THE ROLE PLAYED BY THE ASSEMBLY OF GOD CHURCH IN THE DEVELOPMENT OF THE NDENGEZA COMMUNITY IN RURAL GIYANI

by

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RESEARCH ESSAY

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DEDICATION

This research essay is dedicated to my beloved wife and my children.
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I thank God the Almighty who revealed Himself to me as Jehovah-Jireh (my provider), Jehovah-Nissi (my protector) and Jehovah-Roi (my shepherd) through thick and thin. To God be the Glory and honour forever and ever, Amen.

I would like to express my sincere gratitude and appreciation to my supervisor Prof. Elizabeth Henning for her valuable advice, encouragement and support. It is through her expert supervision and guidance that this research essay is successfully accomplished. A special word of thanks is directed to Dr Doria Daniels for her encouragement and courtesy.

I would like to express my warm thanks to my beloved wife, Makhanani Violet, for her moral support, encouragement and caring during my studies. I also appreciate the tolerance from my children Hlulani, Xitshembhiso, Ntiyiso, Amukelani, and my only son, Musa, during times of my studies. I thank my brothers Joe, Ishmael, Josiah, Steven, Samuel, my only sister, Glory and their families for their motivation and support in pursuing me to reach higher in education. A special thanks to my brother Musa David and his wife Nshalati Florence for their financial assistance and love during my studies. I thank my late mother Johanah and my late father Willie for all sacrifices they made to me and for my success in education.

A special thanks to Mr Magezi Phineas Chauke for his encouragement and willingness to help in pursuing this degree. A special word of thanks goes to the Bethesda Assembly of God Church members and the Ndengeza community members for the data collected from them. I also want to thank Rhulani Prisca Makwala for her assistance in typing this manuscript. God bless you all.
This study forms part of a community education inquiry in which factors that contribute to identify the role of the church in the community were investigated. Four components of the role of the church were identified by the researcher. The researcher investigated the following:

- The political role of the church,
- The economical role of the church,
- The social role of the church and
- The educational role of the church.

The focus in this study is on how the church contributed to the development of the community in the mentioned areas. Transforming the community from "darkness to light". Hence, the major objective of this study was to investigate church activities that contributed to community empowerment and betterment of life. The church is seen as an extremely influential primary institution that provides conditions, which contribute to the development of the community. The research was based on the assumption that the church can develop and promote positive attitudes and responsibility in the community. The most significant church contributions to the community were discussed.

The topic of study is explored through the contribution of interviews and direct observation. The results obtained in this research indicated that the church contributes to the political, economical, educational and social aspects of culture of the community to transform the life of people.
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SECTION ONE

1. ORIENTATION TO THE STUDY

The focus of the section is the introduction to the topic of this study, namely the role played by the Assembly of God Church in the development of the Ndengeza Community in rural Giyani. This section consists of the background to the research problem, the need to conduct the research, an analysis of the research problem, the formulation of the claim, the theoretical evidence for the validity of the problem, the research methods and the epistemology underlying the study, the aim of the study, the study plan and the conclusion to the section.

1.1 INTRODUCTION

The research will be carried out at Ndengeza, a tribal village in Giyani. Ndengeza village is a rural area in the Northern Province. The Ndengeza Community is solely dominated by the Machangaan-Vatsonga indigenous people of South Africa. Ndengeza village is located in the Lowveld region, 35km west of Giyani Township in the vicinity of the Middle Letaba Dam. Mountains, hills and rivers surround the area. There are the following mountains and hills: Munwayingwe in the eastern position, Basabasa in the south, Mugwahule in the southwest, Malovisi in the north and Babangu in the northeast of Ndengeza. The middle Letaba River is regarded as a northern boundary. Ndengeza village is the source of rivers such as Mangalani, Makuhazwivi and Jajamba (See Addendum G). The village is named after Ndengeza, one of the Siweya clan who became the first traditional leader. N'wamanungu, who was one of the great soldiers of João Albasin went to Mozambique to take his brother to come and occupy the area as a leader. The Ndengeza Community came to settle in the present area from Mozambique (Albasin, 1970:3).
In the ancient days, the Ndengeza people lived as a traditional rural community. The community practised ancestral worship. The gods (swikwembu) were consulted as a way to appease them for prosperity in life. The community worshipped the spirits of their ancestors, whom they sought to please or more often to appease by offerings and sacrifices of goats, fowls, bear, cloth and other things in what was known as the so-called "dark land" (Chawner, 1950:13). Chawner (1950:13) describes the Machangaan-Vatsonga as people dwelling in "heathen darkness", bound by endless rites, taboos and cruel customs. Sacrifices were offered to gods during marriage rites, sowing of seeds in the fields and harvest time.

The area has a summer rainfall. The Ndengeza Community had different methods for survival and to make a living. They ploughed their fields during summer rainy seasons to produce food. Dogs were groomed for dual purposes; that is for protection from wild animals and thieves and for hunting. Animals and birds were trapped for consumption. Fishing was also practised in the Middle Letaba and its neighbouring rivers. The community domesticated animals such as cattle, goats, sheep, donkeys, pigs, cats, dogs and poultry, such as fowls and geese. Beer was brewed for consumption during offerings and sacrifices for gods. This is why we speak of the process of "eating with the gods". Sharing and supporting one another at all times characterised the Ndengeza people as a community.

The Ndengeza Community also suffered from rivalry and witchcraft. When one family member died of a disease, or was attacked by wild beasts, as well as when accidents and natural phenomena such as lightning occurred, the death was attributed to the magic of some witch who practised black art in bewitching them, or to the vengeance of the ancestral spirits who have been annoyed. According to Chawner (1950:14) the witch doctor was consulted to smell out the witch from the suspects. The practice caused many problems in the community. Innocent individuals were victimised and at times killed or expelled from the community as a result of the empty allegations made by the witch doctors.
The community leader (Hosi) and his subjects practised polygamy. Chawner (1950:15) states that wives were bought with a price and were therefore regarded as servants of their husbands. The community leader had an autocratic authority over all in his country. His word was final in all matters pertaining to community affairs. Those who tried to oppose the chief were endangering themselves and their reputation in the community.

There was a division of labour in the community. Hard labour was associated with the males. Women did domestic chores. The community lived in huts made out of wood and mud. The community had no formal school or hospital and employment for payment in the form of cash was not practised during the years prior to European colonial settlement.

In 1934 the American Missionary, Laura Waite came to Ndengeza Community (Williamson, 1969). She propagated the Bible message. Many people were converted to Christianity. In the same period the Assembly of God Church was established at Ndengeza. The need for establishment of a school was imminent to teach the community how to read and write. The Assembly of God Church became the pioneer at Ndengeza before the establishment of the Zion Christian Church, the Apostolic Zion Church, the Agape Christian Church, the El-Shaddai Christian Church and others. Christianity had some great influences on Ndengeza Community, reaching far beyond formal worship. In this study I will address the influences of the Assembly of God Church on the development of the Ndengeza Community through the years. This is the social setting of the research problem in “world one” of the research study (Mouton, 2000). Mouton argues that everyday reality can be seen as “world one”, while research or inquiry can be seen as “world two” and epistemology as “world three” in his model of social science.

1.2 THE RESEARCH PROBLEM

The traditional customs of the indigenous people of South Africa caused many problems in our communities. Many black communities suffered from witchcraft and rivalry (Chawner, 1950:13-15; Albasin, 1970:2,11). When the missionaries came into contact
with the indigenous people of South Africa, the process of European enculturation started (UNISA, 1973:19). Although this is a contested socio-political issue, I will not address the contestation, but focus on the history and development as a result of a Western church becoming involved in the community as a change agent.

The Ndengeza people needed an agent to address their life problems. The Assembly of God Church, according to many of the members of the community, came as a solution for problems related to witchcraft and rivalry. At times the community suffered from severe drought, civil wars and diseases. Many people died. This church was founded in the community at a time when they were receptive for intervention of some or other kind.

Initially the Assembly of God Church influenced the Ndengeza people by proclaiming the Bible message, praying for the sick and caring for the needy. The church was consulted during famine and disaster so that the Christians should pray to the Almighty God to make it rain for prosperity and good health. People often hardened their hearts and went their own ways after it appeared as if God had protected them. Some people shunned their culture and conformed to the white Western culture of the missionaries. Dr Elijah Maswanganyi summed up the issue of culture by pointing out that a true Christian should not “swallow” everything from his culture, nor should he/she reject everything about his/her culture, because in every culture there is the good that should be retained and the bad that should be rejected (Britten, 1984:29-30).

For me the problem is that there is no documentation of the topic that interested me. I wanted to know what role the church played in this community through the years. Archbishop Desmond Tutu once said that there are many churches in South Africa, which provided scriptural justification for apartheid (Allen, 1994:25). This provoked my mind to research the role of the Assembly of God Church in community development. I wanted to find out what the role of this church has been in as many spheres as possible, including the political.
1.3 THE RESEARCH QUESTION

Many questions may be posed on the role played by the church in South Africa. This research study is an attempt to show the relevance of the church in the development of a specific community. The following questions are posed: How did the Assembly of God Church develop the Ndengeza Community? Which are the cultural aspects addressed by the church in the development of the Ndengeza Community? What is the relevancy of the Assembly of God Church at Ndengeza?

These questions will be addressed in the study. To explore these questions the community members and literature on the topic of study need to be consulted.

