, benevolence, courtesy, and respect and concern for others that maintain and strengthen the community. Thus these values give dignity to a person who is embedded and connected to other persons and human relationships by practicing *Ubuntu* (Metz, 2011:217).

Desmond Tutu referred to this communion as a shared living with others, a belonging to a group where others belong and participate in living experiences (Metz, 2016:100). Within this understanding of belongingness, certain principles would be adhered to as norms referring to the morals and ethical values of the community with which one shares life's experiences. These values would include principles such as being empathetic towards others, caring, respectful, share resources (materialistic and abilities), being committed to the wellbeing of the group, responding to the needs of others, acting in general goodwill and exhibiting solidarity. This implies that *Ubuntu* means taking the right action to maximise harmony in the community.

Metz (2016:101) explains the term *letsema* as the action community members take by helping each other to harvest their crops and not leaving anybody to battle on their own. By helping each other the labour is shared, making harvesting much more productive and efficient. The next action Metz refers to is *lekgotla*, which are communal discussions regarding issues that involve all the community members affected. This indicates that leaders or persons of authority don't make decisions that would influence members of the community without everyone being present and having their input taken into consideration.

Since poverty is very much present in post-Apartheid South Africa, it presents itself in many areas such as unemployment, informal housing, an escalating crime rate, diseases and street begging. The government post-Apartheid has not yet been completely successful in addressing these matters, therefore other solutions should be found to help government (Marutlulle, 2017:5). Fighting poverty in dire living circumstances is most effective when a community can be motivated or empowered to take action and help themselves. According to Koenane and Olatunji (2017:274), the practical implementation of the different aspects *Ubuntu* may come in very handy in fighting poverty, since the

greatest poverty in South Africa exists amongst the many black South Africans living in informal settlements. However, *Ubuntu* is a way of life that can be implemented by any race or ethnic group (Metz, 2016:99).

4.3.2 *Ubuntu*, poverty and dignity

Metz (2011:219) rejects the solutions politicians offer to counter poverty by increasing the gross domestic product, income or money grants given to the poor. Although money is needed, it is not the only form of upliftment from poverty and the circumstances poverty generate. Western influences have led to Africans adopting the individualist and capitalistic forms of caring for the poor, which have failed due to the unique context in which Africans live. Poverty has a negative effect on human dignity and money alone cannot resolve that negativity. Metz promotes a broader solution to poverty and dignity according to the *Ubuntu* principles of caring. People in the African context and the modern context, including informal settlements, need goods that will foster or respect communal relationships. Metz names five suggestions that should rather be part of a package to the poor that would have a holistic and dignifying effect on relieving poverty, namely:

1. **Women shelters:** Many women are forced to stay with abusive men and have to suffer the consequences of raising children in mentally and physically unhealthy situations.
2. **Counselling and rehabilitation:** Single mothers, grandparents fostering grandchildren, broken families, absent breadwinners, alcoholism and drug abuse, lack of emotional intelligence are among the mental and social burdens particular to poverty.
3. **Neighbourhood parks:** Crime forces many poor people from socialising in communities and so creating safe areas where people may enjoy each other's company in the open is needed.
4. **Reconciliatory projects:** South Africans are divided by many factors such as race, colour and gender, wealth and poverty, urban and rural settings, crime, etc. Projects such as compulsory labour by offenders to work off debt and obtain justice for their victims, youth service centres to create employment to matriculants and programmes to empower women to fill the gap of absent fathers are needed.

5. **Integrating students:** Students should be instructed in the negative effect that separation between social and financial classes create and should be encouraged to interact with others from different backgrounds, cultures, etc.

Metz (2011:219) indicates that money is not the only answer to ensure dignity and wellbeing, but a tool that political parties use to gain popularity. Whereas *Ubuntu*, on the other hand, promotes the holistic well-being of the community and therefore the community should be offered projects that counter the perception that a lack of money alone creates poverty. The idea that a lack of dignity and isolation are destructive operators to real poverty should be dominant.

Migheli (2017:3) suggests that the *Ubuntu* principles should be the core of any intervention programme that has as its aim the relief of poverty in a community. Participants in *Ubuntu* programmes are noticeably less likely to abuse alcohol or drugs. As *Ubuntu* is a community-based paradigm to an African lifestyle, it can therefore never be excluded from upliftment programmes in South Africa.

Botlhale (2015:1) refers to the poor as vulnerable citizens and the duty of the state (in this case Botswana) is to provide a programme that will act as a safety net to them. Many ideas are promoted to fight poverty, however, the most important aspect of restoring dignity, as poverty causes humiliation, is the concept of *Ubuntu*. Botlhale emphasises that *Ubuntu* contains moral and social obligations as features that should combine the efforts between state and society to overcome poverty in restoring balance in society.

4.3.3 Examples of the use of the *Ubuntu* philosophy in poverty alleviation

Coping with poverty through *Ubuntu* in Zambia

According to Handongwe (2017:592), “80% of the rural population in Zambia live in poverty, while urban rates declined from 49% in 1991 to 34% in 2006”. These were the findings of a study conducted in 2011 and calculated in relation to the 16 million residents of the country. As the St. John of God-Holy Family Rehabilitation Centre in Monze, Zambia started to offer community-based rehabilitation services, they soon realised that poverty in rural areas were exacerbated by the huge difference in social economic status between rural and urban areas. From a Western view rural poverty in Zambia can be attributed to the lack of infrastructure such as roads, electricity, medical facilities and educational institutions in these areas. It seems that the basic concept of survival and coping mechanisms of African philosophies were supplemented and gradually exchanged with the Western influence of individualism

and industrialised resources of survival. Hence poor nutrition, inadequate modern water supply and sanitation contributed towards health deterioration and poverty, especially in rural areas.

In their fight to end rural poverty, the Zambian government implemented their Sixth National Development Plan (SNDP), which is based on the principles of *Ubuntu* as they recognised the value of re-establishing the true spirit of *Ubuntu*. They emphasised principles such as everyone is accepted in this plan; everyone can learn from someone; everyone needs support; everyone can communicate; everyone can contribute; and together we are better. These principles enhanced the focus on restoring dignity amongst the poor, since *Ubuntu* acts upon a socially inclusive society. Handongwe (2017:596) assert that in a society where communal care is practiced all individuals feel valued, their differences are appreciated, their basic essentials (spiritual and material) are met and their dignity is restored.

Once the Zambian government committed to the reimplementation of *Ubuntu* principles and focused less on the Western paradigm of creating wealth, the expected outcomes of sustainable livelihoods and human development were achieved in addressing poverty and restoring dignity (Handongwe, 2017:596).

The community of Swartklipdam in the Kalahari

As the concept of *Ubuntu* fascinated me since I became involved with people living in poverty, I made several visits to communities living in remote places in South Africa. One such place is Swartklipdam settlement in the Kalahari district of the Northern Cape. The settlement consists of approximately 50 brick houses neatly set between gravel streets. The settlement has no shops, but there is a library, primary school and community hall. Electricity is obtained through solar power. The closest town to purchase groceries is Noeniesput, which is about 50 kilometres away.

Upon my arrival there in December 2015, I stopped on the outskirts of the settlement where a seating area was constructed from some dried bush, a used cable roll and motorcar tyres. Within a few minutes a young man and four women arrived with a 2 litre cold drink that they came to share with me. As I was travelling in a motorhome, I was stocked with the necessary supplies (including cold drinks). However, the residents came to welcome me to their area and wished me a peaceful and tranquil stay. Their generosity and hospitality fascinated me immediately, which sparked a conversation about their income and lifestyle.

They testified that a few old people receive social assistance from the state, but most of them have to rely on part-time work on the surrounding farms. They have a unique arrangement when it comes to the employment of the men in the community. They hold regular meetings and have set in place a queue system, whereby the men in the front of the queue take the employment whenever an employer come to the settlement requesting a few men. Upon their return, these men go to the back of the queue again and those in the front take the next opportunity. Once the men receive their remuneration, they ask the employer to take them to Noeniesput to buy groceries. These groceries are then divided amongst the community. Upon asking whether this lifestyle has anything to do with religion, they answered that it has everything to do with religion, because that is what Christianity means to them. This is a striking example of a community applying the sharing principles of *Ubuntu*, which most probably sprouted from the lifestyle of their ancestors who lived as hunters in the desert-like areas of Sub Sahara Africa.

As with the lifestyle of the early Christians, the same two prominent factors surfaced indicating the success of *Ubuntu* as a community lifestyle: holding regular community discussions as a group and the practical implementation of actions planned at the group discussions to create dignity and the survival of the community as a whole.

4.4 Summary

This chapter focused on the investigation of existing exemplars that might have the capability to suggest a reinvigorative model that could restore the faith of the white residents of Pango Camp informal settlement as a congregation serving God. The first exemplar, according to Acts 2:43-47, points to the ecclesiastic lifestyle of the early Christians in Rome, which correlates significantly with the current living conditions in Pango Camp, Munsieville. This refers to their housing arrangement: informal shacks that have to serve as houses, vulnerability to the elements, the lack of hygiene and sanitation, the struggle to earn a decent living and humiliation from higher classes. Another similarity could be that they are a group identified as a different culture, living as the minority in a bigger community with uncertain means income resulting in poverty. However the difference between the early Christians of Rome and the residents of Pango Camp, Munsieville relates to their faith, religion and lifestyles. According to the brief socio-cultural historical investigation in this chapter, the early Christians could cope with their dire living conditions by living according to their faith in Jesus and according to the lifestyle promoted by the first apostles of Jesus. As most residents in Pango Camp,

Munsieville lack the luxury of faith and show a hostile attitude towards religion, suggesting the exemplar of the early Christians alone would not be accepted by them immediately.

The next exemplar that was investigated is the lifestyle promoted by the African philosophy of *Ubuntu*. As this study has at its core Christianity as a religious lifestyle, only the philosophical principles of *Ubuntu* were of interest to this study and not the religious aspects. Keeping in mind that most of the residents have a hostile attitude towards religion, church and God, the principles of *Ubuntu* provide a worthwhile example to address material and social, moral and ethical needs. Once they realise that life can be better united as a group working together, their focus might then be shifted to a future goal with the aim to lead them back to the origin of all goodness: our Creator God, through the grace of His son Jesus.

CHAPTER 5: A POSSIBLE APPROACH TO WHITE SQUATTERS OF THE MUNSIEVILLE INFORMAL SETTLEMENT AIMED AT ECCLESIAL REINVIGORATION USING ACTS 2:43-47 AND *UBUNTU* AS EXEMPLARS

5.1 Introduction

The last movement of practical theological research, according to Osmer (2008), is concerned with an appropriate response to a given challenge. Osmer (2008:176) refers to the pragmatic task as “forming and enacting strategies” that will bring about change to a current situation. In light of this, this chapter is concerned with the question: What possible theory of change or strategies that is mindful of Acts 2:42-47 and *Ubuntu* could be suggested to spiritually reinvigorate the white squatters of Munsieville?

