SOCIAL PROBLEMS SURROUNDING HEALTH AT SADA AND THE ROLE OF THE CHURCH IN EFFECTING A REDRESS

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be doing themselves favour and behoving the communities most if they embrace the work and follow the guide-lines that have been envisaged.

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DEDICATION

I am a Xhosa-speaking African, umaJola, uNgwanya, uMphankomo, uQengeba, uSozici, wasemaMpondomiseni. I was raised bearing the clan name of amaCirha. But, amaMpondomise and as their descendent, fetched me to take, accept and wear the beads. By such an inherent virtue I am in constant touch and dialogue with the departed (ancestors) who provide the greatest support I need. They have made themselves directly known to me and constitute a supportive band around myself. I applaud my ancestors for the "spiritual" gift they have given me. I accepted it as a tool-gift aimed at contributing and helping our people in their all-round problems, not only in sickness. That presupposes the fact that I am a trainee in the Sangoma`s constituence. My induction name is "Dizamahlebo" meaning, 'to reveal the secrets'. To know and understand the existential meaning, and if there are any scruples, I would invite that you visit the community of Sada. To those who are non- indigenous Africans this could be trash and I must say that "you really do not understand". People must learn to understand. From my father`s side and without digging deep, I penitently dedicate this mini-dissertation to my late maKhulu (grandmother) Nontsumpa Meyi. I say MaMgcina, Tyhopho kaNokwindla. A dear dedication is also made to u-tat`omncinci (uncle) Mandile Meyi. I say, you left prematurely but I know I will make it to you, Ngwanya. From my mother`s side and without going deep as well. I earnestly dedicate this project to u-tat`omkhulu (grandfather) u-Zwele u-Mqoma ka-Sigqo, umakhulu uNolast weMpondo kaThahla, I say "Ndayeni". To u-Sontombi umaMqoma, masiGqo and her son u-Bafana, I say "Mawawa, Mbolokoqoshe". A scope is being broadened and extended to all and others

who lost their lives in a health related cause, in one way or another. By this endeavour I want to say, I am making it up to you all.

1. INTRODUCTION

The introduction of the study will also cover the aims of the project/study. The aims will be double-pronged for we are dealing with divergent and yet complementary issues of history and how they inform the present situation and circumstances. The area of focus is Sada (Eastern Cape), and yet the study was informed by experiences outside the region. This study, an exploration of the complex sociological problems and health phenomenon in particular, at Sada, with its national relevance is multi-layered in its aims. The problem itself is the legacy of the apartheid government and its successors. The acute aims are as follows:

1.1 Acute Aims

- It seeks to conscientise, impart knowledge, empower and probe people into action, both as individuals and or collective groups.

- It seeks to suggest that apartheid was evil and its imprints could still be found and are manifest in all areas of life.

- It seeks to postulate that a religious problem is a personal problem. A personal problem is an academic problem. An academic problem, a political problem. A political problem is finally coupled by all sorts of dirty works against a student.

- As a boundless academic enterprise, the study seeks to be vocal of the fact that the author wrote in response to racial prejudice, worse treatment, academic victimisation, traumatisation and has sustained mental damages as a result of the invisible racism.

- As a tool for social redress, the study seeks to serve as an academic prophetic voice.

- Finally, it seeks to suggest that all the pain and suffering, in kind/patience and labour/agitation that people are going through, the fruitful results will not even worth it in any day or given time, for their dignity of "in the likeness of God" has been lost and esteem ruined.

1.2 General Aims

The previous historical regimes which led to social deterioration are identified and are responsible for the situation we are trying to address. The all-round environmental analysis of the community under scrutiny and its details will help us understand the people, activities and the resources available in the community. Subsequent to that, this work sets out a contingent set of activities and strategies to be put in place to address the community's problems. That is not all, a leaven for the next millennium in terms of direction has been brewed. Having accepted health as an entry point, the community redress will be made across the spectrum.

Health has been carved from the hygiene tag into the human social needs. Mourning about the previous apartheid government policies which takes us nowhere, has been converted into action. Community and environmental awareness feature strongly in this work which is a tool to conscientise people about their reality. That is not all, moral participation combined with dutiful responsibility in terms of shaping and developing communities have been hammered. Commodity/ resources use and application is the central crux of the whole work. In addition, power which is very crucial to action and fruitful results, has been diffused across. People on the ground have been endowed with some power to be part of the whole process. Finally, this work seeks and in fact eases the delivery process to actually suite the needs of the people in question. Another version for that is that delivery and redress should specifically be based on the indigenous community and geo-historical needs of the people. The communities and geo-historical modalities were the determinants of the allocation of resources. Now they are converted into a criteria for redress without reversing the situation.

In conclusion, while accepting and ensuring the constitutional motivation for participation and protection for all, the mandate and commission is to the institution of the church. The same institution of the church will have to change gears according to the needs of the people and to become an auxiliary machinery of change, redress and delivery. Lastly, in this project we will be looking at the social problems that surround health at Sada. Special reference will be made to the environment, housing, education, economy which presupposes the perspectives. The

previous historical regimes and the allocation of the materialistic resources will be held responsible and are regarded as determinants of ill or poor health.

2. THE DEFINITION OF TERMS AND THEORIES THAT HAVE BEEN APPROPRIATED

'Health', as a phenomenological problem, moves and probes all members of the community into action. Health-related problems occur irrespective of one' s race, social status, ethnicity and gender. However, these modalities have the effect of determining the extent of its expression and patterns. It could also be argued that such modalities reveal the power dynamics in operation when considering problems related to health. To begin, let me introduce the current provisions of the constitution of the Republic of South Africa regarding health. It should be noted that these current provisions cannot be discussed without acknowledging the present socio-economic and political conditions under which the majority of South Africans find themselves as a result of previous regimes.

It should also be noted that these current provisions could not be discussed without acknowledging that 'health', as a phenomenological problem, moves and probes all members of the community into action. Health-related problems occur irrespective of one's race, social status, ethnicity and gender. However, these modalities have the effect of determining the extent of its expression and patterns. It could also be argued that such modalities reveal the power dynamics in operation when considering problems related to health.

In other words, the provisions themselves are reasonable but, on the ground, it is clear that some are well off and better equipped than others to deal with the challenges that lie ahead.

The Bill of Rights can be seen as an attempt to address discrepancies in the way in which resources, in the past, have been allocated and highlights the importance of care, food, water and social security (South African Constitution, Act 108 of 1996:13). The notion of "care" indicates the recognition of social invalids who, as human beings, are entitled to care by structures and institutions developed specifically so as to ensure good health. This poses a great challenge to Government who has failed to take care of the people of South Africa. In this respect, there is a great need to include and involve other ancillaries like the church.

The concept of "food", points to the fact that health is about providing and satisfying basic human needs. Moreover, the question of food raises issues relating to land availability, ownership, drought, population size, as well as employment opportunities. The question of "water" is also crucial because it is implicated in a variety of issues such as the construction of reservoirs, the development of skills, it's availability, ecological concerns, the need for a purification service, and willingness on the part of the government to deliver such a basic requirement. Optimum utilisation is also very crucial to water availability.

The term "social security" has an undertone of power abuse and injustice. Why should there be a need for security if justice was prevalent? Why this notion of "security" if power was not used in the wrong way? Again, this hints at the fact that the government should have mechanisms in place in order to ensure that all are secured. In other words, health is, in this sense, about both public and civic participation with the state acting as the regulating machinery. The domestic domain is by no means absent of power differentials,

abuse and injustices. Lastly, this shows that the achievement of proper health is possible through the integration of moral values, resources and services and will be discussed in the chapters that follow.

Since this project is located within the study of religion, or more specifically, Christianity, it is worth mentioning the attitude of the Biblical Jesus in relation to health. Christians regard the Bible as the source of morality and direction in life. In that sense, it could almost be regarded as a miniature constitution. Jesus' proclamation and ministry was centrally concerned with the health of people. That is, if one can focus mainly on the acts of this historical man, his dedication and commitment to healing people across the spectrum is clearly evident. In the synagogue, when he was handed the scroll of the prophet Isaiah, Jesus said that the words were fulfilled in him (Luke, 4:18-21). The words that he was referring to pertained to addressing health problems which could be actualised by the accomplishment of various and multiple tasks. Such tasks included *inter alia* feeding, healing, excorcisation, liberation, restoration, exhortation, reparation, teaching- all of which are encompassed by the gospel. To deprive a person of any of these componential aspects of living is to deprive them of the gospel and therefore to provide them with any, is to provide them with the gospel. This renders the gospel a positively multi-dimensional rhetoric. Also, central to the ministry of Jesus was his concern for the poor or marginalised members of the community. This shows that Jesus, as a historical and religious man, was conscious of the power struggle and how it impinges on health. That makes the Bible the book of realities on earth which become spiritual. Health is a problem experienced by all human beings and is therefore sociologically located:

> The sociology of health is centrally about the ways in which people strive to maintain their health. This is a different model from one that starts with ill health, or that is contained within the medical model. It starts from the assumption that people are concerned, in their every- day lives, to maintain their health and that in doing so they carry out health work and make decisions about choices between the available services. It also recognises that members are using their own social definition of health and illness, and their own knowledge of how to promote, maintain and restore health. They do so within a material framework that not only constrains and limits the choices available to them but, is the major factor in shaping their health status. Class, gender, age and ethnicity all play a major role in structuring our abilities to maintain our health. (Abbot, 1990:6)

What Abbot means by this, is that health affects all social classes and status groups. The problem of health, on one level, occurs irrespective of the economic wealth of people. As a social epidemic, health problems penetrate the wallet-cushion, straight into the well being of people. It does that through the community's iniquitous behaviour and expressions of poverty. People from well-off backgrounds catch the fever of community instability with respect to health through iniquitous community behaviour and its agnates. In addition to that, people from interest groups are no exception to the social scourge of health instability. It should be remembered that health does not honour the dimension of enclosure which is characteristic of interest groups. When people leave the interest groups and enter into conventional/mainstream community, they become exposed and vulnerable as well. The outcome of health instability has an effect on everybody, irrespective of affiliations and creeds. Membership, policies, principles and the ethos of interest groups are determined, more importantly, by the social health status. A special reference to this could be made, for instance, to any moral organization. Its policies and statement of commitment are mediated by the health status of the community in question. Societies or organizations that do not address social problems are doomed to fail. Social factors inspire, energise, shape, nurture

and give meaning to groups and vice versa. The success of the interest group is determined by the state of affairs in the community and by factors such as membership, agenda, commitment, and its goals.

Social determinants of health also transcend gender as the problem of health does not focus on a particular sex group and is not related to gender roles. Rather, it transcends those barriers and affects both sexes in all occupations and professions. Individuals in jobs ranging from menial jobs to highly respected and status conferring ones, are also affected. However, with regard to gender roles and job types, there are variations on the extent and intensity at which health impacts on an individual or community. Some jobs are more demanding than others thereby maximizing the possibility of ill health. Some people are more stressed than others due to the amount of work that needs to be accomplished in the limited time frame allocated to them. The anticipation that one will do the same boring, laborious and unchallenging work for the rest of his/her life stresses one out. In other words, people victimise one another in terms of task allocation and gender roles even though all are vulnerable to ill health.

In addition to that, age is another determining factor with regard to health. The general trend is to allocate light jobs to the mature/aged, and more difficult ones to the youth. That does not up-root the impact on health deterioration but rather has the tendency to deter it. They might be offered a variety of chores, roles and tasks but, at the end of the day, all are subject to the daunting effects of health. Work affects people's health both physically and emotionally, either positively or negatively. All age groups, both inside and outside the

employment sector, are subject to health aggravation. In the context of African traditional religion, the ancestors appear sickly to the living when in need of attention which, although symbolic, reflects the urgency and crucial nature of health. Ill health is interpreted as a cry from the ancestors for a proper redress and demands the immediate attention of the living.

Crossing over to questions of social relations, kinship and boundaries is the notion of "xenophobia". Xenophobia is an expression of a concern for proper health, just like racism, which gains momentum with pride and positions held. Immigrants are, more often than not, allegedly accused of being carriers of diseases. False accusations are often made against alien people, both ethnically and racially, that they are sickly compared with indigenous people. Myths that serve to caution people against morally defiling, sexual behaviour, is aimed at maintaining ethnic and racial purity. In other words, the issue at stake is the set of values and morals which are relevant, and have impact on, socio-economic issues. The underlying message is that people have, subconsciously, an inherent and deep-seated concern for proper health. Good health needs to be maintained through every means possible. This is indicated by the fabrication of myths which become functionally worse. The invention and use of such myths to caution people against certain forms of behaviour does not only affect the person warned, but also the warning partner and the generations to come. This is one of the antinomies, paradoxes and dangers of myths with regard to health. In matters relating to health, it is not only the person engaged in an act who is affected, but also those around him/her. For me, this seeks to suggest that linguistic devices are good and yet very dangerous to health as they are steeped in religious and political fields and affect other people who are not conscious about them, and the reasons for their

invention. These two fields therefore need to take cognisance of the consequences subsequent to the fabrication of myths as well as language relating to health. The contribution to the understanding of health above, points to the fact that people, in an endeavour to make and add meaning to their lives, cause both illness and unstable health to themselves and others. Sociologically, the cause of the problem of health is the people in question, their activities, world-views and interests. Very importantly, how they do what they will be doing is crucial to health. In this respect, illness, or unstable health, can be attributed to socio-economic and hygiene factors. The socio-economic factors contributing to health will be discussed in the following chapters in detail.

A default in any area of life finds expression in the deterioration of health. Experience has taught people not to sit on their laurels while things go wrong. Rather, people should stand up and take action to address the situation to the best of their abilities. In South Africa, things went wrong because somebody was doing something for another and doing it wrongly and to their detriment. In order for people to be able to act better, they need to know what was done wrong, by who, to whom and why. The motivation thereof is also crucially important. We are also aware of the unintended results of certain actions on health. However, I do not intend to apologise for evil, malicious and cunning acts that have been committed because whatever one is doing one has to think in consequentialist terms. In other words, a kind of awareness and knowledge that people need in order to be able to cater for the future. The gathering and storage of information or knowledge helps people understand their situation better which, is a requisite for self redress. For example, the people of South Africa, both black and white, know what they have been

through but they also need to know how, why and who did what. This is not for purposes of rancour but rather to prevent another disaster from happening because: "forewarned is forearmed". Knowledge and information need to be injected with a meaning by converting them into practice. Practice is an action which, by nature, helps redeem a situation. The knowledge that is spoken about here is a wholesome knowledge. It is not a special kind of knowledge. I am not implying that there is something wrong with specialisation. The knowledge that I approve is the one which starts from - and with - self, society, economy as well as polity. These are pivotal to addressing the social problems of health. With this treasure of knowledge there is nothing that a developer can not accomplish. For every need and issue which needs redress, the developers just dig into the treasure of their knowledge and experience. To effect transformation all they need to do is manipulate existing trends.

Knowledge and information for redress and development is best when encoded in an understanding of self, society, economy and polity. These four aspects epitomise the solution to problems and facilitates an easy and creative process of redress. People, individually and collectively need to be addressed at the level of society, economy as well as at the macro level. The redress is possible when the latter becomes the engine. That is, the redress is possible when the constituent of the state is affirmed with the availability of material resources rather than through miraculous acts of the divine. In this light, health can be resolved by using and harnessing the immediately available facilities, resources and assets, the first and foremost being people, the government and economy. A proper redress should, more importantly, put a spotlight on

providing clothing, increasing food production, herbs or medicine, jobs, housing, education and other related services. I must add, that reasonable incentives from work to actually satisfy daily needs is part of the whole package. I am saying this because somewhere down the chapters it will be argued that some are in the employ of others but still earn a meagre income, especially those in the domestic arena.

Choice between the available services is an integral part of addressing the health problem. To start with, choice is the exercising of individual, collective and democratic constitutional rights. People actively decide on which service to use and for what purpose. All this should be based on knowledge they have about the problem at hand. This indicates that solutions are in the midst of the people and start with the availability of knowledge. Eventually, environments and communities are filled with potential and are instrumental in addressing existing problems. It is that potential availability which could decrease the dependence syndrome in people and inject a sense of independence. However, that does not mean that external assistance should not be asked and accepted where and when the need arises. In fact, external assistance also belongs to the same category of available services. People belong to the "global" village or ghetto; external assistance is something that comes from the local world and not from a mysterious one. Foreign assistance needs to be harnessed for the benefit of all. Let me hasten to add, that foreign assistance demands a moral commitment by the developed countries, which is a gesture to be reckoned with. As a moral commitment, it is by the same token the species of bartering and mutual

trade benefits or interdependency, not dependency. The developed and so called "first" world countries are rated because of the riches and royalties from the developing countries. The history of colonisation gives evidence of this. When developed foreign countries give aid of any kind to under-developed countries, they plough back what is due to the under-developed. That contextualised, and put in perspective, includes the invaluable debt owed by whites to blacks in South Africa. Notions of reconciliation, reparation and restitution would be impossible without assuming an individual responsibility. Respect, dignity, economy, and many others, are the integral components of what has been robbed from blacks and should, in every possible way, be given to them. It is only then that we can see traces of health improvement.

The question of the sociology of health as a "different model" is characteristic of the fact that, health is not a myth but a reality and should therefore be treated realistically and seriously. The notion of a different model also signifies the fact that there are other attempts and initiatives that have been made before. We accept that they were all directed at dealing with the question of health as well. Some attempts and initiatives included medical and psychological approaches/treatment of health. Ultimately, such approaches became the models to approaching health. The sociology of health, as a different model, suggests that the previous models were not sufficient enough. By such virtues, they were not independently successful. They needed to be complemented by another model which I think the sociological will satisfy. This automatically implies that our understanding of health needs to be

revamped. This applies to communities and politicians who need to draw on their experiences and develop an understanding which presupposes the "multiple strategy" to addressing health problems. This will require that the multiple strategy itself will have to be changed and evaluated in terms of its effectiveness.

To talk about people striving to maintain and promote their health is to talk a "democratic" language. The democratic schools of thought claim that people should participate fully, or be represented. To participate, is to accept a dividend of democracy. To act, is to exercise a democratic right conferred by, and entrenched in, the democratic constitution. The general theory and opinion about health is that it has, to a great extent, deteriorated because people were not given a democratic right. This exclusion implied that they could not make their views heard about issues that affected them at the personal level and had detrimental effects on their lives and on their health. The mere exclusion from the democratic policy "making" has devastating psychological effects. That is, people were devastated before the policy discussed could actually be implemented. The exclusion language is thingification, humiliation and the stripping of dignity on the part of those excluded. Lastly, exclusion meant that black people took the undeserved multi-faceted punishment from the apartheid regime. It robbed the whole nation of development and growth. It is not only blacks that are the victims of the situation as it stands. The whole nation has been affected by the ultimate consequences and expressions of apartheid and its legacy, of course with blacks being the most affected.