1.4 THE FORMULATION OF A CLAIM

The claim for this study is that the church plays a pertinent role in the development of the community, which includes more than wearing the Sunday church clothes and performing the church rites. I argue that if the church proclaims the gospel, then it should also practise it by addressing the social, economical and political aspects of the community. The Bible should be read with more understanding than as the only source, which fully addresses the human needs. The sub-claim is that the church should address human needs broadly. This implies that the survival of the community is also based on the church, as it seems to include large numbers of people in the community.

Many people have thus acquired the social culture of the church. The process of acculturation takes place when the church develops the community and becomes interactive with it on more than one social front. Thus cultural change took place in this community because of the direct contact between the missionaries and the indigenous people of the area. The American Missionaries came into contact with the Ndengeza people (Williamson, 1969) and inevitable this community changed. The contact minimised some of the problems encountered by the community and eventually
empowered the community in many ways, using the central focus of a shared faith and a shared set of values as a social framework.

1.5 THE THEORETICAL EVIDENCE OF THE PROBLEM

In this paragraph I would like to place the research question in a broader context, also showing its theoretical significance. Theories arrange sets of concepts to define and explain some phenomenon (Silverman, 2000:78). The main theoretical views that structure this inquiry are those of Vella (1994), who has a very pragmatic view of adult education and community change. I refer to the Bible as religious and cultural text that binds the church community, and to Decker and Carvalho (1999) regarding the community as a holistic entity. Decker and Carvalho (1999:17) state that it is important that educators move from a fragmented way of viewing development to a holistic way of seeing a community. They further state that education should eradicate poverty from the community and that this should be the primary aim of interventions. This social and economical will empowers the community. From this view I shall see the church as an organ of development at various levels.

Vella (1994:124) in “Teaching what is really useful”, states that community development, needs assessment as well as dialogue are essential for immediacy in the community. To develop the community there should be dialogue between the developer and the village leaders, priests, teachers and their wives (Vella 1994:128). Teaching what is useful depends on the “seven steps of planning” in which she uses seven interrogatives such as who, why, where, when, what, what for and how (Vella, 1994:130-136). These seven steps of planning are useful for any developmental project, and although I assume that the Assembly of God Church did not use it in their spiritual and social issues, they may have used some.

The Bible states that the Christian community is the “salt and the light of the World” (Matthew 5:13-16, Bible, 1979). In practical and development terms it means that the
church should influence the community in all aspects. It is stated that because of the Bible message more lives have been changed and more schools, hospitals and charitable organisations have been founded than by any other religion or philosophy (Bible, 1972). This means that the church should take a lead in the development of the communities and influence the people in all aspects of life. The church should influence the community socially, economically and politically. These systems or aspects of culture serve to maintain and solve the problems of life (UNISA, 1973: 25-26). In the conceptual and theoretical framework that will be presented in Section Two these two basic "theories" will be expanded.

1.6 THE RESEARCH METHODS

The design type (Mouton, 2000) of this study is a descriptive case study. The two methods of data gathering will be based on observations and interviews. Interviews are described as conversations between the interviewer and the interviewee (Chauke, 1999: 5). The question-and-answer method is related to the interviews. The interviewer asks open-ended questions to the interviewee to discover and reach the intended aims and objectives. Patton (1987) talks about a focus-group interview on a specific topic. I will conduct both individual interviews and group interviews in the Ndengeza Community, using purposive sampled participating. These individual and group interviews will be conducted with different stakeholders, such as the community leader, church leader and certain community members, so that they express their views on the role played by the church in their community. The interview material will be based on cultural aspects of the community fulfilled by the church and also the failures of the church. The data will be analysed by means of coding the transcribed interview data and the observation notes.
1.7 THE AIM OF THE STUDY

The aim of this research study is to investigate the role of the Assembly of God Church in the development of the Ndengeza Community. The investigation is based on the assumption that different cultural aspects covered by the church in the development of the community will be revealed. I will therefore investigate the holistic development of the community and the role of the church in this.

The reason why I am conducting the inquiry is that I believe that this research may help the community by pointing out how the church developed those remote community areas, which were not planned and budgeted for by the government. Spontaneous and organic development facilities by churches should be documented. This will provide evidence to the government to support Christians and other religious groups in South Africa with the aim of doing community development. The research could show the contributions of the church in combating crime, the rapid spread of HIV/AIDS epidemic, rape and lack of respect and poverty in our areas. The society could benefit from this research because it will bring to light the importance of the church in our life. The simple message at this stage is that the church is doing good work in our communities. If a study could provide evidence of this, the body of believers (and developers) could grow.

1.8 THE STUDY PLAN

The study plan indicates the different sections of the study as it is presented in the chronological parts of the report (Henning, 2000:4). This study plan consists of the following sections:

Section One is the orientation to the study, which has the following sub-sections:

- Introduction to the study;
Section Two will present the theoretical framework regarding the role played by the church in the development of the community.

Section Three will present the design and the data of the study on the role played by the church in the development of the community.

Section Four will be the discussion of the findings and recommendations of the development of the Ndengeza Community by the church.

1.9 THE CONCLUSION

This study comprises the investigation of the role played by the Assembly of God Church as a development agent at Ndengeza Community. The church developed the community in different aspects of culture. The main argument for this study is that it will provide empirical evidence to assist the church to increase its social action, and will help members to rely less on anecdotal evidence and local religious folklore to present the "case" of the church.
SECTION TWO

THE THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This section creates a theoretical framework for the research about the role played by the Assembly of God Church in the development of the Ndengeza Community. Evidence and literature will be cited to support my assumptions about the topic investigated in the inquiry. To shed more light on the context of my study, I will clarify the history of this church. This will help to justify my argument that the church played a great role in the development of the communities in South Africa. I argue that generally, as exemplified by this case study, the communities were developed socially, economically and politically with the help of the church. In this instance the church acted as a developer with the community as a developing agent. The following sub-headings will serve as framework in which to present my argument: The headings of the framework are introduction; the church and the community; barriers to community development in South Africa; the church as a centre of community learning; the role of the church and the possibility of community development and then conclusion.

2.2 THE CHURCH AND THE COMMUNITY

According to Mott (1982:131) the church is said to be a society on its own or a community. If the church is a society then the church is also a society of people bound by some common interests. The church shares and cares for its members since the membership is bound by the Love of God (John 15:9-17, Bible, 1979). This is why we speak of the Christian Community. The community is a group of people who share and care for each other. Both the church and the community have the traits of sharing and caring for each other as it is described in Acts 2:42-47 (Bible, 1979).
Chienda (1978:347) states that a community is characterised by its culture. The Christians meet the needs of their Christian Community in all spheres of human life such as the social, spiritual, economic and political spheres of life. In other words, the Christian Community shares in social, spiritual, economical and political aspects of culture. There is an interrelationship between the church and the community. If there is no community then there will be no church. The church is established by the members of the community. It means that in the absence of the community there will be no existence of the church.

The church therefore has a specific task in the community. The task of the church is to develop the community in life. Before the church develops the community, the church should assess the needs of the community so as to develop the community in a relevant way. Parker (1975:159) states that the Christian Community should regard themselves as stewards of what they possess for the welfare of the community. It means that what the Christians have in the form of the Bible has the message to address all human needs. Many modern institutions such as hospitals, schools, and universities, mental care facilities, as well as public health and training of the blind came out of the social investments of the church (Mott, 1982: 140).

I will like to refer to, in this regard, Rhoads (1997:55), who states that for many years issues of culture became relevant to education including the role and function of the church. It means that if the church became a pioneer in community education then the culture of the community was not ignored and was used to modify the people through social intervention. In this instance the church was serving the community as an educator who develops the community (Vella, 1994). Banks & Lynch (1986:46) state that education, as a community event, should foster cultural maintenance and identity. If the church acts as an educator in cultural matters, then the community should be culturally nurtured. Therefore, the role of education as human intervention process is to enlighten the community and the church should be a facilitator. It is clear that since Christianity is relevant in South Africa, development by the church can have far reaching effects (Malan, 1993:64).
I work from the assumption that the church can play a role in making major adjustments in our society. I agree with the author who says that the Bible should be regarded as the most relevant book for the missionaries, teachers, Christians and learners from schools in our society (Deist, 1993:18-27). The community should not live on “Madiba magic” and relax but it should pray and work since faith without actions is dead (James 2:17, Bible, 1979). The presence of the church in our communities should produce the social change (Mott, 1982:135). My main argument here is therefore that the role of the Christian churches (and other religious organisations) should be to inspire people, through the strength of their faith and their fellowship to be proactive in community development.

2.3 BARRIERS TO COMMUNITY DEVELOPMENT IN SOUTH AFRICA

One of the barriers to community development has been the way the country was governed. Mthethwa (1997:2) states that the majority of the people were excluded from representing their people in parliament and this was the core of political conflict in South Africa. The political background of South Africa caused the socio-economical problem in our communities. South Africa was characterised by segregation, separation, segmentation into separate communities, determined by ethnicity (Botha, 1991:2). The resources of our beautiful country were channelled to the so called the “first class citizens” and the small fraction of it was given to the other groups, which were in the majority. This was caused by the traditional apartheid policy of the then government and was already an object of study fifty years ago (Gerdener et al., 1953:14).