The chapter is therefore directed by the notion that ecclesial reinvigoration can possibly be facilitated by reminding residents about the example that the early Christians set with their unique lifestyle and the philosophy of *Ubuntu*, which is a current-day expression of communal living that has the well-being of the collective in mind. Because it was shown that residents currently display a hostile attitude towards the church, it is argued here that influencing residents of Pango should start with the notion of *Ubuntu* which might serve as catalyst to spark interest in an ecclesial lifestyle as demonstrated in Acts 2. In pursuing such a pragmatic approach, the researcher maintains that true change is the work of God through the Holy Spirit in the lives of people and that God alone can bring about true transformation.

It would be valuable to revisit the last three questions and responses documented during the interviews that intended to assess their views and attitude regarding the institutional church, their thinking about the notion of *Ubuntu* and their expectations for the future.

QUESTION 4

Have you ever heard about the idea of Ubuntu – and if so – please share your understanding of it with me as well as how you imagine it would change life in the squatter camp if everybody around you practiced it?

Surprisingly the participants claimed that they are not familiar with the term and although they have heard it somewhere, they do not know its implications. After a brief explanation was given to them,

using examples of sharing resources and living tasks to cope with dire circumstances, they answered as follows (briefly summarised):

Participant 1: This will work very well, but here people don't help one another they are too selfish.

Participant 2: Doesn't work like that here, people are very selfish and care only for themselves. But can it work with a few families that want to.

Participant 3: "Awesome, will work in small group of families.

Participant 4: Ubuntu can work, but don't want to eat together due to hygiene. We can make a good living if we work together.

Participant 5: Wonderful idea, it will work, but not here with everybody, most are selfish! It will help a lot and make this a better place. Group meetings will be good so we can discuss our problems.

Participant 6: Meeting with other people in trouble help us all if we talk, like group meetings. Group meetings will help us a lot. Ubuntu can work very well, depends on this people. Many will benefit from this idea. But there is a lack of respect and communication here amongst the residents, we have given up hope. People use alcohol and drugs as a barrier because they don't find true friends here, they say.

The general response indicated that they are keen on working together, however they admit a spirit of selfishness persists amongst the residents. As with the findings in Chapter 3, the reasons to selfishness, as the residents described it, could be found in the underlying culture of Western individualism, competitiveness and self-centeredness (Weiten, 2014:497). Perhaps it can be in direct reaction to the harsh living conditions and then applying the only-known method of survival.

However it has been indicated in Chapter 4 how communities practising *Ubuntu* principles successfully overcame their challenging conditions and poverty (Corder, 2001:48: Stuit, 2016:42). Perhaps the fact that the *Ubuntu* philosophy promotes the well-being and survival of the community as a group, above the well-being of an individual, makes it so effective in difficult living conditions.

QUESTION 5

What, if anything, do you expect from a church and your fellow man?

Participant 1: Few people go to church because resources of churches are depleted and cannot help us anymore. We don't expecting anything more from churches except food parcels and maybe rent money. Last time we were in church was a year ago, but we now find our own spiritual gathering to be better at home.

Participant 2: Doesn't expect anything from big churches here, we are being cast out from the society where the churches are. When we lived in Johannesburg the big church did help us now and then to pay our rent and with food parcels. Sometimes pastors come to do church service, but they want money from us and we don't have to give to them.

Participant 3: Churches don't reach out to us, we a liability to them and see us as a burden to the wellbeing of others in church. They won't support us here, because they have their own people to support. We can't give money to them, so they don't come here. People come to our house on Saturdays for a spiritual meeting. We are not interested in the NG Church, it is boring there. The meetings we have at home is better because we can discuss our problems as well.

Participant 4: Churches are supposed to encourage people to cope with life. To feed you spiritual, not just food parcels. Churches only favour the people that give money to them, therefore they don't help us, because we cannot give anything to them.

Participant 5: We expect nothing of churches, I don't go there anyway because they can nothing to help us here and they cannot change our circumstances. Sometimes when they do deliver goods we don't get it, just left-overs.

Participant 6: To visit from house to house asking what are our needs. Expecting food and resources from church.

The answers provided by participants indicate that their expectations of the church mainly relates to material support. It also suggests that they are not keen to financially support bona fide pastors. This resonates with Sibanda (2014:2) who suggests that the church and government acted as surrogate

mothers for the poor whites during the previous regime and therefore taught poor whites to financially depend on the church.

The researcher suspects that this contributed substantially towards the antagonism displayed towards the church, which is no longer financially capable to support all poor people. A worrying aspect that emerged from interviews is the absence of any expectation in terms of religious support from the church.

QUESTION 6

Would you please share with me your biggest dream and how you plan to realise it?

Participant 1: I dream of another child, a car, a better house, clean environment and permanent work.

Participant 2: Permanent work, to get out of here to a place with better circumstances, and just a bit more work with better income. To be able to survive without the food parcel from SASSA every few months.

Participant 3: Permanent work for me and my son, and to send my son youngest son to university to become a brain specialist.

Participant 4: My own house where my family can live without fear and can live once I died.

Participant 5: Get my kids out of here. Don't want my daughters to take a husband here.

Participant 5's 21 year old daughter: A proper job and look after myself.

Participant 6: Get my family out of here into a brick house with running water and electricity. Better life for my family.

The above data indicate that residents nurture ideals of a better life, which suggests that they yearn for change, but lack motivation, knowledge and a plan to achieve change.

Subsequently, the failing of white residents of Pango Camp to find the true meaning of a congregation, the social-religious interaction of members, the spiritual awareness and benefits of faith and obedience to God can be summarised in three categories.

Physical difficulties

The residents of Pango Camp have to walk long distances on foot to attend a sermon. Their shoes are not cleaned as shoe polish is not considered a necessity and by the time they reach church it is dusty from the long walk. When it rains, the roads are all muddy and make their travel to church even more arduous. Their clothes are not ironed, as they do not have the facilities to do so. The conditions they live in do not promote personal grooming and only a few women in Pango Camp attend to their nails, hair and wear any jewellery. The residents often experienced humiliation from others in congregations. They can't contribute any money to church and they feel deprived and inferior towards others.

Lack of spiritual experiences

Residents complained that they didn't experience any spiritual involvement or "feeling of goodness" during church sermons or the presence of God. They added didn't don't receive any guidance to solve their problems, answers to their prayers or God's help to escape poverty. While their money and possessions were often stolen and their children became involved with crime and drugs, God was perceived as absent. As they don't see any difference between church and God, they blame the church for letting them down and some bluntly refuse any pastoral comforting from visitors. They bluntly tell visitors not to read them Bible verses or pray for them, for it does not change their living conditions or still their hunger or restore their dignity. A further source of hostility against the church is the church's inability to sustain their financial assistance to the poor. This mostly results from the difficult financial situations churches experience themselves.

Psychological reasons

A last reason for their hostility towards the church is found in the psychological effects that result from life in an informal settlement in combination with other circumstances, such as the social-historical and political change since the dawn of the democratic government in South Africa. Residents of Pango Camp display strong tendencies toward individualism and selfishness. Low moral and ethical standards were noticed during observation and discussions. Residents accused each other of theft, gossip and lies. Drug and alcohol abuse is common, resulting in some becoming involved in drug dealing and general crime. Irresponsibility, untruthfulness, lack of a sense of duty, lack of self-respect, ignorance and credulity, ambition and unsettledness seem to be some of the character traits that flourish among many residents of Pango Camp.

The challenge that is posed by the above thus lies in changing the attitudes of residents Pango Camp and to cultivate new ways of doing that will be in service of building the church and altering the living conditions through communal co-existence.

5.2 A possible reinvigoration model that relies on Acts 2:3-47 and *Ubuntu* as exemplars

Based on the findings of the study up to this point, it is suggested here that possible ecclesial reinvigoration can be stimulated through an engagement process with the squatter community. An engagement that deploys in two phases is imagined. Such engagement or intervention is a strategy to motivate people in a community to mobilise towards change in their current way of life with the aim to rekindle spirituality and ultimately promote the spiritual and physical wellbeing of the community. Some advantages of such engagement includes the empowerment of a community to improve their living conditions; to advocate the rights of minority groups; to overcome drug or alcohol abuse and to encourage women to avoid or escape from abusive relationships (Visser, 2016:14). Although this proses might be perceived as a fixed model, it should rather be seen as an organic process that relies on the work of the Holy Spirit, a facilitator and the cooperation of the community. The intervention of a facilitator or organisation is to interrupt and disturb current ways of doing. Facilitators can include, but are most likely not limited to, pastoral care workers like congregational minister or pastors, social workers, community psychologists or missionaries. Organisations acting as facilitators might include social welfare, religious institutes and charity groups. The role of the facilitator might be seen in a similar light as the Apostles following Jesus command in Matheus 28:19, to “make” disciples and as Block (2007:152) described extending Gods work on earth, what He started through Jesus (Chapter 4 page 61).

In general terms, the two phases would comprise of the following: The first level of engagement would latch onto the *Ubuntu* philosophy and focus on encouraging a change in attitude from individualism towards nurturing a collective identity and unity that will bring physical change in their environment. This level will, in other words, address the primary living conditions and everyday life struggles. The sharing of resources and implementation of moral support meetings amongst residents, based on the concepts of *letsema* and *lekgotla* from the philosophy of *Ubuntu*, can be used as vehicles to initiate change on a practical level. The main aim of this is to establish a group amongst willing members of the community that can work together to achieve a common goal and in so doing create a collective identity. This unity and collective goal to survive can be referred back to the Swartklipdam community

in the Kalahari near the small town Noeniesput, where the residents created a queuing system for workers awaiting employment from the neighbouring farmers. All remuneration are converted to groceries and divided amongst the residents of the community to prevent hunger. In such a way the dignity of all residents are protected and everybody partakes in the survival and well-being of the community as a whole (Chapter 4, page 76).

The second level of engagement would latch onto the early Christian church who exemplified *diakonia* and *koinonia* in daily life under the guidance of the Holy Spirit. It is imagined that teaching will play an important role in helping residents to understand that *diakonia* and *koinonia* is the fruit of the Holy Spirit in people. This exemplar will ultimately rely on teaching from Acts 2 that will build forth on the positive experiences gained from reaching a goal collectively.

In light of this, these phases can now be articulated in greater detail.

5.2.1 The role of *Ubuntu* philosophy in creating spiritual awareness

Keeping in mind that most residents in Pango Camp have a hostile attitude towards the church, the researcher suggests that the *Ubuntu* philosophy can be employed to create awareness that can create space for spiritual growth and change.