2.1. Definition of health

There has been a perennial diatribe around the definition of health across all disciplines which has resulted in health being defined in terms of operation, field and across time. Stacey has contributed to the discussion by arguing that:

> ...focus on health and healing... move...from a chronological discussion to one which, building on the comparative and historical knowledge already gained,...a more analytical approach. (Stacey,1988:133)

It is after the analysis of a situation that one can discern that such and such is not a sign of good health, and that certain actions need to be taken. Recapping on the quotation above, it means that while accepting the views and opinions of preceding practitioners, authors and contributors, the definition of health is still fluid. People arbitrarily and selectively choose opinions as points of references and departure for their projects. Opinions are fraught with the knowledge and understanding needed to address situations. Knowledge and understanding are not the ultimate goals. They provide people with the rudiments for building, enhancing and improvising the already existing trends. The ultimate significance of health knowledge is that it is turned into a usable entity that should be coupled by action. Once one talks about 'enhancing', what springs to mind is that life is going on. There is, in that respect, a pressing need to improvise the existing modes of doing things and to doing them better and smarter. That also implies that there are factors which incessantly contribute to the health problem. Enhancing and advancing health knowledge is aimed at coping and dealing with new challenges of health. It should be emphasised, that the problem of health should always be viewed as a challenge as

opposed to being the eternal plague. Let me get something right and straight here. To say that health is dealt with by the use of "material" services, and by the use of knowledge is not a contradiction. Rather, it is to build on, complement and show a reciprocity of phenomena in the process of finding solutions to health. While human thought is not materialistic, it is but "inspired" by material things. Material things in turn gear the mind towards the material world and events. The material world and events feed the mind, capacitate it in order to grapple with and solve problems and, ultimately, address situations. That localises one's mind and one's activities into this world, which is a reality. The material world and the immaterial mind inform, complement and mutually reciprocate in the process. Quite candidly, the idea and notion of an "analytical approach" is the approach that will take us into the next millennium. If it was not for the analytical and critical "mind" of man, new approaches would not be there. New possibilities would be impossibilities. It would also mean that man would be fighting a losing battle against health problems. By applying both the inherent and learned "analysis" and critical skills, one discerns and unpacks the complexities and delicacies of health. The mind untiringly searches and seeks to find the causes of ill health and instability. As part of the same process, it generates and provides solutions to problems. The integrity of the argument lies in the fact that men of all ages, sexes, induction, locations and schools of thought are engaged in the enterprise of phenomena analysis. They are engaged in a quest for a better, improved, stable and sustainable health status.

Sada, the local community under scrutiny, in one way or another, relates to these universally noble and genuine concerns which are being highlighted about health and has helped them re-imagine their modes of understanding health for an improved and sustainable health status. Lastly, before divulging how the community of Sada understands health, allow me first to introduce Aggleton`s theoretical assumptions of health:

> Often these theories relate to broader beliefs about the makeup of the universe, the nature of human life, issues of predestination and of immortality, and questions of religion and God. Some theories may be more global than others, accounting for a wide range of issues. Others may be more specific, offering an in-depth analysis of a more restricted range of problems. What all of them try to do is to order and make sense of the variety of health-related experiences people have, and to identify potentially useful health-care interventions. (Aggleton et al,1995:17)

Aggleton is not presenting us with the theory per se, rather what the theories cover and offer. What is more important about health theories, according to Aggleton, is that they provide us with the natural state of the world. I am saying that because he talks about the "makeup of the universe". The universe is the world without any re-making. What this implies is that ill, or unstable health, can also be due to natural agents like cold, rain, wind and diseases. That is not all, Aggleton also talks about the "nature of human life". Human life consists of adventures, ambitions, goals, inventions, success and failures which all impact on health either positively or detrimentally. For instance, business means that the person interested in it has to risk his or her money to make more profits. Profits presuppose success, and the improvement in one's life and those around him/her which finally has a positive

bearing on health. That is the bright side of business. The attainment of goals in life is coupled with the "ups and downs" which lead to success.

Inventions mean that people always try to come up with new ways of doing things that will impinge, add value and substance into their lives. Today, the use of modern technology lowers stress levels and increases productions. The population explosion has resulted in more production and consumption as well as an increase in demand, which has to be met by the use of modern technology. Technology is more handy and much faster than manual labour. In the final analysis, technology satisfies the demands of men. It also provides men with gratification subsequent to the success of the invention. I must warn though, that there are dark sides to the use of modern technology such as the removal of manpower from the employ as well as the escalation in accident rates, diseases and crime. This is the nature of re-made or superficial human life and existence.

I must also add that man is predestined to live his/her life fully on earth and die. Life is made up of good and bad, pain and joy, suffering and happiness. All these are mediated by historical events, occasions and disasters. Though it is a good thing to have life, it is not good at all to see another suffering. It is a right, and not a privilege, to live and pursue one's goals. Conversely, it is equally painful to kill another person who is perceived as a threat by others in the pursuit of process. Though all people are predestined to live and die, it grieves the soul to see others not living their lives to the fullest and dying helplessly in the hands of others.

Suffering, pain, sickness, death and responsibility are the disturbing and ultimate causes of ill health more than anything else. Are people predestined to go through all this? If not, what should be done?

To talk about some theories that are "more global than others" is to open the health problem box. It is to say that humans are the same wherever they find themselves. Humans are exposed to the same kinds of pressures, injustice and iniquities. They are subject to abuse, oppression, suffering, pain, poverty, hunger, disease and all sorts of horrible things. They only differ chromatically and in their conventions of thinking, which are very crucial to their health as well. That is, if theories and strategies about health are devised, they should apply everywhere, with minor modifications of course, to deal with geography variations and dynamics. For instance, if the theory is that racism and patriarchy is fraught with unfair practices which result in poverty, then in practice, it should follow that resources be tapped, re-directed, re-allocated and a delivery be more focused on the discriminated and oppressed. The just motive behind this is to close the gap and imbalances created by racism and patriarchy. Contextualised, the national interest is to reconcile the divided people of South Africa otherwise there can be no stable health. If I understand the implication of reconciliation correctly, it is to live harmoniously and be at peace with one another. How can people possibly be in harmony and at peace if resources remain monopolistically in the hands of one group? I must venture to say that, even negotiation is impossible in that kind of a situation.

To recap on the theory issue, the global implication of theories is that people need similar kinds of treatment and redress. Their situation is the same and yet there are built-in variants which create diversity. To say that global theories account for a wide range of issues is to acknowledge that health is polyglot. That is, there are multiple causality-effect factors to health. To pursue a single cause is to miss the whole or leave the roots to still germinate. Instead, anything deemed to be the cause of unstable health should be removed. Contributing factors could, for instance, be abuse, hunger, poverty, unemployment, lack of adequate shelter, disease and illiteracy. The removal of such factors will necessitate a review of the multiple-strategy as well as ensure redress, improvement, progress and sustainability over time.

However, people should not be fooled by the generalisations which are insufficient in dealing with the problem. It is important to note that there are specific causes to health problems and therefore particular and directed strategic methods will be necessary. That calls for specialisation which presupposes specialists in the respective disciplines. Specialisation creatively feeds on and critically employs what other disciplines are doing. The rationale behind each and every health step is to order life. Unstable and ill health makes people go berserk and becomes a recipe for violence and unrest in many ways. So, a constant visit and listening to what other communities and schools of thought are saying about health is beautiful and healthy. Its beauty and health lies in the fact that it is to appreciate, appropriate with the intent to curb and up-root the health seed problem. Finally, that guarantees a consolidated successful interventionist approach to health which, is itself, a remedy

to both social and health problems. So, once proper health is attained, life is orderly and relatively peaceful. Lastly, as has been promised, let us have a look at how the Christian community of Sada understands health given the foundational theories that have been expounded so far. In an attempt to achieve that end, Christians have been grouped according to (non)-church-goers. In retrieving the detailed information, the respective Christians have been arranged in age groups and sexes. Fifteen people have been interviewed.

Response of the churches on the understanding of health.

a) Church-going female Christians

Asked what their understanding of health is, they responded that:

-health is being able to cater for, provide needs, look after and show love to their families.

-this is an all encompassing definition/ approach and has relevance

to Aggletons`s analysis of health theories.

That answer, definition and understanding acknowledges that life is holistic. In addition to that, the absence of a single need in a range of needs, for survival, undercuts proper health. Their answer showed moments of being bright and far reaching.

Asked about the contribution of charms and witches to health,

-some abortion cases are attributed to witches and charms.

-they answered that their children die at an early age and if they escape that, they become insane. They also cried that they are being made spectres.

-head-ache, stomach-ache, chest problems, heart diseases, hypertension, epilepsy, ibekelo (poisoning of feet), idliso (poisoning from food),

-ukumatha (being introvert in men), asthma, tuberculosis., uqwilikana (swelling of the back of the mouth/epiglottis), drunkenness.

-Pig-lice, infertility both in men and women, and miscarriage.

Asked about the contribution of diseases,

-there are not many diseases, except minor headaches from boredom, stomach-aches, attritise, asthma, diarrhoea, heart disease, hypertension, sore-throats, feat, high blood pressure from unhealthy food and being upset by children, body pains due to degeneration. there is also AIDS which they do not know about but fear it.

-cases of tooth-aches and high blood pressure deaths are seldom reported.

- malnutrition is not regular, but could be found.

Asked about ancestral traditional sicknesses,

-they take long to discover. They come in the guise of head-aches, tooth-aches, painful legs, arms, limping and insanity. Forms of insanity have been mentioned in association with rape, stealing and violence. It was indicated that this kind of sickness is not a regular thing and is not a problem if people respond quickly.

-soiling oneself, bed-wetting (disgusting, impossible slattern things/amanyala), children abuse and sexual molestation also belong to this amanyala category.

-Failure to conceive (women), failure to impregnate (men).

(Those that do not perform rituals to the ancestors encounter problems.)

Asked about problems arising from circumcision,

-Initially they wanted to shun the question because it was not easy for them as women. Later they convinced themselves that if they want to address social problems there is nothing to shun and be afraid of.

-the quality of the lodge was announced as one of the causes of ill health. (Cleanliness should couple the lodge quality).

-when seriously ill, initiates have to leave the lodge for hospital before their situations before more complications arise They remarked that it was difficult for them as women but now they stand it, but they do not get nearer to their sons while still raw (un-healed wound).

-two cases of initiates who passed away in the last decade have been reported.

Asked if circumcision should continue,

-Some suggested that it should continue only if the Tara Klamp device works. This also premised from the fact that modern day architects are not skilled enough.

-they would not have problems if it is stopped (95%).

-hospitalisation should be the alternative seeing that men are strong about it (4, 5 %).

-0,5% not sure whether it should be stopped or not.

Asked if they know anything about the TRC, its work and success.

-they know it.

-its intention is good.

-full of promises.

-no implementation.

-it is a failure.

Asked if there is any relationship between "education" and health.

-they responded that they are poor because they do not have education.

-education is the route to better opportunities, and finally health.

-the educated are well-off.

-if better education can be provided social problems will be addressed.

Criticism of "education".

-education spoils youth.

-the educated are consumers of liquor.

-there is no point of being educated today because they all end up in the streets and unemployed.

-the elite want all the money for themselves.

-drinking youth are the cause of some of the sicknesses that elders are suffering from.

Asked about the role of economy/unemployment to health,

-having a job guarantees proper health,

-there is no stress, if any it is low,

-emotionally, one becomes healthy,

-one can support oneself.

Asked about the role of proper housing,

-proper housing means enough space and less depression,

-provision of services and improvement of health conditions,

-less hygienic diseases,

-women are vulnerable to pelvic diseases.

Asked about the contribution of human relations to health.

-Illnesses like heart-attack are attributed to behaviour when you are young.

-High blood pressure also comes from the deterioration of human relations.

b) Church-going male Christians.

Asked about their understanding of health, they responded that,

-health means "being able" to support the family and get access to professional western medical treatment.

This answer has a traditional dimension to it in the sense that, generally, males have to support the families and be the only bread winners. However, a breakthrough has been made when they mentioned western and professional medical treatment. In addition to that, they acknowledge the need for health specialists. Their answer showed the shallowness of their minds.

Asked about the contribution of charms and witches,

-they said that women are responsible for everything. These unnecessary and unnatural deaths occur because of them. The problem of not finding jobs, insanity and spectres have been reported as emanating from bewitching.

-Minor sicknesses from charms include head-ache, stomach-ache, pig lice and ukumatha (introvert men), drunkenness.

-Major sickness are asthma, heart disease, infertility in both men and women, and finally miscarriages.

Asked about the contribution of disease,

-not very much except fever, high blood pressure from unhealthy fridge foods and being upset by children, diarrhoea, diabetes, attrites, pelvic diseases

-body pains from degeneration, neck nerve, back pains are reported regularly.

-malnutrition not regular but could be found.

Asked about the contribution of traditional ancestral roles,

-those that do not perform rituals, "due" to ancestors encounter problems.

-tooth-ache, violence, chest problems, rape and insanity are reported.

-infertility both in men and women.

Asked about problems arising from circumcision,

-women have been accused of being responsible. Idle nurses, sexually transmitted diseases arise, pig lice.

-it was dismissed that the quality of the lodge contributes to any health problems. It was also dismissed that unclean lodges contribute to health related problems.

Asked if circumcision should continue,

-anything which is against culture should be opposed.

-98 % for the preservation of the culture.

-2% for the integration of both traditional and professional methods

Asked if they know anything about the TRC, its work and success.

-they know it.

-the intention is good.

-full of promises.

-there is no implementation of the promises.

-it never succeeded.

Asked if there is any relationship between "education" and health.

-education today has negative effects.

-it spoils youth.

-youth become drinkers of liquor.

-they lose respect.

-they forget themselves, from boys to girls.

-they sleep in shebeens.

-youth behaviour contributes to the deterioration of the health of elders.

-educated youth are useless.

-they do not know the value of education.

Asked about the role of economy/employment to health.

-men complained about the loss of dignity in their houses.

-other reasons similar to the ones given by females.

Asked about the role of housing to health,

-answers received were similar to ones given by females.

Asked about the contribution of human relations.

-Heart related illnesses because of youth misbehaviour.

-High blood pressure also arises.

c) Church-going youth and Christians.

Asked about their understanding of health, they replied that,

-there is no health because of apartheid and

-that this whole generation is without health because of apartheid, as well as Sebe and Brigadier Gqozo`s reign.

-High emotions among youth were observed. Although the answer was not accurate, it showed that stable health is achieved in a "sound socio-economic" climate.

Asked about the contribution of charms and witches,

-the answer similar to the one given by other groups was received.

They further expressed their concern that they have lost hope.

Asked about the contribution of diseases,

-a response similar to that of other groups was received.

They further expressed their dilemma about the existence of AIDS.

Asked about the contribution of traditional and ancestral roles

-a response similar to the one given by other groups was received. They further expressed the lack of resources to meet the needs for ritual.

Asked about problems arising from circumcision,

-those that get hospitalised lose their esteem and ego as men. They are mocked by the community.

-terrible experiences of being at the bush or mountain have been expressed.

Asked if circumcision should continue,

-62 % were for the preservation of the tradition and ritual.

-35% of those who had been hospitalised were for the preservation of the tradition but hygiene has to be improved.

-Architects and circumcision nursing to be recognised professionally in order to remove the stigma of hospitalisation.

-3% of the hospitalised and unhospitalised, did not know whether circumcision should continue or not and were unsure.

Asked if they know anything about the TRC and its work and success.

-they cried that it is only aimed at enriching the elite, the T.R.C employees by providing them with job opportunities.

-they have never been addressed by the TRC.

-there is no follow-up from the hearings.

-they are just asked to forgive at their own expense.

Asked if there is any relationship between "education" and health.

-better education means better opportunities.

-the initial idea behind sending them to school was to develop families and communities.

-that idea is never actualised.

-people that grasped true education know the value, significance and its meaning to community health.

-the educated distanced themselves from the community initiatives, they would come only if there was money involved.

-the educated work at variance with one another.

-education is good because it conscientises youth about AIDS, as it is difficult to talk about sex with children.

Asked about the role of economy/employment to health.

-everyone lacks in the community, they cried.

-no food, clothing and entertainment.

-life is hopeless.

-they are stressed out by the unemployment spree.

Asked about the role of housing to health,

-there is no privacy,

-human values diminish,

-little space is frustrating,

-parents are affected most by the disrespect shown to them by youth.

Asked about the contribution of human relations.

-Few cases of youth and child suicide have been reported.

d) Non church- Going adult female Christians.

Asked the same kinds of questions in interview settings,

-were disgusted by what the Christians were doing, from clergy to lay- person.

-confessed that some of them had withdrawn from the church structure services because there is no Christ there.

-the church has long forgotten its mission and mandate.

-that the church has now became a gathering of criminals and gangsters.

-they lost confidence in the church which, literally, fights.

Responding to questions of ancestors and rituals,

-some do not go to church any more because ancestors do not allow it.

-others would go after performing all the proper rituals.

-ancestors are to be taken very seriously because they control people`s lives.

-ancestors contribute to proper/stable health and vice versa.

Asked if there is any relationship between "education" and health.

-the idea behind sending them to school was to improve their lives.

-educated youth do not care for their families.

-they drink the money.

-they have no respect.

-those that are reasonable have better and improved lives.

-education is the cause of public immorality.

-the educated have no respect.

-the educated envy one another.

-they do not participate in community development programs.

-They cheat and are robbers.

-education conscientises youth about AIDS, which is something very difficult for parents to talk about.

Asked about the role of economy/employment to health,

-the answer received was similar to ones given by church women.

Asked about the role of adequate housing within health,

-answer similar to ones given by church going women.

Responding to the future of circumcision,

-90% was for the preservation of the tradition, but to be combined

with western professional medical practices.

-10% was unsure.

Asked about the contribution of human relations.

-An answer similar to the church going women has been received.

e) Non church-going adult male Christians.

Responding to the question of the future of circumcision,

-95% were for the preservation of the tradition.

-5% were for the combining it with western professional medical practices.

-A human relations induced illness was similar to the one of church going males.

Responding to the Role of Unemployment and Adequate Housing to Health,

-answers similar to ones given by church going males were received.

f) Non church-going female Christian and youth.

-98% were for the combination of traditional practices with western

professional medical practices.

-2% were not sure.

Asked about the relationship between education, the role of un-employment and adequate housing to health,

-answers similar to ones given by church going female youth were received.

g) Non church-going male Christians.

-70% were for the preservation of the tradition.

-30% were for the combination of traditional with western professional medical practices.

-A human relations related answer similar to that of church going youth has been given.

Asked about the relationship between education, the role of un-employment and adequate housing to health,

-response similar to church-going youth was received.