Gerdener et al. (1953:70-75) state at that time already those problems were caused by attitudes and convictions of the white people towards the black people. According to these authors, the blacks were used as tools in the economy of the country. It means that they had no real share in the economy. This created a feeling of hatred between blacks and whites. Blacks refused to accept Christianity, which was brought by the whites to the black communities.
Language was another obstacle for development. The majority of whites could not understand the black languages and vice versa. The few educated black people moved from the rural to urban areas for better life and the rural communities that remained behind became poorer.

The church was regarded as an institution for the educated ones and vice versa in the black communities. Some blacks regarded the church as a white man’s ideological weapon and tool used to tame and blind the blacks in South Africa. During the 1976 riots, the students vocalised slogans such as “liberation first, education later” in the streets of South Africa (Muller, 1985:20). This author also alleges that both the church and type of education in South Africa were used to oppress the black people.

Other problems that resulted from poverty in South Africa and that retarded development were caused by drunkenness, crime, hijacking and robbery. People were assaulted daily in the black communities (Booth et al., 1982:73). In the annual report of mission stations it is stated that problems were caused by drunkenness, immorality, indifference, laziness superstitions in South Africa. Mott (1982:17) concludes by saying that things are not well in our communities because of the “evil that resides in our social order as well as in our personal life”.

Some problems were also caused by geographical remoteness. The government cared for the people in urban areas (Tadlock & Barrett – Roberts, 1995:9) and left rural people in Bantustans. This is why most of the developers refused to invest in the rural areas. The government became the instrument of social injustice in South Africa (Mott, 1982:73). The influx control laws were made to prohibit black people to live freely in urban areas.

The church in South Africa has been divided on these issues that created political barriers to community development (Nolan, 1989:211). There is an idiomatic expression which states that “united we stand and divided we fall” or “unity is strength”. Some churches in South Africa undermined the other churches due to some social factors. The Biblical truth was unbalanced in most of the churches and the church did not always fulfil its true role.
We still have churches for the whites and those of the blacks in South Africa (Nolan, 1989:219), although in some cases this has changed. Against a background of division, the church still managed to assist in development.

2.4 THE CHURCH AS A CENTRE OF COMMUNITY LEARNING

In many cases the church became a centre for development and learning. The church as the community centre plays a great role in the education of the community in these cases. According to Vella (1994), the church as an educational centre is based on a caring relationship. The church cares for the community around it. The relationship of caring between the church and the community is created by a two-way dialogue. In this instance the church acts as an educator while the community is regarded as a learner. The church teaches for achievement based on objectives. The church imparts while the community receives from the church for the benefit of all members.

In 1999 Vella discussed church groups as community developer and applied her model of adult learning. Vella (1994) talks about “learning to listen and learning to teach”, which are the most important processes of the teaching—learning situation. This creates the mutual trust between the learner and the educator. In this learning—teaching environment Vella (1994) further proposes the seven steps of planning, which are of the great importance in all programmes. In this instance she gave the following interrogatives or questions for planning:

WHO: Here you identify the participants and the leader. In this instance the church acts as the leader and the community represents the participants.
WHY: The reason or aim needs to be identified. The church is established for the benefit of the community.
WHERE: In this instance you site a place or the scene where activities occurred. For my research study the place is Ndengeza in rural Giyani.
WHEN: This needs a time frame. In this instance the development of the Ndengeza
Community as from 1934 up to date is discussed.

WHAT: Is answered by the caring relationship of the Assembly of God Church for the development of Ndengeza Village.

HOW: The church established the school, used medication to cure the sick and injured people and cared for the orphans.

WHAT FOR: For the empowerment of the community. All activities were for the good of Ndengeza community.

Vella (1994:124-126) used concepts such as community development, needs assessment and dialogue. "Development", "needs" and "dialogue" are essential components of community education. From this view of the church one can argue that it is indeed a learning centre as it was intended to be in the early days of Christianity and Judaism as well as other religions.

The church as a learning centre should therefore educate the community in a holistic way (Decker and Carvalho, 1999:17). Education should cover the social, economic and political aspects of the community. This will establish the church as "salt" and the "light of the world" in a true, practical sense. The church should take a lead in community development by utilising its educational skills and resources to respond to its call, which is spiritual, but also immensely practical.

2.5 THE ROLE OF THE CHURCH AND THE POSSIBILITY OF COMMUNITY DEVELOPMENT

The English word "Church" is derived from the Greek word "Kuriakon" which means a group of people belonging to God (Barrette, 1992). In the Christian belief system this group of people are also known as Christians (1 Cor. 3:16 and Acts 11:26, Bible, 1979). If the church is a group of people belonging to one God then the church is a community of Christians affiliated to various denominations. The development in most rural areas appears to have been closely linked to the establishment of the church in those areas.
At first missionaries brought both the Bible messages in one hand and their “civilisation” in the other to South African black communities. Many people were converted to Christianity and churches, schools, hospitals and charitable organisations were founded in South Africa by the church based on the notion of love rather than economic development (Albasin, 1970:9). This resulted in community development, however the church also played a great role in the emancipation of the slaves who were captured and traded in auction like cattle until the early nineteenth century. The church also helped to combat diseases such as malaria. The church furthermore assisted in coping with the disasters like droughts and later taught farming methods to combat erosion (Allen, 1987).

The first missionaries offered some medication to those who were affected by disease (Albasin, 1970:9). Africa was labelled the “dark continent” because of witchcraft, but also because of lack of scientific knowledge. The missionaries believed that they brought “light” to this continent. Black people were taught to change their behaviour from worship of the spirits of their ancestors, polygamy and drunkenness (Chawner, 1950:15; Gerdener et al., 1953:14) to farming more methodically and following the rules of conduct suggested by Christianity.

The church in South Africa also played a great role in countering the apartheid system of government. This is why change in South Africa was brought by peaceful negotiations (Allen, 1987:25). The church was concerned about the oppressed majority in South Africa for many years during the struggle. The black people were denied the freedom of speech, movement and were deprived by the apartheid government of their human rights. The formation of the South African Council of Churches and the Student Christian Movement declared the liberation of man in all affiliations (Parker, 1975:98). The church drove the South African process of democracy to satisfy the needs and aspirations of the people (Chauke, 1999:7). Many people were politically, socially and economically empowered through the effort made by the church. The church addressed some problems by introducing schools in different communities. An appeal was made by the church for the donation of Christian literature to those who are confined in South African prisons (Thomas, 2000:36). It means that the Department of Correctional Services largely failed
in character forming and rehabilitation of people. The church intervened to address human problems in South Africa in many ways and established a sense of citizenship in many people, also by preaching accountability for love of all others.

The church brought the notion of unconditional love (Agape); the ideal selfless love, which was expressed in caring for others (Rhoads, 1997:87). Though the church offered services to the communities at the same time the church taught people “how to fish”. The church emphasised the importance of deeds more than words. The South African government process of Reconstruction and Development Programme (RDP) was pioneered by the church in many communities since 1994. The instance was the establishment of the church, school and hospital at Elim in the Northern Province. Although the RDP failed dismally at a national level, there were some instances at a community level where it succeeded.

The church in South Africa aimed at developing communities by balanced preaching of the gospel and development of the community. Schools were established for teaching and instruction in reading and writing (Chawner, 1950:24). Hymns were written in African languages and helped people to become literate. The printing press was established for the Christian literature in South Africa. The first African teachers were trained by the church. The modern school curriculum resulted from the church. Subjects such as vernacular, English, arithmetic, music and geography were included in the school curriculum of missionary schools (Goedhals, 1979:139). The church had a great role to play in addressing the community needs. This is the greatest contribution the church made to reveal itself as the “salt of earth and the light of the world” (Chienda, 1978:342). Although these are all positive developmental acts, there also has been criticism against the church for depriving people of their cultural heritage and replacing it with a western one. For the purposes of this research I will not address that issue.

In addition an open door policy was followed by some denominations of the church in South Africa. The gospel was preached to all the people, regardless of their colour, race and religion. This led to the increase in the number of the churches established in South
Africa. Biblical studies and Religious Education were phased in for the school curriculum because of the church's involvement in education. In the new secular/multicultural curriculum the Christian religion has a smaller place in education.

The church in South Africa thus also became a centre of attraction for the overseas donations that were intended for community development in various fields. In the same vein this was abused, such as the Danish funds that were managed by the Reverend Allan Boesak. Few years ago funds were donated to South Africa under the auspices of Reverend Allan Boesak and other clergy. This served to empower the people of South Africa but was abused. The church also tried to prepare the people for democracy in South Africa. According to Chienda (1978:348) the church addressed the human needs—socially, spiritually, economically and politically. The church spoke against injustice, lies and false peace in South Africa (Hofmeyer et al., 1991:426). The church used the ideology of freedom and human rights to end the oppression of black people in South Africa. The church challenged unchristian and dehumanising forces such as racism. So, while the church received donations and practised a religion of empowerment and enablement, some members abused their powers, while some denominations practised racial segregation.