To reach the ultimate goal of Christian unity, members have to be motivated to change from Western individualistic goals to a communal goal. This would involve the intervention of a facilitator or organisation to interrupt and disturb their existing system of selfish individualistic survival mechanisms. The mere presence of a facilitator could already bring a disruption of relationships among members of a community about. Once the facilitator starts motivating members of the community to change their thought patterns, some may resist and others will join in the conversation (Visser, 2016:35).

However, if the dominant culture of the community is orientated along individualistic thought patterns, the facilitator has to convince the community to enter into a collective lifestyle and accommodate each member that is willing to comply. Members of African communities where *Ubuntu* forms the basis of their culture do not find it difficult to express community-orientated values and norms in daily life, but to introduce these principles to a culture group accustomed to an opposing way of life such as separatism, individualism and competitiveness would first require a change in attitude in the community.

As it might be a very difficult task to motivate and mobilise more than 60 households in Pango Camp at once, the facilitator would need to promote his/her concept of change to the few households willing to participate at first. These few households will then be participants in a mobilisation programme with a preliminary goal to unite in a group to improve their environment and living conditions as first level. Their goal during the next level will be to expand the programme to improve their moral and ethical values to reach the ultimate goal of a congregation. Promoting communal activity would necessitate implementing the principle of community mobilisation via a facilitator or organisation for the particular community. Gcabo and Moleko (2016:180) define community mobilisation as the process where the needs of a community are addressed through the assistance or intervention of facilitators or organisations.

The main motivational factor towards change from individualistic goals to shared goals would be the possible rewards that the community may enjoy in their daily lives. According to Metz (2016:101), the practical implementation of working together can be shown by the example of *letsema*, where neighbours in rural areas help each other to harvest their crops, making the work much more efficient and enjoyable. This may direct the facilitator to use the principle of *reciprocal altruism* to explain the possible extent of the expected rewards. Reciprocal altruism correlates significantly with the philosophy of *Ubuntu*. Kassin *et al.* (2008:348) propose genetic evolution as the driving force behind reciprocal altruistic behaviour as a survival and mutual reward mechanism presented by animals and humans. In the animal kingdom animals sometimes groom one another, much to the amusement of humans. However humans realise the importance of helping someone else increases the likelihood that they might be helped as well. Jenkins (2006:1) and Kassin *et al.* (2008:349) refer to the !Kung people of Southern Africa, who were driven from the best parts of Africa to the barren desert-like environment of the Kalahari districts ranging from the Northern Cape (South Africa), Namibia to Botswana. They survive in these harsh conditions by sharing all means needed to survive with each other. They always eat together and would find it unacceptable if individuals ever ate alone.

This step will therefore rely on the rewards offered, such as the sharing of excess resources as proposed by *Ubuntu* and reciprocal altruism, as objectives and agents to bring an attitude change from individualism towards communalism or rather collective action towards a common goal. Excessive resources could mean one family received a donation of a bag of mealie-meal, but nothing else and the other family received a large tray of eggs. By sharing resources both families may enjoy a healthy meal. This differs from communism, where someone is in control of all resources and nepotism may

occur, and is rather a community acting together to overcome difficult living condition (Migheli, 2017:1215).

It is however anticipated according to Gcabo and Moleko (2016:182) that such engagement will only be achieved by mindfully entering a community, through a process of negotiation and dialogue. This will at least imply the following:

- The facilitator needs to obtain *permission* from the gatekeepers of the community – thereby gaining *physical entry* to the community. Gatekeepers are usually a person in the community who has the natural position or social rank of respected leader in the community.
- The facilitator would need to spend a great deal of time amongst the community to gain their *respect* and *trust*, informing them of his/her intentions to assist the community bring change to their circumstances – thereby gaining *psychological entry* into the community.
- Households that are willing to participate in the suggested programme will need to be identified and motivated by the facilitator to enter into a *group relationship* - thereby gaining *social entry* into the community.
- The next objective would then be to convince the participants that the aim of the process is the *improvement* of living conditions.
- The facilitator would need to explain the principles of *Ubuntu* and *reciprocal altruism* as part of the engagement.
- With the cooperation of members interested in such an engagement, members would need to be motivated to meet for *regular group meetings* as a vehicle to achieving the aim.

5.2.2 Group gatherings as communication platform

Once the facilitator has gained the *trust* and *respect* of the residents of the community, he/she would have to build on the answers given by the participants of this study that they long for change in their environment. The facilitator would then need to explain to the participants the need to communicate with each other in a group, hence the necessity of group meetings. This segment would thus focus on the arrangement of regular group meetings at an agreed time and at a neutral gathering area where all the participants will feel comfortable. The participants then need to enter into self-help group

discussions, initiated by the facilitator. The goal of these gatherings would be the formation of a *communication platform*, from where the participants can discuss their immediate problems, identify solutions, plan their actions to resolve problems and give feedback regarding their progress.

During group gatherings the participants of the community group who seek change should be advised by the facilitator that they have to be a united group in order to succeed. According to Du Toit *et al.* (2014:204), the SPECS (*strengths, prevention, empowerment and community conditions*) model of wellbeing in a community by Prilleltensky rests on two main fields. The *first field* refers to the *temporal domain*, which indicates the timing of intervention into the community. Some interventions focus on reactive or rectifying action towards contextual disturbances in the community, while intervention could also be focused before such unwanted events happens in the community. In the case of Pango Camp, Munsieville the intervention would aim to cover both periods in the contextual disturbances of the community, both the *current* problems such as the food shortage the community is experiencing and *future* problems, such as employment. Upon initial entry, during the first level of the proposed model, the aim of the intervention would be focused on rectifying or altering these disturbances. Once the second level is reached, the focus gradually shifts towards prevention of contextual disturbances and the upkeep of the wellbeing of the community on spiritual and physical level. The *second field* of the SPECS model of community wellbeing focuses on *affirmation*. Affirmation refers to the acknowledgements of strengths, voice and choice. The object of acknowledging strengths, referring to abilities and skills in the community, is to assure them of the power to change rests with them. The voice-and-choice aspect refers to their unity as citizens of a specific group, community or minority group. Thus the importance of a community in union, acting together as a group, is of cardinal importance to create change in the context of the community. Hence the idea of self-help groups is the next point of discussion.

According to Visser (2016:132), self-help or mutual-help groups are formed when individuals form a team to challenge a common problem, handicap or need. Self-help groups have the ability to combat, remove and prevent depression in a community when members engage in self-help group projects (Guse, 2014:309).

Self-help groups

Self-help groups refer to groups of people interacting together to accomplish a common task, project or goal to overcome a specific burden or difficulty. The term “self-help” indicates the active involvement of group members to take full responsibility for the outcome of their venture. This is done without depending on a religious, governmental, charity or welfare institutions (Visser, 2016:132).

Dynamics of self-help groups

Visser (2016:134) describes the following valuable features of self-help groups:

- Self-help groups provide psychological and social support to the members, guaranteeing them of belongingness.
- It provides a philosophy and code of conduct to its members to follow that would direct them to a solution or coping mechanism to conquer their struggles.
- A very important aspect is the emotional support system, which a self-help group fulfils in the lives of troubled people.
- Self-help groups are known to provide role models or mentors to other members, which can direct them from their own experiences.
- It provides an opportunity for ordinary people to be helpful to others, which provides them with a feeling of reward as “good-feel” hormones are stimulated.
- From shared experience amongst the members a new model can be derived, resulting in new coping mechanisms to old problems.
- Often people who have experienced rejection in life, either as the consequence of their own decisions or by uncontrollable circumstances, have found companionship as members of self-help groups.
- Members often offer each other material or concrete assistance to overcome immediate difficulties.
- Self-help groups provide a sense of control over circumstances.

General characteristics of self-help groups:

Membership of such groups are voluntary, involve no costs and such groups are self-supportive, self-regulative and self-sustaining. By engaging in group discussions members take responsibility for desirable and effective change in their circumstances. Members share a common goal, treat each other with respect and enter into the group discussions as equals (Visser, 2016:132).

Community interventions often fail when communities are forced to engage in a fixed plan formulated by an organisation. Engagement is more likely to succeed when community members participate out of free will and take ownership of their involvement. According to Visser (2016:37), it is not effective to implement any intervention programme in communities without the participation of the community members themselves. Therefore the task of the facilitator during this step would be to convince the participants to take ownership. Understanding the needs and burdens of a community requires the facilitator to allow the community members to define it as they experience it. They will be able to recognise the core of every problem and accept their responsibility to bring change in their situation. All resources should be made available from within the community. Hence the key to sustainable solutions to community problems would be to recognise the epistemology in the community, their norms, culture, resources and attitudes as they arise in group gatherings. Once the defective norms and behaviour of the community are recognised and admitted by community members, change towards improvement is spontaneously accepted (Visser, 2012:88).

Although some self-help groups function without official leaders and ranks, the community should appoint an administrator (most probably the “gatekeeper”), who would be responsible to act as mediator between the facilitator and the community in the absence of the facilitator.

Excellent examples of self-help groups are Alcoholics Anonymous and Christian action groups, where members engage in group therapy to possibly overcome their alcoholism. Most people joining alcohol and drug self-help groups do so because they have a positive desire to change their lives.

5.2.3 Community action

Advancing to the next level in the process towards the desired goal would be to take the previously described action from the *Ubuntu* principle of *letsema*, where participants will have to work together to overcome their struggles and to address their basic needs. As it is the responsibility of the community to steer change in their environment, they may appoint a leader among them to co-ordinate and oversee

the implementation of the tasks agreed by the participants in the previous level. If a facilitator is engaged in the project, he/she may help them to manage these tasks or projects by ensuring the skills, knowledge, tools, resources and techniques meet the project requirements.

Gcabo and Moleko (2016:186) suggest the SMART approach as successful criteria for a community project:

S - Specific goal orientated

M – Measurability of the goals

A – Achievability of goals

R – Realistic or rewardable goals

T – Time period to be regulated

Each project would be clearly discussed and planned by the participants and would include a starting and proposed ending date. Each member would contribute according to his/her resources, whether it be time, effort, tools, skills or funds. Objectives during this step would include the following:

- Burdens or complications in the daily lives of residents would be *prioritised* through mutual agreement of the members.
 - Identify the most prominent and disturbing problem.
 - Determine whether it lies within the capability of the members to succeed in this task.
 - Ensure it will benefit the community, not just one or two members, remembering the idea of *Ubuntu* is to benefit a community.
- The first task would be taken on with the facilitator present and *encouraging* the activity.
- With every bit of progress the facilitator would *evaluate and praise* the development during the next group meeting and have the participants *recognise the difference* they are making in their daily lives.

- The facilitator would need to encourage the participants to be *consistent* and proceed to the next identified burden or complication.