The summation drawn from the overall process was that health at Sada is made up of traditional elements, socio-economic factors and diseases. This observation is complemented by Ranson`s description of health as "an absolute condition of well-being", or alternatively, "an optimum capacity of effective performance of value tasks" (1991:11). To be healthy means not to lack any material resources and to be empowered to carry out due tasks. In addition to that, people need to take the initiative and do things for themselves. The experience of suffering under the apartheid regime is full of lessons for them. Something has to be done to restore a sense of responsibility.

Finally, my informants confirmed that tradition is important in terms of consolidating social values. Sicknesses relating to traditional practices should be regarded as sensitive and delicate. There is also no problem in traditional healers working closely with

conventional medical doctors. The future of circumcision seemed certain. Lastly, education, when used correctly, could be a vehicle for distributing information and serve as a tool for social re-dress.

This section provided the epistemology of health at Sada without actually providing solutions to the problems. Centrally, the section can be seen to be in continuity with the definition of health. Solutions to the problem will be discussed in the following chapters, starting with the self and an understanding of the church..

2.2 What and who is the Church

This section gives both a theoretical and functional definition of the "church". Furthermore, it demonstrates that it's definition and meaning lies in the concrete experiences of the people. It is not in any piece of paper which has been written by a person with his/her own experiences. The definition and meaning which is frozen in literature deprives people of the opportunities to see the beauty of an entity defined. In this respect, there are two models of the church. People accept theoretical presuppositions and yet do not lean and rest heavily upon them. Rather, they depend on their life experiences for the understanding of the church. In his edition of, "The Theology of Dietrich Bonhoeffer", Feil says:

> In the context of theological statements about the Church, Bonhoeffer referred back to Christ. Some very important insights are expressed in these assertions, ...'Thus Christ is the sole foundation upon which the edifice of the church rests'(SC,112) 1. Bonhoeffer assumed, therefore, that, every ecclesiology has an implicit christology. 'Communion with God exists only through Christ, but Christ is present only in his church, hence there is communion with God only in the church' (SC,116)2. Generally speaking, one can say that 'Christ bears within him the new life-principle of his church' (SC,107;cf. 112-13).

To start with, it is worth mentioning that one can not talk about the church in isolation from Christ as the church and Christ belong together and are expressions of one another. However, there are levels and degrees of differentiation and expressions, which is what we will be demonstrating. That is the reason why some Christians withdraw from the structure of the church-fold and lead a Christian life outside the church. Still, there always has to be that continuity between the structural church, Christians operating outside of it and Christ as entities informing one another and belonging together. In the interaction chain models, Christ, supersedes and directs the "ought" of the other two. The question would be: "How can one know the Christ outside the church if Christ and the structural church belong together?" We acknowledge the fact Christ belongs to the structural church but is not limited to the structure. For John De Gruchy, the church is one and the revelation part and "formation" which Christ takes (1988:38). He is therefore not limited to the church in terms of his accessibility to people nor does he serve and save through the church only.

The Christian text, the Bible, is another ancillary to the knowledge and revelation of Christ. It is important to know that Christ can not be confined to it either. I must hasten to add that Christ is "liberated". Life in full is the locus and province of an encounter with Christ. Intuitions contribute to the purpose of revelation. In fact, as the name revelation explains, Christ is revealed in a way and to the degree he deems it necessary. That being the case, one can not talk of Christ in absolute terms which makes Christ enigmatic. We accept the assumptions, claims and presuppositions by

Feil that Christ finds his expression in the church. The church by such virtues becomes the community of saints because Christ was "divine". That is the unique characteristic of the church which makes it distinct from the rest of other communities. That uniqueness answers the question why people quit the church when circular and diabolical sorts of activities take place in the church.

The church is the community of saints built on Christ as the revelation of God with a commitment to people and their lives. The structural definition of the "church" presupposes its mandate and mission. For me, this is how the "what" of the church should be understood. However, there is also a spiritual dimension to the understanding of the church which "makes humans the church" and contributes to the notion of Christ dwelling within the church in another form. This happens so that "the church was ... understood sufficiently as something historical in the *Sanctorum Commun"* (Feil, 1985:63). Both individually and collectively, humans, express and resume the tasks of the church for various reasons. This happens mostly when the structural church becomes a gathering of "criminals" and the spiritual dimension of the church focuses mainly on what people are doing. Seeing that the structural church has failed, believers individually and collectively resume responsibility for the church. Then the purpose of Christ is fulfilled and furthered to actually praise the "Father" in heaven. Across time and through a series of historical events, Christ takes the shape he deems necessary and relevant to people`s needs. I am saying that because Paul in his letter to the first Corinthians speaks about the body of Christ, and Christians being the parts of that body (1 Cor.6:19). Another reference can be

made to other books where people become the body and the house or temple of Christ (Col.1:18 a, 24d, 2:9a, 3:4a,1 Pet.2:5cf and Matt.16:18b). That answers and explains the "who" of the church which we were grappling with. Explicitly, the who is the people emulating the biblical Christ, and giving "witness" to him. The mission and mandate of Christ is not fixated and locative but diffused in life. This enables people to freely and robustly participate in the purpose of God to redeem the world. By participating in God's work people get to know the reality of God and theirs. I must add that the reality of God and that of the people is not the same, but are harmonised in Christ.

Finally, the who of the church refers to Christians who commit themselves to the spiritual mission of Christ to save the world. In various situations, Christ probes people to participate in historical world events which (the world) is the reality of God. Both inside and outside the church, whether they be religious or irreligious, Christ commissions people. Consequently, this is way-ward to closing and harmonising the schisms that exist between people because of their ideological beliefs which are divisive and conjure some circular and others divine. The world is one and the Christ upon which it is founded is one and for the same eternal purpose (Joh. 1:2-3, Prov. 8- 30). Lastly, according to these texts, Christ was in eternity and was for everyone and therefore all count equally before him.

In the next section of the chapter, we are going to give an organic picture of the community under scrutiny and cognitively measure the extent of the presence of

Christ in its establishment and development. Subsequent to that, I would urge the reader to, by the same cognition, ask himself/herself; "What would Jesus Christ do in a situation like that, if he were there authentically?" That should be augmented to saying that seeing as Christ is not present authentically and "I" being the church or vicour of God, "what do I need to do?"

2.3 A historical definition of Sada

The details and integrities of this information are available and obtainable in the document of The Hewu Legal Advice and Development Centre. Sada (South African Dumping Area) as they would mock, grew out of the Shiloh Mission Station. The Shiloh Mission Station was established by Christian missionaries on land which was bought from chief Bhewana. Sada was officially declared as an establishment for dumping in 1963. The reasons for dumping, who, and by whom, are given below. At present, the census results of 1996 show that the population number is approximately 55 thousand people. This excludes people who sojourn into the cities. The next page will verify the population statistics claims.

Recapping on the work of the missionaries, it was good in principle but was spoilt by abusive and corrupt practices. The missionary work was not divine, pure nor innocent. This was due to elements like greed, corruption and insincerity. In essence, the people of Sada have had their bad experiences of suffering heavily at the hands of the missionaries. The experiences were also sustained from different regimes that

came and went. As has been said, the missionary experience was good in principle but evil and very painful in practice. The implication is that there has been a concerted devastation of the people under scrutiny. Missionaries were settlers who would use the Bible to disguise their interests. People lost property and their valuables at the hands of the Christian missionaries. There was also an experiential blow from the apartheid regime. Under this regime, resources were not evenly distributed and the blacks were ill addressed. This was furthered by the bantustanisation of some areas of land, meaning that they were reserved for blacks only. The bantustanisation was head-way to social upheaval and political ripening. We have cited these events, processes, dates and regimes right at their peak as they led into the achievement of democracy. It is hoped that, by its constitutional provision, democracy addresses the social problem at hand. The consolidation, instead of the de-construction of the settlement, was made by the regime of late Dr. L.L. Sebe. This regime celebrated the impoverishment of people and, ultimately, added to the plight of the people. The Pass Laws confined people to the Bantustan areas so that they could not go and make a living elsewhere. If they did, life was made difficult for them by having to renew the passport document or be charged with trespassing. As a result, blacks found themselves aliens in their own land. Given the Pass Laws which restricted them from free movement, the question remains: "How would Christ respond to that situation which is against the fact that the Gospel has to be spread to the ends of the world "(Mk.16:15).

In addition to that, and to make matters worse, was the independence declaration of the then Ciskei under the late Dr. L. L. Sebe in 1979. Dr.L. L. Sebe, the President "for life" as he was made, served and promoted the interests of the apartheid regime. There was no independence as such. Rather it was independence aimed at forcing black people to die helplessly. Dr. L. L. Sebe`s regime did not do any good for the people. Instead he instituted his own laws that made him richer than ever before through the introduction of the C.N.I.P.(Ciskei National Independence Party). The C.N.I.P. forced people to support Dr.L. L. Sebe in sustaining his unpopular regime and raise funds for himself. Anyone who did not consent to, or support, the C.N.I.P. was a threat to the state and was subject to perjury. In 1990, Dr. L. L. Sebe was overthrown by a military leader, Brigadier Oupa Joshua Gqozo. The people of the then Ciskei were enthusiastic about Brigadier Gqozo. They thought that he was going to institute changes that would improve the lives of the people. On the contrary, Brigadier Gqozo followed in the footsteps of Dr. L. L. Sebe. People that opposed him lost their jobs and others chased him out of the country. This happened until 1992 when F. W. de Klerk unbanned all political parties. This was followed by peace and democratic talks at the World Trade Centre. In the process, Ciskei was subject to the Interim Management Board of Trustees until the hand-over to the South African democratic Government in 1995.

All the corruption, and power abuse that was taking place at the time under the apartheid regime and under the leadership of Dr. L. L. Sebe and Brigadier Gqozo made their mark on people`s lives. Dr. L. L. Sebe`s regime was better known for

mismanagement and nepotism whereas Brigadier Gqozo was notorious for his abuse of military power. People closer to top leadership, in one way or another, and those in other leadership positions, learnt such corrupt tendencies. As a result, the people of Sada have been shaped by the consequences of those experiences. The content of such experiences include corruption through ghost workers, mismanagement of funds and the absence of accountability. Wherever people are, they know and understand themselves in the light of such a background and history. That background and history is the glue that binds them together in good and bad. The question would be: "Where do we situate health in the light of corruption, mismanagement of funds, nepotism and so forth in the whole picture?"

People`s background gives them an identity which makes them relate to one another better. It makes them feel bounded by an intrinsically common set of experiences. The feel that they belong together and sometimes feel that they are meant to be together. That background feeds on this knowledge and helps to narrate a set of experiences. For instance, Sada, as a community, eloquently narrates that the apartheid regime did not care about the lives of the black people. The knowledge retrieved from that is that there will never be peace between the two races as long as the perpetrators refuse to take responsibility for their actions. By that, I do not intend to incite animosity between the two races but am expressing an opinion. People`s history gives them hope for the future. They know where they are from and what they have been through. That historical knowledge about themselves shapes their aspirations about their future. They know their successes, weaknesses, strengths,

failures and challenges as a community. These came into their knowledge as the community struggled to survive. What constitutes a rise and fall is known to them. They have the full potential and ability to improve their situation and make their lives better. Their life is unique and yet it fits into the South African blacks and whites realities across the spectrum. That does not end there, it transcends into the global reality.

Somebody had evil and malicious intentions aimed at black people in this country. Some of these black people ended up being dumped in the community under scrutiny and elsewhere, and hence:

> It has been estimated that in the 23 years from 1960-1983 a total of 3.5 million people, almost all of them black, have been subject, in terms of government policy, to forced removal from one place to another where they did not choose to go. (These removals include) removals... from one part of an urban area to another, primarily in order to segregate more clearly one 'ethnic group' from another,...the expulsion, from urban areas, of people...on the grounds that they are not required for the functioning of a particular urban economy and should (for ideological reasons, be sent to one of the reserves or black national states (Ramphele,M. and Francis,W.,1989:21).

Ramphele and Francis provide us with the framework for the emergence, establishment, development and sustenance of the community of Sada. Geographically, Sada is on the outskirts of the Eastern Cape region in the northern part of the district. The extract says that it has been "estimated", which shows that it was a well calculated removal. The consequences were at the back of their minds that even if blacks want to develop themselves it will take them generations to do so. They were right for one good reason that Dr. L. L. Sebe was made president at the

expense of the citizens of the then Ciskei. The apartheid government would develop one person and make him/her rich and well-off as long as that person would support their policies and maintain the status quo. They would do that at the expense of the whole nation. Dr. L.L. Sebe had served the apartheid regime under the guise of an independent state. The subjection of black people to these removal policies shows disrespect for the people. People make conclusions about others and relate, as well as modify, their behaviour in relation to that conclusion. Stereotypes are formulated in this way. That is the reason why blacks have been castigated against. According to this system, blacks were regarded as stupid, inferior and therefore had to be discriminated against. Discrimination takes many forms, and is married to racism which is very subtle in the democratic South Africa. Racism is a subtle, scientific and systematic way of relating to one another in an "apart-ness" negative and violent manner. To say that blacks were subjected is to suggest that they were stripped off their dignity, treated with disrespect and made to feel inferior . They were like a helpless mouse in the paws of a cat that is not hungry. When somebody is subject to another, that means that (s) he can not manoeuvre out of the situation and is at the mercy of his/her detractors and can be used for dishonour. There is no intrinsic relationship between a person and his/her detractor. That is what features in a relationship between black and white in South Africa. When one is "subjected" the other is the "manipulator". The subjected is the black and the manipulator is the white. This diabolical practice of segregation could not be stopped because both political and economic power was in the hands of the manipulator "master" race. The question of "forced removal" hints that there was, as the master-race deemed

fit, the use of military force. Military force implies that blacks were mercilessly killed. There were cruel and yet creative ways of eliminating black people. They included being sent into exile, hanging, suffocation, poisoning and many others. One of the T.R.C's inserts shown on television bears witness to this. This shows the contrast and contradiction in world views of the races under scrutiny. Blacks honoured and respected life so dearly. For a white person, it was easy for a black person to be eliminated. On the contrary, blacks do everything in their power to honour and preserve life. These different behaviours and life styles formulate world views which contributed to the formation and shaping of their respective ideologies. The ideologies eventually became the cradles, hallmarks, watersheds and finally the guides into leading their lives. Blacks are "communal" because for them an individual's life is a life with, and for, others. Communalism implies sharing whatever there is to sustain that life. On the other hand, whites are individualistic, liberal, self-conceited and have a superior mentality. Eventually, these "values" had to be expressed in subtle and specific practical modes. This liberalism has its off-springs. Capitalism is one among many off-springs of liberalism. The flip side of capitalism is greed. A greedy person is individualistic. The presence of others is a threat to him/her. They do not rejoice in the company of others. They are monopolistic and possessive. They do not have love for human folk. Objectivity to, distancing and shutting others out is their norm and value. I am saying this because Ramphele and others say that blacks were expelled from urban areas on the grounds that they were not required for the functioning of the economy (1989:21). That is very disgraceful.

In conclusion, Sada as a geographically removed, impoverished, marginalized and undeveloped community is the product of the apartheid regime. The regime which so hated the black people that it nearly did not have room for them in their indigenous country. There were moments of greediness, monopoly and selfishness behind the establishment of the community. That is something that had long term detrimental effects on the people.

Finally, the following two pages are copies of the apartheid Government`s Official Letter. The substance is in the second page of the letter. This letter sheds some light into the false perceptions that the regime had about blacks. Disgusting enough, these perceptions had been communicated abroad to perpetuate the system and finally make independence or democracy impossible in South Africa. In terms of the "content" of this letter today, there is absolutely nothing wrong with it, as it articulates the wrongs of the past. Rather, what is left is to embrace, positively appropriate it and convert it into a meaningful "command" and action, seeing that the climate is conducive for all. That is, to use it as a device to changing people`s attitude. Everyone needs to take it personally and figure out how they could manipulate it to influence others to change their attitude, behaviours and finally to take responsible action.

Now, we have had an understanding of some of the issues and the state of affairs at Sada, which have national relevance. The throbbing question has always been,

"how are we then to transform and add meaning into that situation?" The next page, which is about the theoretical assumptions, suggests what should be done in a situation like that of Sada.

2.4 Definition of the "Human Scale Development" theory (Max-Neef, Manfred, 1991)

The previous chapter has, in one way or another, hinted at the social life of people in question. Between the lines we have read about poverty and ill-health in the community as the legacy from the previous rigid, historical regimes and testing epochs. These theoretical assumptions had, at some stage, been used in a project that has been carried out in Khayelitsha, a black township in the Western Cape. The project was aimed at investigating "strategies adopted in negotiating African Christian identity", and was done by the Research Institute for Christianity in South Africa (RICSA), of the University of Cape Town (RICSA. Internet, September. 1998). But the project at hand adopts and appropriates the theoretical assumptions to address health problems at Sada. The project further indicates how identity and integrity can be ruined by a poor health status or unstable health conditions. The great practical question is how to lead a normal and healthy life-style? How that kind of life is and can be lived is based on the satisfaction of basic needs as the initial and take-off stage. It is equally based on the full acknowledgement of the complete existence of the human faculties which need to be catered for. We have indicated elsewhere, in one way or another, that a default in any sphere or area of life impinges on health. The issue at stake is to attain and sustain good health. It is

the duty and responsibility of each and everyone that such a health status is achieved through thick and thin.

The attainment of good stable health, I must add, is an issue of concern for the individual as well as the wider community. An individual, as a member of the community, has needs specific to him/her. The individual needs, in turn, become the needs of the community. To satisfy the needs of the individual is the pathway to satisfying the needs of the community. To satisfy the needs of the community is to satisfy the needs of individuals in that community, not vice versa. Finally, the bottom-line to satisfying the needs of humans should be to develop them through a robust redress mechanism. Max-Neef reckons that "The Human Scale Development" is:

> focused and based on the satisfaction of fundamental human needs, on the generation of growing levels of self-reliance, and on the construction of organic articulations of people with nature and technology, of global process with local activity, of the personal with the social, of planning with autonomy and of civil with the state. (1991:8)

This perspective covers all the needs of a human being. The needs of a human being range from fundamentals like shelter, clothing, food and water which are equally analogous to what the constitution is advocating for. If these are not satisfied, life is not lived to the fullest. Once life is not lived to the fullest, health is skewed. Skewed health is detected by malnutrition, vulnerability to diseases, pathology, stress and the rise in birth/death and escalation in crime rate, to say the least.

Appetite grows with feeding. What this means is simply that there is a hierarchy in the nature of needs. Once the basic needs have been satisfied, people develop another set of needs, like luxurious things. Luxury itself is needed for human survival and health but is secondary to the basics. Luxurious commodities refer to material things for fun and pleasure. They include motor cars, toys, sport and going to the parks for picnics.