One big exception has been that of Desmond Tutu. The church groomed successful leaders such as Archbishop Desmond Tutu, Cyril Ramaphosa and Dean T. Farisani who advocated black Theology for the liberation of South Africa. The world was bridged by the church and some black people went to further their studies elsewhere overseas. The church championed human rights, the general synod of the Dutch Reformed Church rejected the scriptural justification of apartheid in South Africa (Loubser, 1987:IX). Therefore, at the very heart of citizenship, namely human and democratic rights, the church also played a role.
2.6 CONCLUSION

It is through the effort made by the church in South Africa that many communities which were characterised by immorality, laziness, indifference, lawlessness and a general traditional lifestyle that would conflict with the national economic development were developed. The church played an important role in community building. The church came to spread the gospel, but it also had to practise the works that the gospel preached. That inevitably led to community development. The Ndengeza Community and the Assembly of God Church have their own story to tell in this regard.
SECTION THREE

THE RESEARCH METHODS AND PRESENTATION OF DATA

3.1 INTRODUCTION

In this section I will present the main methods of data collection used in this research study. There will also be explanations of events, behaviour, situations and conditions of my observations during the interview sessions. In this study I made use of interviews as the main method of data collection. I interviewed different stakeholders from the Ndengeza settlement. Furthermore, the data that were collected by means of interviews will be analysed and presented under different themes and categories. This section also consists of a description of the setting of the inquiry, the research plan, examples of data collection, and of data analysis and the conclusion. These sub-sections will be presented in some detail.

3.2 THE SETTING OF THE STUDY

In this study, by setting I mean the place and the environment in which the inquiry took place. The inquiry was conducted at Bethesda Assembly of God Church in the Ndengeza Community. The Assembly of God Church was named "Bethesda" because of the reason that the only well for water from an underground source was dug and this was the only place where water could be obtained. Secondly, the Assembly of God was the only church founded in the community.

The Bethesda Assembly of God Church was established by Miss Laura M. Waite, a white American missionary who worked among the black people until she parted to be with her Lord in 1969 (See Addendum C). Bethesda Assembly of God, as the mother church, established the branches at the following areas: Xihimu (Tiyani), N'wamatatana (Caledon), Thomo, Nkomo and other areas.
Before the church settled here, Ndengeza people were characterised by the practice of witchcraft, superstition and by ignorance. Furthermore this is a male dominated community. Polygamy, many children, many cattle and "victory in all", gave great status and pride to the male members. Boys were sent to the traditional circumcision school (Ngoma) which was conducted during winter in the forest, when girls were taken to their initiation (Vukhomba) at home.

In the ancient time people were scattered all over the area. They stayed in thatched huts made out of wood covered in mud. The Ndengeza people had no car, school, shop and hospital. Water was fetched by gourds and jars made out of mud, from nearby rivers. It was not acceptable to care for twins, abnormal children and cripples. Men used to go to Johannesburg and the neighbouring towns for employment and came back after a number of years. Some men went away to those faraway places and lost contact with relatives. Many people at Ndengeza died from major ailments. The area had no modern postal system, phones and roads. The people could not read nor write. Historically this community was therefore a typical, isolated, rural African settlement that lived as sufficiency farmers, planting some food and also rearing cattle.

3.3 THE RESEARCH PLAN

This section of the research aims at giving a detailed description of the design, methods, sampling and data analysis. As stated in Section One, this research is qualitative. This type of research encourages social interaction to find information that can be used for social assistance to social problems. This enables the researcher to be in close contact with the participants, to observe behaviour, investigate the situation and to consider events in their natural environment. This will lead the researcher to make meaningful and valid conclusions from the data collected. The research thus belongs in the interpretive paradigm.
I spent time from May to September 2000, conducting my investigation at Ndengeza settlement for data collection. I also contacted people who had thorough knowledge about Bethesda Assembly of God Church and the Ndengeza people, who are now staying outside Ndengeza. I used the afternoon hours to interview participants because most of them are free from their daily chores and work. I first set the dates and made appointments with the people I interviewed. I introduced myself and my purpose for visiting them as a student from the Community Education Masters Programme at Rand Afrikaans University (See Addendum A and B).

On the day of the interviews I drove to the place with a tape recorder and a notebook. Some of my participants accepted my appointment with ease because this research was directed to their place of abode. Few of the participants accepted my appointment with mixed feelings because they were scared by interviews. I made them feel at ease after I told them that their contributions will be confidential. I interviewed them on the role played by the Assembly of God Church in the development of the Ndengeza Community, especially on the political, economical and social aspects.

In Table 3.1 information about the sample is set out. I wanted to show that I interviewed different community stakeholders such as the clerks, police, teachers, the chief, pastors and other community members who are not members of the Assembly of God Church. I realised that the Assembly of God Church members only may give biased information about the church.

3.4 DEMOGRAPHIC DATA

In this research criterion-based sampling was conducted. Sampling is defined as a process of selecting a small part of population and make it as "representative" of the whole community as is possible (Becker, 1998). In this study the population consist of both the church and the community stakeholders of Ndengeza. Patton (1987) states that the more the information collected the better the understanding of the issues to be researched. In this section the informants are also listed as demographic data (See Table 3.1).
### TABLE 3.1: MATRIX OF DEMOGRAPHIC DATA ON ALL THE PARTICIPANTS

<table>
<thead>
<tr>
<th>PARTICIPANT</th>
<th>COMMUNITY</th>
<th>OCCUPATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Ndengeza</td>
<td>Clerk</td>
</tr>
<tr>
<td>B</td>
<td>Ndengeza</td>
<td>Clerk</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Civic member</td>
</tr>
<tr>
<td>C</td>
<td>Ndengeza</td>
<td>Policeman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Civic member</td>
</tr>
<tr>
<td>D</td>
<td>Ndengeza</td>
<td>Chief</td>
</tr>
<tr>
<td>E</td>
<td>Ndengeza</td>
<td>Teacher</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Civic member</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Church committee</td>
</tr>
<tr>
<td>F</td>
<td>Musengi</td>
<td>Teacher</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Church committee</td>
</tr>
<tr>
<td>G</td>
<td>Tiyani</td>
<td>Church pastor</td>
</tr>
<tr>
<td>H</td>
<td>Ndengeza</td>
<td>Unemployed</td>
</tr>
<tr>
<td>I</td>
<td>Ndengeza</td>
<td>Church pastor</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chief’s advisor</td>
</tr>
<tr>
<td>J</td>
<td>Ndengeza</td>
<td>Teacher</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mothers’ committee</td>
</tr>
<tr>
<td>K</td>
<td>Ndengeza</td>
<td>Pensioner</td>
</tr>
<tr>
<td>L</td>
<td>Giyani</td>
<td>Teacher</td>
</tr>
<tr>
<td>M</td>
<td>Ndengeza</td>
<td>Church pastor</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Teacher</td>
</tr>
<tr>
<td>N</td>
<td>Thomo</td>
<td>Principal of school</td>
</tr>
<tr>
<td>O</td>
<td>Giyani</td>
<td>Teacher</td>
</tr>
<tr>
<td>Q</td>
<td>Giyani</td>
<td>Teacher</td>
</tr>
</tbody>
</table>
3.5 PROCESS OF DATA COLLECTION

In gathering data, I have used two methods, namely interviews and observation. The group interviews and individual interviews with the participants were conducted at different times. The purpose of conducting interviews is to acquire first hand information from people who are actively involved in the issues being researched. This means that they are actively making things happen in their area. These participants have knowledge and an understanding of the issues the researcher wants to investigate. Furthermore, observation during interviews provides the researcher with an opportunity to observe and note things that are not easily recorded, such as behaviour, words, emotions, feelings and actions (Pamela & Richard, 1994; Patton, 1987). Interviews can be regarded as a conversation between two people, namely, the interviewer and the interviewee (Chauke, 1999). The participants should have an opportunity to express their perspective and experience on the topic of study. I tried to keep this in mind in planning and executing interviews.

In this research, I have used semi-structured and unstructured methods of interviews. I used open-ended questions to allow the participants to express their views without any interference. Follow-up questions were asked in some instances to urge the participants to give more information on the topic of research. This was made for meaningful conclusions about the subject under investigation.

According to Bell (1993), there are two main types of observations namely, the participant and the non-participant. In this study I used only non-participant observation as a tool. I observed the practical set-up of development of Ndengeza Community looking at how people live and behave in this settlement as widely as I could. I tried to note the influence of the church on the community in things such as the infrastructure and the behaviour. An understanding of this enables the researcher to evaluate the effectiveness of the church as an agent of development so as to draw conclusions and make recommendations about findings. This method requires the researcher to keep
records from the beginning up to the end of the inquiry period. I kept notes that I used as a backdrop for other data.

It is important to know that validity of information will depend, among other things, on the type of questions asked during the interview process (Bell, 1993). I conducted the interviews at Ndengeza Community, covering the political, economic and the social aspects. I used an audio tape recorder to record my interviews with the participants. This tape is supplied to the supervisor for storage. The recorded responses of the participants were transcribed as raw data which was then analysed (Bell, 1993). Interviews were transcribed and translated from Xitsonga into English.

The key informants for the research study are the Assembly of God Church pastor and chief Ndengeza. Both the pastor and the chief are conversant with all the history of the church and the community at Ndengeza. I verified all the information acquired from both the chief and the pastor with the other participants I consulted. I wanted to get more information about the political, economical and social development by the church in the Ndengeza Community.

3.5.1 OBSERVATIONS

The observations were mainly focused on the situations, conditions and behaviour of the Ndengeza Community I visited. I also made notes about observations during interviews. The observations started on 4th May 2000 and continued up to the 13th September 2000. The key informants, D and I at Ndengeza Community gave me some old documents on Ndengeza Community and missionaries relevant to this study (See Addendum E and F). I visited the area to secure the date, time and venues for the interviews. They both warmly welcomed me and invited me to conduct interviews.