The first level in the reinvigorative programme would focus on the improvement of the environmental and basic needs of the participants of the self-help group. By completing this level, the participants will have experienced the rewards of unity towards a common goal. Perhaps some of their projects would be to clean up the rubbish dump and general rubbish between their houses. Improvements could be made to their houses as well, such as improving the roof constructions to make them waterproof. Other improvements to the environment could be the removal of big rocks, etc. from pathways and roads between the houses, making riding and walking safer. Some other improvements could be the extension of water pipes closer towards the houses on the hillside. Any other improvement to general life hassles could be made as well.

As noted in Chapter 3, the effects of poverty, unemployment and a negative environment may cause a decline in self-worth and self-value. Success in accomplishments of the projects the participants have undertaken, may increase their self-value and –worth and develop their self-efficacy. According to Wissing *et al.* (2014:181), self-efficacy is concerned with the person’s own judgement of his/her abilities. Once the participants start believing in themselves again, self-acceptance and self-compassion might develop, which might motivate a feeling of value by the participants. However the participants have to be reminded that their successes and increased self-value developed from their unity as a participating group and not as individuals.

With the successfully implementation of this level, the next level would be initiated. This level would expand on the previous tasks and focus on the developing of eudemonistical rewards in the lives of the residents participating in the self-help group.

5.2.4 Spiritual upliftment phase

According to Kassin *et al.* (2008:351), the human brain has reward circuits that are stimulated by acts of kindness that result in the improvement of mental and physical health. By performing acts of kindness for someone else, a “good” feeling is experienced by the person conducting the act of kindness. The same feelings can be referred to as positive emotions. Although these emotions developed from good deeds and successful projects, they don’t last long and soon some negative

emotions may return due to the fact that the participants are still poor and still reside in an informal settlement.

Hence the *Broaden and build model of positive emotions*, a psychological model developed by Barbara Frederickson, would be suggested as a possible instrument to create sustainability in positive emotions. According to this model, positive emotions activate the mind to expand perceptual abilities. It also creates more possibilities for tasks at hand and facilitate creativity, with wider cognitive flexibilities. It promotes an attitude of openness to the environment and activate a greater sense of meaning and the development of meaning from the situation. Once the effects of positive emotions are experienced, the broaden aspect of the model activates the need to seek new experiences, activities and challenges. Positive emotions cause an upward spiral that develops wellbeing in mind and body (Wissing, 2014:147).

The participants should therefore now be motivated to do more than just changing the physical environment, but need to alter their spiritual environment as well. Building upon this feeling of goodness or positive emotions and the feeling of doing the right thing, the group should then promote the development of better morals and ethical values amongst themselves. Thus this level of progress pursues the following objectives:

- An *evaluation* of the process up to this stage – facilitator tactfully renders judgement on the overall effectiveness of the process.
- As the physical living conditions of the interacting community members in the programme improved, the facilitator should then discreetly ask them during the group gatherings if they *experienced a “good feeling”* (positive emotions).
- The members would now need to *discuss and embrace* the good feelings or *positive emotions* that developed from the successful changes in their physical environment.
- Participants are motivated to let their *creativity broaden* their thought-action range to engage in suggestions regarding moral upliftment.
- Group gatherings would then enter a new phase where *mental and spiritual upliftment* of the participants become the focal point, through cultivating the endurance of *positive relationships* between the participants.

- With the acknowledgment of a “good feeling” resulting from their “good actions”, the facilitator should suggest *mutual spiritual support* amongst the members.
 - To praise and uplift each other’s morale.
 - To sympathise when personal burdens appear and to engage into deeper discussions regarding higher morals and ethical values.
- The participants should then start expanding their service from exclusively to members in their group towards neighbours in need.
- The concept of *diakonia* as a service to others in need - widows, orphans and the sick - should be explained by the gatekeeper or facilitator, recognised as an *act of meaning* while implementing it as part of their new lifestyle.

The facilitator would need to monitor the progress, constantly and discretely evaluating the participants in action and always be available to act as an agent maintaining the psychological and spiritual unity of the members. The facilitator might also need to address the personal difficulties of individuals in private counselling sessions.

5.2.5 Spiritual awakening phase

Observing the circumstances of the white residents in Pango Camp, Munsieville invokes parallels to the dire living conditions of the early Christian community in Rome prior to 313AD. As alternative to the hopelessness embodied by poverty-stricken residents in Pango Camp, Munsieville, the faith and unity of those early Christians might be suggested as a resolution towards their own situation. However many residents of Pango Camp, Munsieville have a hostile attitude towards church and God and do not find any meaning in religion.

During observations and interviews with the initial participants of this study it was apparent that their morale is low, many suffering from a depressed state, and some have negative expectations of the future. According to Sigmund Freud, humans have two driving forces operating in their psyche: a “life drive” and a “death drive”. These two drives may be seen as opposing forces. The drive towards future life expectations and expanding on current life, opposes the drive to self-destruct that adversely affects wellbeing (Meyer *et al.*, 2008:58). Many residents in Pango Camp experience the circumstances that

led them to reside in an informal settlement and their current situation in Pango Camp as traumatic events. Yet others are vaguely striving towards some expectation and hope of future improvement. To counter these negative drives and enhance the positive drive, the participants need to be introduced during this step to the idea of finding meaning in trauma.

According to Victor Frankl (2008:12), humans may find meaning in traumatic events and personal suffering. Frankl also indicates that there is great potential for spiritual growth embedded in these traumatic events. To find meaning and become resilient, humans have a natural inner motivation that drives them towards survival (Freud's life drive). However living in constant dire circumstances might diminish this natural motivational drive, leaving the person with a negative state of mind (Botha & Du Plessis, 2012:95). The facilitator would need to explain during the group gatherings that meaning in life can be obtained while experiencing trauma living in an informal settlement.

The facilitator would compare the results from the previous steps, how their individualistic selfishness could not resolve or improve their circumstances, to the results from uniting as a group to work together to create better living conditions. By implementing the *broaden and build model of positive emotions* again, the facilitator will have the participants testify of their experiences in the group gatherings by referring to the *good fruit* the participants have tasted and enjoyed, to the changes bringing about improved living conditions, to the good feeling of their successes and to the mutual respect they experience and the joy in their unity as group. The group could then be reminded of the rewards of positive thoughts, which enhances the *life drive* and that they can *find meaning in their traumatic past* that led them to live in Pango Camp.

At this the stage they should be reminded of the faith and unity of the early Christians living in worse conditions, not only their psychical struggles but also due to the Roman hostilities and persecution. How those Christians found meaning in their trauma by *servicing each other with empathy* through their faith in God. The *tree that bears the good fruit* should be acknowledged as the Holy Spirit of God that creates the "good feeling" or positive emotions. The participants can move towards *ecclesia* by being made aware that Godly change in their lives depends on their admittance and faith that God does get involve in the lives of poor and that He can and will change their circumstances through His Son Jesus.

As this model introduced and provided them with good fruit to eat and they appreciated the wellness this fruit provided, they should be made aware of progressive meaning in life. The next step would be to lead them to the *tree that bears the fruit*, as a unit in the body of Christ living in *koinonia* and

proceeding to implement *diakonia* in their lives. The objectives of this step would then include the following:

- The group has to notice that the moral and ethical values that are now developing in the daily live patterns of the community correlate with the *Christian principles* applied by the early Christians.
- The group has to understand the *presence of God* in the unity of the members and the reality of a future reward in living according to Christian principles.
- The facilitator should monitor the issues under discussion to keep a *balance* between contemporary issues and spiritual goals during the group gatherings.
- The facilitator has to explain what it means to practice *diakonia and koinonia* in daily life and how they correlate with finding meaning (according to Frankl) in their current situation.
- During group gatherings the facilitator must explain how *lekgotla* and *Letsema* could not transform their moral and ethical views towards a spiritual *diakonia* and *koinonia*.
- The group needs to appreciate that their implementation of *diakonia and koinonia* forms the basis of the *ecclesiastical lifestyle* they are practicing, according to Acts 2:43-47, and that it would correlate with the early Christians in Rome.
- The participants should then be lead towards the sharing of a meal, engaging in the studying or reading of Scripture, singing songs of praise and prayer during their regular meetings.

Hence the equation could be seen as first introducing and providing them with good fruit to eat and once they appreciate the wellness this fruit provides and want more, leading them to the *tree that bears the fruit*.

5.2.6 Separation phase where facilitator exits the community

The intervention process may be terminated for various reasons at any stage. The ideal reason would be the successful transformation of the community from a hostile attitude towards the church to a re-

commitment to the church. The required and ideal end result would be a community living according to the suggested exemplars in Acts 2:43-47 and *Ubuntu*, perhaps as the early Christians in Rome.

It may also be necessary to terminate the process if the mediation is unsuccessful and undermined by participants withdrawing from participating. This may result in the withdrawal of the facilitator without any exit process.

However if an effective intervention has taken place and the community could be transformed to the desired effect, the facilitator needs to exit the community in such a way that their transformation would remain sustainable. An exit procedure should include the following:

- The facilitator should refer back to the time of entry into the community, reminding them that sustainable changes in the community are the responsibility of the community and not of the facilitator.
- The facilitator should emphasise the fact that the successes the community achieved are their own achievements by their own efforts and without external interference other than the facilitator, his/her spiritual support outside the community and the acting of the Holy Spirit.
- The facilitator should have educated the community through practical lessons, with every level successfully completed, empowering them to demonstrate the same successes to others through their own actions.
- During the last stages or levels, the facilitator should regularly discuss his/her exit from the community and empower a gatekeeper to fulfil the role of the facilitator, if needed.
- By reaching the desired goal the facilitator will gradually start his/her disengagement from the community by attending less group gatherings and participating less in projects.
- With the reached goal in action, meaning the community functioning as desired, the mediator or gatekeeper should remain in contact with the facilitator via telephone calls, WhatsApp or email. The facilitator may advise or encourage them if needed via the gatekeeper.
- The group that participated and the facilitator should have a dedicated gathering praising God for their successful reinvigoration.

5.3 Summary

Osmer (2008) suggests the revival of some congregations depends on forming and enacting various strategies. However the religious challenges presenting among the residents of Pango Camp are more complex than any other congregation, as there is no congregation in Pango Camp due to their antagonism towards God and church. Further complicating matters are: poverty, unemployment, low morale that results in lack of ethical and moral values, alcohol and drug abuse and selfishness and individualism. Therefore notions from several socio-cultural historical, philosophical and religious disciplines needed to be suggested to overcome this challenge in the formulation of a suggested reinvigorative model.

Due to their antagonism and lack of faith in religion, church and God, an approach is suggested that uses the basic principles of *Ubuntu* to promote change in attitude and the formation of unity among a group of residents. Thereafter the focus would shift to a communal lifestyle to overcome their dire living condition or to cope with it. As the model starts off by not promoting religion, but practical solutions, the residents may very well be interested in engaging in such a programme that has the ability to improve their everyday circumstances.