Technology, as a commodity for luxury, can also be a need. It satisfies diverse needs. The world today operates through advanced technology which improves the lives of the people. It therefore belongs to this category of needs. Computer games and others accessible through computer are for fun. Communication through computer encompasses both. Communication connects people to the global world which is necessary to improving human relations by learning from one another. In addition to that, people wherever they are, have the same needs and they need to share knowledge and experiences. That sharing of knowledge and experiences enriches the parties involved and is a way forward to finding solutions to local problems which have global traits. People are social beings in that they need to be in dialogue with one another both within/outside their communities and across any given divide. It is then that socialisation becomes the means to identifying, establishing commonalities and differences which are crucial to redress. The commonalities are celebrated, promoted and preserved. The fate of the differences is creative acceptance which leads into conversion.

Conversion is a methodical way of trying to harmonise the differences and forge a common life in spite of those differences. This leads to tolerance which is a social need and finally, there are political needs which people lacked under the apartheid regime. Because people were deprived of these needs that are political in nature, they were rendered victims. Political rights are very important to the running of the country. When people are deprived and robbed of these needs and rights their country is run for them. This set of needs includes a democratic, political, human, civil, public and legal rights. The majority of people are not conscious about these needs and how one can get the "rights" service. These rights are the significant ingredients to addressing the socio-political problems which give impetus to life. They ensure a stable life for all rather than an individual or a particular chosen group of people, as it were. In this new democratic and political dispensation, "divides" do not count any more. The people of South Africa have started on a clean sleight, so to speak. That does not mean the past is not known but, rather, that it is forgiven. This is very typical of being "human", and so should people be.

In conclusion, in order for humans to lead a healthy life the following needs should be satisfied. According to Max-Neef, those needs can be conceptualised as subsistence, protection, leisure, affection, understanding, participation, creation, identity and, finally, freedom (1998:12). People need these "all round" needs so that they can be fully fledged people. I think that Max-Neef is correct because everyone`s life is directly governed the presence or absence of such needs.

Lastly, the theory of Max-Neef acts as reminder and "strategy" to addressing people across the age, sex, class, status, ethnic and racial divide. By drawing on Max-Neef, I am trying to help highlight the needs which are due to all people and those which are integral components of health. The theory of Max-Neef above would be rendered void in terms of achieving goals if it was not coupled by some form of action which will be suggested by a co-partner theory to be introduced and discussed here-under.

2.5 Defining the "Status Quo" theory (Freire, Paulo, 1989)

The Max-Neef theory discussed above identifies the 'where' and 'what' in terms of people's needs.. The 'where' refers to the constituent of the government whereas the 'what', pertains to the machinery, processes and the essence of such needs. However, the big question is: "What is the contribution of the people in question?" The answer to this question is given by Freire who argues that whatever inhibits any person`s life should be dealt with strongly. An obstruction is an inhibitor and has to be removed from the deepest of its roots. Obstruction comes in nice guises and good packages. It has been demonstrated, in one way or another, how apartheid wove a fabric of obstruction and inhibitors. The Bantustan system was a "systematic" package aimed at the impoverishment and destruction of blacks. It was clothed as the intention of "Separate Development" but, on the contrary, it was an obstruction to development and growth. It removed blacks from urban economic development and should, for that matter, be challenged. If people want to effect change in their lives, and given the historical obstructions constructed, Freire has argued that:

> Finally,...we have been speaking of cultural action and cultural revolution...In the first place, cultural action for freedom is carried out in

> opposition to the dominating power elite, while cultural revolution takes place in harmony with the revolutionary revolutionary regime- although this does not mean that it is subordinate to the revolutionary power. All cultural revolution proposes freedom as its goal. Cultural action, on the contrary, if sponsored by the oppressive regime, can be a strategy for domination, in which case it can never become cultural revolution. (1989:476)

What Freire is saying here, is that the struggle in life is the struggle to be free. There are, according to Freire, two paths to be tip-toed in order to attain freedom. The first one is a "cultural action" path. This path challenges and opposes the ruling class which imposed its cultural values upon the indigenous people who became the subjects. The ruling class was the elite group and, in the light of what we have just said, deprived the "inferior" subordinates of the right to exercise their culture. It made laws which were basically its values and were burdensome to the indigenous people. These laws and values did not reflect the interests of the civilians on the ground whatsoever. As a result of that, they were hard to bear. These laws restrained the lowly and the marginal citizens to the degree that it became impossible for them to improve their lives. By doing so, the elite ruling class established the status quo, which means their values had to be upheld. The violation of these values constituted a threat and was looked at with a serious eye. This became the political fallacy, which led to human indecency, indignation and became a recipe for a need of some kind of cultural action. Such an action would come only through a consorted set of contingent activities which included resistance in expressions like "black is beautiful" as opposed to being evil. There has been no compromise in this resistance, action, change path. This power is military, violent or aggressive in its nature and the motive behind it was to "seize power" and take

control from the minority. The aim was not to reverse the situation but rather one of redress.

The second path is a "cultural transformation" path. It is peaceful and yet very powerful and "goal directed". Its power is in that it is critically constructive. The goal of this path is to "change the culture of oppression" without actually seizing and taking power from the regime. It is aiming, through specific means and by co-operating with the regime, at finding peaceful and transformative solutions to the culture of homogeneity. I will urge that co-operation should not in any way be interpreted or associated with betraying the goals. In this path, co-operation is the strategy and name of the game, whilst the goal is transformation. Subordination is the opponent whilst "equal partnership" is an ally. That is the language of "regard". Finally, what Freire is saying is that any political constituency which oppresses and victimises people should first be demolished/toppled. Demolition is aimed at ensuring that the remnants do not regenerate.

After that has been accomplished, people can consider exploring changing the culture and values that are not human or compatible with humanity. Cultural transformation entails working closely together on issues or concerns of common good to make life worth while for all. The common good pertaining to social and political justice is realised through the achievement of a democratic state and by putting in place mechanisms and adopting strategies adequate enough to address people. In addition to that, the centring of the value of human dignity and promotion thereof is a trick to allaying the national concerns, starting from the micro to the macro level.

In conclusion, at Sada there is a legacy which is borne exactly of the same moments and historical factors which surface and manifest at the national level. Such moments and factors had been a gate-way to social upheaval, political resistance, coups and finally, the attainment of democracy. With democracy attained, it is hoped that it will serve to restore what inherently belongs to humans. Democracy provides the satisfaction of basic human needs to the full potential and development of all. Lastly, the theory of Freire that people should rise above the obstacles and restrictions to freedom, is a tool to deconstructing the typifications and stereotypes. The aim is to try new possibilities for all. Drawing on Freire, I encourage all people to use and co-ordinate their resources to break the status quo of any kind. The ultimate goal is to rise above the poverty canopy and oppressive, evil practices.

In the introduction, I have given some background to the study, the definition of the phenomenon and community in question as well as defined the theoretical assumptions and highlighted important concepts. In the process, we have identified issues at stake in understanding and addressing health problems and, it has become clear, that a holistic approach is needed. The government, with its sensitivity and provisions with regard to issues of health, has been introduced into the debate. However, the government, as a constituency, can not accomplish the task without the ancillary of the church. This was said with the hindsight of the previous government`s failures in contrast with the achievements of the churches as well as a host of other nobilities. In this work, I am looking at the social problems that surround health at Sada and the role of the church in addressing those problems. Health is

discussed, most especially, in relation to regimes/governments, environment, education, housing, poverty, economy, status and how they interface. That presupposes the fact that the study is multi-disciplinary in approach. The discussion progresses by taking the social epidemic of health and putting it in par excellence with politics. I do that because community health as a public concern is not secondary to any other public concern or issue.

The following chapter focuses and directs the debate into the ecological analysis of community health and understanding at Sada. That is so because health, as a sociological problem, incorporates "diverse" environmental issues. Such issues include resources availability, appropriation, use, services, delivery, and people participation. A new meaning and definition to the role of the church is being created. In addition to that, an inclusive view and survey of available and local churches provided us with indigenous solutions to the problem. All this will take my social context, epistemology and philosophical basis into consideration.

3. THE ECOLOGICAL ANALYSIS AND ITS FINAL DEPICTION ON HEALTH.

This section of the project looks at the health problem of Sada from a bio-physical perspective. That is, the health problem as a biological concern, is a physical issue and is concerned with how living organisms live in relation to one another, and more importantly, in relation to their physical environment, contributes to a healthy life. In a sense, we will be showing that both living creatures and the physical environment reciprocate in the causation of health problems. This chapter will be looking at soil, rocks, water, plants, animals, people, services, technology, delivery and how they individually, or collectively, constitute the ecological-health problem. The geographical position and location are not outside the scope of environmental health. This discussion will be moving to and from previous chapters to ensure coherence and that the connecting thread persists.

Because I am writing for - and about - a community that is still an infant in terms of academic writing and skills availability, it will be proper for me to adopt a concept analysis approach. For an advanced scholar, it is going to be a basic, boring and laborious exercise but I still have to show my allegiance to the community. Again, one can argue that the approach is not basic, boring nor laborious because no approach is better than the other, otherwise that becomes a value judgement.

Let us recap on the topic of the chapter. In an attempt to understand "the ecological analysis and its final depiction on health", I will lean heavily on The Concise Oxford English Dictionary for the analysis. To begin with, the word "ecology"

comes from the fusion of two Greek words. The root of the first syllable is *oikos* (1990:Eighth edition). Oikos parallels the "household", where people live in relation to one another and the resources available to them are used both economically and maximally. Equally important, is the fact that the resources are used to the benefit of the members of the household. Because people are moral beings, immediate resources are also used to help those that are outside the household. The same applies to communities and their immediate resources. The issue at stake here is to save humankind who is, presently, at great risk. By implication, the purpose of the relationship between people and their environment is multi-dimensional and layered.

When oikos is translated and understood in the bigger picture, and in perspective, it becomes a way of making meaning and seeing beauty in both nature and human designs. Life, in this sense, refers to land, animals, plants, water, superstructures and infrastructures. The superstructures pertain to ideologies and the politics of the environment, while infrastructures are non other than houses, roads, bridges, dams, power-lines and so on. All these are sustainers of life and yet, at times, can be very dangerous to the same life. Each person, is there for a purpose, to identify his/her interests so that (s) he can channel and direct his/her energy towards the betterment and improvement of life through his/her area of interests. This also extends to questions of abilities being used for a good cause. There are people who are tempted by power/status and, as a result, use them wrongly and at the expense of others. Such people should be regarded as mirrors by those who are morally good. In addition to that, those people need to be assisted in changing their attitudes. The purpose of liberating and nurturing human potential is to see the best

that they can do to save and develop human lives and to deal with the growing demands of life today. It is in that sense that one can talk of empowerment upon empowerment, and of course for a good purpose.

It has become apparent that the physical environment, existing infrastructures and superstructures all are real life necessities. However, I think that the motive, form and the direction that they take is crucial to sustaining life. This happens so that the extensive construction of houses, due to the population explosion, can destroy the same life that it should be preserving. It should also be noted that the absence of any of these elements and sustainers of life make the environment dysfunctional and cripple day-to-day activities. Those crippled activities imply that something wrong will happen to the smooth running and proper functioning of that environment. Thus, in the process, environmental health is impacted upon negatively. The further implications of the environmental components not being completely represented means that it is going to function in an abnormal way. Activities and operations will not go well and there will be some organisational hiccups.

Black people experienced social problems when they encountered European settlers. Robbed of their land and live-stock , life deteriorated and its effects are felt up to the present day. The concept and the understanding of the Greek oikos which parallels the environment has relevance to the African life-style. This also, under-pins the fact that people, wherever they are, are subject to the same historical and social experiences by virtue of being environmental beings. That being the case, environmental studies globalises the plight of all people and offers possible solutions. If

settlers on their arrival in South Africa needed material re-enforcement and support, why did they have to rob and kill blacks as if they do not have the same needs? This question says much about the question of morals and ethics. It also indicates that the colonial era and the subsequent historical regimes strongly influenced environmental health in the region. This underscores the point that has been made, in one way or another, that the motive, the form and the direction of channelling interests is very important. There was nothing wrong with them coming into the region but what becomes crucial is how they channelled their presence in the region. If fact, to be frank, their journeys were a search for spices/wealth and Christians. So, one has to be careful when dealing and socialising with them for one can be a living wealth. There already had been a slave trade of Africans. I wonder as to how such people live with such a conscience in the presence of a God of justice.

Channelling equals processing, because in terms of the book of Genesis (2), God commanded people to be fruitful and replenish the earth. It is left up to an individual as to how to process or interpret the notion of being fruitful and to replenish the earth. But an individual is answerable for his/her iniquitous actions because everyone is gifted with the breath of God to discern between good and evil. All too often people like to withstand God by suppressing their most important and beautiful amenity, the conscience. Recapping on being fruitful, to some it means reproductivity and or creativity, while replenishing the earth could also mean reproductivity and or military acquisition of land and the destruction of people`s lives and nature.

Logos, the root of the second syllable of the word ecology, is *logos*. Logos means to reason or think. That is, how do people think about and relate to one another and their environment. This question is both an ethical and moral one to be answered by events, practice and operations. The flip-side of the statement is that, life activities and arrangements are pure representation of the way in which people relate to one another and their environments. Of critical importance, relations work to either serve the interests of both parties but can also work to the detriment of a single party. That also underscores the fact that the solution to health problems is a life long challenge as long as some belongings or lost property are not being replaced. Such could be material resources or even the dignity that has been taken away from people. I must agree that it is not an over-night process but people need to see signs that they are prepared to bring it back. In order to address health problems with regard to the environment, it is crucially significant to pay due attention to human relations and material resources.

While still browsing around the question of the environment, let me introduce the historical religious man, Jesus, and see how he responded to questions of environmental relations. According to the gospel of Luke, chapter 4:18-21, Jesus talks about the restoration and the liberation all of which are part of his programmatic agenda. Both restoration and liberation have to do with addressing health problems which were integral components of his mission.

Jesus knew quite well that environments are supporters and sustainers of people`s lives. I suppose he also knew that there would come a time when he personally

would not be there yet people would have to be liberated and the land be restored to them. When people are liberated and land is restored then part of the problem of health will have been addressed. The solution to health is, in that respect, partially dependent on the environment being in the hands of the rightful owners and that those owners are environmentally aware. The genuine and ethical question that one would ask is: "Do people relate good and well enough to their environments, and in a way that could sustain those environments?" Knight has argued that:

> At a very early age you became aware of the surrounding environment, even before your vocabulary included such terms as *temperature, humidity*, and *wind*. When the temperature increased, you felt warm and wanted less clothing; with the decrease in temperature the reverse was so. In infancy and early childhood, you were aware of other living things and quickly responded by learning to recognise your parents. Perhaps you later acquired a pet, such as a dog or cat. The living and non living components of your environment governed and will continue to govern many of your reactions. But there is a reciprocal reaction; we (and many living organisms) can change the environment. ...Man can drastically alter the environment by cultivating the soil of a prairie or by exploding an atomic device over the Pacific Ocean and filling the atmosphere and surface with radioactive debris. Since we are capable of altering our environment and yet are at the mercy of many of these changes, a more thorough understanding and appreciation of basic ecological concepts could alleviate possible future environmental problems. (1965:1)

What Knight is saying here is that in order to survive people depend on their environments. The question of temperature, moisture and wind hint that, in order to survive, man has depended on the environment from time immemorial. Before (s) he could make his/her own interventions (s) he was already furnished by nature. Human interventions in the process of sustaining him/herself implied the poetic re-creation, re-production and development of what already was. It meant that there has to be a reciprocal relationship between the living organisms and the physical environment.

This has led to new inventions and explorations which were both beneficial and detrimental to the environments and humans themselves. I must say that it is worth expecting an outcome which requires one to always have an alternative in place. Forecasting is the best solution to developing and improving life. The development, improvement and sustenance of life needs a creative engagement with life. In addition to that, the process should also engage people`s cognitions and intellect.

I am convinced that, the geographical demarcation by European settlers revealed that physical space should be developed for prosperity and be taken care of rather than be a basis for castigation among people in which elements like competition, greed and control of resources/services found their expressions. Prosperity and development are mostly tainted by some evil elements of greed and so forth. One would ask as to what happens to the natural environments and humans relations in the process. As far as human relations were concerned, both nuclear and extended families disintegrated and social values fell-apart. This is an African-perspective assertion, though.

Regarding the physical part of the environment, technological advances threatens the physical environment. Testing of scientific, chemical and explosive devices impinge strongly on the environmental state. In the final analysis, and over time, we end up with droughts, earthquakes, diseases and poverty to say the least. These so called "natural catastrophes" due to industrial growth and so forth, result from human intervention in nature. This alone justifies the reason why humans have to preserve

their environments while developing themselves rather than annihilating these same environments.

Recapping on human relations, that is, how intimately people relate to one another , in terms of the dynamics between parents and children, relatives, communities, ethnic groups, tribes, races, nations and the globe, the arrangement of sub-Saharan communities tend to be gerontratic and patriarchal and the family structures are hierarchical and filial. By implication, males are the dictates in the domain and roles are gender specific. However, this arrangement changed with the fusion of African culture with the European one. There would not be any problem with cultural cross-fertilisation if imposition did not find expression. People became individualistic, materialistically oriented, filled with pride and so on. These impinged heavily on people`s health.

Let us consider the human to animal species of relationships. Animals, in some instances, have become substitutes for people who have been denied and pushed to the periphery. To some, pets and plants close the gap that exists when other race groups are moved to the periphery for one reason or another. I deliberate this because settlers would prefer to have pets around them than blacks. We get a sense that there are instances where blacks are reduced to the level lower even to that of animals. Is that not the distortion of the "image" of God (Gen. 2). If that be so, it becomes a denial intonation. This view is subsequent to the fusion of the afore-mentioned cultures. Last, but not least, is the sordid and vicious circle of bio-physical species of relations, namely, the one pertaining to plants. Plants are

domesticated and close the gap created by the marginalisation of black people. The overall picture is that, with the advent of the missionary work and "neo-colonialism", both social and domestic values continue to disintegrate. Black people saw themselves through the lense of the West. I use the word West here, because there is no way that in South Africa one can understand Christianity outside that schema and framework. Western values entail independence, autonomy, self-sufficiency, professionalism, objectivity and many others. These values are a menace to African values and have impacted heavily on people`s lifestyles. Respect for elders has diminished and families have become dysfunctional, morality has decreased while evil has increased and so forth. All this has occurred under the guise of "civilisation". The understanding of civilisation is that, the objects have to consume that which the subjects produce. Consequently, people lost their identities, as a result of that crime, poverty, insanity and all sorts of impossible things surfaced and escalated alarmingly. What can be conclusively discerned from the discussions about humans and their environments is that, human to human relations across the divide is at its worst and that human, animal, plant and physical world relations are relatively moderate. These are the kind of relationships that are morally disturbing. While accepting that the environmental components are inter-dependent, the form that the relationship takes is determined by humans, particularly those with power.