Chief Ndengeza met me at the tribal office, though he was to go to Giyani for a meeting. The structures of the tribal office were all in good condition. The tribal clerk gave me a
visitors' register to make some entries. I observed that the chief was a busy man because he was to attend to all the people who came to ask for assistance in different cases. He revealed himself to love his subjects and exercise patience.

The Assembly of God Church is about 1.5 km from the tribal office. Many people at Ndengeza do belong to this church. The church has a mission house and some old structures near it. There is a cleaner who works at the church. The present church is surrounded by a high fence. The church is next to Anderson school and about 2 km from Ndengeza High School. The church was empty since it was not a prayer day. The church has a big yard. The pastor stays few metres from the church. There is a graveyard near the church. Among the graves there is one for Laurah M. Waite with the inscription from II Timothy 4:7 "I have fought a good fight, I have finished my course, I have kept the faith" (Bible, 1979).

The community has four shops, a post office, two schools and a clinic. The people built beautiful houses for themselves. They have water taps at home. Some people have cars. There is a main road which leads to Giyani. The whole community has electricity and Telkom phones.

3.5.2 INTERVIEWS

Interviews were conducted in the community from the 4th July to 12 September 2000. The interviews were conducted through the medium of Xitsonga and English. The interviews which were conducted in Xitsonga were thereafter translated and transcribed into English. Fifteen participants were interviewed, three as a group and twelve as individuals. The following abbreviations were used in the interview transcriptions:

A = Clerk 1.
B = Clerk 2.
C = Policeman.
D = Chief.
E = Teacher 1 (Ndengeza High).
F = Teacher 2 (Noblehoek).
G = Pastor at Tiyani.
H = Community member.
I = Pastor 1 at Ndengeza.
J = Teacher 3 (Ndengeza High).
K = Pensioner at Ndengeza.
L = Teacher 4 at Mbhangazeki (Xikukwani).
M = Pastor 2 at Ndengeza.
N = School principal outside Ndengeza.
O = Teacher of Anderson school.
Q = Question and comments.

The participants were recorded by means of an audio tape recorder. The interviews from the recording were transcribed.

3.6 THE DATA ANALYSIS

This section focuses on the process of coding, categorising, clustering and consolidation of data collected through the interviews and observation (Chauke, 1999). The data was broken down into units so as to acquire qualitative understanding of the subject that is investigated. Qualitative data analysis is regarded as process through which all the data has been organised with a view of making sense out of it. This includes the process of unitization, categorisation and development of patterns (McMillan & Schumacher, 1993:479). This implies the bringing together of all the data collected by interviews, field notes and observations.

According to Patton (1987), organised units can give rise to categories. In this instance a unit could be a sentence, statement or even a paragraph that can stand on its own and still have rational meaning regarding the topic investigated. Here the main area of focus is the
development by the church for Ndengeza Community. I kept this in mind throughout the analysis process, seeing it as the unit of analysis, or core construct of the study.

In this section the data that was generated from the participants on the role of the Assembly of God Church in the development of the Ndengeza Community will be presented. The researcher read through each response while noting down the themes as they emerged. The themes belonging to the same category were grouped together to interpret the meaning of the responses of the participants.

After the organisation of the data, it was coded and categorized. I coded the information by means of coloured pens to differentiate between the political, economic and social aspects. I read through my data and group the responses according to the themes. The critical research questions were reflected in the categories and themes. The political aspect (orange), the economical aspect (violet) and the social aspect (green) were addressed separately (See Tables 3.2 – 3.4).

3.6.1 THE ROLE OF THE ASSEMBLY OF GOD IN POLITICS OF NDENGEZA

I asked the participants about the political position of the Assembly of God Church. They responded and gave reasons as to why they thought that the community benefited from the church. The participants A, B, D, E, G, I, K, L and N contributed on the position of the church to politics at Ndengeza.

The church service includes a prayer for all people in authority. The national anthem is sung while all people are standing, followed by a prayer. This is based on I Timothy 2:1-4. There are various responses by the participants concerning the relevance of the church in politics. Participants A, E and I stated that the church trained most of people in leadership; people in the civic association are members of the Assembly of God Church in the Community. Participant D and K indicated that the church was summoned for prayer when there was drought at Ndengeza and its prayer was answered by God. Rain
came and people live peacefully. They also indicated that the chief's advisors were members of the church. Participant B and K indicated that there are different political parties at Ndengeza. They further indicated that some church members affiliated to some of the following political parties: African National Congress, Pan African Congress and Ximoko Progressive Party. Participant D also indicated that the church is not fully committed to the politics. The late Miss Laura Waite was against political violence. Miss Waite was also against apartheid. She decided to live with the black people and to be buried at Ndengeza (See Addendum F).

Participant G indicated that the church should preach to the politicians for their Salvation. L said that the church is helping the chief to run the community meeting by leading in prayers and advising the chief in the execution of his duties. K indicated that the church supported the chief because the chief gave the church the plot on which the church is functioning. N indicated that the church does not encourage its members to be involved in party politics since the church should pray for peace and stability in the land. He further indicated that we are living "in" the world though not "of" this world. I observed that the church is not a political party though it has its members affiliated to the various political parties.

**TABLE 3.2: RECORD OF THE RESPONSES OF THE PARTICIPANTS ON THE ROLE OF THE CHURCH IN POLITICS AT NDENGEZA**

<table>
<thead>
<tr>
<th>PARTICIPANTS</th>
<th>RESPONSES ON POLITICS</th>
</tr>
</thead>
</table>
| A,E,I        | ➢ The church trains people for leadership.  
              ➢ The chairperson and the secretary are members of the church. |
| B,K          | ➢ Indicated the various political parties at Ndengeza.  
              ➢ The church members affiliated to ANC, PAC or Ximoko Progressive Party. |
| D,K          | ➢ The church is called to lead in prayer |
The chiefs advisors are members of the church.

D

The church is not fully committed to politics.
Miss Laura Waite was against political violence and apartheid.
She lived, died and be buried among the Ndengeza Community.

G,L,K

The church preaches to the politicians.
Advises the chief on matters of the community.

N

The church does not encourage party politics.
The church prays for peace and stability.

I interviewed the chief, pastors, teachers and community members to find out about the role played by the Assembly of God Church in politics. The responses of the participants are as recorded in Table 3.2. The participants C,F,H,J,M and O did not comment on the role of the church in politics.

3.6.2 THE ROLE OF THE ASSEMBLY OF GOD IN THE ECONOMY OF NDENGEZA

I asked the participants to point out the role of the church with regard to the economic position of the Ndengeza Community. Different responses were given. Participants A,D,G,L,M and N mentioned that poor students were given financial assistance by the church. The youth in the church raised funds for educational bursaries. This is why most of the people in the community are educated.
The participants A, G and K indicated that the Assembly of God Church is self-reliant and self-supporting. The Mothers' group raise funds and the whole church do tithe for the purpose of paying the pastors and the evangelists. The participants F, G and K mentioned that fundraising also happens through the sale of the church mothers' handwork. They make duvets, dresses, curtains and other decorations. The participants D and N indicate that the late Miss Laura Waite asked donations from America to develop the Ndengeza Community. The Community members were employed and paid by the funds donated. Today the church has workers who are employed to clean the church and its surroundings.

The participants I, K, L and N mentioned that the church produced teachers, principals of schools, nurses, clerks, policeman and others because of the funds donated. The donation made by an American, Mr Anderson established the school which produced different professionals. They mentioned the fact that job creation was made at Ndengeza and teachers and part-time teachers were paid by the church. Free transport was provided for the Community. Miss Laura Waite used to buy coffins for the bereaved families and offerings are made today in the form of cash. The participants A, G and J indicated the issue of bursary scheme for the Assembly of God Church.

The responses by the participants A, D, E, G, I, J, K, L, M, N and O is summarised in Table 3.3.

**TABLE 3.3: RECORD OF THE RESPONSES OF PARTICIPANTS ON THE ROLE OF THE CHURCH IN THE ECONOMIC POSITION OF NDENGEZA**

<table>
<thead>
<tr>
<th>PARTICIPANTS</th>
<th>RESPONSES</th>
</tr>
</thead>
</table>
| A, D, G, L, M, N |➢ The church has workers who are paid monthly.  
➢ The youth contribute to the bursary fund.  
➢ The pastor is paid by the church funds. |
| D, N |➢ Laura Waite asked donations from America.  
➢ Laura paid for needy children at school. |
The church employed some needy community members.

<table>
<thead>
<tr>
<th>F,G,K</th>
<th>Mothers make fund-raising by the their handwork.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G,K</td>
<td>The fathers and the sisters raise funds for the infra-structure.</td>
</tr>
<tr>
<td>E</td>
<td>The fathers are taught on financial management skills.</td>
</tr>
<tr>
<td>I,K,L,M</td>
<td>The church produced teachers, principals of school, nurses, policemen, clerks and other professionals.</td>
</tr>
<tr>
<td></td>
<td>Anderson school is established by funds from America.</td>
</tr>
<tr>
<td></td>
<td>Pastors, teachers and others were employed by the church.</td>
</tr>
<tr>
<td></td>
<td>Free transport and medication was supplied at Ndengeza.</td>
</tr>
<tr>
<td></td>
<td>The church members established businesses.</td>
</tr>
<tr>
<td></td>
<td>Money is offered to the bereaved families.</td>
</tr>
<tr>
<td>A,G,K</td>
<td>The church has a bursary scheme for the needy.</td>
</tr>
<tr>
<td>K,N,J</td>
<td>Laura Waite was a professional nurse.</td>
</tr>
<tr>
<td></td>
<td>Gave medication and bandages free of charge.</td>
</tr>
<tr>
<td></td>
<td>Laura bought coffins for the bereaved families.</td>
</tr>
</tbody>
</table>

Some participants such as B,C,F,H and O were not specific on how the church contributed to the economy of the Ndengeza Community.