With the successful implementation of a group acting together to overcome existing issues, the model gradually progresses to the morale aspect of the engaged residents. The next level of the model focuses on spiritual upliftment of the community group in action. The last level of the model suggests the lifestyle of the early Christians who lived in Rome as an exemplar to reinvigorate the residents of Pango Camp into a congregation serving each other and the surrounding community.

As this model of intervention is suggested to be implemented amongst just a few households at first, with a facilitator as mediator, it is actually meant to be the beginning of an expanding endeavour. This endeavour could be extended throughout the community of Pango Camp by way of attraction. Hopefully others in the community will want to experience the successes that this intervention has to promise and could ask for the same intervention to be introduced among a new group. The expansion of the programme would rest on the fact that attraction of a lifestyle that leads to spiritual, mental and physical well-being, which would speak louder than just promoting it.

The possible successes of this action could only be attributed to the gracious involvement of the Holy Spirit among those who are willing to change by its intervening action.

CHAPTER 6: FINDINGS, CONCLUSION AND RECOMMENDATIONS

6.1 Findings

Residents of Pango Camp, Munsieville face several challenges just to cope with daily existence. Being mostly unemployed they reverted to the informal settlement of Pango Camp, Munsieville as a solution to a roof over their heads without the financial burden of monthly rent. These roofs are merely corrugated iron shacks, offering little shelter against Africa's weather conditions. Personal hygiene presents a further challenge as there are no ablutions, except chemical toilets supplied by Mogale City Municipality. Finding a daily meal forces them to beg at traffic lights if no form of temporary work can be found. Some are lucky to work as car guards, while others have the luxury of social grants. Poverty and hopelessness leads to alcohol and drug abuse, which often results in immoral or criminal activities. As if living conditions are not humiliating enough, some have even been belittled in church (overhearing gossip referring to them as the white squatters). The most disturbing aspect is their hostility towards religion, church and God. Struggling through daily survival, humiliation, vulnerability towards diseases and weather conditions, poor nutrition and the lack of a solid spiritual foundation, makes life as a poor white person in an informal settlement very unpleasant, resulting in selfishness, hopelessness, learnt helplessness, depression and drug and alcohol addiction with few moral and ethical values guide them.

Several societal and political events in the history of South Africa indicate that poverty amongst whites could be the result of external sources and did exist in the past. It was also established that low moral and ethical values, little education and lack of religious attendance correlated with white poverty in the past. This study also found that whites were constantly relieved from poverty by the previous government and religious institutions acting as surrogate mothers to the poor white problem. However these interventions were unsustainable and white poverty is currently the order of the day. Therefore this study focused on solutions that could be implemented from within the community to solve the communities own and unique survival and religious problems.

The integrated ethnic groups in Munsieville means white and black are now living together, however the study found that blacks cope better than whites with the shared conditions in the informal living context. As Africans are accustomed to a lifestyle that promotes the well-being of the community and

not the individual, implemented by the community itself and not reliant on external institutions to solve their social and economic challenges, the principles of *Ubuntu* are familiar to them. The study also noted the hostile attitude towards church and religion amongst the white residents in Pango Camp, Munsieville, as it indicated a complication to coping with dire living conditions. Hence the concept of suggesting a programme or model that could lead them towards unity as a community, reinvigorate their faith in God and improve their moral and ethical values became the aim of this study.

6.2 Conclusion

Perhaps the uniqueness of South Africa could be attributed to its inseparable integration of African and European cultures, on the one hand a representation of true African culture, so unquestionably adopted to the context in which Africans had to survive during the pre-colonisation era and on the other hand the unchangeable influence that came with Western civilisation which include politics and religion. Perhaps the biggest influence that colonisation had on societal life was agriculture and industrialisation as economic base to survival and prosperity of a community. During a kaleidoscopic history of less than 400 years, South Africa has seen wars, famine, droughts, diseases, political dominations, racial discriminations, reconciliations, corruption and many more contextual factors that influenced the course of the social contexts in South Africa. With almost a 180 degrees change in political direction during the transformation of governments from separatism to democracy in 1994, many new challenges appeared. A few of these are: rapid population expansion, unemployment, housing shortage, poverty and the reaction to rectify these problems government could not fully manage. One such solution, people on the ground creatively found, was the establishment of informal settlements, as in many other countries facing the same difficulties.

However the uniqueness of South Africa is demonstrated in the residents of the informal settlements. This is the place where two worlds collided and integrated completely. White people (descendants from Europe), who previously enjoyed the privileges of an Apartheid government, and blacks from the African continent are now facing disappointment of the challenges unconquered by the promised democratic government. The survival of South Africans are however astonishing in the practical implementation of their cultures. As Africans has the principles *Ubuntu* to apply in their daily struggles to overcome unemployment, poverty, diseases, crime and corruption, Europeans have *Christianity*. As Christianity formed a huge part of the history of whites in South Africa, one would suppose that it would be markedly present amongst the white residents of informal settlements. Sadly the lack thereof

is noted and the much disturbed impression is the hostility that white residents have towards religion, church and God.

The main aim of this research was to articulate the potential of Acts 2:43-47 (ecclesiastic lifestyle of early Christians) and *Ubuntu* as possible reinvigorative ecclesial exemplars for the white residents of the Pango Camp, Munsieville informal settlement.

The objectives of the research were as follows:

- To describe the current phenomenon of white squatters in the Munsieville informal settlement and their spiritual and physical discontent with the church

This objective was accomplished in Chapter 2 with the description of their physical and psychological conditions as residents in an informal settlement, experiencing poverty and unemployment, while being exposed to the vulnerability of their living contexts.

- To articulate some of the reasons for the phenomenon of white squatters in the Munsieville informal settlement and their spiritual and physical discontent with the church

In Chapter 3 this was accomplished with social-historical literature research into the establishment of white settlers in the republics of the Orange Free State and Transvaal. Their struggles to survive the horrific war practices of the British and the role the church and government played to counter white poverty. Some psychological aspects were also noted that added to the current struggles of the residents of Pango Camp, Munsieville to cope with everyday life in the informal settlement.

- To engage in a socio-cultural historical analysis of Acts 2:43-47 and a critical comparative analysis to *Ubuntu* as exemplars for possible ecclesial reinvigoration of white squatters of the Munsieville informal settlement

Chapter 4 set out the contextual conditions of the early Christians living in Rome to indicate how Christianity served as their coping mechanism in dire circumstances. It was also illustrated how much it correlates with the current living conditions of the white residents of Pango Camp, Munsieville.

The true African concept and philosophy of *Ubuntu* were also investigated to indicate the value it offers in establishing a reinvigorative programme or model in Pango Camp towards church as *ecclesia*.

The academic equipment of community psychology was also noted as assistance and additional support towards the goal of this chapter.

- To relate the findings of the socio-cultural historical analysis of Acts 2:43-47 and analysis of *Ubuntu* to the narratives of the white squatters of Munsieville in order to indicate how Acts 2:43-47 and *Ubuntu* can be applied for the possible ecclesial reinvigoration of white squatters of the Munsieville informal settlement

Chapter 5 suggested a model or programme that would operate on a continuum from selfishness, individualism and a hostile attitude towards religion on the one hand towards a point where the ecclesiastical lifestyle of the early Christians could be recognised. The key person in the programme is suggested to be a facilitator acting as the mediator between the residents to form a group willing to work and live as a small community. The facilitator's first task would be to promote an attitude shift from individualism to communal action. With the acceptance of communal action, the programme introduces group gatherings that would lead to discussions regarding the identification of problems and their solutions in the community. Working on contemporary problems, such as living conditions, the programme would rely on several psychological theories to motivate the participants to develop an urge towards improving their moral and ethical weaknesses.

Thus the programme would use *Ubuntu* principles as a point of departure to relief or cope with the burdens that their dire living conditions produce. The next level of the programme leans towards spiritual upliftment by attending to the improvement of moral and ethical values. Once the locus on the continuum is reached and everyday contemporary conditions are improved, moral issues and spiritual compassion would be successfully transformed, the model would suggest the lifestyle of the early Christians as an exemplar to a new lifestyle.

6.3 Recommendations

In light of the escalating challenges that worsen the decline in membership in the church as the body of Christ, this study aimed to provide new knowledge to assist clergymen, congregations, missionaries and the public in general to approach marginal groups who have become antagonist towards the institutional church. It specifically aims to provide suggestions for spiritually reinvigorating residents of poverty-stricken settlements.

A further possible field of application of this study could be to reinvigorate congregations' low attendance or sparse *agape* activities, towards diaconal and *koinonia* activities. Perhaps the attending of sermons alone does not offer a holistic spiritual awareness brought from the true message of Christianity. Maybe congregations could become more involved in community work and not by handing out parcels which create learnt helplessness, but by being of service to those in need, orphans and widows.

As this model suggests the improvement of living conditions implemented by the residents themselves, the congregation could fill the facilitation role and act as motivational instigators for change.

Sunday services could become an outreach opportunity within the community where the congregation is situated, communicating the Word of God with acts of kindness according to true Christian principles.

However the success of this programme would only come about through the grace of God by the work of His Holy Spirit.

REFERENCES

- Adair, J.R. 2008. *Introducing Christianity*. New York: Routledge.
- Alikin, V.A. 2010. *The earliest history of the Christian gathering: origin, development and content of the Christian gathering in the first to third centuries*, 79-102. Boston: Brill, 2010.
<http://www.jstor.org/stable/10.1163/j.ctt1w76wv6.7> Date of access: 10 Sep. 2020.
- Archibong, U. & Adejum, O. 2013. Affirmative action in South Africa: are we Creating new casualties? *Journal of Psychological Issues in Organizational Culture*, 3(S1), e21073. Available from Wiley Online Library. <https://onlinelibrary.wiley.com/doi/pdf/10.1002/jpoc.21073> Date of access: 8 Feb. 2021.
- Arnold, C.E. 2016. *Zondervan illustrated Bible backgrounds commentary: Acts*. Grand Rapids: Zondervan. [ePub ed.] April 2016: ISBN 978-0-310-53019-0
- Barclay, J.M.G. 2019. Early Christianity, mission, and the survival of the poor in the Graeco-Roman. *Teologisk tidsskrift*, 04(8).
https://www.idunn.no/tt/2019/04/early_christianity_mission_and_the_survival_of_the_poor_i Date of access: 8 Feb. 2021.
- Bible. 1995. The N.I.V. *The New International Version*. Nashville: Broadman & Holman.
- BibleWorks LLC. 2013. *BibleWorks 9. Software for Biblical exegesis and research*. Norfolk, VA.
- Bock, D.L. 2007. *Acts. Baker exegetical commentary on the New Testament*. Grand Rapids, Mich.: Baker Academic.
- Bhoola, M. 2002. *National labour law profile: South Africa*. 1996-2021 International Labour Organization (ILO). https://www.ilo.org/ifpdial/information-resources/national-labour-law-profiles/WCMS_158919/lang--en/index.htm Date of access: 9 Feb. 2021.
- Bolden, R. 2014. Ubuntu. In: *Encyclopedia of action research*.
https://www.researchgate.net/publication/259849297_Ubuntu Date of access: 8 Feb. 2021.
- Botlhale, E. 2015. The political economy of poverty eradication in Botswana. *Poverty and Public Policy*, 7(4): 406–419. <https://search->

ebscohostcom.nwulib.nwu.ac.za/login.aspx?direct=true&db=eoh&AN=1649431&site=eds-live Date of access: 9 Oct. 2020.