The crux of this ecological introduction was to prepare us for the understanding of the environment and community of Sada. In an attempt to understand Sada, an analysis will be made and details given which will make it quite distinct from any other community. The analysis and detail is geared towards the demonstration of the

"human ecology" at Sada that will finally provide answers and solutions to the questions and problems of the community. Along-side that, would be to establish the quintessential role of the Church in the community. My proposition is that the church should harmonise the in-congruencies and re-unify socio-environmental resources and usage. Fenchel contributes to the argument by saying that: "Ecology...is endowed with a certain set of general human and social values (1987:153)". That means, at its core, life is about heeding the human-ness of people and the availability of resources which add meaning to that human-ness.

3.1. Government/state departments and service centres

The State Service Centre has provided details as to what the church should do, the specifics of which, will be determined by the issue at hand:

a). *Agricultural Services*

Agricultural services presuppose the satisfaction of human needs from food production, perfumes, furniture to clothing. The government, as the umbrella constituent, owns this service. There was an auxiliary to the government in the form of a private company known as "Ulimo-Co". Ulimo-Co comes from *ulimo* meaning "to cultivate". People made their living by cultivating and establishing communal-subsistence gardens. The land was owned by the government who took it from the people of Shiloh during the missionary phase. The people of Shiloh subsequently re-claimed the land leaving the people of Sada without land for agriculture.

Agriculture was booming in the area before the first general democratic elections. Agricultural services guaranteed both the production of food and, at the same time,

the preservation of land for future use. The church should intervene and negotiate the restoration and re-introduction of communal gardens to address poverty, hunger and employment problems. The possibility of compensation for the people of Shiloh should be explored. The church should also negotiate its role with the government around agriculture to prevent environmental extinction. More land should be made available for communal gardening by negotiating some form of distribution of land which is currently not being used like Notose farm.

b) *Correctional Services*

Correctional services is also a department which lies in the hands of the government. The correctional services institution was built and opened in the early nineties contrary to the expectations of the community of Sada who were expecting the government to build a skills providing centre or develop some form of industry to address the employment problem. The government was un-democratic and did not consult with the people. As a result of that, community members are vulnerable to prisoners escaping from the nearby prison. The church should go and visit those in jail and preach the gospel of justice, hope, human dignity and love. A sense of commitment and dedication to service on the part of the Correctional Services officers should also be inculcated.

c) *Education Service*

The education background of the black people of South Africa is long and worse. Conditions have improved and there is hope for an increase in literacy and education development. Following Madiba`s (Nelson, R. Mandela) back to school campaign, large

numbers who had stopped schooling for various reasons have resumed their schooling. Some of the reasons include unemployment, hunger, absence of good role models, and corporal punishment at school. This a challenge to the government, which also triggers a latent potential to the whole community.

d) *Health Services*

The health service exists but it is far from adequate. The local clinic is designed to be the "Community Health Care Centre" but, in practice, operates as a sub-clinic. The unfair allocation of resources and corruption of funds is the cause of all this. Further discussions and detail with regard to the topic will be explored when dealing with education and its relationship to health. That will be in chapter four.

e) *Home Affairs Services.*

This service is poorly equipped and under-staffed. Following the integration of the then Ciskei as part of the Republic of South Africa, Queenstown was regarded as the central service centre. Queenstown is thirty-three kilometres away from Sada. The service centre operates as the nucleus consultation centre at the expense of the community. The implication of this is that people have to travel long and costly distances to get a full service. These are the political injustices that the church has to address. The denominator element of the removal of the service centres is that blacks are stupid. That is a racist prejudice and stereotype.

f) *Human Resources Services*

Again, the service does not does not serve the community. People have to travel to Queenstown. The implications are the same as above.

g) *Justice Department Services*

The magistrate court provides a full hearing to cases, from minor cases to major cases. The language of this service in conjunction with the Correctional services, is that black people are corrupt and are criminals. The services in themselves are fine but we cannot miss the hidden message put across. The only problem with this justice system is that it postpones cases for too long which also raises some questions. There are allegations that prosecutors are bribed by the well-off. These are some of the unjust practices within the justice system that the church should investigate and reveal.

h) *Land Tenure Services*

Surrounded by a host of villages, this area is ideally suited to agriculture but because the apartheid regime knew that it was going to generate more money from taxation, it cared for it and made services available to people. People did not have to fail paying taxes because of the available transport services. While the service was sufficient, people were also taken for a ride. The church should investigate the difficulties that the land owners are going through in the process.

i) *Transitional and Local Government Services*

The service of the municipality or local Government is there. The problem starts from appointment which is based on favouritism. People who have been activists during the apartheid struggle are appointed despite the absence of skills or

qualifications. As a result, there is a growing conflict among the members of the same dominant political organisation, the ANC. Ultimately, this interferes with the delivery of services. Central to the cause of the conflict is who should get the fat-cake salary after who. The church has to be part and parcel of the management board to up-root corruption and nepotism. There is even an element of corruption among the church members who were individually appointed to the municipality. Such members include those who proved themselves to be socially active and responsible. When they were appointed to serve in the municipality they were contaminated by the corruption of the misuse of funds. They no longer serve the church but rather their own self interests..

Conversely, and without condoning nor justifying their actions, they were not appointed by the church but because of what they could do as persons. This is also analogous to those people who would demonise apartheid internationally and yet are racists in their own geographical land and in practice. The corruption they do in their capacities affects and stigmatises the whole church. Clearly, this calls for the church to develop a criteria for the appointment of its members to such positions. Without contradicting myself, qualification, skills and representation should not count any more in such sensitive matters, but "passion".

j) *Ranging Services*

This service was strong when the whites were there. It compliments the point we made that the service was aimed at ripping off the black farmers. While ensuring the safety of others on the roads, as well as backyard gardens from wandering animals,

farmers were penalised and taxed heavily. Their white counterparts did not reside nor farm in the area. They resided in Queenstown which is a commercial area but would come into the area for daily business and activities. That service is still needed. People who have backyard gardens complain that their gardens are destroyed by cattle and horses at night. In addition to that, live-stock owners would hide in the darkness after opening the gate for the live-stock to enter. The church should intervene and reveal the injustices done to those gardeners. The live-stock owners continue with their farming at the expense of the gardeners who also want to make a living. As a result of this unethical practice, people have lost interest in continuing with their gardening which contributes to health improvement. This has also resulted in the de-stabilisation of primary health care workers and has added to the unemployment problem.

k) *Recreation Centres and Facilities*

The available recreation centre is old and the equipment is worn out. It is as old as the place. The same recreation centre has been converted into a crèche. The mini multi-sport complex has been vandalised during socio-political upheaval. It has been renovated recently but it makes one shame-faced to mention that it is only the fenced area which constitutes the multi-sporting complex. Nothing else was done, and yet the funding that was allocated for its reconstruction has been spent. The church should negotiate land with the transitional and local government while providing the church "structure" for crèche services to continue. The church should also be engaged in the management positions to ensure fair allocation of resources and just decision making.

l) *Community Hall*

The community hall was built just after the first national democratic elections. The counsellors of Sada saw it a necessity that they build the hall first before providing any other services. As it stands, the problem here has been putting priorities right. The community hall is a necessity but should not come first. I strongly feel that church involvement in decision making could have made a difference.

m) *Revenue Services.*

The service centre is there. Its purpose is acute. The historical motive and initial rationale is clear as well. People should be encouraged to pay for services or otherwise the delivery of services will be stunted. The church should preach about the payment for services and their significance.

n) *South African Police Services.*

The community harnesses this service. In return they have been asked to form Community Policing Forums as a token of collaboration. At the same time they make the service a community owned one. This also guarantees the elimination of bribery accusations and consumer satisfaction. There already is a joint venture between the South African Police Services and the church underway.

o) *Transport Services.*

Transport is not a problem in the area for either local or long distance travels. This will be discussed and explored more in one of the following chapters when we

focus on the taxi industry. The church should consolidate and celebrate this service availability by, and with, the community.

p) *Road Safety Services.*

The service is there but it functions as the first line of consultation. Referrals are directed to Queenstown. That is also another challenge that the church is faced with, namely, to bring the service back to the people.

q) *Water Services.*

From the word go, water has not been the problem. Infrastructure has been planned in order to accommodate the installation of water taps to individual housing units. What the church should do now is to motivate people to pay for their services in order to make the delivery a reality.

r) *Public Works Services.*

The department of public works is there but since the government is privatising and integrating some of the departments, the future is bleak. The local and transitional government has taken charge of this service and is under its jurisdiction. There is no problem with this as long as nobody is in danger of losing a job and that the service provided will not come to an end. The church does not have to "wait and see" but should rather probe and determine how much progress has been made and what has been planned for the future.

3.2 Available Para-statals and Facilities

a) *Banking Facilities*

Before its establishment, the community did not have a public bank. The bank that was brought closer to a particular group was the Ciskei Agricultural Bank. Since the district is basically an agricultural one, this bank has been aimed at meeting the needs of the people interested in farming. By the turn of the century, another banking system had been established, namely, the People's Development Bank which is still not meeting the banking needs of the community because people are ill equipped and less skilled to begin their own businesses. In that light, one can discern the absence of consultation in terms of service delivery and community development. Another dimension of these banking systems is that they confine people to their communities. This is a tradition of the apartheid government who caged people into homelands. As a result, people hardly think in optimistic and prospective terms. This is to their detriment. In order to fulfil "conventional" banking and transaction needs, the majority of people have to travel to Queenstown. Despite the fact that a Standard Bank Auto machine was installed, it did not provide all the banking transactions that one would need from the agency. The church should mediate for the provision of a full service, and for putting in place the mechanisms which prevent theft. This will also create more employment opportunities from personnel, clerks, drivers, cleaners to security officers. The bank will assist by ploughing back capital that has been invested by the community. It will do that by funding some of the ventures that people will have to establish. It is only in theory that when we speak of Sada we refer to the spatial area, in terms of facilities, resources available and the delivery of services, it also has to cater for the innumerable number of villages

around. This causes a lot of stress on the budget for Sada which, in turn, places enormous responsibility on the church.

b) *Dongwe Hopsital and Para-statal.*

Sada falls into the area of jurisdiction of Dongwe Hospital. The hospital was built in 1986. It is six kilometres from the area. It has been privatised recently. People lost their jobs. Patients are victims of the situation. The church should be part of the management committee and be involved in the whole management of the hospital. Certain strides have been made around this, however, not much progress has been achieved yet.

c) *Escom Facility and Para-statal.*

There is the power service which is run by Escom. Since Escom took over this service all the housing units have been installed with power. Consumers have to buy tokens to re-charge their power. Cases of power robbery are reported but are very rare. Employment opportunities were created when installation took place. The church should police the power prices and ask the community to be vigilante of power robbery.

d) *Hewu Legal Advice and Development Centre.*

To cater for the diverse needs of the sub-region, this centre was established initially as a Legal Advice Centre in 1993. It added development services to its programmes and depends on external funding in order to continue with its services. The church should collaborate with this service centre to generate further funding for the continuation of its services. I believe that the active involvement of the church will

help diminish corruption. This centre has a history of misuse of funds and equipment. The coalition management system, just like in other sectors and departments, will assist in minimising corruption and abuse.

e) *Library Facility and Services*

There was a library in the area when it was under the jurisdiction of the apartheid regime. However, when the region was buntustanised this resource and service ceased to exist. It is only now that the community library is under construction. The charitable contribution of the respective N.G.O's that funded the construction of the library has partially dealt with the problem. The absence of the library service perpetuated difficulties in the learning process which is pivotal to health. "Learning" will be discussed in one of the subsequent chapters.

f) *Post Office Services*

The Post Office is there. There is robbery from within the staff members. Reasons are attributed to little income received. Honest people become victims because they have to pay for money that they never stole. The church should preach the gospel of honesty to them and encourage the imposition of strict punishment of culprits. It is only Dongwe that benefits from the delivery of mail directly to house mail-boxes. Sada was asked to install post boxes and nothing has happened ever since. The church should ensure the fair and equal treatment of all, especially in the delivery of services. Poor management is also reported. Mail delivering employees drink at work. The community should also be vigilant of this.

g) *Telcom Facilities and Para-statal.*

Communication services have been improved since the first democratic elections. It is easy and much quicker to install a telephone than ever before now that this service is privatised. Substance will be added to this when we talk about the businesses. The church should be more informed about the policies of the company.

h) *Whittlesea Development Forum.*

This is a joint venture made up of business people, volunteers and ministers. It is not working against the Legal Advice and Development Centre. They feed on one another. It is not popular because its founding member and current leader has a long history of being corrupt. He is very good at his work but still corrupt. Consolidating the constitutions of such initiatives and ethical codes of behaviour for membership will minimise corruption levels. Members complained that more funding has gone down the drain because of the same person. He is more knowledgeable than the rest. Formal registration of these initiatives will help solve these problems. Equipping these ventures with lawyers will make the difference. The church should pioneer and inculcate the bringing to book of all corruption culprits.

3.3 Basic Infrastructure Available

a) *Bridges*

The bridge, which is as old as Sada, connects Sada to Whittlesea, the local shopping centre. Another bridge exists between Sada and Dongwe where the hospital was built in 1996. Prior to this, it was very difficult to go to Dongwe during the rainy seasons because of the river that needs to be crossed. The charitable contribution of the

Kagiso Trust which funded the construction of the bridge has to be acknowledged. The church should teach people to assume moral obligations like donating to charitable organisations. People should also be prepared to raise funds for community development projects.

b) *Electrification*

Street are installed with lights which minimise thievery and robbery at night. Poles of wood lower the risk of fire explosion. Every housing unit has been electrified following the democratic government's commitment to delivery. The church should assist with programmes which educate the community with regards to effective and safe use of electricity and power.

c) *Power Station*

The main power stations are near Queenstown. Locally, there are sub-power stations meant to supply the community with power. Power-cuts do happen but not often and generally, they occur only under rainy and windy conditions. The church should negotiate the availability of more stand-by artisans on such days.

d) *Roads*

The roads are not tarred and, according to some sources, funding that was allocated specifically for that purpose has been lost to corrupt practices. The church should champion the development of roads while pointing fingers at the culprits.

e) *Water Dams.*

Water dams that were constructed during the apartheid regime have been developed and new ones are in place as well. This was in line with improving and enhancing

hygiene and safety in the community. The church should motivate people to pay for their services. Clean and healthy water service is delivered to the people. The Water-down dam is not situated at Sada but the recently constructed Ox-Kraal dam is situated on the periphery of the area.

f) *Sewerage*

Before the modern sewerage system, there was a sewerage dam on the periphery of the township located in the same direction from where the wind blew. The types of toilet system used were the hole and bucket systems. After sucking the full toilets, the excrement was deposited into the dam. The stench would be blown into the community which maximised and heightened health risks. After the construction of a modern sewerage, the dam also ceased to exist and Whittlesea became the deposit place causing health problems there too. The church should be involved in community development and planning ventures. As it stands, the problem with regard to this is "planning".

3.4 Religious Bodies (A Multi-faith Community)

a) *Cell Groups*

Cell groups started only in 1997. They have been introduced by graduates from universities and technikons. They are a sign of good cross-cultural fertilisation and skills plough-back. They are aimed at the "spiritual" growth of fellow Christians and should be regarded as an opportunity for the church to further its purpose by co-opting them.

b) *Faith/ Spiritual Healers*

There is no fully established faith/spiritual healer`s association. They exist and function as individuals. Most of them function within the church structure. They are successful in their own ways. The church should encourage the establishment of spiritual healer`s associations to strengthen and affirm their contribution to the health cause. They are also God`s expression of His plan to help mankind.

c) *Independent Churches*

These are churches that are Africa-centred and remain honest to traditional African modes of worship and healing. They have the potential of restoring African values that have been lost. The lost African traditional values culminate in the deterioration of the health of the elderly. They are a good dimension of the church.

d) *Main-line Churches*

The so called main-line churches existed along-side the independent churches. The gap between the two seems to narrow at the level of worship. Because of the management skills they possess, they guarantee stability in the local church association. As we are talking, there are two minister`s fraternal bodies. One is composed of the members who were there from its inception. This one existed from time immemorial. The second one has just been established seeing that the old one does not function. The old one is an obstacle to the success of the new one. This is the greatest challenge that the church is faced with.

e) *Rastafarianism*

People want to belong somewhere. This religious group is not popular because of the use of dagga. They do not have a religious body as such but identify themselves as a group or community of the "I and I". Despite the dagga they smoke, they have strong social values and are peaceful people. This also presents the church with an opportunity to use them for its mission of the *shalom*. The church should not castigate against them. The church should rather try to establish ties with them and invite them to attend church services.

f) *Student Christian Fellowships*

They are school associations which are confined to school premises. They lack leadership and that is the challenge to the church. The church should operate officially at schools. These students have the potential of grabbing more youth to Christ. Problems like drunkenness and violence can be deterred through the use of these students. They should remain autonomous, though.

g) *Traditional Healer`s Association*

There is a fully established traditional healer association but unfortunately, its roots are in Swaziland as it has been established by sangomas who graduated there. This association does not get the blessing of the local sangomas because of the sangoma`s internal politics of graduation schools, and critically region. While negating this association, the local sangomas have not established their local and indigenous one. I think this is another opportunity for the church to mediate the differences and point a way forward. The point to be made is that these resources are an opportunity to address health problems. The association from Swaziland has

head-quarters, a constitution, prices for consultation and medical certificates that are issued. As a result, the association has a legal status. This would minimise robbery opportunities and also mediate the recognition of African Traditional beliefs. With regard to professional doctors and sangomas working together under the same roof, it is not yet feasible. This is also an opportunity for the church to facilitate co-operation and act as an intermediary between the two sets of ethical differences. The next page gives witness to
that.

3.5 Political Parties (A Multi-Party Community)

The Eastern Cape region has a history of regimes beside those which existed under the apartheid system, including Dr. L. L. Sebe, Brigadier Gqozo and the regimes which exist within the newly democratised South Africa. Some political parties mushroomed with time and disappeared. The existing ones are:

-African National Congress
-Democratic Party
-Inkatha Freedom Party
-Nationalist Party
-Pan Africanist Congress
-United Democratic Movement and
-South African National Civic Organization

These parties reflect divergent ideologies, views and the exercise of the right to freedom of association. This also shows that South Africa is not a one party but a multi-party state. In resuming the duty, the church-body should try to secure a seat in all of these organizations to update itself. In addition to that, all parties should have seats in the church association as well. The aim is to forge the future together and speed

up the delivery. The onus is on the church is to mediate conflicts, witch-hunting, corruption, power abuse and to educate the community in order to remove stereotypes.