### 3.6.3 THE SOCIAL ROLE PLAYED BY THE CHURCH AT NDENGEZA

Ndengeza is one of the more socially developed rural areas in Giyani. We all know that many schools, hospitals and post offices in remote rural areas are the products of the church. For instance the Elim hospital, Elim post office and Lemana High School were established by the Evangelical Presbyterian Church (Report of Swiss Mission Station). The Assembly of God church also played a great and essential role in the social development of Ndengeza Community. This research conducted at Ndengeza community revealed the following as far as social development is concerned (See Table 3.4).
3.6.3.1 EDUCATION AT NDENGEZA

When the missionaries arrived at Ndengeza they realised that no one could either read or write. Participants A, B, D, E, G, H, I, K and L responded to my questions by stating that Anderson school was established at Ndengeza for this purpose. Part-time unqualified teachers were employed and paid by funds acquired from America. In the first years only boys were sent to school by their parents since parents believed that if girls went to school they would be spoiled and ultimately they will not get married. They indicated that the main purpose of the school was to teach people how to read the Bible and write letters. In those days teachers were Christians responsible for both the church and the school. The missionary paid funds for a number of school children. Religious instruction was regarded as part of the curriculum. As time went on both boys and girls were sent to school and eventually the community produced graduates, teachers, nurses, pastors and clerks. In 1976 Ndengeza high school was established. The church thus transformed lives of the community.

The church taught people about the resurrection, eternal life and damnation. Christian literature in the form of Bibles, hymnbooks and gospel tracts were issued to the community and interviewees said that this contributed to the development of literacy. The church taught ladies cooking, baking, sewing and cleanliness. The church hall was used for both education and religious purposes. All school kids attended Sunday school. Ndengeza people acquired English language skills at school and in the church. The community members were promoted to be principals of schools, inspectors of education and secretaries of departments. Furthermore the participants mentioned that the community believed in Christian types of discipline. Children were punished corporally both at school and at home. The children who stayed at the mission station were trained for a sense of responsibility. Boys were taught to wake up early in the morning, wash themselves, milk the cows, go to school, fetch wood, attend prayer meetings, wash clothes and then sleep. Girls were taught to wake-up early in the morning, clean, wash, cook breakfast, go to school, wash clothes, fetch wood, cook supper, go to prayer
meeting and then go to sleep. These were routine duties. Failure to observe this, the policy was "they that not work should not eat" (II Thessalonians 3:10, Bible, 1979).

3.6.3.2 MARRIAGE AT NDENGEZA

Marriage is defined as a legal union of a man and woman as husband and wife (Oxford Advanced Learner's Dictionary of current English). According to participants D, I, J, M and O the Ndengeza people practised the polygamous marriage system, which was replaced by monogamous Christian marriage as per 1 Timothy 3:2 (Bible, 1979). In this instance Miller (1998) states that women were treated like servants, slaves, toys and sex objects in some cases.

The participants also indicated that the polygamous man who became a Christian was accepted as he was in his position and situation. This was due to the reason that God "hated divorce". They mentioned that the Assembly of God Church is against divorce. The youth is taught that "sex before marriage is a sin" the words in Hebrews 13:4 (Bible, 1979). The Assembly of God Church conducts wedding parties. They indicate that if marriage is on the rocks, it is the duty of the local church pastor to counsel the two partners until they are at ease with each other. They mention that this is how the church helps families to live in peace. The church educates people in marriage as well.

3.6.3.3 LEADERSHIP AT THE CHURCH

I define leadership as capability to manage and to guide people towards a certain goal. A leader should lead by deeds and actions. As a leader you must practise what you preach. The participants F,G,I and K mentioned that the Assembly of God Church is one of the well organised churches and acts as a leader. The church has various age and religious groups. They mentioned that the church has the youth committee, the girls' committee, the men's committee, the mothers' committee under the church committee and the pastor as an overseer. These different church groups are trained for various duties in the church, and each has its own leadership structures.
These trained leaders work hand in hand with the church pastor. This is why they are said to be sent sometimes to preach in the neighbouring church branches. It is said that the leadership is empowered in its tasks by prayers and by the church constitution. These leaders are said to be influential in the community. They are elected in community structures, they are the ones who brought electricity, a health visiting point, Christianity and education to the community and who oversee it too. Participants say this is why the church prays for leadership every Sunday.

3.6.3.4 THE ROLE OF THE CHURCH DURING DEATH TIME

I define death as the end of life here on earth or change man from mortal to immortal. Miller (1998) states that life begins in a garden of Eden and ends in a city, the new heavenly Jerusalem.

Participants E, H, I, K and M mentioned the following facts about death: Death is no more regarded as something caused by witchcraft. It is a promotion from this evil world of fear to a better place of joy. The participants stated that the church play a great role during a time of death and funeral. The church shows condolences to the bereaved family by reading from the Bible, by prayer and support in manpower and also cash. Long ago wailing was regarded as an appropriate way of expressing love and concern. It is said that if the woman lost her husband through death, certain old ladies used to gather and torture such innocent young ladies to make them wail. The Assembly of God Church intervened and showed the good side of death to the community and made it more humane.

It is mentioned that the community had a custom of instant burial immediately one dies. Dead people were buried at home. The church changed this by encouraging the community to send a dead man to the mortuary for the preparation of decent burial ceremony. The church became a model by burying its members in the graveyard. This motivated the Ndengeza Community to make a cemetery and erect tombstones for their beloved ones.
3.6.3.5 THE ROLE OF THE CHURCH IN BEHAVIOUR

The participants B, C, D, E, F, G, I, L and O agreed that the Ndengeza Community was characterised by witchcraft, superstition and ancestral worship as they heard it from their parents.

The participants indicated that the church encouraged its members to be “the salt and light of the world”. They all said that the Christians were encouraged to “love all man” in the community. Children were taught at the Sunday School to respect all the elderly people as mothers, fathers, brothers and sisters. It is said that witchcraft and ancestral worship is reduced. Crime, drunkenness, drugs and lawlessness are unacceptable in Ndengeza Community. The participants indicated that in 1990 when the youth were burning people alleged to be witches, no one was burnt or victimised at Ndengeza because the church trained its members to adhere to good morals at all cost. They have consensus on the issue that this small community survived unharmed by political and social unrest that pervaded nearby communities.

3.6.3.6 THE ROLE OF THE CHURCH IN RELIGION

Religion is defined as belief in the existence of a supernatural ruling power, the creator and controller of the universe; who has given to man a spiritual nature which continues to exist after the death of the body (Oxford Advanced Learner’s Dictionary of Current English). The supernatural ruling power, the creator and controller of the universe is to Christians God the Father, the Son and the Holy Spirit. Christian owe God praise for His goodness and love, and believe that they should spread this love.

The participants A, B, D, E, G, I, J, K, L and M mentioned that Ndengeza has many churches established after the Assembly of God Church. They mentioned the Zion Christian church, Agape Church, EL-Shaddai, Emmanuel Assembly of God, Apostolic Zion Christian and the Salvation Army Church. They stated that these churches pray and heal people. It is stated that the Assembly of God Church preaches and prays for all
people. The church has established three church branches at Phikela, Mavhusa and Babangu for the salvation of mankind from demon oppression all the participants say that the churches keep the community ordered and disciplined.

3.6.3.7 THE ROLE OF ASSEMBLY OF GOD CHURCH IN HEALTH AND WELFARE OF THE PEOPLE

“Health” is defined as a state of being well and free from illness and “Welfare” as a condition of having good health; comfortable living condition (Oxford Advanced Learner’s Dictionary of Current English). It means that health and Welfare covers ways and means of human survival.

Participants D,E,G,I,J,K,N and O stated that the Assembly of God Church established among others an orphanage and a clinic. They stated that the church itself had become like an orphanage because all poor children, twins and more children from the same mother and real orphans, were taken to the Assembly of God mission station for care. (See Addendum D). The church was regarded as a clinic because Laura M. Waite treated and supplied the community with bandages and medications from the church. The mission station mentioned to have served the community as the maternity clinic too, due to long distances from the hospitals and lack of funds and transport.

The poor community members were said to have been employed by the church and supplied with food and clothes. It is indicated that the Assembly of God Church campaigned to cater for all the physical needs of the Ndengeza Community. It is mentioned that the Assembly of God postal private bag was made to serve the whole Ndengeza Community. Participants say that the church became their saviour on all levels.
3.6.3.8 THE ROLE OF ASSEMBLY OF GOD CHURCH IN MUSIC IN THE AREA

Music is defined as pleasing combinations of sounds (Oxford Advanced Learner's Dictionary of Current English). These pleasing sounds are meant for praising and worshipping God, expressing feelings and impart messages to others.

Laura Waite was an only pianist in the church at Ndengeza. The participant O mentioned that the late Martha Khosa who stayed, preached the gospel and died in Ndengeza, composed a number of hymns which are included in Xitsonga hymnbook called “Mhalamhala”. This hymnbook serves the community mainly during the church services. The hymns are also used during funeral services in the Ndengeza Community for the purpose of consoling the bereaved members or driving any point home to the moaners. The participants mentioned that this gave pride to the community.