Botha, K. & Du Plessis, E. 2012. Abnormal psychology from a mental wellness perspective. In: Burke, A. ed. *Abnormal psychology: a South African perspective*. Cape Town: Oxford. pp. 80-99.

Bottomley, E.J. 2016. *Transnational governmentality and the 'poor white' in early twentieth century South Africa*. Cambridge, UK: University of Cambridge. <http://www.elsevier.com/locate/jhg> Date of access: 8 Feb. 2021.

Breed, G. & Semenya, K. 2015. Ubuntu, Koinonia and Diakonia, a way to reconciliation in South Africa? *HTS Teologiese Studies/Theological Studies*, 71(2), e2979. <http://dx.doi.org/10.4102/hts.v71i2.2979> Date of access: 8 Feb. 2021.

Brison, S.J. 2007. *The price we pay?: pornography and harm*. In: La Follette, H., ed. *Ethnics in practise*. 3rd ed. Malden, Australia: Blackwell Publishing. pp. 377–386.

Brunsdon, A.R. 2019. Nostalgia as a pastoral–hermeneutical key for healing complicated grief in an Afro-Christian context. *Verbum et Ecclesia*, 40(1):1–9. doi: 10.4102/ve.v40i1.1918

Budlender, D. & Lund, F. 2011. Development and change. South Africa: A Legacy of Family Disruption 42(4):925–946. ©2011 International Institute of Social Studies. USA: Blackwell Publishing. <https://onlinelibrary.wiley.com/doi/pdf/10.1111/j.1467-7660.2011.01715.x> Date of access: 8 Feb. 2021.

Cairns, E.E. 1996. *Christianity through the centuries: a history of the Christian church*. 3rd ed. Grand Rapids: Zondervan.

Charlton, C. 2016. White ghettos: astonishing pictures show life inside South Africa's 'white squatter camps' which were formed in the wake of apartheid. *The Sun*, 4 Oct. <https://www.thesun.co.uk/news/1912032/astonishing-pictures-show-life-inside-south-africas-white-squatter-camps-which-were-formed-in-the-wake-of-apartheid/> Date of access: 10 February 2021.

Chartier, K., Karriker-Jaffe, K., Cummings, C. & Kendler, K. 2017. Environmental influences on alcohol use: informing research on the joint effects of genes and the environment in diverse U.S. populations: environmental influences on alcohol use. *The American Journal on Addictions*, 26(10), e12478. https://www.researchgate.net/publication/312867288_Environmental_influences_on_alcohol

[use Informing research on the joint effects of genes and the environment in diverse US populations Environmental Influences on Alcohol Use](#) Date of access: 8 Feb. 2021.

Corder, C.K. 2001. *The Identification of a multi-ethnic South Africa typology*. Pretoria: University of Pretoria. (Thesis – PHD). <http://hdl.handle.net/2263/26526> Date of access: 9 Feb. 2021.

Corey, G. 2013. *Theory and practice of counselling and psychotherapy*. Hampshire: Brooks/Cole.

Crankshaw, O. 1993. *Squatting, apartheid and urbanisation on the Southern Witwatersrand*. *African Affairs*, 92(266):31-51. <https://www.jstor.org/stable/723095> Date of access 10 Feb. 2021.

Cuddihy, M. 2016. White South Africans complain affirmative action policy is causing them to face discrimination. *abc.net.au/news/*, 1 Aug. <https://www.abc.net.au/news/2016-08-01/white-south-africans-complain-of-a-reverse-apartheid/7676764> Date of access: 8 Feb. 2021.

Cunliffe, T. 2012. The white squatters of Krugersdorp. *JHB Live*, 9 Dec. <http://www.jhblive.com/Stories-in-Johannesburg/article/the-white-squatters-of-krugersdorp/5901> Date of access: 8 Feb. 2021.

Davenport, T.R.H. & Saunders, C. 2000. *South Africa, a modern history*. 5th ed. New York: St. Martin's Press, Inc.

De Beer, S. 2015. Ubuntu is homeless: an urban theological reflection. *Verbum et Ecclesia*, 36(10), e1471. <https://verbumeteclesia.org.za/index.php/VE/article/view/1471> Date of access: 10 Feb. 2021.

De Fries, F. 2013. Poor whites: penury goes beyond the pale. *Mail&Gaurdian*. 24 May. <https://mg.co.za/article/2013-05-24-00-poor-whites-penury-goes-beyond-the-pale> Date of access: 1 Aug. 2019.

De Klerk, P. 2009. Was die Groot Trek werklik groot?: 'n Historiogra-fiese ondersoek na die gevolge en betekenis van die Groot Trek. *Tydskrif vir Geesteswetenskappe*, 49(4):658–673. <https://search-ebsohost-com.nwulib.nwu.ac.za/login.aspx?direct=true&db=a9h&AN=47499825&site=eds-live> Date of access: 8 Feb. 2021.

De Villiers, P. & Van Henten, J.W. 2012. *Coping with violence in the New Testament*. Leiden: Brill. <https://search-ebsohost->

com.nwulib.nwu.ac.za/login.aspx?direct=true&db=nlebk&AN=432391&site=eds-live Date of access: 23 Dec. 2020.

De Villiers, J. 2012. Die Kaapse samelewing onder Britse bestuur, 1806–1834. In: Pretorius, F., ed. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. Available from EBSCOhost.

<https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 Sep. 2020; 31 Jan. 2021.

De Vries, M.M., Joubert, B., Cloete, M., Roux, S., Baca, B.A., Hasken, J.M., Barnard, R., Buckley, D., Kalberg, W.O., Snell, C.L., Marais, A.S., Seedat, S., Parry, C.D., & May, P.A. 2015. Indicated Prevention of Fetal Alcohol Spectrum Disorders in South Africa: Effectiveness of Case Management. *International journal of environmental research and public health*, 13(1), ijerph13010076. <https://doi.org/10.3390/ijerph13010076> Date of access: 8 Feb. 2021

Du Toit, M.M., Wissing, M.P. & Khumalo, I.P. 2014. Positive relationships. In: Wissing, M.P., Potgieter, J.C., Guse, T., Khumalo, I.P. & Nel, L., eds. *Towards flourishing: contextual positive psychology*. Pretoria: Van Schaik. pp. 175–220.

Egan, G. 2015. *The skilled helper: a client centred approach*. 10th ed. Hampshire: Brooks/Cole.

Ehlers, A. 2011. Rescuing the rebels from ruin: Afrikaner nationalism and the political economy of the helpmekaar (mutual aid) movement and its £100 fund, 1915–1917. *Economic History of Developing Regions*, 26:1:75-100, e596312. DOI: <https://doi.org/10.1080/20780389.2011.596312> Date of access: 8 Feb. 2021.

Evans, I. 2010. More white South Africans struggle in post-apartheid economy. *The Christian Science Monitor*, 14 Oct. <https://www.csmonitor.com/World/Africa/2010/1014/More-white-South-Africans-struggle-in-post-apartheid-economy> Date of access: 1 Aug. 2019.

Falola, T. & Fleming, T. 2011. *African civilisations: from the pre-colonial to the modern day*. <https://www.eolss.net/ebooklib/cart.aspx> Date of access: 8 Feb. 2021.

Flemming, D. 2005. *Contextualising the New Testament: patterns for theology and mission*. Downers Grove: Intervarsity Press.

Fourie, C. 2015. White squatters happy in Munsieville. *Krugersdorp News*, 23 Jul. <https://krugersdorpnews.co.za/269506/white-squatters-happy-in-munsieville/> Date of access: 1 Aug. 2019.

- Fourie, J. 2006. *The South African poor white problem in the early 20th century: lessons for poverty today*. <https://www.ekon.sun.ac.za/wpapers/2006/wp142006/wp-14-2006.pdf> Date of access: 8 Feb. 2021.
- Frankl, V.E. 2008. *Man's Search for Meaning: The classic tribute to hope from the Holocaust*. London: Rider.
- Furness, C. 2018. South African human rights commission identifies issues with affirmative action and employment equity provisions. *GoLegal: Industry News and Insight*,. 17 October. <https://www.golegal.co.za/human-rights-affirmative-action/> Date of access: 8 Feb. 2021.
- Gaily, H.A. 1972. *History of Africa from 1800 to present*. USA, New York: Holt, Rinehart and Winston.
- Gnanapragasam, U.D. 2019. *Satisfaction in ocular prosthesis wearers: a comparison between stock eyes and custom eyes at the artificial eye centre, Krugersdorp, Witwatersrand*. Johannesburg: University of Johannesburg. <http://wiredspace.wits.ac.za/handle/10539/29977> Date of access: 8 Feb. 2021.
- Gcabo, R. & Moleko, A. 2016. Managing community interventions. In: Visser, M. & Moleko, A., eds. *Community psychology in South Africa*. 2nd ed. Pretoria: Van Schaik. pp. 177–193.
- Gibson, L., Engelbrecht, J. & Rush, D. 2019. Detecting historic informal settlement fires with Sentinel 1 and 2 satellite data - two case studies in Cape Town. *Fire Safety Journal*, 108(1):1-15, e102828. <https://doi.org/10.1016/j.firesaf.2019.102828> Date of access: 8 Feb. 2021.
- Giliomee, H. 2012. Afrikanernasionalisme, 1902–1924. In: Pretorius, F., ed. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. Available from EBSCOhost. <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 Sep. 2020; 31 Jan. 2021.
- Employment Equity Act 55 of 1998*. South African Government. 2020. *How do I apply for a social grant?* <https://www.gov.za/faq/services/how-do-i-apply-social-grant> Date of access: 8 Feb. 2021.
- Greyling, S. & Van Heerden, B. 2015. New beginnings for Munsieville white squatters. *JHB live*. 26 Jan. <http://www.jhblive.com/Stories-in-Johannesburg/article/new-beginnings-for-krugersdorps-white-squatters/7502> Date of access: 1 Aug. 2019.