3.6 Transport

3.6.1 Public Transport

Buses

-Owner (border busses)
-Employees (community members and from outside)
-Salary (not below the leaving wage)
-Skills (all drivers fully skilled)
-Boundaries (Sada, Queenstown, surrounding villages and long distances, respectively)
-Prices (special prices for pensioners and normal prices for ordinary people)
-Violence (sporadic)
-Consumer satisfaction (busses dirty)
-Line of Address (inspectors are there)
-Accidents (very rare)
-Charity (upon request and not to individuals)

Taxis

-Owners (local people)
-Associations (South African Black Taxi Association, Uncedo and South African Long Distance Taxi Association)
-Employees (male youth)
-Salary (below the living wage)
-Skills (all drivers fully skilled)
-Boundaries (local, Queenstown and long distances)
-Operations (queues on arrival, turns for long distances, contracts for distant daily commuters, hire by churches)
-Violence (between the associations due to boundaries)
-Prices (rise constantly)
-Consumer satisfaction (complain over prices and cleanness)
-Quality and Standard (local taxis are worse, long distance are good to better)
-Accidents (very rare)
-Charity (upon written application)

3.6.2 Private Transport

-Local vehicles

-Motor-bicycle
-Cyclists
-Horses

The church should have a seat on the management board of the respective associations. The agenda of the church is to close the gaps and plaster over the cracks that exist between taxi associations and commuters. There is a skittish allegation that taxi drivers and not owners, and if an owner happens to be a driver, they do not wash. To pioneer for the rights and the dignity of commuters, should be the dimensional role of the church.

3.7 Water Reservoirs

Ox-Kraal River

This river flows from the western side of the area. It is not deep and it becomes full during rainy summer months. Initiates in the bush utilise this amenity. The sangomas use the river and the brick makers also make use of the river. The river should be protected from contamination in every possible way, that should be the gospel about the river.

Ox-Kraal Dam

This dam was built in the mid 1980`s. It supports the surrounding villages in the eastern side of the area.

Water-Down Dam.

Water-Down Dam is situated in the northern part of the area. It is not situated right in the vicinity of Sada. This is the main dam that supplies Sada.

3.8 Animals/Game Available

3.8.1 Domestic Animals

a) Cattle

Very few people have live-stock in the community because it is a township. They make profits mostly in December but not much in June.

b) Cats

People keep them for various reasons such as petting, mouse catching and for bewitching objects.

c) Dogs

The motive is similar to that of cats. The breed of dog is not important among these people.

d) Goats

Goats are kept for business reasons or as part of subsistence farming. They make profits mostly in December but not much in June.

e) Guinea Pigs

They are animals which are perceived to be endowed with a supernatural power to make business prosper.

f) Horses

Horses are used by small subsistence farmers. They are not kept in the community as such but in a nearby village, Shiloh. They are kept for transport purposes and used for cart-pulling.

g) Pigs

Very few people farm with pigs at the back of their yards. Pigs constitute part of the seasonal business. It is believed that misfortune occurs when one has been bewitched through the use of pig-lice. People are not species conscious. Instances of measles are very rare.

h) Sheep

The motive behind keeping animals is to make profits. While accepting the genuine reason for subsistence farming, the church should also advocate for those who are affected negatively by this kind of farming. The church should facilitate the grouping together of people so that local government can do something better for them like allocating land and helping them to develop.

3.8.2 Wild Animals

a) Baboons

Not in the immediate environment, precisely. Those that were there had been killed and eaten. It is believed that they are used by witches. There is a sacred aspect of baboons in that some clans share their name: *u-Hlathi*. Those people who share the same name can not harm nor eat the baboon`s meat.

b) Hare

Hares are not in the immediate environment, to be exact. Those that were there have been hunted.

c) Lizards

Instances of lizards being used for evil purposes have been reported.

d) Moles

They are regularly found in gardens during the cold months of the year. There is a reported incident of a person being bewitched using its eyes and, as a result, became blind.

e) Mountain Goats

Those that were there have been killed and eaten.

f) Rats

Rats compliment the holism of life. Whether people like them or not they will always exist.

g) Snakes

Snakes are very rare to find and, when one is found, it is usually used for evil purposes. However, there is a snake associated with the clan name *uma-Jola.*

h) Wild cats

This refers to cats that have moved away from home. There is a traditional belief that once cats become old they leave for the bush but not due to maltreatment or anything else. The church, working together with the environmentalists, should try to

protect nature from human greed. Life is beautiful and is a gift that people should learn to appreciate. The church should also educate in order to rid people of superstitions and correct some of the beliefs which trigger a negative stance to nature. There is no department of environmental affairs and maybe that could be established through the church. By motivating people to do traditional art work, the church can create job opportunities by enticing tourists and generating funds for the community at large.

3.8.3 Water Animals

a) Fish

The river is not deep and only small size fish are found.

b) Frogs/ Toads

These can be found mainly after the rains. There is a belief that they are used by witches as well.

c) Snails

Snails are found often in rivers but can also be found in gardens.

d) Snakes

Snakes are rare to find, if one is found in the water taps, it is alleged to be having an 'owner". That is, its presence is understood to be evil. The church, working together with environmentalists, should conscientise people about the beauty of nature. Cruelty to animals should be fought through conscientisation by the media. Animal protection and security services like the S.P.C.A and others should be made available. That could also mean job creation which is very crucial to health.

e) Tortoise

Tortoises are very scarce. They were eaten by the coloured people. They are used to make live-stock increase rapidly. They are either kept alive with poultry or killed and their shell used as a drink-pan.

3.8.4 Birds/Poultry

a) Bats

Are found but are very rare.

b) Chicken

Farmed for domestic use and ritual purposes. Species is not an issue among the people.

c) Doves

Farmed mainly by male youth.

d) Ducks

Farmed for domestic use.

e) Geese

The reason is similar to the one above.

f) Garden Birds

They are wild in nature but like the human environment. They eat in gardens and feed off other wild plants.

g) Owls

They are seldom found. They are regarded as a bad omen.

h) Turkeys

They are farmed for domestic use and are rare to the environment.

3.8.5 Insects

-ants
-bacteria
-beetles
-bees
-butterflies
-cockroaches
-crickets
-earthworms
-flies
-locusts
-millipedes
-mosquitoes
-parasites and variants
-silver-fish

The church should preach the appreciation of nature. Traditional teaching is done through nature and Jesus taught through nature and parables. Nature is the source of all wisdom and is a teaching aid. Bacteria is necessary for the decomposition of rotten matter, thus adding to soil fertility.

3.9 Trees

a) Fruit Trees

-apple
-apricot
-fig
-grapes
-guava
-orange
-peach
-plum
-prickly-pear

-strawberry

Very few people have all the above mentioned trees. The regular and common tree is peach.

b) Non-Fruit Trees

-Gum Tree
-Olive
-Pepper
-Poplar
-Shrubs
-Thickets
-Thorn trees

c) Flowers

-Aloes
-Fungi
-Herbs
-Hedge
-Mushrooms
-Roses
-Sunflower

d) Grass

-Lawn
-Mixed veld
-Sour
-Sweet veld

The sangomas use some of the trees and herbs to heal diseases and sicknesses. Lawn is often used to beautify the gardens. The church should again motivate people to be environmentally aware. Strolling in the veld refreshes the mind and lowers stress levels. Having this kind of environment and nature around does not mean that the environment is healthy. It is very dry and cold in winter, and extremely hot in summer as well as being squalid and frustrating.

3.10 Vegetable

-Beans
-Beetroot
-Cabbage
-Carrots
-Garlic
-Onion
-Peas
-Potatoes
-Pumpkins
-Spinach
-Strawberry
-Tomato
-Water-melon

3.11 Crops

-Lucern
-Maize
-Wheat

These are the types of fruit, vegetable and crops that were produced in the area. Unfortunately, agricultural industry is in tatters now with only individual plants growing in people's back yards. The church should seek to restore the culture of agricultural production to alleviate the poverty problem. Some of the nearby farms left by the white farmers could be allocated to willing people in plot forms. This would help to redistribute the land claimed by the people of Shiloh which people used for subsistence and communal farming.

3.12 Soil

-Clay
-Mixed
-Sand

3.12.1 Colour

-Black
-Red

Ordinary people do not take soil types into consideration which has a bearing on their cultivation and farming practices in general. This project becomes an opportunity to educate the community with regard to such matters.

3.13 Relief

-Mountains
-Cold
-Heat
-Wind
-Rain

The area is surrounded by mountains that are not too high which makes the place too cold and snowy in winter. Winter starts early in March and drags on until September. The freezing point is sub 0, 2 degrees Celsius. Summer starts very late, at the end of September, and continues up until March of the following year. The highest heat point last reported was degrees Celsius. The winter months from the month of July to September are accompanied by strong winds. The region receives summer rains which start late in November and continue up until February of the following year. There is a lot of lightening and many thunderstorms.

3.14 Population/People

Talking about population, Verhulst in Komondy has said that:

> I have long tried to determine by analysis what the probable law of population is, but I have abandoned this ...the data provided by observation are too few to permit verification of the formulae . (1938)

This shows that people cannot be regarded merely in terms of population or as objects. If we reduce the people population and objects we will be leaving out other biotic elements of the community which ultimately constitute that community population.

Therefore, the following menu and scope provides a picture of the community under scrutiny:

-AmaSwati
-AmaXhosa
-The Coloured
-The Fengus
-The Malawians
-The Sothos
-Whites
-Zambians
-Zulus

The church should fight xenophobia. Foreign people contribute to the creation of job opportunities and the economy of the country. In this respect, the community should not take the law into its own hands following the alleged accusations that they are illegal immigrants. There is so much that people can learn from one another and, ultimately, enrich themselves. Derogatory references to immigrants such as *ama-Kwerekwere, ii-Ndzantsi, amaBomvana,* or *amaDlagusha* should be stopped. They are human beings and created in the image of God just like anybody else in the community. There are also gender pejoratives which include *ama-hule* (whores), *isikhebereshe,(*same as former), and many others. Some terms are based on the behaviour of immigrants. For example, the word *iMpimpi/uNgcothoza* refers to an informer. A language "detergent" has to be applied and should inculcate the restoration of human dignity. The people are predominantly *amaXhosa.*

3.14.1 Ages

-Infants
-Kids
-Youth
-The Elderly
-The Aged

People should not be discriminated against on the basis of race, ethnicity, age and sex. Equal opportunities should be guaranteed for all. It should be the church's duty to make itself accessible to assist on occasions when the violation of human and constitutional rights takes place.

3.14.2 Abnormalities/Disabilities

Abnormalities are sensitive and crucial aspects of the problem at hand, namely, health. Abnormalities in the district are either natural, induced by "spells" performed by humans, or the result of accidents or injuries sustained during the fierce struggle and fight against apartheid. Some of the observable and reported abnormalities are:

-stroke
-maimed arm(s)
-maimed leg(s)
-curled fingers
-curled toes
-amputated arm(s)
-amputated leg(s)
-rickets
-obesity
-humps
-blindness
-dumbness
-stuttering
-deafness
-insanity
-epilepsy
-albinos
-ageing.

The worse part of all is that some of these disabled people do not have access to wheel-chairs and crutches for locomotive purposes. Some rely on self-made wheel chairs or crutches. The positive aspect of this is that it has created an opportunity for

members of the community to develop their talents and skills. The church, as a responsible and morally ethical institution, should champion the care of these people. In the gospel according to Matthew 11cf, Jesus called unto himself all those that were heavy laden and promised to give them rest or redress. The modern church does not have to call them but should go and visit them. The church will do that after (s)he has organised herself/her resources and, of course, after collaborating with the government.

3.14.3 Food

Defining food, Knight says that it is: " any material containing carbohydrates, fats, proteins, minerals, vitamins and water that are utilised by the living organism to promote growth, repair vital tissues, or provide a source of energy (1965:178). According to this definition, discrimination and judgement on the basis of food is wrong. This puts diet within its context. People in the area eat:

-Beans
-Beetroot
-Fruit
-Meat
-Milk (Fresh) and Sour Milk
-Mealie-meal
-Peas
-Samp
-Spinach
-Maize
-Veld or wild plants and
-Wheat

The staple source of food for the community is mealie-meal. Food parcels are supplied at the clinic to those who can not afford to buy food. The church should also work with the clinics around this. Hand outs should not be encouraged but people should

use their gardens to produce food. It is very unfortunate that people consume too much liquor which is very dangerous and destructive. This is based on the fact that it does the opposite of what food is or should be doing in the body. The church should publicly declare drunkeness as immoral and unacceptable . Communities have become poor and corrupt due to the excessive consumption of liquor. The poverty rate at Sada ranges from moderate to worse. There are times where people have to be furnished with food hampers in order to survive.

3.14.4 Entertainment

-Bashes (gained momentum, youth)
-Boxing (not there anymore because of lack of promotions and funding)
-Cricket (Growing remarkably, youth)
-Dancing (growing at a slow pace, youth)
-Drama (fair growing interest in youth)
-Foot-ball (losing to cricket, youth)
-Gambling (the popular one is the "dice")
-Karate (disappeared)
-Net-ball (not wide spread) and
-Rugby (slowly disappeared)

The church should seek to re-introduce the culture of love for sport and entertainment which is very crucial to health and in deterring violence. However, youth should be warned that bashes are also riddled with violence, liquor consumption, drug use, sex, rape, contracting disease and finally death. Emphasis should also be made on the fact that competence and activity in sport should not be improved through drug use.

Formal education, information transference, knowledge accessibility and research which is "inclusive" should be emphasised. There is a reported incident where a

rugby player was struck and killed by lightening during a rugby match on a rainy day. This was attributed to witches. The sweating and lightening produced more energy on the body of a player of which the body could not stand. It is in this light that inclusion is required because people get empowered in the process.

In summation, this environmental analysis and detail has painted the "organic" picture of the community of Sada, and how its biological and physical components effect the health of the community. Furthermore, it has provided details of the available services allocated under the previous historical regimes and those which exist at present. An analysis of local structures has also been brought to the fore. From this we saw the backlogs and the plurality of life in the area of which people do not use to their advantage. Human relations from the pre-colonial, colonial and to post-colonial/missionary period have also been discussed. We hinted at how different professional and capable bodies work at variance with one another. In addition to that, it is evident that corruption retards growth and development in the area. Because of the absence of adequate education, in passing, we have shown how people misinterpret the existence of animals and misuse them. However, an important point has been made about animals. That is, animals satisfy a host of needs including emotional, food, religion, transport and economic needs The population group has shown the diversity of the people in the area and how harmoniously they could live with one another. The definition given on food restricts people from castigating one another on the basis of what they do or eat. Food gives people identity of which (food) is the gift from God. Liquor as the social menace, is a hindrance to progress and is the cause of stunted growth and development. Although liquor belongs to the

category of food according to the definition given, it should be demonised when it is abused and should be lobbied against. Can I hasten to add that it should, for that matter, be publicly condemned.

A caution has been made that people should not be discriminated against on the basis of age and sex/gender which is there in its own right. History has it that people have been abused and victimised on the basis of these natural arrangements. People are motivated to learn to be responsible for their own lives and development. The presence of plants and animals in that area does not mean that life is at its best and all is "booming". There are practical dysfunctions, operational hiccups, backlogs and deficiencies. Finally, it has been made quite clear that the church has to change its roles according to the needs and urgency of the situation. More and more formal education should be inculcated coupled, of course, with traditional education. As a matter of enhancing people`s relations and promoting health within the household, the following section is going to look into the question of housing. That is, how does the availability of housing and delivery, as a human necessity, affect people`s health and their environment.

4. THE IMPACT OF HOUSING INADEQUACIES ON HEALTH

Housing has been one of man`s basic needs from time immemorial. Housing can be looked at from various vantage points such as architecture, structure, service, the implications of having shelter and, ultimately, what it satisfies. This part of the project looks at the contribution and impact of housing on health. With the hindsight of the history of housing at Sada, it also puts a spotlight on strategies and mechanisms which need to be put in place to address the problem, as well as its ramifications. Lastly, the study recommends and points to housing schemes which are to be made available.

To recap on housing as architecture, housing is the product of the "image" that one constructs. It is an image of a superstructure that encompasses many things. This means that the human mind is at work trying to find solutions to the problems that (s)he is faced with and to fulfil the needs of oneself, family, community, nation and the global village. Time, modernity, power and human creativity are determinants of the quality and types of housing which are designed. I am very conscious of the state of affairs and the modes of shelter which exist. Before the human mind could evolve, develop and become advanced, thickets/bushes, caves and holes provided shelter. There were no fixed houses or homes because people never stayed in one place for grazing purposes. In the process, this led to the absence of adequate housing and modern day delivery. Ranson (1991), in his foreword, gives witness to the fact that:

> Healthy housing, together with clean water, sanitation, food and clothing, is a basic human requirement. This has been the case since humans sought caves for protection against wild animals and external elements. Some 20 000 years later, we still need refuge against the outside world and housing that provides a safe and healthy environment in which to live.

This means that people today need more than shelter and it should be coupled by other services as well. This shows the added meaning and value that people attach to life and resources. In the final analysis, these fantastic, need-based attachments improve people`s health. For instance, a housing unit without a water connection only partially solves the problem of health. Hygienic disturbances will still find their expression. Sanitation and water complement each other. There can be no proper and clean sanitation without the connection of water into the housing unit. The place and the environment will be covered by bad smell, germs and, ultimately, health will be affected. We have seen an instance at Sada where the excrement was deposited at the periphery of the location.

Housing is not autonomous, the warmth which exists within a home is provided by parents who earn a living wage which enables them to buy basic necessities such as food and clothing. It also gives people an opportunity to pay for other services due to them. Because there is not much food available in many homes, children are forced to beg on the street. That is not the end, the sex-business then begins. People will do anything to find food to feed themselves. In other words, poverty and food scarcity is a recipe for human misdemeanour, degradation, loss of social values and the cause of innumerable social problems. Lastly, a home is a place of consolation, warmth and support that people of all ages need. Finally, to provide a house is to prevent a

series of disasters before they actually begin and serves to create ample opportunities for the betterment of people`s lives.

4.1 Qualification to housing

Let me first, as a point of departure, introduce Jesus and his response to housing. Jesus in his life-long adventures of healing people was, essentially, homeless. He was exposed to many dangers. Jesus the historical religious man and the embodiment of God, threatened by the environmental dangers, saw the need for a house. Matthew 8:20 reads that the son of man has "no place to lay his head". This shows that everyone without a house is vulnerable and subject to environmental dangers, therefore the interventionist care of others and the government is necessary. Communities are diverse in nature in terms of age, sex, status, professions, affiliations and philosophies of life. These social categorisations were a criteria to qualifying for housing which was unjust and discriminatory. At the end of the day, it benefited some and left others helpless victims. The following are the views on "qualification" for housing.