TABLE 3.4: RECORD OF THE RESPONSES OF PARTICIPANTS ON THE ROLE OF THE CHURCH IN SOCIAL MATTERS AT NDENGEZA

<table>
<thead>
<tr>
<th>PARTICIPANTS</th>
<th>AREA</th>
<th>RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>A,B,D,E,G,H,I,K,L</td>
<td>EDUCATION</td>
<td>➢ Anderson school was established by the church.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ Taught people to read and write.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ Graduates, teachers, nurses, clerks and pastors were produced.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ The church hall was used for education purposes.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ The community members were sent to school.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ There is Ndengeza High School.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ The church taught about life after death and damnation.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ Mothers were taught in cooking, baking, sewing and other things.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ The church transform lives.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ The Christians were given reading materials.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>➢ The teachers were responsible for</td>
</tr>
</tbody>
</table>
3.7 CONCLUSION

In this section I indicated how an inquiry was conducted at Ndengeza. I used Vella’s seven steps of planning to frame my questions for the interviews conducted and the adjoining observations (Vella, 1994). The data show the relevancy of the Assembly of
God Church at Ndengeza Community and the role of the church played on political, economical and social development. The church thus indeed serves as a community centre of learning.
SECTION FOUR

FINDINGS AND RECOMMENDATIONS

4.1 INTRODUCTION

In Section Three an overview of the research methods and their implementation, as well as a presentation of data were given to enable the reader to understand how the church developed the community. In this section the focus will be on the research findings and recommendations of the study. The research findings will be discussed in the light of the research questions as indicated in Section One. The data collected on the role played by the Assembly of God Church in the development of the Ndengeza Community revealed the political, the economical, the educational and the social components of development. These aspects of culture were investigated by means of the individual interviews, group interviews and to a lesser degree also observations. It was illustrated that the church addressed most of the human needs in the community such as the social, spiritual, economical and political needs (Chienda, 1978:348). These findings as outlined in Section Three and will now be discussed from the perspective of community education, which means that learning and teaching take place at community level.

4.2 FINDINGS

At this point I am going to concentrate purely on what the interviewees related to me on the role played by the church at Ndengeza and my observations under the three components of culture.
4.2.1 THE ROLE PLAYED BY THE CHURCH IN POLITICS

The data collected revealed that, according to the participants, it is the responsibility of the church to pray for peace and stability in the country (See Table 3.2 in Section Three). In support of this, Malan (1993:64) indicated that solutions offered by the church are life transforming. Furthermore, it is revealed that the church is obliged to train people for leadership, and to advise and pray for people in leadership. The findings show that the church should be against any form of political violence and segregation. This is why democracy in South Africa was achieved by means of peaceful negotiations from the then government, which was the instrument for social injustice (Gerdener et al., 1953:14; Mott, 1982:73; Allen, 1987:25; Botha, 1991:2; Hofmeyer et al., 1991:426; Mthethwa, 1997:2).

4.2.2 THE ECONOMICAL ROLE PLAYED BY THE CHURCH

The findings of this subsection indicated that the church raised funds by requesting for the donations, membership handwork, tithe and offerings. The funds raised were utilized for the bursary scheme, which caters for the needy learners, payments for pastors and all services rendered for the church. It is revealed that the church trained its members in various methods of fund-raising (See Table 3.3 in Section Three). This results in the economic empowerment of the community. In support of these findings, Decker and Carvalho (1999:17) indicate that the church should educate its members in a holistic way of life. The church should encourage its members to venture for various career opportunities in school, since education is a community event preparing people for a better life (Banks & Lynch, 1986; Vella, 1994; Pailman, 1995:7).

4.2.3 THE SOCIAL ROLE PLAYED BY THE CHURCH

It has been revealed in this study that the church served the community in education, marriage, leadership, during death times, right moral conduct, religion, music, health and welfare. Anderson school was established by the church. The church served as a
community centre of learning where people were taught how to cook, bake, sew, cleaning and other things (Chawner, 1950:24; Goedhals, 1979:139). The church preaches and prays for all the community members. To reach the desolated people, the church branches were established in different areas (See Table 3.4 in Section Three).

The founder of the mission station and the church was a nurse by profession. The community was treated for minor ailments. The church was also an orphanage (See Addendum D). In support of these Mott (1982:140) indicates that many modern hospitals, schools, public health and centres for training of the blind in rural South Africa came out of the early church. Wedding parties and funeral services in the community are conducted by the church. In support of this it is revealed that the Christian Community members serve as stewards for the welfare of the whole community (Parker, 1975:159; Vella, 1994; Mott, 1982:131; Chawner, 1950:15). According to Baloyi (1996:25), the Bantu people were guided to serve their own community in all respects of life. The illiteracy rate at Ndengeza dropped and many community members have learned through the church.

4.3 STRENGTHS AND WEAKNESSES OF THE STUDY

The strength of this inquiry is its validity. Flick (1998:225) states that the data becomes the starting point for judging validity. This research covered a small section of the broad field of the role played by the Assembly of God Church at Ndengeza. It is due to the length of the essay that the study is not more detailed. The strength of the study reveals that the church became the answer to some of the economical, political and social problems faced by the community at Ndengeza. I collected my data from the church members and ordinary community members who knew the community very well.

When I conducted my research some participants wanted to be interviewed in their primary language, which caused extra work of translation into English. Some of the interviewees gave irrelevant information to my study. The last group of participants were
too excited by the topic of my research and they contributed to their best of knowledge, but were very emotional. Though the information of the church was not documented but the participants could relate things as they saw them at Ndengeza. The data recorded for the study by the tape recorder was sometimes not audible due to poor quality of tape recorder used.

4.4 RECOMMENDATIONS

Before I make my recommendations, I suggest that the church must be functional and realistic in the community and not compromise its call and mission. The church should be the “salt and the light of the world” as stated in Matthew 5:13-16;28:19-20 (Bible, 1979). Nothing should divide the “Church of God” (Nolan, 1989:211). I therefore recommend the following for the church community.

4.4.1 THE NEEDS ASSESSMENT

According to Vella (1994), a community may be developed after a needs assessment is conducted and the dialogue is created. The church should not be turned into the “spaza shop” or “Tuck shop” established for individual profit making. Christians should be involved in community education for moral and value improvement (Cruickshank, 1963:1). The church should educate man to the fullness of being (Jeffreys, 1966:111). Different people should be allowed to use the church for any good project for the benefit of the community.

4.4.2 THE CHURCH AND HUMAN RIGHTS

The church should be a pioneer in all good things in life. It should not make an alliance with any government, which practises social injustice (Loubser, 1987:IX). It is the duty of the church to fight against any form of social injustice. The church should make a point that the opportunities of the country is equally shared to all citizens regardless of
colour, race and language. The church should guard against becoming a political party in the community. Though our system of education comes from the west, the church in South Africa should help to raise community awareness to protect people from false values and norms (Rhoads, 1997:60).

4.4.3 THE CHURCH AS A COMMUNITY CENTRE OF LEARNING

In my view, the Bible is the only book with answers to human needs (Deist, 1993:18). All components of culture should be addressed by the church since issues of culture are relevant in education (Roads, 1997:55; Chienda, 1978:347). It is the responsibility of the church to change slogans such as “liberation first, education later” to be “education first, liberation later” for a better, peaceful, civilised and economic viable country (Muller, 1985:20). The church should create a self-sustaining process which will advance a community economically, socially, morally and intellectually (Miller, 1984:280). The church should create law and order in the community. The church should combat the HIV/AIDS problem because of its moral teachings to the community. I recommend that others research this topic further. There is a need to transform the church from one sidedness of spiritualism to the holistic church of God. The case study that I conducted shows that the Christian gospel and this one church carried and developed a community. I therefore argue that churches should regain their positions in a social framework.

4.5 CONCLUSION

The church strives to solve the community problems such as unemployment and moral declination in our communities. I honestly believe and hope that this study has drawn attention to and aroused interest in the role that the church plays in the improvement of life in the community. The church addresses most of the needs of man in our
communities. Trevor Manuel (2000) states that after a political miracle, we must work to our world redressing apartheid’s economic legacy.

It is self evident that most of the politicians, successful business people and professionals are the products of the mission schools and churches. This study highlighted church involvement and participation which led to community empowerment. Through dialogue the church implemented changes to improve the lifestyle of people at Ndengeza. The church as a “Gemeinschaft” or “Gesellshaft” should strive toward strong value system and the safety of the community from poverty, unemployment, carelessness, drug abuse, deterioration of morals, the spread of HIV/AIDS virus and Satanism. The church should develop the whole community by establishing community educational programs as a learning centre for the community for the benefit and enjoyment of life. A good relationship between the church and the community can improve the standard of life in the community (Sergiovanni, 1994; Townsend, 1994; Smith, 1992; Swanepoel and De Beer, 1996). It is clear that the church community is characterised by responsibility for helping individuals with coping skills, support for sustaining, problem solving skills, relationship for encouragement, direct cares and service (Pilling, 1991:34-35). The church should uplift the poor, repair our country and making it sustainable.
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THE INTERVIEW COVER LETTER

REF. M.ED. COMMUNITY EDUCATION

DEAR SIR/MADAM

I, Lazarus Mkabela, a Master of Education Student at the Rand Afrikaans University in the department of Education and Nursing, request you to grant me a permission to interview you for the research topic. The proposed topic to be researched is "THE ROLE PLAYED BY THE ASSEMBLY OF GOD CHURCH IN THE DEVELOPMENT OF THE NDENGEZA COMMUNITY".