- Grobler, J. 2012. Staatsvorming en stryd, 1850–1900. In: Pretorius, F., ed. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. Available from EBSCOhost. <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 Sep. 2020; 31 Jan. 2021.
- Guse, T. 2014. Activities and programmes to enhance well-being. In: Wissing, M.P., Potgieter, J.C., Guse, T., Khumalo, I.P. & Nel, L. *Towards flourishing: contextual positive psychology*. Pretoria: Van Schaik. pp. 291–311.
- Häkkinen, S. 2016. Poverty in the first-century Galilee. *HTS Teologiese Studies/HTS Theological Studies*, 72(4), e3398. <https://doi.org/10.4102/hts.v72i4.3398> Date of access: 8 Feb. 2021.
- Handongwe, S. 2017. Ending Poverty through Ubuntu. *Journal of Psychology Research*. 7. 10.17265/2159-5542/2017.11.002. https://www.researchgate.net/publication/323012280_Ending_Poverty_Through_Ubuntu/citation/download Date of access: 8 February 2021.
- Heyns, L.M. & Pieterse, H.J.C. 1990. *A primer in practical theology*. Pretoria: Gnosis. http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S0259-94222017000400019 Date of access: 8 February 2021.
- Hofmeyr, J.W. & Kruger, P. 2011. Boustene vir die toekoms van die NG Kerk (Deel III). *NG Kerk Journaal*, 52(1&2):118-127. <https://ngtt.journals.ac.za/pub/article/view/11> Date of access: 9 February 21.
- Hofmeyr, J.W. 2012. Die Afrikaanse kerke in die 20 ste eeu. In: Pretorius, F., ed. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. Available from EBSCOhost. <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 Sep. 2020; 31 Jan. 2021.
- Hunter, S. 2016. There seems to be confusion. *Lifestyle Media South Africa*, 23 Aug. <http://www.2oceansvibe.com/2016/08/23/there-seems-to-be-confusion-over-how-many-> Date of access: 8 Feb. 2021.
- Jenkins, O.B. 2006. People profile: the !Kung Bushmen. <http://strategyleader.org/profiles/!kung.html> Date of access: 8 Feb. 2021.
- Jones, S. 2011. *The world of the early church*. Oxford: Lion Hudson.

- Joubert, J.J. 2012. Demokraties puberitiet, 2004 – 2011. In: Pretorius, F. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. eBook Collection (EBSCOhost) <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 September 2020; 31 January 2021.
- Kannemeyer, J.C. 1984. *Geskiedenis van die Afrikaanse literatuur*. 2^{de} druk. Pretoria/Kaapstad: Academia. https://www.dbnl.org/tekst/kann003gesk01_01/kann03gesk01_01_0010.php Date of access: 8 February 2021.
- Kassin, S. Fein, S. & Markus, H.R. 2008. *Social psychology*. Wadswotrf: Cengage Learning.
- Keener, C.S. 2012. *Acts: an exegetical commentary, volume 1, introduction and 1:1–2:47*. Grand Rapids: Baker Academic.
- Koenane, M.L.J. & Olatunji, C.-M.P. 2017. Is it the end or just the beginning of ubuntu?: response to Matolino and Kwindinwi in view of Metz’s rebuttal. *South African Journal of Philosophy*, 36(2):263–277. <https://search-ebscohost-com.nwulib.nwu.ac.za/login.aspx?direct=true&db=pif&AN=EP123297748&site=eds-live> Date of access: 18 Jan. 2021.
- Kolb, B. & Whishaw, I.Q. 2009. *Fundamentals of human neuropsychology*. 6^{ed}. Ney York: Worth Publishers.
- Kriel, M. 2010. Culture and power: the rise of Afrikaner nationalism revisited. *Nations and Nationalism*, 16(3):402–422. <https://eds-a-ebscohost-com.nwulib.nwu.ac.za/eds/pdfviewer/pdfviewer?vid=9&sid=48527e79-d871-426c-b232-28c7a18fe5b2%40sdc-v-sessmgr03> Date of access: 8 Feb. 2021.
- Kruger, J.S., Lubbe, G.J.A. & Steyn, H.C. 2010. *The human search for meaning: a multi religion introduction to the religions of humankind*. 2nd ed. Pretoria: Van Schaik.
- Lampe, P. 2003. *From Paul to Valentinus*. London: Continuum International.
- Le Grange, L. 2015. Ubuntu/Botho as ecophilosophy and ecosophy. *Journal of Human Ecology*, 49(3):301-308, e11906849. <https://www.tandfonline.com/doi/abs/10.1080/09709274.2015.11906849> Date of access: 8 Feb. 2021.

Letseka, M.M. & Venter, E. 2012. How student teachers understand African philosophy. *Koers – Bulletin for Christian Scholarship*, 77(1), art. #25. <http://dx.doi.org/10.4102/koers.v77i1.25> Date of access: 8 Feb. 2021.

Louw, D. 2005. *Ratwerk van die menslike siel: oor volwassenheid en lewensvaardighede*. Stellenbosch: Sun Press.

Louw, D. 2014. Interculturality and wholeness in African spiritualities and cosmologies: the need for communality (ubuntu-philosophy) and compassionate co-humanity (utungu-hospitality) in the realm of pastoral caregiving: *reflective practice: formation and supervision in ministry*. <https://journals.sfu.ca/rpfs/index.php/rpfs/article/view/321> Date of access: 8 Feb. 2021.

Louw, D. 2017. *Cura vitae: illness and the healing of life in pastoral care and counselling: a guide for caregivers*. Cape Town: Lux Verbi.

Mbandlwa, Z. & Dorasamy, N. 2020. The impact of substance abuse in South Africa: a case of informal settlement communities. *Journal of Critical Reviews*, July 2020. <https://www.researchgate.net/publication/343280262> [The impact of substance abuse in South Africa a case of informal settlement communities](https://www.researchgate.net/publication/343280262) Date of access: 8 Feb. 2021.

Malik, S. 2020. Nero vs the Christians. *History Today*, 70(9):28-39. <https://www.historytoday.com/archive/feature/nero-versus-christians> Date of access: 8 Feb. 2021.

Mabaso, N. 2017. *Whiteness re-aligned: narratives of white residents from Munsieville, Krugersdorp*. University of the Witwatersrand. (Thesis - PHD). <https://hdl.handle.net/10539/26272>

Magezi, V. 2018. Changing family patterns from rural to urban and living in the in-between: a public practical theological responsive ministerial approach in Africa. *Hervormde Teologiese Studies*, 74(1):1–8, e5036 doi: 10.4102/hts.v74i1.5036 <https://hts.org.za/index.php/hts/article/view/5036> Date of access: 8 Feb. 2021.

Magezi, V. 2020. Positioning care as “being with the other” within a cross-cultural context: opportunities and challenges of pastoral care provision amongst people from diverse cultures, *Verbum et Ecclesia*, 41(1), a2041. <https://doi.org/10.4102/ve.v41i1.2041> Date of access: 8 Feb. 2021.

Mail & Guardian. 2010. Tough times for white South African squatters. *Mail & Guardian online*. 26 Mar. <https://mg.co.za/article/2010-03-26-tough-times-for-white-south-african-squatters/> Date of access: 8 Feb. 2021.

- Manda, S. 2018. KrugersdorpShutdown: 'drug dens, brothels' to be demolished. *IOL News South Africa*, 29 Jan. <https://www.iol.co.za/news/south-africa/gauteng/krugersdorpshutdown-drug-dens-brothels-to-be-demolished-12994141> Date of access: 8 Feb. 2021.
- Marias, L. & Visser, G., eds. 2008. *Spatialities of urban change: selected themes from Bloemfontein at the beginning of the 21st century*. Stellenbosch: Sun Press. pp. 155-181.
- Mariotti, M. 2012. Labour markets during apartheid in South Africa. *The Economic History Review*, 65(3):1100-1122, e232715564. <http://www.jstor.org/stable/23271564> Date of access: 9 Feb. 2021.
- Marutlulle, N.K. 2017. Causes of informal settlements in Ekurhuleni Metropolitan Municipality: an exploration. *Africa's Public Service Delivery and Performance Review*, 5(1):131, e67369. <https://journals.co.za/doi/10.10520/EJC-a67369f1a> Date of access: 8 Feb. 2021.
- Marutlulle, N.K., 2019. Government contribution to housing delivery challenges in Ekurhuleni Metropolitan Municipality: an exploration. *Africa's Public Service Delivery and Performance Review*, 7(1), e215. <https://doi.org/10.4102/apsdpr.v7i1.215> Date of access: 8 Feb. 2021.
- Mbiti, J.S. 1975. *African religions and philosophy*. London: Heinemann.
- Meeks, W.A. 1983. *The first urban Christians*. London: Yale University Press.
- Metz, T. 2011. An African theory of dignity and a relational conception of poverty. In: Gruchy, J., ed. *The humanist imperative in South Africa*. Stellenbosch: Sun Press. pp. 223–241. <https://play.google.com/books/reader?id=ae89AQAAQBAJ&pg=GBS.PA206> Date of access: 8 Feb. 2021.
- Metz, T. 2016. A life of struggle as ubuntu. In: Ngcaweni, B. & Ndlovu-Gatsheni, S.J., eds. *Nelson R Mandela: decolonial ethics of liberation and servant leadership*. New Jersey: African Word Press. pp. 97-111. <https://www.amazon.com/Nelson-Mandela-Decolonial-Liberation-Leadership/dp/1569025061> Date of access 10 Feb. 2021.
- Meyer, W.F., Moore, C. & Viljoen, H.G. 2014. *Personology: from individual to ecosystem*. 4th ed. Johannesburg: Heinemann.
- Middleton, J F.M., Clarke, J.I., Dickson, K.B., Nicol, D.S.H.W., Gardiner, R.K.A., Smedley, A., Mabogunje, A.L., McMaster, D.N., Steel, R.W. and Kröner, A. 2020. Africa. In *Encyclopaedia Britannica online*. <https://www.britannica.com/place/Africa> Date of access: 19 Jan. 2021.