4.1.1 The traditional view on qualification to housing

This view is typical of being African. It favoured the allocation and entitlement to housing on the basis of natural arrangements upon which people base their culture.

a) *The natural status element of the criteria*

A person needed to be married in order to qualify for a house. That is implicit of the fact that mature people get married. There are exceptions where an adult person would be allocated a house in light of the fact that she or he had children. Unmarried

people with children did qualify for housing. This is the quality and value that the church should seek to restore. Today unemployed, immature youth build their own shacks to escape parental control. Subsequent to that is the explosion of illegitimate children and orphans due to pre-marital birth and parental death in the delivery process. Poverty escalates, street kids manifest, prostitution, abuse and other diseases become the norm of the day. If traditional practices can curb any social ill, they should be restored and promoted.

b) *Sex (Gender) element of qualification to housing*

Black communities are gerontratic and patriarchal in structural design and practice which means that males have the upper hand. This puts women in a very disadvantaged position and marginalises them. Widowed women were often given priority over other women in term of the allocation of housing. Today, the church should ensure that no one is discriminated against on the basis of gender, and orientations, for that matter.

c) *Age element to qualification*

This has been nearly dealt with. According to the African tradition, adults were entitled to housing while children had to live with their parents until they got married or died. One remains a child until one gets married, after marriage one's rights as an adult are recognised. However, today that view is flawed. The constitution of the country stipulates that maturity age is eighteen years of age. The disadvantage of that is that the traditional view with regard to housing prevents the redress of the problem of housing. Youth who could build their own houses do not get the

opportunities. In addition to that, it robs youth of their rights as humans. Over-crowding in the homestead itself was the cause of the health problems. The church should promote democratic rights awareness while regulating justice practices. In addition to that, it should conscientise people about the benefits and dangers of those rights. There should be strong support systems because it is very dangerous to stand up for one`s rights.

4.1.2 Enlightenment, modernity and the democratic view

This view is, in essence, a reversal of the traditional view as it gives citizens a dividend of the democratic right. However, it is very critical of other details. It tends to support those who have the potential to develop themselves, while deriving plans for the indigent. The undertone of this view is one of positive discrimination. For instance, it is an ethical moral action and practice to make subsidies available for people to build houses on the basis of their earnings. It is, by the same token, an ethical moral action and practice to build houses for those that can not afford it. Such houses would include those for old age pensioners, the permanently disabled and orphans. The church knows the indigent and helpless members of the community. It should assist the government in identifying them and strategically addressing their needs. According to this view, all adults, married or not, and irrespective of their party affiliation, are entitled to housing so long as they are rightful citizens of the Republic of South Africa. This view transcends the status quo which hindered people and kept them stagnant in their lives.

4.2 Types of housing

Time, power, area and evolution are determinants of housing type/ forms. We have accepted the robbery done when addressing the housing problem at Sada. However, we should also recognise the urgent need of housing in order to avoid obsession. That does not justify the poor quality of housing that has been delivered to people. The following are the types of housing provided:

4.2.1 Government/ State Built Houses

a) Plank- Built Set of Houses

These houses were built in 1963 to meet the government policy of dumping and actually provide a shelter. These houses did not provide homes as there were no other services attached to them. They were two roomed houses. One can ask oneself moral questions around that, especially in terms of the lack of privacy. Health was, as a result of that, unstable. The detail for allocation is known to us. Link the weather biography provided in the previous chapters to this type of housing.

b) *Cement-Block Set of Houses*

This is another set of housing secondary to the planks. These houses were built of cement blocks. They were built to fulfil a criteria of durability rather than meeting people`s health needs. Community houses built of cement-box alone presuppose the lack of planning on the part of the government. In addition to that, the waste of material and the costs in building, and not to mention the lives of the people affected by the cement. These are four-roomed houses, which have been allocated to two families. Some of these housing units were left unfinished as two-roomed units. That is, they were also back to back houses. The allocation and division of the

house eventually left each family with two rooms. Some of these four-roomed houses, back to back, accommodated four different families. Hostels specifically reserved for disabled people and their families were built at a later stage. I must also mention that other services like water, sanitation and electricity were not part of the housing scheme and system.

c) *Iron-sheet/ Corrugated-iron Set of Houses*

They were built after the cement block houses. I suppose they were built because a lot of cement had been wasted on the all-cement houses. Iron sheets/corrugated iron set of houses were also put in place. These were also two roomed-housing units. This shows that the government had the means but that it lacked interest in ensuring the quality of housing for the sake of black people. As a result, the health of the community was affected against the backdrop of the quality of the iron sheet and corrugated iron material.

d) Bricks-Set of Houses

This set of houses were a completion of some of the unfinished two roomed housing units. They were not new houses but the two rooms that were added to the existing uncompleted two roomed cement units and houses. Other families were allocated those newly joined units which shows that there was no more ground for construction to meet the overwhelming number of people lacking housing. This should be the basis for the church to get involved in matters and policies affecting the community.

4.2.2 Houses Built By Individual People

It is obvious that the houses that were built and provided by the previous regime did not meet the standards for a healthy life. As a result, people stood up and took action to resolve the situation. The apartheid government did not care at all about the black people. That government concerned themselves with serving white interests:

> The housing problem in the Third World societies can best be understood as the product of the general conditions of capitalist development rather than the product of particular technological or organizational system...(Ward, 1982:85)

This is clearly evident in the material which was made available during the establishment of Sada. The material alone without proper attention on the quality of housing could not make any difference. The interest of the apartheid regime was in taxing blacks. This was evident by the service centres made available in the community of Sada. To pay those services meant more money to make a reasonable delivery for those in the cities or urban areas. As a result, people were forced to take some form of action in order to provide themselves with shelter.

a) *Extend-(ing) State-Built Houses*

The housing need which developed into health problems was pressing and pushing. People were impatient as a result of unfulfilled promises. There was a need for more space to accommodate the family. This did not mean that the ego side of the house was not important. People started adding and extending their housing units. If you ask the owner about what (s) he has done they dare not look you in the eyes as to verbally answer the question would be another thing. People did what was in their power and best for them. One can imagine the stressful situation that people were in as a result of the inappropriate housing systems.

b) Restructuring State Houses

Extending and restructuring a house are two sides of the same coin. Extension is more about adding space while restructuring is concerned with the beauty of the house even though there can still be some measure of size increase in the restructuring process. Those who considered themselves with extending or restructuring their houses tended to be more well-off.. The more beautiful the house becomes the more status they get and the happier they become. All these are ingredients to improving health.

c) Small Cottages

For reasons known to the people in question, some built cottages along-side the main house. This has a traditional dimension to it. Traditionally, youth used to have separate rooms built along side the main house for purposes of privacy. They were also aimed at giving peace of mind to the elderly. That is another strategy which people adopted in addressing their housing needs.

d) Establishment of Shack Settlements

For African people, land and live-stock are the most important assets. We have documented how they lost land. The release of the former state president Mr Nelson Mandela brought a change in people's lives. The farmers that were living nearby Sada packed up and left for fear of integration and sharing with the blacks. This was an opportunity for people to flock into the farms that they had established themselves. Some started subsistence farming. The houses that were built were made of raw-mud. Some were made of corrugated iron and others made of bricks.

Following the chaos of the white regime so people built their own homes. The establishment of these informal settlement ushered in a host of problems. These problems, culminated in innumerable health complications like an increase in youth birth rates, crime and heart –related diseases among the elderly. Youth built their own shacks and the co-habitation rate grew alarmingly. Birth and poverty rate increased dramatically. In essence, the deterioration of human relations became the cause of heart-related illnesses among the elderly.

e) Subsidised Houses

As I have shown, some people are employed as professionals which means they have the means. This group of people, together with business people, were the first to build houses with the aid of government subsidy schemes. These houses have all the necessary services attached to them and have improved people's lives as well as given status to the owners. This makes the community more uneven.

4.3 Other Types of Housing

a) Token Houses

These are owned by people who were left houses by local white farmers who quitted. This farmer bought an area of land. The land was alongside the sites that were for sale to those people who could afford to buy them for residential purposes. The farmer built houses there for "his people" as a token of thanks for the service they had rendered to him. This area of land and the houses which were built there gave them a certain measure of status. The houses were not ego boosting houses but for

people from the farms they meant a lot. They are four roomed houses with sanitation.

b) House Won Through a Competition

There is one big house which was won by one of the local business men. One can imagine for himself/herself the status of a house won in a competition. The house was won about fifteen years ago. With regard to housing, the church should again, in collaboration with the government, speed up the delivery process. The modern criteria for qualifying should be official and standardised. A meaning should be added by the state coming up and introducing the immediate, short and long term goals and targets on housing delivery.

4.4 Inadequacies of the Houses

We have seen that what makes a house suitable for human habitation and stable health is a fully serviced house. That includes:

a) *Size*

The size of the house should take into account the geographical region and the available environmental space. It should also recognise the presence of other social needs. The prospective growth and development of the population is equally important in considering the size of the house.

b) *Quality*

We have seen the dissatisfaction caused by the delivery of poor quality housing under the previous apartheid regime. Housing quality should be based on consultation with

consumers of that service. The approach should be a two-stream process. The government should facilitate the delivery and the church should negotiate the costs involved as well as the standard of housing. The government should deliver reasonable housing to the people. In fact, recommendations on respective housing schemes will articulate this.

c) Sanitation

To prevent dissatisfaction that could lead to other socio-political problems, the housing-units should be fully sanitised. This will also deter hygiene-related problems. The process has been started already but is complicated and made difficult by the rocks in the area. As a result of that, funding has ended because it meant the hire of expensive machinery. In addition to that, the contract period had lapsed and anything beyond that meant extra funding. There has been a temporary stop until such time that more funding is made available.

d) *Water*

The water infrastructure is readily available in the community of Sada. This infrastructure made the connection of water taps into the housing units easier and much faster to complete.

e) *Electrification*

This is another component of proper housing which is indispensable. Winters are cold and safety against fires should be ensured.

4.5 What Housing as a Structure Satisfies

We said that a house is a mental construction and is inspired by human needs. This is actualized through construction from which we discern beauty. As a structure, a house satisfies the following needs:

a) *Emotional Needs*

With adequate housing, people feel happy. Happiness is the way to proper and stable health.

b) *Physiological Needs*

It fulfils this need because it shelters people and protects them from all the seasons and temperatures of the year.

c) *Social Needs*

People with better houses are socially elevated. That is another dimension of transcendence.

d) *Hygienic Needs*

With modern and adequate housing there is less vulnerability to colds. The chances for contracting germs through squalid and unhealthy surroundings are slim. That does not mean that leaking drains are not found intermittently.

4.6 What the Availability of Housing Implies

a) Delivery

The availability of housing implies that the government fulfils its promises and is committed to the delivery of services.

b) Democracy Dividend

The availability of housing also means that people get the dividend of the democratic right to vote for a particular party to be in power and invest in a share of the country's resources.

c) People Pay for their Services

The government is the government because of the people. The delivery by the government means that people support the government materialistically which, in turn, ensures that the government ploughs back what is due to the people.

4.7 Recommended Patterns for Housing Delivery

Housing should take the diversity of the community very seriously. The recommended patterns should therefore be as follows:

a) *Salary Variations*

That is, which housing scheme should accommodate which earnings.

b) *Age Variations*

Which age group can afford to pay and finish which subsidy schemes and loans and when. The government should not, at the end of the day, be left with deficiencies and be insolvent.

c) *Disability Variations*

People have different disabilities from physical to emotional. It will not make sense to bring the physically disabled with the emotionally disabled ones. They are all disabled but need specific considerations.

d) *Higher Status Variations*

This variation points to the fact that people will never be equal in terms of materialistic possessions. This is due to history, education, circumstances, family background, race, ethnic group, sex, gender, sexual orientation, political/religious affiliation and luck to say the least. The implication is that there should be a housing scheme specifically designed for people with a higher status. This also extends and has a geographical dimension. This would not be the reversal of apartheid but the constructive satisfaction of needs.

This chapter has looked at housing from various vantage points and how housing addresses health problems. It has indicated how different age groups, social status and circumstances contribute to the great need of variegated housing schemes and services. The next chapter is going to demonstrate how education, as another form of service and delivery, complements housing. Housing implied the employment of people qualified to do the right job efficiently. It also implied equipping people to cope with life-long challenges as they surface.

5. THE EDUCATION ANALYSIS AND LEARNING.

We have seen in the previous chapter the dire need for people to be trained and educated to serve others as well as to do things for themselves. The one and only way to accomplish that is through education. We are also very aware of the stereotypes that exist in the understanding of education. So this chapter puts a spotlight on the promotion of marginalised traditional forms of education. Emphasis is also made on the fact that both Western/professional and traditional forms of education should, in our context, inform each other. They are part and parcel of our realities. It will be foolish to pretend as if they do not exist alongside each other. That is one of the reasons why there is population explosion, crime, poverty, sickness and other such related problems. It is because the traditional form of education has been brushed aside and has finally lapsed.

At its core, this chapter focuses on education as a service and tool to address social problems and improve health. Education statistics will not be given for the sheer change and development brought by democracy over the past few years. Let me first introduce Jesus`s response and attitude to education and learning. When he first sent his disciples he sent them to make all the nations of the world students/disciples (Mt.10). One of his disciples asked Jesus to teach them how to pray. His lesson highlights the "Father" which is about instilling traditional filial values of respect. "Hallowed" is one of the element of his lesson which, to me, points to the sacredness of parenthood status. "Will" is tantamount to the law in that there has to be the observation of the rule for the sake of order. "Bread" pertains to

nothing else other than the provision of adequate feeding and the right diet. "Forgiveness" pertains to issues of working out differences between people. In South Africa we talk about reconciliation under the machinery of the state to heal the wounds of the past. "Debts" the forgiveness or cancellation of debts imply the recovery of the economy and the actualisation of other dreams and services. The local church makes its impact by influencing the G 7 countries to cancel South African debts inherited from the apartheid regime. "Temptation" is nothing else other than self control and public morality. "Delivery" which is at the centre of any machinery and body given the mandate to do so. Finally, "evil" is nothing else other than crime which has to be up-rooted. Lastly, the "kingdom" is the political term. It implies that people should be educated on and about state or political issues like being involved in public policy making. This is what Jesus would like to be entailed into the curriculum.

Lastly, I have been careful to interpret religious or spiritual terms secularly to effect a meaning into the discussion. However, it still surfaces and will be made clear that there is a back log in education as Ramphele and others in their papers have argued:

> The absence of resources, not only in the present but also in the past, means that in general the facilities available, and the quality of education provided, for black children of school-going age have always been and remain far below those of white children. (1989:14)

This presupposes the educational differences and gaps that exist between the two racial groups. The reason is simply historical and is about power relations and abuse. How resources have been allocated featured very strongly in the education

service and imbalances. However, it is accepted that the change and the transfer of power from the previous regime guarantees the redress of education imbalances. It also ensures the delivery by the government which will probe stake holders. That means that a new definition and understanding of education will be ushered in. Education is best understood in terms of its structure, curriculum, content, equipment, staff as well as its means and ends. For this reason, education will be looked at under the following sub-headings which , in turn, will determine the extent to which it impinges on health.

5.1 Education History

Education has diverse origins in Africa. There is a traditional African, European/Victorian and the Enlightenment/modernity view to education. Both views emphasise different aspects of life and regard certain things to be important than others. With regard to this, Fafunwa argues that:

> Every society, whether simple or complex, has its own system for training and educating its youth, and education for the good life has been one of the most persistent concerns of men through-out history. However, the goal of education and the method of approach may differ from place to place, nation to nation, and people to people. (Papers, p.15)

These are fundamental differences and determining factors with regards to education. That is, the goal is one but the culture and nature of peoples shape the forms it takes. The goal is to make life morally good, enjoyable and to improve the standard of living.

5.1.1 The Traditional African View

This is the view that is fully African in that it does not carve education from real life activities into an object standing out there to be studied. Education has not been a discipline but rather a way of life - meaning that to live is to engage in an on going learning process. However, there were cultural and traditional activities which constituted themes of learning.

5.1.2 The European/Victorian View

Let us look at the European rationale behind the introduction of education which, ultimately, gave it its shape :

> ...the early Victorian obsession with the education...is best understood as a concern about authority, about power, about the assertion (or the re-assertion?) of control. This concern was expressed in an enormously ambitious attempt to determine, through the capture of educational means, the patterns of thought, sentiment and behaviour... (Johnson,1970:119)

That answers the question as to why the quality of formal education of black people was poor. It was poor because education was aimed at imposing European values as opposed to developing and improving the lives of black people. As a result, the regime failed to see Africans as Africans but rather as barbarians and objects to be converted and tainted. In essence, it killed the true identity of Africans by producing alien beings out of the indigenous. I must venture to say that the major breakdown of being human (ubuntu), which is crucial to proper health for Africans, was experienced with the advent of the so called "formal" education with its civilising influences. The apartheid regime did not have any interest in the development of black people and therefore never bothered empowering these people for survival purposes. This is evident by the fact that the highest education qualification to teaching was a standard two. In time, that qualification requirement was improved to standard

five, six, eight and ten. I must hasten to add that this was the education that was aimed at assisting blacks to be literate only. They were never taken to colleges for intensive training. Across time and with the winds of change at play, up until the establishment of the Bantustans, a separate Examination Board was put in place and hence "separate development". Teacher under- qualification, separate examination boards, absence of equipment, curriculum, content and lack of incentive contributed to the lack of development of black people. This eventually shaped people`s conception and understanding of education wrongly. That is, they perceived and understood professional education as something put aside for whites. It did not end there, and went on to shape relationships in the sub-region and in the communities at large. It further inculcated individuality and the means to self-development only. That explains why in the interview process youth were allegedly accused of being spoilt by education and that they dissolved moral social responsibilities. The African understanding of education was that people should resume a holistic responsibility and being modellers of life to youth (Fafunwa, 15). Any form of reduction of this view was the violation of the role and significance of education. In addition to that, education is not understood in terms of structure. Rather, education is the means to know and understand life in its totality and being able to pass that knowledge on to generations to come.

4.1.3 The Enlightenment/Modernity View

The enlightenment/modern view of education is theological, administrative and educational (Smyke,papers, 18). That is, it is more Christian in its orientation which makes it European and eventually flawed because it demeans and demonises the

existence of local traditions. The administrative aspect of the modern view of education points to professionalism which also dislocates it from Africa. It also includes the management and skills necessary for modern education. In that sense, it is void of African-ness and does not reflect anything African. In essence, it kills African values and leaves them empty and meaningless. The educational aspect of modern education is that it instils European or western values to students or pupils. It gives birth to Black Africans who do not know where they actually belong. This stems from the fact that they no longer relate to African values, on the contrary, they are rejected by the Europeans.