You are the relevant stakeholder for my intended topic of research. Your contributions will be of great help for the development of my knowledge to Ndengeza Community and the Assembly of God Church. The information you will give me will be treated as confidential since I will not use your name or your address in any of my reports. Could you please review these questions in advance, so to prepare yourself to what is expected from you. Please be free to contribute all you know about the topic.

Your co-operation is highly esteemed.

Yours faithfully

LAZARUS MKHABELA
INTERVIEW GUIDE FOR INDIVIDUAL AND GROUP INTERVIEWS

1. Welcome and introductions.
2. Confirmation of confidentiality.
3. Open question: What are the roles played by the Assembly of God Church in the development of the Ndengeza Community?
4. Questions:
   4.1 What are the political roles played by the Assembly of God Church at Ndengeza?
   4.2 What are the economic roles played by the Assembly of God Church at Ndengeza?
   4.3 What are the social development roles played by the Assembly of God Church at Ndengeza?
   4.4 What improvements can be done by the church to develop the community?
      4.4.1 Educational.
      4.4.2 Political.
      4.4.3 Economical.
      4.4.4 Marriage.
      4.4.5 Music.
      4.4.6 Health and welfare.
      4.4.7 Morals.
5. END: Note of thanks for the participants.
MISS LAURA M. WAITE (FOUNDER OF A.O.G. CHURCH AT NENGEZA)
PHOTOS OF ORPHANS AT BETHESDA MISSION STATION
UNDER A.O.G. CHURCH
Miss R.C. Williamson,
Box 24,
Duiwelskloof.

Dear Miss Williamson,

Thank you so much for your letter which reached me a few weeks ago. It was my intention to write soon but I did not do so until now.

I would like you to help me. On one or two occasions I asked the late Miss Waite to give me all the details concerning your arrival in South Africa and also for the establishment of the Missions (Lebaka and Bethesda). She said she had put some details aside for herself and she would gladly hand or put them aside for me. I told her before she died that I was anxious to write a book about what she did for the Lord and for us. Of course, when you came to South Africa I was still a little boy, many things have gone out of my mind, although I can still remember a few things.

To give you the idea, I have the following little headings under which details could be written down:

1) Date of birth. May 18, 1892
2) Her work before coming to South Africa. Nursing
3) Year of arrival. April 1st 1935
4) Her work (When the Mission Station was started). Spirit service
5) Her motto. Never give up
6) Date of her departure. Feb. 5, 1969

I will be at Bethesda for the Easter meetings, so that if you happen to have other details at hand you can send them to me at time but, if not, then you can still send them over to me by post.

May God bless you.

I remain,

yours in Christ Jesus,

S.P. Nhlanga

P.S. Would appreciate to gather photographs of special interest.
Laura M. Waite

The first part of April 1933 Laura Waite landed in South Africa - the missionary party being Mr. & Mrs. John Richards, Laura Waite and Ruth Williamson.

Things were very different to what she was accustomed to from the very start. With the money that they would have had to pay for freight on the railway, they decided to buy a second hand lorry and started on the 1,300 mile trip to the Northern Transvaal. The truck was old and couldn't go very fast, so 8 days and nights were spent on the road, sleeping and eating out in the open. Their destination was the old Lebaka Mission Station, five miles from the present Lebaka Mission.

As soon as it was known that a trained nurse was in the area, Laura was called upon to take care of many clinic cases and each one cared for was dealt with about their soul and prayed for by Laura Waite.

After fifteen months at Lebaka we realized that with so many untouched fields with multitudes of heathen without hope and without Christ, it would be good for us to branch out. After much prayer the Richards decided to go to the Potgietersrust area and Laura Waite felt called to go to Ndengeza's country, 17 miles farther into the wilds where Mr. Richards had build a nice big rondavel for whoever would be working there.

Laura Waite was prepared to rough it from the beginning as she always proved to be a good soldier of Jesus Christ she had someone make a stove for her out in the open, with sun dried bricks and sheet iron for the top. It was a very smoky affair but she used it for many months until someone wrote to her sister in Detroit and told her about the smoky stove stove that almost blinded one when trying to cook, and she was sent money for a decent stove and a kitchen built for it. Because of lack of finances it was necessary for Laura Waite and Ruth Williamson to pool their funds and buy a car together. They always went to Duiwelskloof once a month together to do their shopping and took turns in using the car in the work. That meant that they had to ride bicycles to get around when they didn't have have a car. In the heat of the Lowveld it wasn't easy for a woman to ride a bicycle and more than once Laura had to lie down in the shade of a tree completely exhausted, before she could continue her journey. There was no complaint but in the course of time they were each able to have their own car. During the first years it wasn't unusual to find her eating boiled cabbage and bread and butter, or a meal similar to that. She never had any trouble because of eating too rich food.

Laura Waite never thought of having an Orphanage, I am sure, but it was just forced on her by Africans coming for help when a baby was born and the mother died. They didn't know how to feed it, and they always died, until she started to receive them. She prayed much about it and did that type of work only because she the Lord showed her to do it. There are many little graves of babies who died when with her but there are very many who are now grown up, some of them having families of their own now, others in different standards in school, and quite a number not yet in school. She thought nothing of staying up in prayer all night when the children were ill. She loved them, she suffered for them and prayed much for them. Those who were with her through the years, at different times, could not help but be impressed by 'such love'.

Besides the Gospel work at Bethesda Mission Station and at Caledon Mission Station, there are many out stations, and there are Africans workers whom she put through Bible Schools during the years of her labours for the Lord.

-----------pMo-----------
LAURA WAITE'S FUNERAL AT BETHESDA.

Our Sister Laura Waite was taken into the presence of God on February 5th, 1969 after a prolonged illness of severe suffering. Three other missionaries and I were with her when she left this world for a better one, but she was unconscious and did not leave any messages. A short time before she said, "I am going home, I am leaving this old body here." It was a blessed release for her and we couldn't wish her back. She died in a Swiss Mission Hospital where she consented to go ten days before her death. It was a good thing she was not at Bethesda when the Lord took her. We could have been in serious trouble for not having had a doctor for her. All along she refused to have one.

At first we thought it necessary to have the funeral at Louis Trichardt because Elim Hospital is only a few miles from there. We thought it would be impossible for the ambulance to go over the awful roads to Bethesda. However, it Laura's desire to be buried at Bethesda and the Lord made a way and the casket was taken there in Brother Sorenson's truck. Oh, how nice it was that she could be buried at the Mission Station. It was an exceptionally beautiful funeral in every way with the sweet presence of the Lord manifested through the whole afternoon, and it was the largest funeral I have ever attended - hundreds of Africans and about fifty white people, some of them coming over 300 miles each way to be there. There were many speakers and tributes were paid to her sacrificing service for the Lord for so many years. On March 1st it will be 36 years since we left New York for the Mission field (in 1933). I was asked to give the obituary and related many instances of dear Laura being a good soldier of Jesus Christ, enduring hardness. Oh, how she loved her children and sacrificed for them. She fought a good fight, she finished her course, she kept the faith, henceforth there is laid up a crown of righteousness, for her, which the Lord, the righteous judge, shall give her at that day. (2 Tim. 4:7,8.

You no doubt know about the orphanage at Bethesda and Caledon. For many years she took in babies whose mothers died when they were born. She had raised many during her years in Africa and there are couples with families who came to her as tiny babes. At present there are about twenty, but there were many more at the funeral and as they were asked to stand up and we saw the large number she brought up for the Lord, our hearts were greatly moved.

Now the problem before us is this - God has very graciously come to our rescue and part of the problem is solved. Rev. & Mrs. Art Holtz arrived by plane on Wednesday and they are here with us now. They are prepared to help at Bethesda and Caledon if permission from the Commissioner is given. Mrs. Holtz was formerly Ruth Monroe and she spent 18 years in South Africa and for years of that time was spent with Laura Waite at Bethesda. That means that she is familiar with the work there.

Laura always had nurse girls to care for the children, also a cook for them and it would be possible for the Holtz to supervise the work with the children. However, their call is to evangelistic and spiritual ministry and they have never had to take faith financially for the hope of work Laura has been doing.

In Laura's will she said the children could be given to Christians to raise for the Lord. To the best of my knowledge the Christian parents usually have all they can manage to find food and clothing for their own children. We know the Lord knows how to solve every problem and supply every need and those children are precious in His sight so all we can do is to commit everything to Him to work His will.

God bless and keep all of you in the centre of His will. We covet your prayers for wisdom and understanding in all of our problems here.

Lovingly yours in Christ,
Ruth Williamson.
SKETCH MAP OF NAENGEZA

MIDDLE LETABA RIVER
MIDDLE LETABA RIVER
NDENGEZA HIGH SCHOOL
NDENGEZA HIGH SCHOOL
A.O.G. CHURCH
A.O.G. CHURCH
MAKUZI MT.
MAKUZI MT.
NDENGEZA
NDENGEZA
BABANGU MT.
BABANGU MT.
TO ELIM-GIYANI ROAD
TO ELIM-GIYANI ROAD
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X X X X X X X X
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RIVALA SETTLEMENT
RIVALA SETTLEMENT
PARIKELA
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X X X X X X X X
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