- Migheli, M. 2017. Ubuntu and social capital: a strong relationship and a possible instrument of socio-economic development. *Cambridge Journal of Economics*, 41(4):1213–1235, e070. <https://doi.org/10.1093/cje/bew070> Date of access: 8 Feb. 2021.
- Moleko, A. 2016. Substance abuse. In: Visser, M. & Moleko, A., eds. *Community psychology in South Africa*. 2nd ed. Pretoria: Van Schaik. pp. 247-265.
- Msindo, E. 2017. Housing backlog: protests and the demand for housing in South Africa. [PowerPoint]. <https://psam.org.za/wp-content/uploads/2016/11/Housing-backlog.pdf> Date of access: 8 Feb. 2021.
- Muller, C.F.J. 1968. *Vyfhonderd jaar Suid Afrikaanse geskiedenis*. Pretoria: Akademia.
- Ndinda, C. & Hongoro, C. 2016. *A baseline assessment for future impact evaluation of informal settlements targeted for upgrading*. <http://www.hsrc.ac.za/en/research-outputs/view/1272> Date of access: 8 Feb. 2021.
- Oliver, E. & Oliver, W.H. 2017. The colonisation of South Africa: a unique case. *HTS Teologiese Studies/Theological Studies*, 73(3), a4498. <https://doi.org/10.4102/hts.v73i3.4498> Date of access: 8 Feb. 2021.
- Osman, A. 2017. South Africa urgently needs to rethink its approach to housing. *The Conversation*, 4 Jun. <https://theconversation.com/south-africa-urgently-needs-to-rethink-its-approach-to-housing-78628> Date of access: 11 Jul. 2020.
- Osmer, R.R. 2008. *Practical theology: an introduction*. Grand Rapids: Cambridge.
- Parnell, S. & Mabin, A. 1995. Rethinking urban South Africa, *Journal of Southern African Studies*, 21:1, 39-61. <https://doi.org/10.1080/03057079508708432> Date of access: 8 Feb. 2021.
- Petersen, D.G. 2009. *The Acts of the apostles*. Grand Rapids: Eendmans.
- Pont, A.D. 1989. Die Groot Trek en die kerk. *African Journals Online*, 45(3). <https://www.ajol.info/index.php/hts/article/view/148120> Date of access: 8 Feb. 2021.
- Pretorius, F. 2012. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. Available from EBSCOhost. <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 Sep. 2020.

- Punzo, V.C. 2007. Morality and human sexuality. In: La Follette, H. ed. *Ethnics in practise*. 3rd ed. Malden, Australia: Blackwell Publishing. pp. 277–281.
- Reeves, S., Kuper, A. & Hodges, B.D. 2008. Qualitative research: qualitative research methodologies: ethnography. *British Medical Journal*, 337(7668):512-514.
<https://www.jstor.org/stable/i20510660> Date of access: 10 Feb. 2021.
- Richie, J. & Lewis, J. 2003. *Qualitative research practice: a guide for social science students and researchers*. London: SAGE.
- Sakupapa, T.C. 2018. Ecumenical ecclesiology in the African context: towards a view of the church as ubuntu. *Scriptura* 117 (2018:1):1-15. <https://scriptura.journals.ac.za/pub/article/view/1384> Date of access: 9 Feb. 2021.
- Sangasubana, N. 2011. How to conduct ethnographic research. *The Qualitative Report*, 16(2):567-573. <https://nsuworks.nova.edu/tqr/vol16/iss2/14/> Date of access: 9 Feb. 2021.
- Schnabel, E. J. 2012. *Acts: exegetical commentary of the New Testament*. Grand Rapids, Michigan: Zondervan.
- Schnabel, E.J. 2018. The persecution of Christians in the first century. *Journal of the Evangelical Theological Society*, 61(3):525–547. <https://search-ebSCOhost-com.nwulib.nwu.ac.za/login.aspx?direct=true&db=rh&AN=ATLAI GW7181031002228&site=eds-live> Date of access: 6 Jan. 2021.
- Schoeman, W.J. 2014., Agter die syfers is gelowiges, gemeentes en die kerk, ’n praktiese teologiese refleksie oor lidmaatskap. *HTS Teologiese Studies/Theological Studies* 70(1), art. #2677.
<http://dx.doi.org/10.4102/hts.v70i1.2677> Date of access: 8 Feb. 2021.
- Seekings, J. 2006. The Carnegie commission and the backlash against welfare state building in South Africa, 1931–1937. *Journal of Southern African Studies*, 34(3): 515-537.
<https://www.researchgate.net/publication/248963025> Date of access: 8 Feb. 2021.
- Semenya, B. & Mokwena, M. 2016. African cosmology, psychology and community. In: Visser, M. & Moleko, A., eds. *Community psychology in South Africa*. 2nd ed. Pretoria: Van Schaik. pp. 71–86.
- SERI (Socio-Economic Rights Institute of South Africa). 2018. *Informal Settlements and Human Rights in South Africa*.

<https://www.ohchr.org/Documents/Issues/Housing/InformalSettlements/SERI.pdf> Date of access: 18 Aug. 2019.

Sibanda, O.S. 2014. *White poverty in post-apartheid South Africa: the case of West Bank in East London*. Alice: University of Fort Hare. (Thesis - PHD).

<http://libdspace.ufh.ac.za/handle/20.500.11837/521> Date of access: 8 Feb. 2021.

National Treasury Department (South Africa). 2019. *Estimates of national expenditure: social development*. <http://www.treasury.gov.za> Date of access: 8 Feb. 2021.

Stats SA. (Statistics South Africa). 2020. *Population data*.

<http://www.statssa.gov.za/?p=13453> Date of access: 8 Feb. 2021.

Stuit, H. 2016. *Ubuntu strategies: constructing spaces of belonging in contemporary South African culture*. Available from Springer Nature Switzerland AG. ebooks. <https://doi.org/10.1057/978-1-137-58009-2> Date of access: 8 Feb. 2021.

Swinton, J. & Mowat, H. 2016. *Practical theology and qualitative research*. 2nd ed. London: SCM Press.

Tanno, S. 2019. Inside South Africa's post-Apartheid 'white squatter camps' where hundreds of families live in dangerous shanty huts in desperate need of food and clothing. *Mail online*. 26 Sep. <https://www.dailymail.co.uk/news/article-7503941/Inside-South-Africas-post-Apartheid-white-squatter-camps.html> Date of access: 8 Feb. 2021.

The South African Labour Guide. 2013. Labour law and employment manual 2013, section E. *Employment equity guide*, 7 Mar. <https://www.labourguide.co.za/> Date of access: 8 Feb. 2021.

Thornton, J. 2016. Early church grew despite persecution. *New American*, 32(24):33–39. <https://search-ebshost-com.nwulib.nwu.ac.za/login.aspx?direct=true&db=a9h&AN=120248263&site=eds-live> Date of access: 6 Jan. 2021.

Trebilco, P. 2013. Early Christian communities in the Greco-Roman City : perspectives on urban ministry from the New Testament. *Ex Auditu*, 29:25–48. <https://search-ebshost-com.nwulib.nwu.ac.za/login.aspx?direct=true&db=rvh&AN=NTA0000078894> Date of access: 15 Jan. 2021.

- Tucker, B.T. & Baker, C.A. 2014. *T & T Clark handbook to social identity in the New Testament*. London: T & T Clark. <https://search-ebSCOhost-com.nwulib.nwu.ac.za/login.aspx?direct=true&db=nlebk&AN=657841&site=eds-live> Date of access: 23 Dec. 2020.
- Vallentyne, P. 2007. Consequentialism. In: La Follette, H., ed. *Ethics in practice*. 3rd ed. Malden, Australia: Blackwell Publishing. pp. 22–30.
- Van der Spuy, C. 2008. *Klatskerk: leë kerke, waarheid of klug?* http://www.klatskerk.co.za/articles.php?article_id=63&page=archive Date of access: 18 Aug. 2019.
- Van der Westhuizen, M. & Swart, I. 2015. The struggle against poverty, unemployment and social injustice in present-day South Africa: exploring the involvement of the Dutch Reformed Church at congregational level. *Stellenbosch Ecological Journal*, 1(2):731–759, e35. <http://dx.doi.org/10.17570/stj.2015.v1n2.a35> Date of access: 8 Feb. 2021.
- Van Jaarsveld, F.A. 1971. *Van Van Riebeeck to Verwoerd 1652–1966*. Johannesburg: Voortrekkerpers.
- Van Niekerk, J. 2013. *Ubuntu and moral value*. Johannesburg: University of Witwatersrand. (Thesis - PhD). https://www.academia.edu/4458299/Ubuntu_and_Moral_Value_Doctoral_Thesis Date of access 10 Feb. 2021.
- Van Wyk, J.H. 2001. *Etik en eksistensie in koninkryksperspektief*. Potchefstroom: Potchefstroom Teologiese Publikasie.
- Verhoef, G. 2012. Ekonomiese geskiedenis van die 19 de eeu. In: Pretorius, F., ed. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. Available from EBSCOhost. <https://search-ebSCOhost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 Sep. 2020; 31 Jan. 2021.
- Verster, P. 2011. ‘Die kerk en mense op straat in die informele behuisingsgebiede in Mangaung/Bloemfontein’, *Verbum et Ecclesia* 32(1), art. #466. <https://doi.org/10.4102/ve.v32i1.466> Date of access: 8 Feb. 2021.
- Verster, P. 2012. A church with the poor -lessons from scripture and from congregations in informal settlements. *Acta Theologica* 32(16).

http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1015-87582012000300006 Date of access: 8 Feb. 2021.

Visagie, J. 2012. Oorsake van die Groot Trek na die binneland. In: Pretorius, F., ed. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. Available from EBSCOhost.

<https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 Sep. 2020; 31 Jan. 2021.

Visser, W. 2012. Die minerale revolusie. In: Pretorius, F., ed. *Geskiedenis van Suid-Afrika*. Kaapstad: Tafelberg. Available from EBSCOhost.

<https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2104117&site=eds-live> Date of access: 2 Sep. 2020; 31 Jan. 2021.

Visser, M. 2016. The research perspective. In: Visser, M. & Moleko, A., eds. *Community psychology in South Africa*. 2nd ed. Pretoria: Van Schaik. pp. 87–111.

Walls, H., Cook, S., Matzopoulos, R., London, L. 2020. Advancing alcohol research in low-income and middle-income countries: a global alcohol environment framework. *BMJ Global Health*, 5(4),e001958. <https://gh.bmj.com/content/5/4/e001958> Date of access: 9 Feb. 2021.

Weiten, W. 2014. *Psychology themes and variations*. United Kingdom: Cengage Learning.

Whitehead, B.R. & Bergeman, C.S. 2012. Coping with daily stress: differential role of spiritual experience on daily positive and negative affect. *The Journals of Gerontology*, 67(4):456–459, e136. <https://doi.org/10.1093/geronb/gbr136>

Wissing, M.P. 2014. Selected theories on functioning well and feeling good. In: Wissing, M.P., Potgieter, J.C., Guse, T., Khumalo, I.P. & Nel, L. *Towards flourishing: contextual positive psychology*. Pretoria: Van Schaik. pp. 141–174.

World Health Organization. 2018. *Global status report on alcohol and health*. Switzerland: Cataloguing-in-Publication. https://www.who.int/substance_abuse/publications/alcohol/en/ Date of access: 8 Feb. 2021.