Personally, I would take education as the "service" delivery by the government. It is the service delivery that could not work without the government taking the central position and playing the facilitation role. In order to operate effectively, it needs to be steered by the machinery of money or economy. That means this service delivery is not independent of other systems. Stake-holders are ancillaries to service delivery and are very crucial to its possibility. It does not necessarily need to be structured by specialists in government circles. It should involve all the stake holders as well. That refers to all race and ethnic groups, sexes, structures and businesses people. At the end of the day, qualified and professional people participate in the global economy. In this way, education would recognise and promote the interests and values of all.

5.2 Education Themes and Components

Education from the traditional African, European and Enlightenment views all have relatively similar components which take different forms with contexts. However, in terms of the themes and ingredients, the European/Victorian and the Enlightenment/modernity views will be bound into one for they are similar.

5.2.1 Themes in Traditional African Education

-Birth Rite
-Cattle-herding
-Circumcision Rite
-Cultivation
-Death Rite
-Hunting
-Ijaka (Girls promoting rite)
-Imbizo (Rallies)
-Lobola Deals
-Marriage Ceremony
-Shepherding
-Swimming
-Stick-fighting game
-Ukubuyisa Rite (To bring back)
-Ukukhapha Rite (Accompany)

5.2.1.1 People of Power

-Ancestors
-Chiefs
-Clan Heads
-Criminals (Izikrelemnqa)
-Family Heads
-First Born
-God
-Headmen
-Imbongi (Poets)
-Last Born
-Midwives
-Oodadebobawo (Father's sister)
-Orphans (Inkedama)
-The Aged (Izikhwaba nezikhwabakazi)
-Thungs (Izigwinta)
-Traditional Healers (Sangomas)
-Widows (Imihlolokazi)

5.2.1.2 Animals of Power

-Horses (In a dream or for dowry)
-Baboons
-Dwarfs
-Ghosts
-Ingqangqolo
-Inkwakhwa
-Lightening Bird (Impundulu)
-Owl
-Pig lice
-Umlungu (A White person in a dream)
-Ritual Animal (Cow, goat and sheep)
-Zombies

5.2.1.3 Insects of Power

-Bees
-Ants
-Others that manifest

5.2.1.4 Trees of Power

-Olive Tree (Umnquma)
-Umphafa

5.2.1.5 Objects of Power

-Lightening
-Circumcision Spear
-Family Rod
-Family Spear
-Igqudu (Knob-stick)
-Imiphanda (Vessels with traditional African beer)
-Isidanga
-Isithsaba
-Ubuhlalu
-Umnweba
-Rain
-Early Morning Horizon
-Moon
-Sun
-Water

5.2.1.6 Places of Power

-Grave
-Heaven
-Hell
-Home
-Lodge
-Inkundla (Space between a house and the kraal, court of justice)
-Iziko (Hearse)
-Kraal
-Mountain
-Umrhawule (A place where the Sangoma puts his/her objects)
-River

5.2.2 Themes in European/Enlightenment Education

-Anniversaries
-Birthdays
-Burials
-Curriculum
-Examinations
-Fees
-Games/Sports
-Holidays
-Inaugurations/Annointments
-Management/Supervision
-Performance
-Rallies
-Religious rituals
-Teaching

5.2.2.1 People of Power

-Children
-Christians
-Criminals
-Demon
-Government Officials
-God
-Jesus
-Orphans
-Pagans
-Poets
-Professionals
-Prophets
-Psychics
-Satan

- Aged
- Deceased
- Indigent
-Widows

5.2.2.2 Places/Institutions of Power

-Government Departments,
-Hearse,
-Heavens
-Hell,
-Home,
-Grave,
-Libraries
-Monuments,
-Mountains,
-River,
-Shops.

5.2.2.3 Animals of Power

-Angels
-Farm Animals
-Pets
-Ritual Animals
-Wild Animals

5.2.2.4 Plants of Power

-Variants (They bring many of them to beautify their homes)
-Herbs

5.3 Patterns of Learning in Traditional Education

-Games
-Mimicking
-Rituals
-Role Models
-Role Plays

5.4 Patterns of Learning in European Education

-Books
-Class Teaching/Lecturing
-Evaluation
-Examination

-Participation
-Research
-Technology
-Tests

Coming to the role of the church, the church should be engaged in the education system in various ways. One of the ways that the church should be a co-partner with the government is in the making of policies on education. The church should encourage people to exercise their democratic right by participating in the formulation of the education system. The church should also participate within schools by becoming a co-member of the school governing body. In summation, we have given the education history from different vantage points. We have also mentioned the similarities in the ingredients of education despite the divergent views. In addition, to drive the notion of uniqueness home, each education view has its own distinct entities and elements. The modes of learning in each view have been highlighted which has served to under-pin their emphasis and goals. In conclusion, the role of the church should operate at different levels - from micro to macro - in the sense that the church should know which policies fit which people and to ensure that the policies are applied in favour of all and without exception. As education is an integral part of housing in that it equips individuals for respective tasks, the next chapter points to the crucial variable of making education a possible reality especially now that we have to integrate different forms of education. That variable is nothing else other than the "economy".

6. THE ECONOMY AND ITS INTERACTION WITH HEALTH

It has been proven beyond reasonable doubt that education is central to people` lives. It has been shown, in one way or another, that, in order for education as a service to commence, there has to be a strong economy behind to steer it forward. Now we are going to understand the "what" and "what-not" of the economy. This chapter, as the title indicates, is trying to highlight the intimate relationship that exists between economy, health and also how education fits into the picture. Furthermore, this chapter serves as a catalogue of the social economy of Sada.

In the introduction, a definition of health was given. An analysis and definition of ecology has also been given in the chapter following the introduction. Now, let us look into the definition of "economy" as a branch, sub-system and discipline in the environment. The root of the second syllable in the word economy, according to "The Concise Oxford English Dictionary" comes from the Greek word *nema* meaning 'to manage. It is apparent now that the issue at stake in the environment is how to manage the available resources and services. I am aware of the monetary meaning that people have attached to economy which distorts its meaning. Quite knowingly and understandably this is not a sermon but the introduction of Jesus is of crucial significance in terms of the operations of the church. Jesus was never neutral and so neither can the church be. The economy, in essence, is about the management of human relations, affairs and activities. This is depicted when Jesus sent his disciple fishing so that he could pay for himself first and Jesus thereafter (Mat.

17:27). If one does not pay for one's bills, human relations deteriorate. In addition to that, one has to empathise with those who lack. That is what Jesus did. The other dimension to the text is that people should pay for their services. That is, economy is about the management of affairs. An ancient understanding of the economy was based on "fee-ing". The emphasis was not on money as money is a late invention. Rather, it was on what one is doing to free and liberate the life of another. This presupposes the fact that people are inter-dependent. Corn and live-stock were the forms taken to freeing another person. This points to the fact that basic needs have to be provided to free another from the bondage of poverty. Cairncross suggests that the integral parts of economy are exchange, scarcity and choice (1951:3). Life operates around, and in relation to, these concepts.

6.1 Social Indicators of Economic Growth and Development

The community of Sada has a long history of exploitation, poverty, hunger and disease. That does not epitomise a good and sound economy on their part. According to Balassa:

> Development economics is concerned with the acceleration of economic growth in a previously near static economy. Population and national output may have been growing slowly for a long time before such acceleration occurs. But at some point, and for reasons which doubtless run beyond the domain of economic analysis, the time trend of output per capita turns perceptibly upward. Such an inflection point can only be identified well after the fact, because it takes time to distinguish secular trends from the cyclical or random fluctuations. Development economics attempts to analyze the growth of an economy during the point of, say, two or three generations surrounding such an inflection point. (1977:3)

What Balassa is saying is that there are either natural or social factors which are responsible and contribute strongly to the scale of human development. For instance,

when there are enough rains, reasonable heat and minimal cold, it goes without saying that the agricultural produce will thrive. This will eventually improve the economic status of the people which will have a positive bearing on their health. Social factors refer to such instances as the change in, or of the government, from a particular or race interest to national. We are a living example of that. People suffered very hard under the leadership of the late Dr. L. L. Sebe who served the interests of the apartheid government. Another instance was the reign of Brigadier Gqozo who would provide employment opportunities to those that supported his government. Lastly, this was initiated by the apartheid government that favoured the white minority at the expense of the black majority. These factors affected people in a very crippling way. However, what is being emphasised here, is the inflection point for economic growth and development. Such can be attributed to the first democratic elections in South Africa. The new government which came in addressed the wrongs of the past. It started considering the plight, misery, business, poverty, unemployment, health, skills back log and other social factors of the whole nation.

Finally, economic growth and development at Sada can be measured against a variety of issues. This will start from the number of people employed, skills availability, businesses established, education and health status, delivery of houses and other services. The social demography can also be counted as an indicator of economic growth and development because developed communities have a lower birth and death rate. The flip-side of that fact is that political, economic support and empowerment is very crucial in that one has to be aware of how far does the

government go to eliminate the disparities between the categorisation modalities, nationally?

The following catalogue shows the available businesses, occupations, professions, services, skills and potentials without actually giving the statistics:

6.1.1 Professional Occupations

-Agricultural Profession
-Clerical or secretarial
-Correctional Services Officers
-Engineering
-Law
-Librarianship
-Management
-Medical Doctors
-Nursing
-Police Officers
-Prosecutors
-Religious Ministers
-Security Officers
-Social Workers
-Surveyors
-Teachers

6.1.2 Trades

-Brick-Making
-Brick-Laying
-Carpentry
-Electricians
-Motor Mechanics
-Painting
-Panel Beating
-Plumbing
-Shoe-Makers
-Tyre patch/puncher fixers
-Welding

6.1.3 Survival Skills/ Self-Income generating Projects

-Knitting

-Leather bag, purse and wallet making
-Sewing
-Skin Tanners
-Tailors
-Grass and Iron sheet, bin, post-box and trunk making

6.1.4 Industries

-Taxi Industry
-Textile Industries

6.1.5 Businesses

6.1.5.1 Stable Businesses

-Baker,
-Bottle-store
-Butcheries
-Clothes and Fragrance sellers
-Driving Schools
-Farming
-Furniture Stores
-Garages
-Hair Salons
-Money Loaners
-Photo Studios
-Photocopiers
-Shebeens
-Shops
-Sour-Milk Sellers
-Telephone Service Outlets
-Radio, Television and Watch Repairers

6.1.5.2 Unstable Businesses

-Barber
-Cow-Dung Sellers
-Gardeners
-Primus and Flame Stove Fixers
-Wood Collectors and Sellers

6.1.5.3 Seasonal Businesses

-Circumcision
-Slaughterers

6.1.6 Hawkers

-Cigarette-Sellers
-Cooked Food Sellers
-Dagga Dealers
-Fried- Fish Sellers
-Fruit Sellers
-Sweet-Sellers
-Herb Sellers
-Vegetable Sellers

6.1.7 Domestic Workers

-Employee (The poorest)
-Employer (The well-off)
-Salary (between R1 200 –R2 000 per Annum)
-Benefits (None)
-Work Days (Monday – Saturday)
-Work Hours (7H30 –17 H00)
-Leave (unpaid)

6.1.8 Poverty Expression

-Illiteracy
-Unemployment
-Poverty
-Hunger
-Malnutrition
-Disease/Sickness
-Diet
-Attire
-Individual Cleanliness
-Language
-Rape
-Violence
-Abortion
-Miscarriages
-Birth Rate
-Date Rate
-Drunkenness
-Insanity
-Fights
-Meagre Income
-Corruption
-Crime Rate

-Intelligence
-Infrastructure
-Housing Quality
-Environmental Conditions
-Available Services

In light of the discussion, the church should intervene in instances of abuse and exploitation to uproot corruption. The church should also pressurise the government to enforce the rights of domestic workers. The church should mediate the building of shelters for hawkers and further the empowerment of small business people by making funds available and providing skills through various training programmes. The church should also work with the government to try and improve health as well as find ways of creating more job opportunities. There is also a great need to investigate the trends of birth, death, violence and women-child abuse. In addition to that, the church should lobby against the use of drugs and substance abuse. Employment of children by the taxi industry should be looked at with a serious eye. Finally, a central concern of every action should be to promote public interest and give meaning to all lives. Last, but not least, the church should research, in collaboration with the state, and facilitate economic growth, development and help to further empowerment. Having explored the phenomenological problem of health from such vantage points, it will be called for to make conclusions and recommend plans for action. This is what follows in the final chapter.

7. CONCLUSION

The conclusion is going to be comprised of an evaluation of the study as well as its recommendations.

7.1 Conclusion

Our multi-perspective discussions about health at Sada are valid because the research has been done by an insider using academic and scientific tools to verify, interpret and explain issues and phenomena occurring within the community. It is therefore proper and necessary that we draw our conclusion as a form of confirmation. Social problems can nowadays be addressed by people policing, accounting and assuming community responsibility. That is, communities have to be architects of their own destinies and survival. Community information and knowledge is central to redress and development. In this new democratic political dispensation everyone is free to participate fully in the process starting from policy making to implementation. That is not all, democracy liberates people to such an extent that, through participation, they actualise their full potential. The same potential is fraught with creative moments necessary to finding solutions and exploring new alternatives and possibilities. Such alternatives and possibilities are made possible by actually allowing people to participate and unleash new ideas. These new ideas can be directed into the ever growing number of social systems ranging from political, economic structures to religious bodies. Political structures and religious bodies are no threat to democracy, rather, they are a source of energy to democratic processes.

It should be remembered that social problems erupted because of the missing substance of democracy. In other words, democracy celebrates both diversity and pluralism which are reflective of South Africa's techni-colour community.

Finally, addressing the health problem through the involvement of the church is a creative endeavour and initiative. Its creativity stems from the fact that, for the church, there are no absolutes. Absolutism is a recipe for the romanticisation of ideals which is pregnant with danger as ideals get entrenched. People do not see beauty and the potential beyond and outside their romanticised ideals. In the same vein, they rob themselves of opportunities for growth and development. Eventually, one can say that participation eliminates absolutism of which participation is healthy and beautiful. For the church that has no absolutes, which, in a sense is the church`s dynamic and ethic, people, needs, situation, and purpose are very important. These become conditions for a better, prolonged and sustainable healthy life-style. This also presupposes the constant review of church roles and adjustment of gears to accommodate and resume urgency for all.

Last, but not least, Max- Neef's (1991) Human Scale Development theory that in order for people to live a healthy and longer life there needs to be the provision of basic human needs, as he espouses them, is substantial. This has been proved by the fact that, in addressing the health problem, there has been an all-round assessment of satisfying that which humans basically need. In addition to that, Freire's (1989) theory is also equally correct in that the status quo has to be dismantled if life is to

be improved. This has been proved by the change of unpopular governments and the challenging of corrupt local authorities.

7.2. Evaluation

Subsequent to the discussions and strong perspectives on health, it is noble that we look into the validity of such. The aim is to eschew the romanticisation of ideas which is not wrong in any way but crucial to academic writing. The fundamental idea behind this project is to address social problems and alleviate the imbalances and back logs which exist in the community of Sada. In order to do that, an extensive participatory research and scrutiny of the community was done. Such a research has to be followed by action lest the findings and recommendations for action end up in chunks. A biographical picture of the community of Sada across the spectrum has been given. The aim of this section of the project is to anticipate and evaluate the findings and recommendations which have been made. The evaluation will take the following rubrics:

7.2.1 Weaknesses

The weakness of this project's findings and recommendations is that it comes as an academic piece of work. Communities are reluctant to consume and implement scholarly products. This leads us to saying that the project, as a guide, is fraught with weakness. People are suspicious of the product which is considered to be "desk" work and thus view it as dangerous.

7.2.2 Strengths

The strengths of the project is that it gives the community of Sada a full picture of their reality and highlights some of the things that were not known to them. It is, by the same token, a crucial device of conscientisation and empowerment. In addition to that, every member of the community can relate to the issues outlined and discussed in the project. This will broaden the scope and opportunities towards its implementations. The quintessential strength of the project is that it will contribute to the availability of literature about this community. Lastly, the project will raise the expectations of the community which is good at meeting and coping with future challenges.

7.2.3 Failures

The project fails to give statistics on the issues highlighted and discussed within this project. In addition to that, the project does not emphasise the medical aspect of health which is something that might confuse simple, naive and layman community members. Finally, its failure is that this is not a "directive" to be enforced but merely a "guide".

7.2.4 Successes

The success of the implementation of this work is that the local churches have participated in identifying crucial issues and have made recommendations. The final success of the whole work stems from the ownership of the work by the community.

7.2.5 Challenges

The greatest and primary challenge is to make the work more "acceptable" to local politicians. Secondary to that, is the degree of readiness and courage on the part of the church to implement it. I am saying that because participating in workshops is relatively easy but implementation is another story. In addition to that, I also believe that, since this is the first venture, membership itself will have ambivalent attitudes. Skills availability and membership empowerment is another potential challenge. Lastly, the ethical responsibility of the church is not always acceptable to the community. This is a challenge in itself. That is why it is proper for the project to get the blessing of the whole community. Finally, how the service centres will respond to either the active involvement of the church - or its stance as observer - also poses a threat.

7.3 Recommendations

This project has to be understood as having various, different and yet positive levels of understanding with regard to health problems at Sada. Following what has been said within the discussions about health and the role of the church, the following recommendations are made:

- The church has to re-imagine its role in this new political dispensation.
- The church has to co-ordinate its resources in order to achieve its goals and start drawing up a mission statement.
- The church has to align itself and present a strong and formidable front to face challenges and stand up to any adversaries.
- Retrieving from the democratic principles of fairness, the church should learn to celebrate denominational differences which have absolutely nothing to do with social redress.

- In order to address and touch all, the church should stop castigating those outside the church environs and outcasts.

- The church should, working closely with and yet independent of the state, strive for the promotion of life and become a co-delivery partner and conduit to speed up the process.

- Drawing values from its literature, namely, the Bible, the church should seek to restore the dignity lost through racial prejudices.

- Dynamically and resourcefully, the church should heal the traumatic wounds incurred from the apartheid regime.

- The church should preach a historical Jesus who is sensitive, responsive and relevant to the needs of people today.

- Stretching its head beyond the African frontiers and horizons, the church should imbibe that which will promote African values.

- The church should listen sympathetically to the cries of the marginalized.

- Christians respectively, both within and without the structural church and fold, should advance community service and make it a dream come true.

- Finally, both the church and politicians, taking heed of the details of this work should leave no stone unturned in addressing social problems.

The above twelve recommendations and stipulations are the master keys and spanners to undo and unlock crime, uproot hunger, poverty, unemployment, sickness, illiteracy, moral decadence or regress bolts/nuts and doors in the community of Sada. The number twelve is tantamount to filling the Ten Commandments that were left incomplete in mathematical "set quantity" and terms. This should happen so as to open up new avenues, broaden the existing solutions and creatively explore other possibilities. Lastly, this is a "clarion" call to all members of the community of Sada to resume both the prophetic duty and responsibility towards the realisation of these ideals.

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